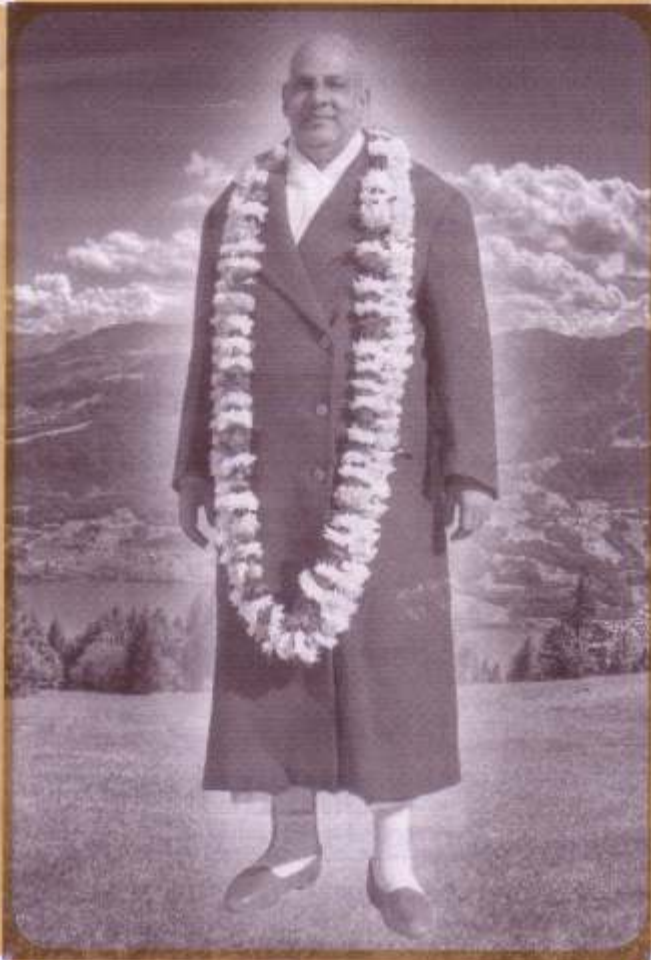


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# *The* **DIVINE LIFE**



**Think carefully.  
Decide correctly. Act  
faithfully. Speak truth-  
fully. Live honestly. Work  
diligently. Talk gently.  
Behave properly. You are  
bound to succeed in any  
walk of life.**

*Swami Sivarama*

**NOVEMBER 2017**

## THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!  
Salutations and prostrations unto Thee.  
Thou art Omnipresent, Omnipotent and Omniscient.  
Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).  
Thou art the Indweller of all beings.

Grant us an understanding heart,  
Equal vision, balanced mind,  
Faith, devotion and wisdom.  
Grant us inner spiritual strength  
To resist temptations and to control the mind.  
Free us from egoism, lust, greed, hatred, anger and jealousy.  
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.  
Let us serve Thee in all these names and forms.  
Let us ever remember Thee.  
Let us ever sing Thy glories.  
Let Thy Name be ever on our lips.  
Let us abide in Thee for ever and ever.

—Swami Sivananda

## **BE CHEERFUL ALWAYS**

**Mind can cure all the physical diseases of the body by its harmonious and healthy divine thoughts, because all physical diseases have taken their origin in mental ill-health.**

Lack of cheerfulness contributes to physical ill-health. If one is always cheerful and entertains good, divine thoughts, he will have perfect health at all times. It is in your power to continue well and young as long as you like.

*Swami Sivananda*



# THE DIVINE LIFE

*Vol. LXXVI*

*NOVEMBER 2017*

*No. 8*

## **PRASNOPANISHAD**

**PRATHAMA PRASNA (QUESTION I)**

*KABANDHI AND PIPPALADA*

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्वामृतं न माया  
चेति ॥१६॥ (इति प्रथमः प्रश्नः)

16. That pure Brahmaloaka belongs to them only in whom there is no deceit, falsehood or dissimulation. (Here ends the First Prasna)

# शिवानन्दस्तोत्रपुष्पांजलिः

## SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

भुवनेष्वखिलेषु जनान् सुमती-  
नवलोकयितुं नितरां श्रमवान् ।  
नवकोमललेखनदानपरः  
शिवयोगिवरः सुचिरं जयतात् ॥८३॥

83. Victory to the great ascetic Sivananda who is incessantly striving for the welfare of all people all over the world and who is an adept in writing sweet and impressive letters to his innumerable devotees.

शिवानन्ददिव्यर्षिगोत्रेन्द्रजाता  
परब्रह्मपाथोधिमार्गाभियान्ती ।  
सुधासूक्तिगङ्गा सदा निर्गलन्ती  
जगत् सर्वमेतत् पवित्रीकरोतु ॥८४॥

84. May the sacred Ganga of nectar-like words who takes her origin in the Himalayas of Sivananda and meanders through plains towards the ocean of the Supreme Knowledge of Brahman, purify the whole world.

*(To be continued)*



## THE MESSAGE OF THE GITA<sup>1</sup>

*H.H. Sri Swami  
Sivanandaji  
Maharaj*

The Gita is a wonderful message of hope, consolation, peace and above all, the Divinity of man. It solves all problems of life, gives fearlessness to everyone, and lifts the individual from the depth of penury and misery to the height of immortality and eternal bliss. It presents in a concise form the Hindu View of Life. In spite of the disturbances that appear on the surface of man's life, India has at its heart a tendency to harmony and unity.

India is a peace-loving and God-loving nation. The greatest men of India are the saints, the sages and the Avatars who are the great torch-bearers of its culture. All the grand religious ideals that have moulded the characters of men, the loftiest tenets of ethics and morality that have raised human beings to the magnanimous height of supreme perfection, and all the sublime truths of spirituality that have raised man to Divinity and directed the spiritual life of nations, first arose in India. India's spiritual culture it is that is responsible for the survival of the Indian nation even in the midst of calamities that have threatened it in the course of history.

The Bhagavadgita which is the cream of the teachings of the Upanishads is the practical gospel of life of India and India gives this unique recipe to the whole world for the solidarity of all beings. Sri Krishna is the ideal perfect man, God Himself in form, crystallised Satchidananda, the Purna-Avatara, the Apex of culture, wisdom, power and delight, and He gives the Gita, the message of the highest culture and realisation. It is to the immortal glory of India and the world at large that the Gita heartens all with the magnificent ideal of the union of man with God even while living in the world and discharging his duties in a spirit of self-sacrifice, non-attachment and surrender to God.

\* \* \*

<sup>1</sup>Taken from Y.V.F.U. Weekly 1951

# INSTRUCTIONS TO ASPIRANTS<sup>1</sup>

*(H.H. Sri Swami Sivanandaji Maharaj)*

When your house is on fire, how daringly you enter the house to take your child who is sleeping in the room. Even so, you must be very courageous when you tread the spiritual path. You must be absolutely fearless. You must not have the least attachment to your body. Then only you will have self-realisation quickly. Timid people are absolutely unfit for the spiritual line.

If there are mangoes on the top of a big tree, you do not jump all at once to pluck them. It is impossible. You gradually climb up the tree by getting hold of different branches and then reach the top of the tree. Even so, you cannot jump all at once to the summit of the spiritual ladder. You will have to place your foot with caution in each rung of the ladder. You will have to practise Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana and Dhyana. Then only you will reach the highest rung of the ladder of Yoga viz. Samadhi. If you are a student of Vedanta, you will have to equip yourself with the four means first, then you will have to do Shravana, Manana and Nididhyasana. Then only you will attain Brahma-Sakshatkara. If you are a student of Bhakti Yoga, you will have to practise the nine modes of Bhakti viz. Shravana, Kirtana, Smarana, Padasevana, Archana, Vandana, Dasya,

Sakhya and Atma-Nivedana. Then only you will attain the state of Para-Bhakti.

If the chicken and fowls run hither and thither to eat various sorts of rubbish, what does the owner of the poultry do? He gives a slight tap on their heads and throws before them some grains to eat. Gradually they leave their dirty habit of eating filth. Even so, this mind runs hither and thither to eat filthy things and enjoy the five kinds of sensual objects. Give a tap on its head and make it taste gradually the spiritual bliss by practice of Japa and meditation.

A Jivanmukta or a Bhagawata has lustrous eyes. He has a protrusion on the top of the head and Bhrikuti, the space between the two eye-brows. Whatever he says will be indelibly impressed in your minds. You cannot forget it till the end of your life. He possesses tremendous power of attraction. He will clear all your doubts in a marvellous manner. You will enjoy a peculiar joy and peace in his presence. All your doubts will be cleared in his presence. Silence is his language. He is very compassionate and free from selfishness, anger, greed, egoism, lust and pride. He is an embodiment of truth, peace, knowledge and bliss.

It takes a long time for the charcoal to catch fire but gun-powder can be ignited within the twinkling of an eye. Even so, it takes a long time for igniting

<sup>1</sup>Taken from DL 1938/39

the fire of knowledge for a man whose heart is impure. But an aspirant with great purity of heart gets knowledge of the Self within the twinkling of an eye, within the time taken to squeeze a flower by the fingers.

Maya is a very huge saw. Lust, anger, greed, delusion, pride, jealousy, hatred, egoism etc. are the teeth of this huge saw. All worldly minded persons are caught up in the teeth of this saw and are crushed. Those who are endowed with purity, humility, love, dispassion, devotion and enquiry are not hurt. They escape through the Divine grace. They pass smoothly below the saw and reach the other side of immortality.

A piece of ordinary white paper or coloured paper has no value. You throw it away. But if there is the stamp or picture of the King or Emperor on the paper (currency notes), you keep it safe in your money purse or trunk. Even so, an ordinary piece of stone has no value for you. You throw it away. But if you behold the stone-Murty of Lord Krishna at Pandharpur or any other Murty in shrines, you bow your head with folded hands, because there is the stamp of the Lord in the stone. The devotee superimposes on the stone-Murty, his own Beloved and all the attributes of the Lord. Image worship is very necessary for beginners.

Some Sadhaks do constant Sadhana in a mild manner; some do intense Sadhana for 2 hours in the morning and two hours at night. If you want to attain Self-realisation quickly, you must do

intense and constant Sadhana for a protracted period.

You may have Darshan of Lord Krishna face to face. You may talk to Him also several times. You may play and eat with Him. But if you want to have final liberation, you must have Atma-sakshatkara. Namdeva had Darshan of Lord Krishna several times and yet he was declared to be a half-baked saint by the potter saint Gora Kumhar. He had to go to Visoba Khechar for attaining perfection or Kaivalya.

When you sit on an Asana for meditation, you want to get up soon, not on account of pain in the legs but on account of impatience. Conquer this undesirable negative quality by developing patience gradually. Then you will be able to sit for three or four hours at a stretch.

During meditation, you will be frequently talking to somebody mentally. Stop this evil habit. Have a careful watch over the mind.

An aspirant writes to me. "Somebody tapped at my door at 3 a.m. I woke up and opened the door. I saw Lord Krishna with crown on His head. He disappeared soon. I went through the lane in search of Him. I was not able to find Him out. Then I came back to my house and sat in front of my door till day-break to see Him again". Cases of somnambulists or sleepwalkers are not uncommon. They dream even while standing and walking also. The above case might have been a pure case of somnambulism. You will have to be very careful in ascertaining the true nature of

your spiritual experience, whether it is a dream or an actual reality. Darshan of Lord Krishna is not so very cheap. Aspirants very often make mistakes in the beginning.

Just as you remove at once a pebble in your shoes that troubles you, so also you must be able to remove any tormenting thought from your mind at once. Then only you have gained sufficient strength in control of thought. Then only you have attained some real progress in the spiritual path.

An aspirant says "I am able to meditate on one Asana for three hours. In the end, I become senseless but I do not fall down to the ground". If there is real meditation, you will never become senseless. You will experience perfect awareness. This is a negative undesirable mental state. You will have to get over this state by keeping up perfect vigilance.

Suppose the mind runs outside during meditation forty times within one hour. If you can make it run only 38 times, it is decided a great improvement. You have gained some control over the mind. It demands strenuous practice for a long time to check the mind wandering. Vikshepa is very powerful. But Sattwa is more powerful than Vikshepa. Increase your Sattwa. You can very easily control this oscillation of the mind.

When there is deep concentration, you will experience great joy and spiritual intoxication. You will forget the body and the surroundings. All the Prana will be taken up to your head.

If you find it difficult to concentrate your mind within a room, come outside and sit in an open place or terrace or by the side of a river, or in a quiet corner of a garden. You will have good concentration.

When you are lying down in your bed, sometimes a big light will pass along your forehead. As soon as you try to behold the light by meditating on the sitting posture, it may disappear. You may ask, "How is it that I fail to catch the light by exertion, whereas it comes by itself when I am lying down without any effort?" The reason is you lost the concentration as soon as you sat for meditation by entry of Rajas with the idea of "I am doing."

Find out your centre. Dwell always in the centre. This centre is Atma or the Immortal Soul. This centre is the Garden of Eden. This is your original abode. This is the Param Dhama. You can be above care, worry and fear now. How sweet is this home wherein there is eternal sunshine and perennial joy.

O Friend! Wake up! Sleep no more. Meditate. It is Brahmamuhurta now! Open the gate of the temple of the Lord in your heart with the key of love. Hear the music of the Soul. Sing the song of Prema to your Beloved. Play the melody of the Infinite. Melt your mind in His contemplation. Unite with Him. Immerse yourself in the ocean of Love and Bliss.

Om Shantih! Shantih!! Shantih!!!

\* \* \*

# DIVINE DYNAMISM<sup>1</sup>

*(Sri Swami Chidananda)*

Worshipful and Beloved Presence Divine, Thou who art the presiding spirit of this Ashram that you have established for the welfare of all mankind in this disturbed, distracted twentieth century. To Thee we offer our homage and heart's gratefulness and thanks, for in this age of materialism, hedonism and delusion, you are a force of awakening spiritual awareness and enlightenment. You are light, wisdom, power, sustaining grace and nourishing benedictions. Wherever benign light of your wisdom teachings has reached, it has brought about a sure and unflinching change, a change for the better, an awakening, an understanding in depth, a higher spiritual vision of oneself, one's life in this universe and the purpose of one's presence in the universe. Wherever the benign light of your wisdom teachings has reached, there you have transformed the man in the street into a Sadhaka, into a Jijnasu, into a Mumukshu. You have conferred boundless blessings upon all humanity in this most troubled twentieth century, where mankind is at the verge of global destruction, planetary destruction.

In this twentieth century, you are a light in the darkness; you are a fresh breeze banishing the pollution of man's delusion, ignorance, wantonness and obstinacy. You are an uplifting and elevating force in this downward rush of man to his own ruin due to his total

abandoning of moral and ethical precepts and principles, a downward rush of man to self-destruction and degeneration due to slavery to the senses, selfishness, egoism and the pursuit of petty, perishable, passing things. You come like a dawn after a dark night and what merit in past births would have these souls accumulated who have been given the wonderful blessedness of not only receiving your wisdom teachings, but of suddenly realising their value, responding to them, embracing the spiritual life and taking to the life of *Nivritti*, the life of seeking after the Eternal, questing after the Real to go beyond sorrow and attain bliss, to transcend darkness and come into light, to conquer death and become immortal. How fortunate are those who have thus responded to your teachings in a practical way, not by admiration, not by sentimental or emotional admiration, but by action. For action constitutes life. Thought constitutes the being, action constitutes life.

Radiant Atman! After concluding meditation, our Swami Devanandaji Maharaj chanted a verse in salutations of Lord Kartikeya and he said *Surasainya Natham*. That is the vital line, the important point. He is the leader of the celestial army and he personifies divine dynamism, not mere divinity, but divinity in action: all conquering, all

<sup>1</sup>Morning Talk at Sri Samadhi Mandir on Tuesday, May 16, 1989

over-coming, divine dynamism. A person may be what one thinks. You are what you think. But your life is what you act, what you do, in the right direction of course, what you do.

“As a man thinketh, so he becometh.” This is the title of the famous work of James Allen, the modern American mystic. But as a man thinketh so he becometh is because as a man thinketh so he doeth. And what a man doeth, decides what he becomes ultimately, whether a saint or a sinner, a success or a failure, a wise person or a fool. Ultimately it is the result of one's thought in action. Thought is important because it initiates action. Action is important because it fructifies thought. Otherwise thought will die even as a sterile seed only, bringing forth nothing. Therefore, Gurudev gave this great formula, *‘sow a thought, reap an action, sow an action and reap a character.’* Character gives you your destiny. Markandeya has become immortal due to his divine dynamism. Savitri has become immortal due to her divine dynamism. All great ones who have become anything at all, have become that, due to their divine dynamism, what they did.

Therefore, the four principles or states of being which are desirable and covetable, were categorised as Purushartha. Purushartha is right activity, suitable activity. And automatically these goals imply acting on them. Dharma, Artha, Kama, Moksha—they are called Purushartha. Purushartha means activity and so the goals to be achieved through activity also were given the same name.

Prarabdha versus Purushartha is a great question mark in the context of Indian metaphysics and philosophy. And conclusively Yoga Vasistha comes to the ultimate thesis; Purushartha is the ultimate power on earth. But then, how should Purushartha be done? The whole of the Gita is devoted to that subject. Act with skill, with discrimination, with detachment, without ego, Anasakti, without avarice or greed; never cease to act.

Divine dynamism is the key to conquest over everything and arriving at the supreme state of ultimate blessedness. It is the key to success in life. But it should be done according to the Gita, without hesitation, without excitement, without feverishness, without anxiety. Duly perform action and come out victorious. From the first to the eighteenth chapter, the Gita is a call to action because it is action that makes our thoughts, our aspirations, our ideas and our dreams into ultimate reality.

This life was given to us not to be put into cold storage. This life, our intellectual power, our will, the power of the mind, the power of concentration, energy and strength in the body, they were all given to us, not for hibernation, not for being wasted away, not for being put into an almira and locked for safe keeping. They were meant for each day to come into action. Life was meant to be lived in all its facets, in all its aspects, lived in action.

Then you can create a garland full of fragrant flowers for yourself. You can make your life an orchard full of nourishing tasty fruits for yourself. Then

you can create for yourself a heaven on earth, without and within, and for others too. The darkness of night was meant for sleep. The brightness of day meant to live and act. Act, act in the living present, heart within and God overhead. Take heart, be bold, come, greet each new day and act. This is the eternal call of the Vedas, the Upanishads. This is the central call of the Bhagavad Gita. All Yoga constitutes action in various directions. All Dharma enjoins actions, various types of action. And it is action that releases energy. The more you hibernate, the more you refrain from action, the more you deprive yourself of the fountain source of energy within yourself.

Thus the secret of life is to immediately bring our thoughts into actuality through actions, Purushartha. And something wonderful happens when you engage in action. Fifty percent of your problems automatically vanish, for it is action alone coupled with devotion, prayer, aspiration, highest spiritual idealism, that can ultimately destroy the dragon of your lower self, destroy the Asura within you, destroy the forces of darkness within you.

In the mythology behind all religions, they have depicted in graphic ways—someone destroying a monster. All these mythological tales have within themselves this central story of someone being imprisoned by a monster and a heroic personality destroying the monster and liberating that person. It is the human drama, the drama of the human life. And it is only this dynamic action that brings down the grace of God,

that brings the unseen help of the celestials and the benedictions of higher worlds and releases the dormant and latent energy within us in all levels of our being. Action is the secret, it is the miracle, it is the magic of life. It is what makes life, life. Being without doing is like a painted picture. Thought is good, but it becomes sterile and useless if not coupled wisely with, wise action, Purushartha.

Therefore, let us heed the opening admonition of the world teacher Lord Krishna in the very commencing verses of the second chapter of the Srimad Bhagavad Gita which contains the quintessence of the Jnana Kanda of the Vedas, which contains the quintessence of the Upanishads. The whole life of the Pandavas was a series of continued actions to overcome the enemy, action to get a sought after goal. The whole of the Mahabharata was a continued series of brave, courageous heroic actions to overcome all the misfortunes, all the tribulations, all the most complex problems the Pandavas had to face. Then victory is attained.

Thus let us take this golden key, let us know this secret and make life a glorious fruition, glorious attainment, glorious accomplishment, glorious achievement by wise, continuous action initiated at each dawn and kept up throughout the day—a life thus progressive unto ultimate realisation. May God and Gurudev help us to make it a total success and crown our lives with Supreme Blessedness. God bless you. Hari Om

## ZEN MEDITATION

(Sri Swami Krishnananda)

(Continued from the previous issue)

But it is not so, says the great teacher, whether he is of Zen or Taoism, or even of the Bhagavadgita. There is a naturalness in meditation. Meditation is not a great sweating and a fatigue that one undergoes. It is not an instruction that we have to receive from a holy Master, but a carrying on of our usual routines of life. "Take a cup of tea; it is itself meditation. Why do you ask me to teach you Zen? Take a bath, have your lunch, go to the marketplace, purchase your daily needs." We think these kinds of instructions have nothing to do with meditation. But they have everything to do with everything, if their significance is grasped.

The doctrine of this type of meditation conceived of a bipolar manifestation of the universe—the positive and the negative poles of reality—also known in India prior to its moving into the regions of China and Japan. Sometimes we call them *purusha* and *prakriti*, or we may better define them as the positive and the negative poles of a single power. These polar emphases are also called yang and yin, the positive and the negative that are required to complete anything in this world.

There is a medical technique called acupuncture, which is nothing but the

process of breaking any obstructing principle in the nervous system which prevents the coming together of the yang and the yin in the human personality. When the positive and the negative forces blend together in perfect harmony, we are in health. Sometimes they do not move in harmony on account of certain obstructing elements—we may call them toxic matter—in the nervous system, in the *nadis*, in the nerves. These poles, positive and negative, are present everywhere in nature outside in the universe, and also inside in our own personality.

The teaching suggests that our desire to dissociate ourselves from certain features of life and associate ourselves with other features arises on account of our inability to bring together the two bipolar principles, the positive and the negative. There is nothing wrong with the structure of nature or the movement of life; therefore, true meditation, according to these systems, means a healthy cooperation with those conditions necessary to bring the two poles together. To regain health we need not struggle hard to do anything objectively which was not already present, but we have only to cooperate with the existing forces, coordinate their movements, and help in their

harmonious working. We need not do anything absolutely new or novel. In the same way, the teachers of these schools held that meditation is not extraordinary magic or a juggler's trick. It is not a circus feat, and one need not be afraid of it. It is a cooperation with what really exists.

While these two terms, yang and yin, may be compared to the principles of *purusha* and *prakriti* known in Indian systems, they also suggest the bipolar existence of the whole creation as such. The outer world and the perceiving individual are the two poles of existence. The seer of the world—you or I, or whoever it is—is one pole of nature, and the whole of objective reality is the other pole. The dissociation of one pole from another pole is an illness. It may be called a metaphysical illness when we conceive it as the original segregation of the individual from the cosmos. It gradually concretises itself, descending into more and more morbid conditions of dissociation until we get into involvement in the body itself. Then not only are we involved in the body, which is bad enough, but our body becomes sick, which is worse.

Therefore, the teachers of the system of Taoism and Zen, in their very wise vision of the minutiae of creation, taught the students to be natural, cooperative and coordinating with each other. We may be farmers ploughing our fields and allowing the water to flow through the canals, we may be businessmen working in a shop, we may be cooks in a kitchen, we may be shoemakers. To meditate, we need not

give up our vocations. But generally, one feels that they have to be given up.

As I mentioned in a few words of introduction, the teachings of the religions somehow or other have bordered upon an injunction of giving up the world, and all associations concerning the world, in our pursuit of meditation. Maybe this disassociation from empirical values is necessary in the earlier stages; we cannot gainsay this much. But there is a necessity to come back to the very thing which we have absolved ourselves from, which truth again is made out in a very interesting teaching of the Zen Master who, in a very intriguing and enlightening passage, says that before the practice of Zen, the mountain is a mountain, the river is a river, the trees are trees; in the process of the practice of Zen, the mountains are not mountains, the rivers are not rivers, the trees are not trees; but having entered into Zen, the mountains are again mountains, the rivers are again rivers, the trees are again trees. These teachings are very interesting—not easy to understand, but full of deep mystical spiritual significance.

When we are not in Zen, not in a spiritual state, not inclined to religious consciousness, and we are materialistic individuals sunk in the attachments, so-called, of ordinary life on Earth, the mountain looks like a mountain, the shop looks like a shop, the kitchen looks like a kitchen, and there is nothing divine in them. What is divine in a kitchen, a bathroom or a shop? There is not the least modicum of spirituality there. Therefore, when we attempt to live

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a life of Zen, or spirituality, they cease to be what they are. We completely withdraw ourselves from them. The mountain ceases to be a mountain. It is a great obstacle, and therefore we withdraw ourselves from even the awareness of such presences. In the early stages of the practice of meditation, there is a necessity to withdraw, but this withdrawal is a very subtle technique. It is not a physical turning away of our eyes from the existing mountain. It is not a running away from the kitchen or a closing of the physical shop. It is an inward technique of psychic dissociation which was originally associated with those things as objects of necessity or attachment or attraction.

The object which was the source of love, attachment, attraction, etc., is a bondage because in the unspiritual interpretation of things, objects are regarded as totally independent, outside in space and time. This is an untrue and unspiritual perception. Things are not so much outside us as to attract us or repel us. Attraction and repulsion are possible only when things are totally outside. Anything that is vitally connected with us cannot attract us or repel us.

Now, the phenomenon of attraction and repulsion is a great malady. It is an illness, because it arises on account of a wrong perception of things, a belief in the total independence of objects outside. Therefore, a psychic detachment, not merely a physical cutting off, is essential in the earlier stages, but once we enter into the deep profundities of spiritual awareness, we will find the root of our personality is also the root of that from

which we have cut ourselves off. As the Vedanta philosophy sometimes tells us, the *vishayi* is different from the *vishaya*. Sankara, at the very outset of his great commentary on the Brahma Sutras, makes this point that the *vishayi* and the *vishaya* are totally different from each other. They are like light and darkness. The subject cannot be the object. When this is the case—that the subject cannot be the object, and the subject alone is consciousness and the object is not—there is a necessity to withdraw oneself into the conscious condition of the subject, dissociating oneself from the objectivity of the thing.

But the Vedanta, in its higher reaches, goes deeper when it says that the *vishayi chaitanya* is commensurate with the *vishaya chaitanya*, and therefore there is a *pramana chaitanya* between the *vishayi* and the *vishaya*, due to the operation of which there is knowledge of the existence of the object. We know there is a thing outside us because there is a subtle connection between the *vishayi* and the *vishaya*, the seer and the seen. This connection is called *pramana*, or the process of knowledge, which would be impossible if the objects were totally independent. If A and B are totally cut off from each other and no connection is there between the two, A cannot know that B is existing. But I know that you are there, and you know that I am sitting here. This shows that we are not wholly objects of a subject, dissociated from each other. So once again that object which was a mountain

becomes a mountain. No doubt it is the object only, but it ceases to be characterised by the objectness of the object. The person is still there. You are there, and I am there; we are not going to vanish after someone's God-realisation. We will be here, but we will be seen in a new light.

It is difficult to believe that the world immediately changed when Arjuna had the Vishvarupa Darshana. Everything was there as it was. The Kauravas were there, the horses were galloping, and the warriors were preparing for a holocaust. Everything was there, but it was seen in a new context, in a new light and a new perspective. The new perspective in which Arjuna saw things brought about a transformation not only in the arrangement of the objects of the world, but also in their essential characteristics or qualities. They began to blaze with light. They were not material things like brick or wood. The whole thing started blazing with incandescence. When this new perception arises in which things are seen in their true position and association—in the correct context in which they are placed—not only do they lose their individualised quantitative location, they also assume a new qualitative significance, so mountains are once again mountains.

As Swami Sivanandaji Maharaj used to say, for the Nyaka we are only a bundle of atoms, for the tiger we are food, and for the mother we are children. Well, the tiger only sees us as food, and it

cannot see a genius, a poet, a painter or an artist. The tiger cannot see us as anything but a diet. Thus, the vision changes and the object assumes a new significance in the eye of the perceiving subject.

I began by giving you a little introduction to a novel type of meditation, practised by Zen Masters, where naturalness is the only teaching, and there is no further teaching. They never give instructions, and have no textbooks. There is no need to read anything, or to learn anything, or to be told anything. That is why when the student asks the Master for Zen teachings, he is told to go and take a cup of tea. This meaningless shooing-off of the student by the Guru is itself a great teaching. Take a cup of tea and be natural, normal. Understand the meaning, the context, the significance and the association of this "Take a cup of tea" in the light of the cosmic structure.

Meditations are galore in this world, and the more we try to understand the meaning and the significance of the practice of meditation in the light of what we are pursuing as the destination or the goal of our life, we will find it is a normal, happy, natural, positive, healthy process. It is not a struggle of closing the eyes and sweating and struggling for one hour with the urge to get up as soon as the bell rings. This difficulty will not be felt in the utter naturalness of a submission of personality to the context of things as they really are.

**(Concluded)**

# SHOE AND HALWA<sup>1</sup>

(Sri Swami Venkatesananda)

22nd JANUARY, 1957

While returning to his Kutir after the Satsang, Swamiji narrated an illuminating story. Swamiji said:—

“Once shoe and Halwa (a sweetmeat) approached a sage and placed before him their grievances. The shoe said, "O Adorable sage, hear my pitiable lot. I carry my master day and night over dirty, stony and thorny surfaces, and on account of his heavy weight, I daily wear out due to overwork. But my master does not have the courtesy of taking me inside his house; he leaves me always outside the door. I am not able to bear this insult. My master does not appreciate my service even a bit." The sage replied, "O beloved shoe, you are indeed a great Karma Yogi. You serve your master at great personal sacrifice. You protect the master's feet from thorns and stones, by carrying him and yourself moving on thorns and stones and enduring all hardships. You are certainly an embodiment of self-sacrifice. All glory to thee! But you do not seem to have understood

correctly the technique of Karma Yoga. A Karma Yogi should perform his work in a spirit of Divine worship, without the least expectation of any personal gain, not even appreciation for the work. A Karma Yogi should feel that he is serving the Lord in the person whom he is serving. Far from expecting appreciation from the person served, the Karma Yogi should be thankful to him for having given an opportunity to serve the Lord in him. Do not feel that you are serving the master as such, but feel that you are serving God in the master. God is in all forms; all are manifestations of God only. Further, shun honour and respect as poison. A Karma Yogi should treat honour and dishonour alike. He should be equanimous under all circumstances. If you continue your work, treating it as worship of God Himself, expecting no fruits, not even recognition, and treating honour and dishonour, pain and pleasure, gain and loss, alike, you will doubtless earn God's Supreme Grace and enjoy Bliss Eternal.

<sup>1</sup>From *Sivananda Day-to-Day*

Therefore, go back, O shoe, and continue your work.”

The Halwa then laid its complaint before the sage. The Halwa said, “O revered sage, kindly listen to my pathetic tale. I look very beautiful, sweet-smelling and attractive in the sweetmeat seller's shop. No passer-by goes away without casting a fond look upon me. People like me so much that my scent or the very mention of my name makes their mouth to water. No important feast or festival takes place without my presence. But, alas! A great transformation takes place in me, once I am eaten by people. A few hours after I am eaten, I am ejected out in secluded places in a changed form, very dirty and foul-smelling. People shun to look at me. They spit on the ground or close their nostrils when they see me. I am unable to bear this insult.” The sage replied, “O beloved Halwa, you too are a great Karma Yogi like the shoe. You serve those who eat you with your nutritive elements. You sacrifice your beauty, sweet smell, honour and your very form itself in order to nourish and

sustain people and also to satisfy their palate. What an embodiment of selfless service you are! But, O Halwa, do not weep over the change that comes to your physical form. For, you are not this physical form. You are neither the beautiful, attractive Halwa nor the foul-smelling excreta! You are ever the changless pure Spirit. You are the Nitya Shuddha Atman. You are not affected by the changes and impurities of your physical form. Identify not with the material form. Stand as a witness to the functions of your physical form, and continue to serve people with your nutritious and taste-giving elements. Service done without the idea of agency, but with Sakshi-bhav (witness-spirit) will lead you to illumination and Moksha eventually. Identification with the physical form is the cause of all pains and sorrows.”

Thus comforted, both the shoe and the Halwa returned to their abodes, served people with worship-bhav and Atma-bhav, and attained Kaivalya or Eternal Bliss.”

Admit your errors. Avoid mistakes. Profit by mistakes. Be considerate. Make the best of little. Keep on trying. Shoulder deserved blame. Think and then act. You will attain success, peace and joy.

—**Swami Sivananda**

## SAGE: HOW HE FEELS

(Sri Swami Brahmananda)

GOD is a mystery to the ignorant. To the Sadhaka, the world is a mystery. But, to the wise sages everything including mystery is God and God alone. To the last category belongs H.H. Sri Swami Madhavanandaji Maharaj, the most revered Vice-President of The Divine Life Society Headquarters at Sivanandashram, Rishikesh.

While people generally make a distinction between God and the world due to erroneous knowledge; the Seers see only God and not an insentient world of objects apart from God, an external universe different from the Self.

The 'experience' of a Superman can never be understood by another whose consciousness has not transcended the relative realm of space, time and causation. But, everyone can have that 'experience' for oneself. One in the dreaming state cannot have any connecting link with one fully awake, even though the latter may be sitting near his cot, because both are in different levels of consciousness. For the same reason, one who is in the empirical consciousness will not be able to understand one who has transcended

all empiricity. Great seers at all times have given expression to their indescribable transcendental experience, in very enigmatic terms which have to be reflected over and meditated upon deeply, to have their correct intellectual understanding.

Sri Sadasiva Brahmendra Swami who lived in South India and entered into Mahasamadhi in the very recent past, has in his many immortal songs given expression to this transcendental experience. In one very beautiful song, he proclaims again and again that all this seen world is filled with God—*Sarvam Brahmamayam re re, Sarvam Brahmamayam*. What is the nature of this transcendental experience, is further explained in the subsequent line which runs as follows: *Kim vachaniyam, Kim-avachaniyam, Sarvam Brahmamayam*. This song consisting of four verses, is simply exquisite and thrilling and conveys to the seekers, the quintessence of spiritual wisdom. The song sung in a low musical tune, with accompaniments, will take the hearers to rapturous ecstasy. What to speak of the effect of meditation on the truth, conveyed through the song! It takes the meditator to the great Beyond!

The first line rendered in English would read: What is there to be said, (and) what is there which cannot be said! Many miss the meaning of this expression which translates into human language, the mystic, transcendental experience of the Sage. The first half of this first line refers to the transcendental aspect of the Supreme, while the second half, to the immanent aspect. In the transcendental condition which is free of all duality, what is there to be said! All saying is only in the relative plane. To say something, the organ of speech and the mind should function. Ideas first rise in the conscious mind and then it is given expression to through the organ of speech. In the supreme non-dual state of pure Consciousness, Consciousness freed of all modifications, in the subject which is devoid of objects, there cannot be any thought at all, for it is a state when all the Vrittis of the Chitta have dissolved in their source, the Atman. In the absence of thoughts, there can be no speech. This transcendental state, the Sage expresses through the words 'What is there to be said'. There is nothing except Brahman—*Sarvam Brahmamaya*. There is no triad of speaker, speech and speaking, not even the duality of the subject and object, all having coalesced into the non-dual Consciousness. The waves and bubbles of duality have merged in the ocean of the non-dual pure Awareness which alone is. In this supreme

condition, there is neither thought, nor speech, nor action. Can there be such a state of experience in this world? Yes, everyone is experiencing it daily in deep sleep. But none recognises it. The daily experience in deep sleep is a pointer to this transcendental state, where man exists in his own real nature, freed from all kinds of encrustations in the form of 'I' and 'mine', the five sheaths, the three bodies, the gross and the subtle elements which go to constitute them, in short, everything other than his own Self, the Self in all.

If the Reality is thus transcendental, what is the nature of this relative world in which we live, the worlds of waking and dream? This is also the same Reality, the pure Consciousness,—is the most astounding reply given by the Sage in the second half of the line which says: 'What is here that cannot be said or spoken?' While the early half affirmed that there is nothing here to be said or given expression to, this latter half confirms that anything and everything can be said, because *Sarvam Brahmamaya*, everything is that, Supreme Consciousness alone. Every thought, word and deed is the manifestation of the one non-dual Consciousness. There is not the least difference in this seeming multiplicity. The Reality is homogeneous, and all heterogeneity is only its expression and hence non-different from it. Therefore, anything said can be about

that Brahman alone. This perhaps explains the strange behaviour of some great sages like the Seshadri Swami of Tiruvannamalai, a contemporary of Sri Ramana Maharshi, who, it is said, used to rave like a mad man and bawl out abusive words, in the middle of night, addressing the heavens.

Once, a father and his child went to witness a Mela, a religious festival in a famous temple. As is common now-a-days, it is the trading section that makes the best use of such festive occasions. And even the pious pilgrims and devotees are attracted more by these business people than by the religious and the spiritual. There were a number of sweetmeat shops and in one of them the shopkeeper, an intelligent businessman, had kept sweetmeats in the form of dolls to attract the young children. There were cats and dogs, man and monkey, Siva and Vishnu and other fantastic as well as funny dolls made of sugar. The father and the child who were walking along the street came before this shop. The child was fascinated by these dolls and it wanted to have a 'dog', for it resembled their pet dog in the house. Though the father insisted that he would get better articles such as Halva and Laddu, or fruits such as apples and oranges, the child refused to accept anything else other than the 'dog'. Finally the father had to yield to the child, although he knew the sugar doll is harmful to the health of the child.

Is the 'dog' which the child managed to get from the shop, a dog or sugar? It was a dog for the child, and sugar to the father and to the shopkeeper. Can we not say that the 'dog' is sugar? Yes, it is sugar. But how can a dog be sugar! Yet, the statement is a correct one. All the dolls in that shop are sugar and sugar alone, for it is sugar that has assumed all the forms of the several dolls. Even so, is this world a conglomeration of innumerable names and forms assumed by the Supreme Lord.

This experience of the Sage, is given expression to in the second half of the line—*Kim-avachaniyam*, what is there which cannot be said! Everything said is about Him alone, for there is naught else than Him. The speech also is He only. All the universes are His expressions, He alone.

The Sage stands as it were, on the top of the mountain of pure Awareness, and casts his look on both sides of the mountain. On the other side, he sees the calm, vast and magnificent, pure, non-dual Existence-Consciousness-Bliss, and says: *Sarvam Brahmamaya, Kim vachaniyam!* When he turns to this side, he sees the whole panorama of names and forms, the waves and ripples, foam and bubbles on the surface of that Ocean of Sat-chit-ananda, and says: *Sarvam Brahmamaya, Kim-avachaniyam!* Even as the dolls are sugar alone, all the objects here are but the Supreme

Brahman only. This is experience, transcendental and also immanent.

One, taking one's position on the point in a prism at which a ray of sunlight falls and gets refracted, can see both the original ray of the sun and also its refracted multi-coloured light, as well as the objects illumined by them. The sage Sadasiva Brahmendra has given expression to his supreme mystical experience, standing on the junction, as it were, of the Transcendental and the Immanent. In Vedantic parlance, the stage may be said to be that of Hiranyagarbha or Isvara. On one side, there is the supreme unrelated, eternal, non-dual Awareness alone, and on the other, the same Awareness in its manifested form of this universe. In the subsequent lines, the Sage expresses the same experience through the words: 'What is there to compose, to learn, to worship, to know, to enjoy and what is there which cannot be composed, learnt, worshipped, known and enjoyed!' This beautiful and soul-elevating song tries to express the inexpressible, and describe the indescribable, through speech.

Sages and saints may be said to have double consciousness, the consciousness of the eternal, and at the same time, the awareness of the temporal also. They can move about like ordinary men, and yet keep their consciousness on the Supreme.

Therefore, they are unaffected by the so-called pleasure and pain of this world. This is the secret of their success, even in empirical matters. Nothing can affect their minds. They may smile or frown; neither does affect their inner calmness and serenity, even as the waves and ripples do not disturb the depth of the ocean. To be the Vice-President at the Headquarters of an institution such as The Divine Life Society, attending to the innumerable duties, with all devotion and fervour, satisfying the needs of the resident inmates as well as the visiting Sadhakas and guests and presiding over the daily and occasional functions, requires not only physical and mental, but also tremendous spiritual energy. H.H. Sri Swami Madhavanandaji, though having a very delicate physical health susceptible even to the slight changes in the routine, is not wanting in the other two, which he has acquired through intense Tapascharya, practised for the last more than a quarter of a century.

May God and Gurudev Sri Swami Sivanandaji Maharaj grant him a long life to continue his service to the mission of Gurudev. Humble salutations and adorations at the lotus-feet of H.H. Sri Swami Madhavanandaji Maharaj, the Sage, on the auspicious and holy occasion of his *Shashtyabdapurti*, on the 15th of December, 1977. \* \* \*

## MIND: ENEMY OR FRIEND?

*(Sri Swami Atmaswarupananda)*

When the editors were preparing Pujya Swami Chidanandaji's first book of early morning meditation talks, *Ponder These Truths*, they had available two excellent talks on the subject of the mind. The problem was that they were contradictory. One said, in effect, mind is your best friend. The other, in effect, mind is your enemy. Not knowing how to handle it, they put one talk towards the beginning of the book and the other talk towards the end.

That may not have been necessary, because sooner or later we are going to have to recognize the truth of the scriptures that mind is the cause of both bondage and liberation in a human being. As human beings it is our instrument. It includes everything. Of course, we can limit the mind by considering it to be only the thinking process or limiting it in some other way, but actually from an absolute point of view, everything we know, including spiritual experiences, are all considered to be mind because they are part of the known.

This is something that we should recognize because it is the mind that we have to deal with, and it is the mind that becomes the receptacle for Divine revelation. What is it that changes the mind from being our enemy to our best friend? What is it that changes it from being the cause of our bondage to the cause of our liberation? It is what we believe ourselves to be. If we believe ourselves to be a body and mind, then mind is the cause of our bondage. If on the

other hand, we believe ourselves to be eternal Spirit, if we believe Gurudev when he says, "You are not the body, not the mind, Immortal Self you are," if that is our fundamental belief, then mind becomes the cause of our liberation.

But, we may object, I am not really sure what I believe. Part of me believes that I am obviously a body and mind. Another part of me, perhaps enhanced by spiritual experiences as well as faith in the scriptures and the guru, believes that I am Immortal Spirit. So how can I make the mind be the cause of liberation rather than the cause of bondage when my beliefs are split?

In the final analysis it is what we take refuge in. When we are challenged, do we take refuge in the ego or do we take refuge in our faith that we are Divine Spirit. Do we panic and listen to the ego, or do we keep steady and listen to the Divine within? It is that that decides which direction we go in. We must be determined to shift our identity from ego to Immortal Self. When a crisis is there and we are tempted to take the ego way out, we must be determined to hold steady in our faith in Immortal Self.

Thus it is essential to recognize that our mind can be either our worst enemy or our best friend. It depends upon what its fundamental belief is, but even more important, when we are faced with a crisis, what do we take refuge in? Whatever the ego comes up with? or our faith that we are Immortal Self? That will determine which direction we are heading in and whether our mind is our enemy or our friend. \* \* \*

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## SELF-ANALYSIS IS THE KEY TO INNER TRANSFORMATION

*By Jayant B Dave*

Self-analysis or self-examination is an indispensable requisite for attaining success in one's professional and spiritual life. This helps in removing gross and subtle vices, cultivating virtues and attaining the goal of life.

Self-analysis touches upon virtually all spiritual practices (Sadhana). Gurudev Sri Swami Sivanandaji Maharaj laid great emphasis on this aspect in his 20 Spiritual Instructions and Science of Seven Cultures. Sri Gurudev strongly advocated recording one's daily Sadhana in a spiritual diary and reviewing one's progress periodically. Worshipful Sri Swami Chidanandaji Maharaj also conveyed that one must learn the art and science of being impartial and objective towards oneself, to be able to stand aside and see oneself as a witness.

Self-examination, also known as 'first party audit', is an important part of any modern management system. Here, selected personnel of different departments, barring one department

being audited, serve as auditors. Any nonconformance is recorded; root cause investigation is made and appropriate corrective and preventive actions (CAPA) are initiated.

In spiritual parlance, self-examination also known as introspection involves only one individual. The higher (purer) mind serves as an auditor and lower (impure) mind serves as auditee. Self examination should be performed every day before retiring to bed. It involves very honest reflection on thoughts harbored and actions performed in such a way that we are neither self justifying nor self condemning.

The introspection process comprises of three objectives. The first objective is to find out the defects, investigate into possible root cause and try to correct and prevent by suitable methods. If one method fails, other suitable method or combined method should be employed. This is

why Bhagavad Gita and sages prescribe Yoga of synthesis combining action, devotion, will and intellect which means applying all dimensions of human personality to bring about the desired result.

Negative qualities will be spotted first. But this is not all. The objective should be to control the negative and unspiritual instincts residing in the subconscious mind as deep seated impressions, emerging constantly depending on external stimuli and one's Prarabdha Karma (fate).

These subtle impressions should not be underestimated. They lurk like thieves and attack when one is vulnerable or when there is extreme provocation. The deep rooted impressions of lust, anger and greed manifest in a subtle way and one tends to rejoice in them mentally even in absence of any physical objects. The senses weaken on ageing but the mind tends to remain young and continues to yearn. Controlling these subtle impressions demands great patience, perseverance, intellect and courage. This is a long process. Restraining senses and mind is the first objective.

The second objective is to cultivate virtues independently or as antidote to

negativities referred to above. Make resolves or pledges on a daily basis every morning: 'I will speak the truth; not bear ill will for anyone; I will serve the sick, read spiritual books, do Sadhana and be fearless.' This is analogous to measuring key Quality Performance Indicators (QPI) in an organisation and reporting in a management review meeting.

Practice of Karma Yoga, Bhakti Yoga and Raja Yoga helps in freeing the inner self of all impurities and distraction. One perceives oneself as mere instrument in the Lord's hands and offers oneself wholly in the service of the Lord and his creation. The stage is set for dawn of Self-knowledge and the culmination with Jnana Yoga, is like launching satellite into space.

The third objective is to transcend the purified mind and to take it deeper until it reaches the very core of one's soul. One perceives oneself as silent witness of all movements within and without and finally, as one, homogenous, non-dual Self—dwelling eternally and pervading everywhere. This is the divine destination, intimate, immediate experience of the Self as peace and bliss.

# CHILDREN'S WORLD



## GITA JAYANTI

Beloved Divine Children!  
Om Namo Narayanaya!



The Gita Jayanti marks one of the greatest days in the history of mankind. Nearly six thousand years ago on that day, a dazzling flash of brilliant lightning lit up the firmament of human civilization. That spiritual effulgence was the message of the Bhagavad Gita, given by the Lord Krishna on the battlefield of Kurukshetra through Arjuna.

It is celebrated throughout India by all admirers and lovers of this sacred scripture on the Ekadashi of the bright half of the month of Margasheersha (December-January).

The Gita is the "Song Celestial" based on the Upanishads which contains sublime lessons on wisdom and philosophy. It is the universal gospel containing the message of life that appeals to all, irrespective of race, creed, age or religion.

The Gita shows a way to rise above the world of duality and the pairs of opposites and to attain eternal bliss and immortality. It is a gospel of action. It

teaches the rigid performance of one's duty in society, the life of active struggle, keeping one's inner being untouched by outer surroundings and renouncing all fruits of actions as offerings unto the Lord.

The Gita is a source of power and wisdom.

It strengthens you when you are weak and inspires you when you are feeble. It teaches you to embrace righteousness and resist unrighteousness.



The Gita is a living voice carrying an eternally vital and indispensable message to mankind. It guides you to glory with the watchwords: "Be thou divine-minded, devoted to Me as your goal, and let your subconscious mind be divine". The Lord gives the firm assurance also: "I become the saviour from this mortal world for those whose minds are set on Me".

Constant remembrance of God will release you forever from the clutches of Maya and free you from all fear. Such is the most illuminating message of the Gita, seeking to lead man to a life of perfection even while performing his ordained role here.

The study of the Gita alone is sufficient for the purpose of scriptural study. You will find in it a solution to all your problems. Even if you live in the spirit of one verse of the Gita, all your miseries will come to an end and you will attain the goal of life—immortality and eternal peace.

Take a resolve on Gita Jayanti that you will read at least one discourse of the Gita daily. Recite the Fifteenth Discourse before taking your meals. Keep a small pocket-sized edition of the Gita with you at all times. Mark a few verses in it and read them whenever you have a little leisure.

May you all lead the life taught by the Gita! May the Gita, the blessed Mother, guide and protect you! May it nourish you with the milk of the ancient wisdom of the Upanishads!

Glory to Lord Sri Krishna, the Divine Teacher! Glory to Sri Vyasa, the poet of poets, who composed the Gita! May his blessings be upon you all!

**--Swami Sivananda**

**Match the columns:**

<b>Column A</b>	<b>Column B</b>
a. The Song Celestial	1. the Divine Teacher
b. Constant remembrance of God	2. based on the Upanishads.
c. The universal gospel	3. composed the Gita.
d. Sri Vyasa	4. teaches the rigid performance of one's duty in society
e. Lord becomes their saviour	5. strengthens you when you are weak.
f. Lord Sri Krishna	6. free you from all fear.
g. Source of power and wisdom	7. appeals to all
h. Gospel of action	8. whose minds are set on Lord

## GOAL OF LIFE IS GOD-REALISATION



The **goal** of life is **God-realisation**. All desires are gratified by realising God. God can be realised by **pure**, subtle reasoning. There is not an iota of **happiness** in objects, because they are insentient. There are mental uneasiness, discontentment and restlessness even in multi-millionaires and kings.

All sorts of fears, miseries and troubles will melt away when the **knowledge** of God **dawns**. You will be freed from the Samsaric wheel of births and deaths with all its concomitant evils.

Form a strong habit of **remembering** God at all times. **Control** the senses. Be **balanced** in pleasure and pain, heat and cold, praise and censure. Have unshakable **faith** and unflinching **devotion** towards God.

SWAMI SIVANANDA



Search the words given in bold letters above in the forest of letters:



A	S	E	T	R	O	I	M	S	E	G	F	B	Y
N	K	A	O	E	P	B	F	P	U	R	E	I	A
O	N	D	S	M	A	A	A	O	H	A	M	G	T
G	O	D	R	E	A	L	I	S	A	T	I	O	N
I	W	E	I	M	M	A	T	C	P	I	M	S	A
D	L	V	P	B	E	N	H	O	P	F	Y	A	F
V	E	O	D	E	U	C	I	N	I	I	G	V	E
S	D	T	G	R	N	E	F	T	N	E	O	N	Y
K	G	I	C	I	E	D	A	R	E	D	A	W	N
U	E	O	B	N	S	O	M	O	S	O	L	D	O
H	O	N	Y	G	E	D	F	L	S	A	D	N	P



## THOUGHTS FEATURE THE PHYSICAL EXPRESSIONS

Mind is the subtle form of this physical body. The physical body is the outward manifestation of the thoughts. So when the mind is wrought, the body is wrought too.

As a man of rough appearance generally cannot invoke love and mercy of others, so a rough-minded man cannot invoke love and mercy of anybody.

Mind very conspicuously reflects on the face its various states which a man of intelligence can very easily read.

The body follows the mind. If the mind thinks of falling from a height, the body prepares itself immediately and shows external signs. Fear, anxiety, grief, cheerfulness, hilarity, anger, all produce their various impressions on the face.

## YOUR EYES BETRAY YOUR THOUGHTS

The eyes which represent the windows of the soul bespeak of the condition and state of the mind.

There is a telegraphic instrument in the eyes to transmit the messages or thoughts of treachery, depression, gloom, hatred, cheerfulness, peace, harmony, health, power, strength and beauty.

If you have the faculty to read the eyes of others, you can read the mind at once. You can read the uppermost thought or dominant thought of a man if you are careful to mark the signs in his face, conversation and behaviour. It needs a little pluck, acumen, training, intelligence and experience.

**SWAMI SIVANANDA**

### ***Answers to Match the Columns***

(1) based on the Upanishads (2) free you from all fear (3) appeals to all  
 (4) composed the Gita (5) whose minds are set on Lord (6) the Divine Teacher  
 (7) strengthens you when you are weak (8) teaches the rigid performance of one's duty in society

## DEEPAVALI CELEBRATION, GO-PUJA AND GOVARDHAN-PUJA AT THE HEADQUARTERS ASHRAM



पद्मासनस्थिते देवि परब्रह्मस्वरूपिणि।  
परमेशि जगन्मातर्महालक्ष्मि नमोऽस्तु ते॥

*O Devi Mahalakshmi, obeisance to Thee, Thou who art seated on lotus, who art Supreme Brahman, the Lord and Mother of the universe.*



The auspicious festival of lights 'Deepavali' was celebrated with great sacredness and spiritual eclat at the Headquarters Ashram on 19th October 2017. On this blessed day, every nook and corner of the Ashram was illuminated with multi-hued lights and thousands of earthen lamps. Mother Lakshmi was offered a special worship during the night Satsang in the beautifully decorated Samadhi Hall.

After the regular prayers and chants, Kanakadhara Stotra and Mahalakshmyashtaka



Stotra were recited by Sri Swami Vaikunthanandaji. Thereafter, the Deepavali message of Sadgurudev Sri Swami Sivanandaji Maharaj was read by Sri Swami Gurubhaktanandaji. H.H. Sri Swami Vimalanandaji Maharaj blessed the gathering with his inspiring words. Then, Master Hariharan and Kum. Lakshmi of Mumbai delighted the hearts of one and all by their mellifluous chanting of Sri Durga Sukta, Sri Suktam and Medha Suktam. Two books were also released on this sacred day. The Satsang concluded with floral Archana of the Mother with Ashtottarashatanamavali, Arati and distribution of special Prasad.



The next day, on 20th October, there were Go-Puja and Govardhan-Puja at the Vishwanath Goshala of the Ashram. The cows were reverentially worshipped and lovingly fed. H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Yogaswarupanadaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj together with Sannyasis and Brahmacharis of the Ashram attended the Puja. The celebration concluded with Arati to the Go-Mata and Lord Krishna and a ceremonial feast.

May the Supreme Lord and Sadgurudev illumine our hearts with the light of wisdom!

\* \* \*



## SRI SKANDA SHASHTHI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



*Lord Skanda's grace is easily obtained. Pray to Him fervently with faith and devotion. You will very soon cross this vast ocean of Samsara.*

**—Swami Sivananda**

Sri Skanda Shashthi, the joyous occasion of Lord Skanda's glorious triumph over demonical forces, was celebrated with great devoutness at the Headquarters Ashram from 20th to 25th October 2017. During the forenoon of the first five days, special worship was offered to the Lord Skanda to the chanting of Vedic Mantras and in the evening, Bhajans-kirtans and Stotras extolling the Lord were sung.

On Sri Skanda Shashthi Day i.e. 25th October, the celebration commenced with a Kavadi procession from the Ganesh Temple on the banks of Mother Ganga to the Bhajan Hall wherein the devotees, singing joyfully





the sacred names of the Lord Skanda, carried the holy waters of Mother Ganga in beautifully decorated Kavadis for the Abhisheka of the Lord. Following this, the grand worship was offered to the Lord. The beautiful idol of the Lord Sri Skanda was then anointed with sandal paste and splendidly embellished with beautiful ornaments and variegated flowers. It was followed by the floral Archana and Arati. Thereafter, six

'Kumaras' representing the six-faced Lord Skanda were worshipped, fed and given gifts. The worship concluded with distribution of the sacred Prasad. During the night Satsanga, H.H. Sri Swami Advaitanandaji Maharaj spoke on the significance of worship of Lord Skanda. Two books were also released to mark the auspicious day.

May the abundant blessings of Lord Skanda and Sadgurudev be upon all.



## DRISHTI DANA YAJNA AT THE HEADQUARTERS ASHRAM



The Drishti Dana Yajna (Eye Camp), with the blessing of Sri Gurudev, was originally initiated and conducted at the Ashram in the year 1958 by Sri Swami Yajnavalkyanandaji Maharaj (Dr. Adhvaryoo) of Virnagar, Gujarat. Since then, it is being organised regularly at Sivananda Charitable Hospital of the Ashram. This year, the Camp was organised from 5th to 9th October 2017.

Prior to the Camp the volunteers from DLS Rajkot came and started doing the preparatory work. In four

days, they covered nearly 53 villages and 11 urban areas within a radius of around 50 Kms from the Ashram to spread the news about the upcoming eye camp. Following the campaign from village to village, the OPD team consisting of Para Medical Staff, technicians and volunteers of Sivananda Mission Eye Hospital, Virnagar went to these designated spots in the villages to conduct the OPD. A total number of 330 patients were examined and out of these 132



were referred to the Ashram for Cataract Surgery.

On 5th October 2017, the Camp was inaugurated in the Swami Sivananda Satsang Bhavan (Auditorium) by H.H. Sri Swami Vimalanandaji Maharaj along with other senior Swamijis, in the presence of Dr. C.L. Vermaji, Senior Eye Surgeon, accompanying doctors, technicians, Para-medical staff of Sivananda Mission Eye Hospital, Virnagar and the volunteers from the DLS Rajkot Branch. After the Inauguration Ceremony, the final OPD was conducted at the Ashram by Dr. C. L. Vermaji along with a team of

doctors. A total number of 403 cases were attended during the OPD, out of which 266 were selected for the surgery.

On 6th October five doctors under the leadership of Dr. Vermaji started the surgery at 5.00 a.m. in the morning at Sivananda Charitable Hospital and by the evening 200 patients were operated with Inter Ocular Lens. The remaining patients were operated the next day morning. Following the surgery, the patients along with their attendants were accommodated at the Auditorium of the Ashram. Post operative care with necessary medicines and diet were provided to





them. On the third day, the bandages were removed and after examination, all the patients were found to be fit. They were discharged with medicines and instructions as well as Prasad distributed by Sri Swami

Advaitanandaji Maharaj and Sri Sanjay Manchandaniji.

The Divine Life Society Headquarters acknowledges and appreciates the dedicated efforts of Sivananda Mission Eye Hospital Virnagar, volunteers of Rajkot branch, the hospital staff of the Ashram and all others who directly or indirectly contributed in making this Yajna a success.

May the grace of Lord Almighty and benedictions of Sadgurudev Sri Swami Sivanandaji Maharaj be upon all!



## SPECIAL SATSANG AT THE HOLY SAMADHI SHRINE

A special Satsang was organised at the sacred Samadhi Mandir at 11.00 a.m. on 17th October 2017 wherein Sri Nochur Venkataraman, the renowned disciple of Bhagavan Sri Ramana Maharshi, along with Sri Ganeshanji (grand nephew of Bhagavan Sri Ramana Maharshi) blessed the gathering with their inspiring words.

H. H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj and other senior Swamijis extended hearty welcome to them at the holy



Samadhi Shrine. Thereafter, Sri Ganeshenji shared many soul stirring incidents from the lives of Sadgurudev Sri Swami Sivanandaji Maharaj and Param Pujya Sri Swami Chidanandaji





Maharaj, related to Bhagavan Sri Ramana Maharshi. The devotees were spell bound hearing the unheard moments of the Masters and their ways.

The main event was the release of a book 'Atmatirtham' written by Sri Nochur Venkataraman, translated in Hindi, depicting the life and teachings of Sri Adi Sankaracharya. While releasing the book, H. H. Sri Swami Vimalanandaji Maharaj said that it would be a great blessing for the Hindi

knowing seekers and Sadhaks. Brahmacharini Neelmani, an inmate of the Ashram had rendered the Seva of editing the book.

It was followed by a brief talk by Sri Nochur Venkataramanji wherein he blessed the devotees by sharing spiritual secrets that would enhance the understanding of spiritual path and enrich the faith in Divine and Guru as well.

May the blessings of the Lord and Sri Gurudev be upon all!

\* \* \*

## CELEBRATION OF 16TH PUNYATITHI ARADHANA DAY OF WORSHIPFUL SRI SWAMI KRISHNANANDAJI MAHARAJ



The sacred day of 16th Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj's Mahasamadhi was celebrated with great devotion at the Headquarters Ashram on Gopashtami i.e. 28th October 2017.

The day's programme commenced with special Puja and Havan at Sri Vishwanath Mandir. In the forenoon, grand worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine wherein Senior Swamijis, Sannyasis, Brahmacharis and guests of the Ashram participated to offer their loving homage to Worshipful Sri Swami Krishnanandaji Maharaj. Thereafter, a brief Satsanga was organised wherein Master Srihari and Kum. Lakshmi of

Mumbai sonorously recited Purusha Suktam and Narayana Suktam and H.H. Sri Swami Vimalanandaji Maharaj blessed the gathering with his brief discourse on the inspiring life of Worshipful Sri Swamiji Maharaj.

During the night Satsanga, H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj and Sri James in their brief tributes highlighted Pujya Sri Swamiji Maharaj's glorious personality. Two books of Pujya Sri Swamiji Maharaj were released to commemorate this sacred day. The Satsanga concluded with Arati and distribution of Jnana Prasad and Prasad.

May the grace of Sadgurudev and Worshipful Sri Swami Krishnanandaji Maharaj be upon all. \* \* \*

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## CULTURAL TOUR OF H.H SRI SWAMI PADMANABHANANDAJI MAHARAJ

At the kind invitation of the devotees of South Africa and Mauritius, H.H. Sri Swami Padmanabhanandaji Maharaj undertook a one month cultural tour of South Africa and Mauritius in October 2017.

The Divine Life Society Cape Town Branch (Ananda Kutir Ashram) had invited Pujya Sri Swamiji Maharaj for the Celebrations of 50 Year Seva of the Ashram's co-founder and joint spiritual head Sri Yogeshwari Mataji. Sri Yogeshwari Mataji has offered her services to Worshipful Gurudev Sri Swami Sivanandaji Maharaj and her Guru Pujya Sri Swami Venkatesanandaji Maharaj by starting a Yoga Centre at her home in 1967 which later became an Ashram in 1982. The celebrations, which took place from 4th to 12th October 2017, consisted of two programmes viz. a lecture series and a special function.

Sri Swamiji Maharaj conducted an eight-day lecture series, which comprised of five lectures on 'Kenopanishad', two lectures on 'Insights into Ishavasyopanishad' and one lecture on 'Bhakti'. The lectures were highly appreciated by the Ashram inmates and devotees of the Ashram. All felt inspired by the depth of knowledge Pujya Swamiji shared which enthused them to do greater personal Sadhana.

The special function to celebrate and express gratitude to Sri Yogeshwari Mataji for her selfless service was attended by

representatives of Cape Town Interfaith Initiative, Hindu Association Western Cape and South African Remedial Yoga Teachers Association; all of whom expressed their respect for Sri Yogeshwari Mataji's indefatigable Seva and inspiring personality. Sri Swamiji Maharaj was the key speaker; during his talk Sri Swamiji shared important points on Karma Yoga and also expressed his reverence towards Sri Yogeshwari Mataji for her Seva to Sri Gurudev.

Thereafter, in response to the kind invitation of devotees, Sri Swamiji Maharaj travelled to Pietermaritzburg to attend various functions in KwaZulu-Natal Province. Sri Swamiji inaugurated the Sivananda and Chidananda Retirement Centres on 14th and 15th October 2017 respectively at Sarva Dharma Ashrama, whose spiritual head is Sri Swami Ramkripanandaji Maharaj. On 14th October, Sri Swamiji Maharaj gave an inspiring discourse on the four Ashramas, focusing particularly on the Brahmacharya and Grihastha Ashramas, highlighting the import of gaining spiritual knowledge in the first Ashram and living this knowledge in the second. On 15th October, Swamiji primarily addressed the children on the four Purusharthas.

In the afternoon of 15th October, Sri Swamiji Maharaj attended the re-naming function of Sri Swami Lokasangrahananda's Ashram. Sri Swamiji Maharaj unveiled the new plaque with the new name 'Sivananda Vedanta Society of South Africa' and then gave an enlightening discourse on Vedanta, highlighting the essence and practice of Vedanta.

On 17th October, Pujya Swamiji was invited to inaugurate the Sivananda—King Goodwill Zwelithini Education Centre in Mitchells Park, Durban, along with King Goodwill Zwelithini, the king of the KwaZulu-Natal Province. After the king's speech, Swamiji Maharaj addressed the audience highlighting the Vedic injunctions regarding protection of the environment.

Sri Swamiji Maharaj then attended two consecutive Satsangs at Integral Yoga Centre, Pietermaritzburg, on 20th and 21st October respectively. At the first Satsang, Sri Swamiji explained how the Yoga Sutras of Patanjali teach the Yoga of Synthesis as proclaimed by Sri Gurudev. At the second Satsang, Sri Swamiji gave a talk on Indian Spirituality, addressing the needs of South African Indians.

On 23rd October, Sri Swamiji Maharaj was invited to the Sivananda

School of Yoga, Johannesburg where Sri Swamiji delivered a lecture on the fundamental pursuit of happiness, explaining the approach of the Upanishads to that pursuit. On 26th October, the Adi Shankara Ashram in Johannesburg hosted a farewell Satsang in honour of Pujya Swamiji Maharaj. There Swamiji gave a talk on 'Fear and Fearlessness' highlighting the Sannyasi's role in dispelling fear in others. Sri Swamiji Maharaj left South Africa for Mauritius on 27th October.

Sri Swamiji was cordially received at the Mauritius Airport by Sri Yagieshwarnath K. Jankee, President DLS Mauritius Branch, Sri Rana, Secretary DLS Mauritius Branch and other devotees. On 28th October, Swamiji Maharaj addressed the devotees in a Satsang held at DLS Mauritius Branch. In response to the request of Committee Members of Sri Venkateshwara Temple, Sri Swamiji attended the Kalyana Utsava at the temple on 29th October and also blessed the gathering with his brief talk on 'Puja Sampradaya and its Philosophical Import'. Sri Swamiji Maharaj left Mauritius for Delhi on 1st November 2017 after a brief Satsang at DLS Mauritius Branch.

## SEVA THROUGH SIVANANDA HOME

*'Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for: the people who are home-less, temporary or permanent, fell sick, got lost or were abandoned'. (Swami Chidananda)*

As if his whole life was contained in the bag, the gunny bag carefully wrapped around with a tight rope, this patient held it close to his chest, close to his heart. This bag contained everything he had, everything he could hold on to, everything that accompanied him, a symbol of his all-in-all. It didn't matter that it smelt, that it smelled very much; that it was an almost unbearable smell, it didn't matter. What mattered was that it was his possession, it was all he had and he was not ready to part with it.

An old gentleman around 85 years, his painful knees weary and bent, his scoliosis back heavy with life's burden, a huge stick taller than his own body, tightly held in his hand. A dark scream came from his mouth, and he was hardly approachable. But chai (tea) he wanted to have, and after twenty minutes or so, he sat on a chair, his gunny bag as a sleeping baby on his lap, drinking a cup of tea. He did not speak Hindi and the conversation was almost impossible. All alone, a bag full of stuff, not able to express himself, like he had come to a foreign country. He had come from Andhra Pradesh though, and could not say anything else. Fortunately, in the opposite Leprosy Colony, one person spoke the same language, Telugu, and after he was called, they fluently conversed in their own mother tongue. It seemed that due to old age, his memory was failing, he could not tell about his family, neither about the work which he had done in

his life. 'Nobody he had in this world', were his words, as being translated, and with great difficulty after explaining and giving permission, his gunny bag was opened, each article was carefully removed and cleaned, and the notes which he had collected were put separately and washed—remaining leftovers were old and rotten food which had to be disposed off immediately. After he stacked them in a new gunny bag, after checking all the items, he seemed to calm down a bit. Even during food time, he would hide his portion under the blanket. He might have been used to keep it for the rainy day, and maybe he had undergone and still feared many rainy days in his life to come... The translator gentleman was asked to come every day to meet him, talk to him and it really seemed that he found a friend in him. Then, all of a sudden, he disappeared. All of a sudden, he fled. Days later, he returned back to Sivananda Home in Rishikesh. And again, he unloaded his gunny bag...

But new chance is always possible and hope is never lost. He still is admitted, slowly adjusting, sometimes bad words, sometimes anxiety and sometimes a glimpse of a smile to be seen. Gurudev had highest regard for old destitute persons who seemed to be unwanted, uncared for and unloved and did whatever he could during his lifespan. Gurudev is still looking after everybody. Om Namoh Bhagawate Sivanandaya. Om Namoh Bhagawate Chidanandaya. Om.

*"Let us behold Thee in all these names and forms. Let us serve Thee in all these names and forms. Let us ever remember Thee. Let us ever sing Thy glories. Let Thy Name be ever on our lips. Let us abide in Thee for ever and ever." (Swami Sivananda)*

## KALAM SANDESH VAHINI AT THE HEADQUARTERS ASHRAM

Honourable Prime Minister, Shri Narendra Modi had flagged off 'Kalam Sandesh Vahini', a mobile exhibition bus depicting the inspiring life and mission of former President Dr. A.P.J. Abdul Kalam, on 27th July 2017 from Rameshwaram. It then travelled all over India, visiting important places associated with Dr. Kalam.

The Vahini, in the final phase of its journey, reached the Headquarters Ashram on 9th October 2017 to commemorate Dr. Kalam's life transforming meeting with Sadgurudev Sri Swami Sivanandaji Maharaj at Ananda Kutir in the year 1957. Senior Swamijis of the Ashram accorded a warm welcome to the Vahini at the entrance of the Ashram.

The Vahini stayed at the Ashram on 10th October and the exhibition was enthusiastically viewed by the inmates, guests and devotees





of the Ashram. On the 11th morning the 'Kalam Sandesh Vahini' left the Ashram for its final destination, the Rashtrapati Bhavan, Delhi, where it will be jointly received by the President of India and the Prime Minister on 15th October 2017, the 87th Birth Anniversary of Dr. A.P.J. Abdul Kalam.

### **THE MEANING AND SPIRIT OF TRUTH**

To the spiritual aspirant Truth is more than truth-speaking. Truth is God or the Absolute. It is Truth that triumphs not untruth. Truth is right, untruth is wrong; that which elevates one and takes one nearer to God is right, that which brings one down and takes one away from God is wrong. God is the indivisible unity of conscious existence. Control over passions constitutes the essence of truth. Self-denial or refraining from greedy indulgence is truth. Truth is eternal life and existence, untruth is change, decay and death. Love is truth; hatred is untruth. There is no greater sin than hatred and battle. Relative truths are valid only so long as they do not contradict absolute truth which is eternal in the highest sense.

—**Swami Sivananda**

## AID TO KASTURBA GANDHI GIRLS HOSTEL, AAMPHATA



As a part of its charitable activities, the Headquarters Ashram has regularly been providing its noble support to

various educational institutions located in hilly areas of Uttarakhand. This time, the students of Kasturba Gandhi Girls Hostel, Aamphata were the beneficiaries.



The Government of Uttarakhand runs Kasturba Gandhi Girls Hostel at various places for girl students from poor family background, from scheduled Castes and Tribes and orphans and semi orphans. One such hostel was recently opened by the Government at a place called Aamphata at Khadi, 40 Kms from the Headquarters Ashram. Though a nice building has been constructed,

other facilities for the girls could not be provided due to lack of funds.

On request from the hostel warden and the Education department, the Headquarters Ashram agreed to provide quilts, bed sheets, sweater, warm suits, cotton suits, towels, school bags, shoes, note books, etc to each student. On 11th October 2017, Sri Swami Advaitanandaji Maharaj along with other Swamijis from the Ashram went to the Aamphata hostel to distribute the materials to the students. Sri O. P. Vermaji, Block Education Officer, Fakot block of Narendranagar and Sri Sohan Singhji, Principal of Girls Inter College, Fakot were also present on the occasion.

During their messages, both of them expressed their appreciation for the Ashram for its support to various Government Schools. The Principal of GIC, Fakot was so much inspired by the Ashram and its noble activities that he came forward to donate a water tank to the hostel on his own behalf. Sri Swami Advaitanandaji Maharaj in his blessing message encouraged the students to cultivate virtues in their lives and become worthy citizens of the society. 59 students were benefited with the Aid provided by the Ashram.

May the blessings of the Lord Almighty and Sadgurudev be upon all!



## STUDENT WELFARE PROGRAMME BY SWAMI SIVANANDA SEVAGRAM CHARITABLE SOCIETY, GAHAM, ANGUL (ODISHA)

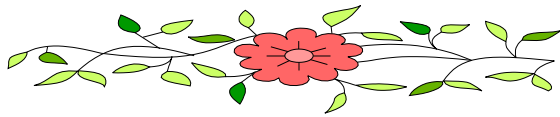


Swami Sivananda Sevagrama Charitable Society, Gaham, Angul has been successfully organizing 'Student Welfare Programmes' at various educational institutions to impart ethical and spiritual education to young generation. The Society organized spiritual discourses at six different schools in October 2017. Sri Dhananjay Sen and Sri K. Shirdhar Dash gave inspiring talks to the students and also apprised them of the Divine Life Society and its sublime activities. The discourses were organized at Anchalika Girl's High School Odasha, Khamar on 13th October, at Panchayat High School Badasada, Khamar on 14th October, at Panchayat High School, Hingula and Sri Arabinda Matrubiha, Danara on 26th October and at Panchayat High School, Danara and Panchayat High School, Kumunda on 27th October. The number of participating students and teachers at these schools was 250, 180, 320 and 190 respectively. The Society also distributed Oriya book 'Adarsha Balaka' to all the students and teachers.

May the blessings of the Lord Almighty and Sadgurudev be upon all.



## SEVA THROUGH CHIDANANDA CENTENARY CHARITABLE DISPENSARY AT GAHAM, ANGUL



Swami Sivananda Sevagrama Charitable Society, Gaham, Angul continued its services to the poor and destitute through Chidananda Centenary Charitable Dispensary at Gaham, Angul. During October 2017, about 1478 poor patients were examined and provided free medicines. Dr. R.N. Panda, Dr. Rudra Narayana Dash, Pharmacists Sri Swetambar Pradhan, Sri P.K. Dhar, Sri Hrudananda Behra and other paramedical staff offered their services in the Charitable Dispensary.

May the grace of the Lord Almighty and Sadgurudev be upon all.

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**ALL ODISHA SADHANA SHIBIR,  
AT THE DIVINE LIFE SOCIETY GAHAM BRANCH  
(SIVANANDA SEVAGRAMA), ANGUL, ODISHA  
28<sup>th</sup> DECEMBER 2017 TO 1<sup>st</sup> JANUARY 2018**

By the Grace of Almighty & Worshipful Gurudev, The Divine Life Society, Gaham Branch (Swami Sivananda Sevagrama Charitable Society), Gaham, Angul, Odisha proposes to organize an All-Odisha Sadhana Shibir from 28<sup>th</sup> December 2017 to 1<sup>st</sup> January 2018 at Sivananda Sevagrama, Gaham, Talcher, Angul, Odisha.

Senior saints from the Headquarters Ashram and other eminent scholars shall grace the Shibir. Youth and students are requested to participate in the Camp, which aims at inculcating values in life.

Delegate Fee: ₹ 500/- (Rupees five hundred only)

Last date of registration: 15<sup>th</sup> December 2017

Kindly send all remittance in favour of **“Dibya Jivan Sangha, Swami Sivananda Sevagrama Charitable Society”**, by Cheque or Demand Draft.

*Address:* Dibya Jivan Sangha,  
Swami Sivananda Sevagram Charitable Society,  
PO-Gaham, Dist-Angul, Odisha-759 100.

*Contact Persons:* 1. Sri Dhananjay Sen, Mob. +91 73811 41006  
2. Sri Akshaya Kumar Dash, Mob. +91 94370 43225

**THE BENIGN POWER**

Believe in the supreme Power of God. That Supreme Power will guide you, strengthen you and comfort you. You will be peaceful in the midst of trials, adversities, defeats and tempestuous life. God is the unseen Teacher who through his great sons, through nature herself teaches men the secret and source of the attainment of eternal bliss.

The Lord is within you, He is seated in your heart. Whatever you see, hear, taste and touch is God. Therefore hate not anybody, cheat not anybody, harm not anybody. Love all and be one with all. You will soon attain eternal bliss, immortality, and perennial joy.

**—Swami Sivananda**

## IMPORTANT ANNOUNCEMENT

**YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY),**  
P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)

### ADMISSION NOTICE

Applications are hereby invited for undergoing the **88th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2018 to 29-4-2018** This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

#### ***The details are as follows:***

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
  - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
  - (b) Must be able to converse in English fluently as the medium of instruction is English.
  - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
  - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
  - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-1-2018**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

**For the Application Form and Prospectus please write to:**

**Also Application Form and Prospectus  
can be downloaded from website**

[www.sivanandaonline.org](http://www.sivanandaonline.org)

Or contact the e-mail:

[yvfacademy@gmail.com](mailto:yvfacademy@gmail.com)

**THE REGISTRAR,**

The Yoga-Vedanta Forest Academy,  
**THE DIVINE LIFE SOCIETY,**  
P.O. SHIVANANDANAGAR—249 192  
Distt: Tehri-Garhwal, Uttarakhand  
Himalayas, INDIA  
Phone : 0135-2433541 (Academy)

SHIVANANDANAGAR,  
October, 2017

- Note:—
- (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
  - (ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

**MEMBERSHIP FEE AND BRANCH AFFILIATION FEE OF  
THE DIVINE LIFE SOCIETY HEADQUARTERS  
SHIVANANDANAGAR—249 192, Uttarakhand**

- |  |           |
|--|-----------|
| 1. New Membership Fee*                       | ₹ 150/-   |
| Admission Fee . . . . . ₹ 50/-               |           |
| Membership Fee . . . . . ₹ 100/-             |           |
| 2. Membership Renewal Fee (Yearly)           | ₹ 100/-   |
| 3. New Branch Opening Fee**                  | ₹ 1,000/- |
| Admission Fee . . . . . ₹ 500/-              |           |
| Affiliation Fee . . . . . ₹ 500/-            |           |
| 4. Branch Affiliation (Renewal) Fee (Yearly) | ₹ 500/-   |

\* *Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.*

\*\* *Prior written permission has to be obtained from the Headquarters for opening a New Branch.*

⇒ Kindly send Membership Fee and Branch Affiliation Fee by I.P.O. or by DD payable at any Bank in Rishikesh.

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**IMPORTANT GUIDELINES FOR “REMITTANCE”**

Kindly send all remittances by Indian Postal Orders, Bank Drafts or Cheques in favour of **“The Divine Life Society” Shivanandanagar, Uttarakhand.** The Bank Draft/Banker’s Cheque shall be payable at Rishikesh.

In case of remittances through Electronic Money Order, Please send us a letter indicating purpose of remittance and EMO number and date.

Remittance directly into our Bank Account without our consent are not accepted by the Society due to Management and accounting reasons.

## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

**Aska (Odisha):** The Branch had its daily Prayers and weekly Satsangs on Thursdays and Sundays. Special Satsang was held on Sankranti day. Sadhana day was observed on 30th August with Kirtan, Paduka Puja and discourse. This was concluded with distribution of Jnana Yajna Prasad and Prasad, and certificates were distributed to the ranking students.

**Bangalore (Karnataka):** The Branch held weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, Maha Mrityunjaya Japa, recitation of Guru Gita and Bhagavad Gita etc. 130th Birth Anniversary of Gurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September, and for Birth centenary celebration of H.H. Sri Swami Madhavanandaji Maharaj, the Branch arranged Bhagavat Saptah from 8th to 14th September. There was an Akhanda Kirtan of Mahamrityunjaya Mantra on 17th. Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj was observed on 24th with Bhajans.

**Barbil (Odisha):** Weekly Satsang was held on Thursdays and residential Satsang on Mondays. Free Homeopathic treatment of poor patients was carried on regularly. Sri Krishna Janmastami was celebrated on 14th, and Sadhana day was observed on 24th August.

**Babanpur (Odisha):** There was weekly Satsang on Thursdays and Sundays, and recitation of Hanuman Chalisa was done on Sankranti day. Sri Krishna Janmastami was celebrated on 14th August, and Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj

was observed on 18th with Paduka Puja. Special Satsangs were arranged on 26th and 27th August.

**Bargarh (Odisha):** The Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavata and Bhagavad Gita and discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly. Srimad Bhagavat Saptah was arranged which concluded on 5th, and on 6th September Bhagavat Janma was celebrated. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Prabhat Pheri, Paduka Puja, Pravachans, Bhajans etc. These were concluded with Anna Dana and Vastra Dana Seva. Besides this, certificates and prizes were distributed to the students in a Gita chanting competition.

**Bellary (Karnataka):** Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays, and Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed with Paduka Puja. These were concluded with prayers for world peace and Arati.

**Berhampur (Odisha):** The Branch continued weekly Satsang on Sundays, mobile Satsang on Saturdays, Paduka Puja on Thursdays and 8th and 24th of

every month. Sri Krishna Janmashtami was celebrated on 14th August with Abhishek and chanting of “*Om Namō Bhagavate Vasudevaya*”. There was Sundarakanda Parayan on Sankranti day and Gita Parayan on Ekadasis.

**Bilaspur (Chhattisgarh):** In addition to its regular Satsangs and mobile Satsangs continued. Nanda Ustav was celebrated by the Branch on 15th August.

**Bhubaneswar (Odisha):** The Branch was celebrated Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th with Paduka Puja, recitation of Hanuman Chalisa, Gita Parayan, and Pravachans. These were concluded with Narayan Seva. The Branch arranged spiritual discourses by various prominent persons from 9th to 16th. Free Eye, Blood donation and Diabetes check-up camp was held on 8th and 17th September.

**Chhatrapur (Odisha):** The Branch continued daily Puja and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. Sri Krishna Jayanti was celebrated on 14th August, and Punyatithi Aradhana day of H. H. Sri Swami Chidanandaji Maharaj was observed on 19th with Nagar Sankirtan, Paduka Puja, Pravachans and Bhajans etc. This was concluded with Anna and Vastra Daana Seva. Besides this, Sri Ganesh Puja on 25th and Sundarakanda Parayan on 26th August were arranged by the Branch.

**Chandapur (Odisha):** In addition to its regular weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and

mobile Satsangs on 8th and 24th of every month, Srimad Bhagavat Saptah was arranged by the Branch from 31st August to 6th September. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prayers, Nagar Sankirtan, Paduka Puja and discourses. Gita Path, Bhajan and Kirtan were conducted by the Branch from 9th to 23rd September.

**Jamshedpur (Jharkhand):** The Branch conducted its weekly Satsang on Fridays, and also organised free Drawing and Yoga classes for poor children of the Antyodaya Bastees every Sunday, and colour pencils and note books were distributed to the students. Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 19th August. On this occasion a special evening Satsang was conducted with chanting of Srimad Bhagavad Gita and talk on Swamiji’s life and his teachings.

**Jeypore (Odisha):** The Branch continued daily puja, weekly Satsang on Sundays and mobile Satsang on Thursdays, and a special Satsang was held on 2nd July. Sivananda day was observed on 8th of the month with Puja and Havan, and free Homeopathic treatment continued. Sri Krishna Janmashtami was celebrated on 14th August with Puja, Havan and chanting of “*Om Namō Bhagavate Vasudevaya*”. Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 19th with Paduka Puja, Bhajan, Kirtan, recitation of Vishnu Sahasranam. The Branch arranged Pravachan on Mundakopanishad from 12th to 19th August.

**Kabisuryanagar (Odisha):** During the months of August and September, daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Sadhana Panchakam and Navadha Bhakti class was conducted by the Branch from 2nd to 6th August and 13th to 17th September. Sri Krishna Janmashtami was celebrated on 14th, and Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 19th with Paduka Puja and Gita Path. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prayers, Prabhat Pheri, Paduka Puja and Gita Path etc.

**Khatiguda (Odisha):** The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 3rd September with Prayers, Paduka Puja and Swadhyaya. Recitation of Vishnu Sahasranam was held on Ekadasis. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prabhat Pheri, Paduka Puja, Bhajan, Kirtan and Narayan Seva. Navaratri Puja was done from 21st to 30th September.

**Khallikote (Odisha):** Weekly Satsang was held on Thursdays. Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 19th August. On 8th September Birth Anniversary of Gurudev Sri Swami Sivanandaji Maharaj was celebrated by the Branch with Paduka Puja, Narayan Seva and Essay-writing competition was arranged for students. This was concluded with distribution of Prasad.

**Khurja (U.P.):** The Branch had Yoga class for gents in the morning and for ladies in the evening, and Dhyana Yoga on Sundays. Matri Satsang was held on Ekadasi day. The Branch distributed free literature and also Homeo Medicines for the needy patients at Sri Swami Devananda Homeo Dharmarth Aushadhalaya.

**Lucknow (U.P.):** The Branch celebrated Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September with Paduka Puja, Bhajan and Kirtan.

**Nandininagar (Chattisgarh):** The Branch continued daily Satsang and yoga class, mobile Satsang on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. There was Mahamantra Kirtan on 3rd August, and special Shivabhishek was done on 6th. Sri Krishna Janmastami was celebrated on 14th with chanting of “*Om Namo Bhagavate Vasudevaya*”, and Ganesh Puja was arranged from 25th to 31st.

**Patiala (Punjab):** The Branch continued mobile Satsangs with Bhajans, Prayers, chanting of Maha Mrityunjaya Mantra, etc. Regular donation to local Gowshala is being done. The Branch was graced by the visit of Sri Swami Dharmanistanandaji of DLS HQs. Rishikesh on 3rd August.

**Raipur (Chattisgarh):** The Branch conducted weekly Satsang on Sundays, and recitation of Vishnu Sahasranam on Ekadasis. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September

were celebrated with Paduka Puja, Bhajan and Kirtan.

**Rourkela (Odisha):** The Branch had weekly Satsang on Thursdays, mobile Satsang on Sundays, and Paduka Puja, Japa and recitation of Vishnu Sahasranam on 8th and 24th of every month. Acupressure and Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja, Bhajan, Kirtan and discourses. These were concluded with poor feeding.

**Sambalpur (Odisha):** Daily Puja, weekly Satsang on Sundays, mobile Satsang and Sundarakanda Parayan on Saturdays, Narayan Seva on Mondays, Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Special occasions like Sri Krishna Janmashtami on 14th August and Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj on 19th, Birth Anniversaries of Gurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated by the Branch. Special programme for children titled "Development for Success in Life" was arranged on 23rd September and booklet "Adarsha Balaka" was distributed to the students as Jnana Prasad.

**Sunabeda (Odisha):** Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and

Swadhyaya. Ekadasis were observed with recitation of Vishnu Sahasranam and Sundarakanda Parayan on Sankranti day. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja and Havan.

**Surendranagar (Gujarat):** Daily Yoga class, Paduka Puja and Matru Satsang with Swadhyaya were carried on regularly. Every month on 8th victuals were provided to poor families, and besides this, there were Mahamantra Sankirtan on Ekadasis and Sundarakand Parayan on Saturdays and Sundays. Ramcharit Manas Parayan was arranged from 1st to 9th September. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja and certificates were given to the students. Besides this, the Branch also arranged a medical camp.

**South Balanda (Odisha):** The Branch continued daily Puja, and weekly Satsang on Fridays. Special Satsangs were arranged on Ekadasis and Sankranti day. It also celebrated Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September with Prayers, Nagar Sankirtan, Paduka Puja, Gita Parayan and discourse on Guru Tattwa. There was also an Akhanda Mahamantra Sankirtan on 23rd September for World Peace and Universal Brotherhood.

**Varanasi (U.P.):** Satsang was held on 13rd August at Vridhashram with Prayers, Bhajans, Guru Stotras, Gayatri Mantra chanting etc.

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# TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

1. **BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
3. **JAPA:** Repeat any Mantra as pure Om or Om Namō Narayanaya, Om Namah Sivaya, Om Namō Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.
4. **DIETETIC DISCIPLINE:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any Chutni. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.
5. **MEDITATION-ROOM:** Have a separate meditation-room under lock and key.
6. **CHARITY:** Do charity regularly, every month, or even daily according to your means, say six Paisa per rupee.
7. **SVADHYAYA:** Study systematically the Gita, the Ramayana, the Bhagavata, Sri Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.
8. **BRAHMACHARYA:** Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.
9. **PRAYER SLOKAS:** Get by heart some prayer-Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.
10. **SATSANGA:** Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.
11. **FAST ON EKADASI:** Fast on Ekadasi or live on milk and fruits only.
12. **JAPA MALA:** Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.
13. **MOUNA:** Observe Mouna (vow of silence) for a couple of hours daily.
14. **SPEAK THE TRUTH:** Speak the truth at all cost. Speak a little. Speak sweetly.
15. **PLAIN LIVING:** Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.
16. **NEVER HURT ANYBODY:** Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).
17. **DO NOT DEPEND UPON SERVANTS:** Do not depend upon servants. Self-reliance is the highest of all virtues.
18. **SELF-ANALYSIS:** Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.
19. **FULFIL DUTIES:** Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
20. **SURRENDER TO GOD:** Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Sharanagati).

**Om Santih Santih Santih!**

*This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.*

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**NOVEMBER 2017** (Inland) Licence No. WPP No. 03/15-17 Valid upto: 31-12-2017

(Foreign) Licence No. UA/FGN/01/15-17 Valid upto: 31-12-2017

Posted at Shivanandanagar P.O., Tehri-Garhwal, Uttarakhand

DATE OF POSTING : 15<sup>TH</sup> OF EVERY MONTH:

P.O. SHIVANANDANAGAR—249192

## PSYCHOANALYSIS AND THE EASTERN VIEW

That the Western dream theory is sex-ridden, is due to the fact that they start with a wrong notion of what in reality constitutes Man. To them, man is mainly a physical creature endowed with a mind and possessed of a soul. This is just the contrary of the Oriental view that man in reality is a Spirit, expressing himself through the medium of a mind, which has the physical body as its counterpart to function upon the gross external plane. Thus, we see, to the Indian mind, the true Self of man is entirely devoid of sex. It is the body that suffers under the tyranny of a gender. This body is the least part of man as defined by the philosophic mind of the East. Sex is therefore just but one aspect—though a dominant one perhaps—of the individual soul that goes about as Man upon this earthly stage.

*Swami Sivananda*

To

Printed and Published by Swami Vimalananda on behalf of "The Divine Life Trust Society" at the Yoga-Vedanta Forest Academy Press, P.O. Shivanandanagar—249 192, Dt. Tehri-Garhwal, Uttarakhand, and Published from The Divine Life Society Headquarters, P.O. Shivanandanagar—249 192, Dt. Tehri-Garhwal, Uttarakhand,

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Website: [www.sivanandaonline.org](http://www.sivanandaonline.org); [www.dlshq.org](http://www.dlshq.org); [www.chidananda.org](http://www.chidananda.org) Editor: Swami Nirliptananda