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THE *Divine Life*

Graft your heart
with the feet of
Sat-Guru. You
will grow into a
Godman.

Sivananda

130th

Birth Anniversary

SEPTEMBER 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

O Man! You are surrounded by the wild fire of Samsara and the three fires. You are travelling in the dire forest of Moha. The tiger-mind is threatening to devour you. You are captured by the thieves, the six dacoits—Arishadvargas, viz., lust, anger, greed, etc. You are stung by the snake, Asa or desire. Find out the means of escape at once. Approach a spiritual preceptor. Serve him with faith and devotion. Get from him spiritual instructions. Follow them to the very letter. Free yourself from the thraldom of mind and matter by entering into Nirvikalpa Samadhi.

Swami Sivananda



THE DIVINE LIFE

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No. 6

PRASNOPANISHAD

PRATHAMA PRASNA (QUESTION I)

KABANDHI AND PIPPALADA

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः
प्रजायन्त इति ॥१४॥

14. Food indeed is Prajapati, from that indeed proceeds semen, from that all these creatures are born.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHSPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

विविधनिगमबोधात् प्राप्तचेतोविकासं
सविधगतजनानां चित्तमाह्लादयन्तम्
अविरतमखिलानां क्षेमकृत्यैकदीक्षं
सुविदितयतिवर्यं श्रीशिवानन्दमीडे ॥७९॥

79. I worship the ascetic of all ascetics, Sivananda, who has attained to a very broad outlook by virtue of his intense study of the various scriptures, who instills happiness in to all who flock round him, who is always bent upon doing such work as would bring welfare for all, and who is very famous.

भववारिधिघोरमहोर्मिपरा-

भवपीडितसंहननोऽहमरम्

शिवदेशिक ते पदपद्मगतोऽ-

भवमीश कृपालय पालय माम् ॥८०॥

80. Oh Lord! Oh great preceptor Sivananda! You are the embodiment of mercy; protect me who am much fatigued, having been caught between the mountain-waves of the Samsaric ocean, and who have taken refuge in your lotus-feet.

(To be continued)

A portrait of Swami Sivananda, a bald man with a serene expression, wearing a red shawl over a white shirt. The background is a light purple with faint floral and scrollwork patterns.

SEEK THE IMMORTAL

Swami Sivananda

O Man! What have you to do with wealth, bungalows and gardens? What have you to do with friends and relatives? What have you to do with wife and children? What have you to do with power, name, fame, position and prestige? You will surely die. Everything is uncertain but death is certain. Seek the Immortal Atman or the Imperishable Self which is hidden in the chambers of your heart.

Spiritual wealth is real inexhaustible wealth. Divine knowledge is real knowledge. Find out the way to conquer death. Realise the Eternal Atman and attain freedom and perfection, eternal bliss and immortality.

The happy-go-lucky worldly man does not care for religion and higher transcendental matters. He does not worry about God, doctrine of reincarnation, Immortal Soul, Yoga Sadhana, the four means. He knows two things well viz., to fill his pocket and to fill his belly. He eats, drinks, sleeps, procreates and dresses himself in different costumes.

Man tries to find happiness in sensual objects. Too much sensual indulgence wears out the senses and brings disgust, sickness and diseases of all kinds. The more of sexual pleasures he enjoys, the greater the passion becomes.

Do good actions. Entertain sublime, divine thoughts and build your character. Have one pure, holy desire, the desire for liberation from the wheel of birth and death. Root out hatred. Radiate love and compassion. Pure Prem alone can overcome hatred and enmity. True selfless love is the greatest redeeming and unifying force in the universe. See and feel the presence of the Atman in all things.

Your character, your destiny, your future is built by your thoughts and deeds. As you think, so shall you become. If you think nobly, you will be born with a noble character. If you think badly, you will be born with a bad character. This is the immutable law of nature. Change your mode of thought and mental attitude from this very minute. Develop right thinking. Have pure Sattwic desire. Thought transformed will transform your life.

Desire determines which sort of objects you will have in your next life. If you desire wealth very much, you will get it in your next life. If you desire power very much, you will get it in your next life. But money and power cannot give you eternal bliss and immortality. You must be very careful in your choice. Entertain one strong desire, the desire for Moksha or the final emancipation. Shun worldly desires ruthlessly. Entertain noble thoughts; and do virtuous actions. Chant OM. Meditate on the Immortal Atman. You will soon be freed from the round of births and deaths. You will attain Immortal Life! You will obtain Eternal Bliss!



HOW BEST TO CELEBRATE SIVANANDA-JAYANTI

Immortal Atmasvaroopa,
Blessed Seeker of TRUTH,

Om Namo Narayanaya. Loving Namaskars.

Glory be to the Divine and to Gurudev, the visible expression of the Divine upon this human place. My salutation to you all, travellers upon the shining highway of Divine Life, pilgrims to the shrine of the Eternal.

Jai Sivananda. This letter is the holy SIVANANDA JAYANTI letter. It brings you my special Birthday-greetings for the auspicious 8th September, which is a great day to us all. It is a day which held the seeds of our blessedness and spiritual awakening. Upon this day 77 years ago, there took place the dawn of our good fortune or our Bhagyodaya. At the close of the last century, this day granted to us our wonderful spiritual guide, our inspirer, friend and well-wisher. On this holy day was born our spiritual father, our Gurudev. SIVANANDA JAYANTI is the day of auspiciousness, joy and extreme sanctity. His advent meant a spiritual rebirth to all of us who were born into Divine Life through our contact with Gurudev Swami Sivanandaji. Upon this day, the true significance of that ancient prayer of our land—

Asato ma sadgamaya Tamaso ma jyotirgamaya Mrityorma amritam gamaya

dawned upon us in a luminous way. For, verily, that great soul who took birth upon that day came into your life, awakened your spirit and set you upon the road to the great Reality, Light and Immortality. Such is SIVANANDA JAYANTI.

May your thoughts flow towards his sacred feet in worshipfulness and love! May the Bhava and Bhakti of your heart wind their way up to him now in his tranquil transcendence and silent splendour. May all your energies be directed and applied with determined will and devout loyalty to the vigorous furtherance of his Spiritual Mission of awakening Divinity in the hearts of men. May your time, energy and abilities be dedicated to the leading of the divine life of the Truth, Purity, and Selflessness which Gurudev demonstrated. This is indeed the great privilege of your discipleship. This is indeed the most fitting token of your devotion. Such is indeed the celebration of Gurudev's sacred JAYANTI.

May God bless you all. May health, strength, prosperity and joy be with you all the days of your life. Be always happy. Work with good cheer. Lead a pure life. Be rooted in God-remembrance. Jai Gurudev Sivananda.

With regards, Prem and Om,

Yours in Gurudev,

Swami Chidananda

Ananda Kutir, 1st September, 1964.

MOTHER PARA-SHAKTI—HER INEFFABLE GLORY*

(H.H. Sri Swami Sivanandaji Maharaj)

The worship of the Protective Power is a need felt by all created beings. This worship may take the form of an intelligent participation with the universal, sustaining Power, or it may, in ordinary beings, exist as merely the instinct of subjection to higher powers whose help they seek by their very nature. Man, however, endowed as he is with the brilliant faculty of discrimination, understanding and conscious volition, knows that his welfare rests on his being in harmony with the governing powers of the universe. Man requires protection both physically and psychically. The unique Indian mind has conceived of the Reality behind the universe as a supremely intelligent Being working with its Force or Power or Shakti which is inherent in this Universal Intelligence. This Supreme Power appears as the Avataras, which descend to the visible world, or work as invisible benefactory forces of which man cannot be easily conscious. Whatever be the form taken by this Power, its worship is found to be indispensable for the good of man; this

worship is, therefore, an attempt to come in contact with that Power. Upon those who cannot worship it always, the ancient scriptures have enjoined occasional worship.

The beginning of summer and the beginning of winter are two very important junctions of climatic conditions and solar influence in a year. These two occasions are taken as the sacred opportunities for the worship of the Divine Being. These are indicated respectively, by the Rama-navaratri in the Chaitra Masa (March-April) and the Durga Navaratri, in the Ashvina Masa (September-October). The bodies and the minds of people undergo a considerable change on account of the changes in outer Nature. Sri Rama is worshipped on Ramanavami on the first occasion, and Devi Durga on the second. While Sri Rama is the Avatara of God through his Shakti (Prakriti, Atma-Maya or Yoga-Maya), Durga is Shakti manifested as creative, preservative and protective Energy in creation. This great principle is adored as the Divine Mother, as Maha-Kali, Maha-Lakshmi

**Taken from DL 1965*

and Maha-Sarasvati, representing Tamas, Rajas and Sattva in their supreme form. As a rope is made of three strands, the universe consists of these three Gunas or modes of Prakriti. Devi Puja is the worship of the Ultimate Cause of all things, and hence it conduces to the good of all, which are its effects.

Devi worship is the adoration of God's glory, of God's greatness and supremacy. It is the worship of the Almighty. It is unfortunate that Devi is understood as a blood-thirsty Hindu Goddess. Devi is the Conscious Power of the Deva. The words Devi, Shakti etc. and the ideas of different forms connected with those names are concessions given to the limitations of human knowledge; they are not ultimate definitions of Shakti! The Supreme Shakti is beyond human comprehension. Bhagavan Sri Krishna says in the Gita: "This is only my lower Nature (Shakti); beyond this is my higher Nature (the Original Shakti), the life-principle which sustains this universe." The Upanishads say; "The Para-Shakti (Supreme Power) of this God is heard of in varieties of ways; this power is the nature of God, manifesting as knowledge, strength and activity." Truly speaking, all beings of the universe are Shakti-worshippers, for there is none who does not love and

long for power in some form or other. Physicists and scientists have proved now that everything is pure imperishable energy. This energy is only a form of Divine Shakti which exists in every form of existence.

It is the bounden duty of man to propitiate the Divine Mother, for She rules supreme over the health and wealth of the universe. Even the intelligence of man is governed by Her. Man is really Shaktimaya (filled with Shakti), and he cannot exist independent of Shakti. The whole universe is energy, and energy is Shakti. God in His revealed form is Shakti or Power. In His unmanifested aspect, He is Chit or Consciousness; Chit-Shakti is the Consciousness-force that is working everywhere as the material cause of everything. On the worship of the Mother of all things, depends the prosperity of the individual, the family, the society, the nation and the world. Human power, however great, derives its value from the inexhaustible source of Divinity. When it is illumined by the pure Intelligence of the Divine, it tends to spiritual construction and blessedness,—not destruction and misery. The great need of the hour is harmony and a proper knowledge of the divine forces of the universe, the lack of which is the harbinger of evil and suffering.

Loving communion with the Whole means the happiness of that which is one with the Whole.

Sri Sankaracharya, in his Anandalahari says: "O Youthful spouse of Siva! Thou art the Mind, Ether, Air, Fire, Water and Earth. Thou hast transformed Thyself into the universe, and there is nothing beyond. Thou dost manifest Thy Consciousness and Bliss in the form of the universe by Thy play". The Devi Herself has assumed the forms of the mind, ether, air, fire, water and earth. Despite Her gross and subtle modifications, She transcends all Tattvas and ever remains the same Chit in combination with the Bliss of Paramatman.

She is transformed as Vishva, Taijasa and Prajna in the microcosm, and as Virat, Hiranyagarbha and Antaryamin (Ishvara) in the macrocosm. The seven worlds Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satya are Her modifications only. The five elements and the five Tanmatras are Her transformations. Shakti, in combination with Siva, is the prime cause of the world.

O Seeker! You are not a self-sufficient, independent entity. Your greatness is a reflected part of the universal magnificence of the Mahashakti or the Aishvarya of the Lord. Abandon your vanity and pride.

Surrender yourself to the Supreme Mother. Pray to Her, who is Brahma-Shakti, Vishnu-Shakti and Siva-Shakti. You are the child of the Mother. How can you disregard Her? You are made up of Her substance; know that She is all-pervading. There is no place where She is not present. Approach Her with an open heart and lay bare your heart to Her with frankness and humility. Mother's grace is boundless and Her mercy is illimitable. Her knowledge is infinite and Her power is immeasurable. Her glory is ineffable and Her splendour is indescribable. She gives you Bhukti or material prosperity and Mukti or liberation.

During the Navaratri, study the sacred text Devi Mahatmya. This period is very suitable for doing intense Sadhana. Do Anushthana and purify your inner nature. Read Saptashati, Lalitasahasranama. Do Japa of the Devi Mantra. Perform formal worship with purity, sincerity and devotion. Devi will bless you with the knowledge, peace and joy that know no limit. This is your goal; this is your highest prosperity; this is the zenith of glory; this is Kaivalya Moksha or final Emancipation. May you rest in Peace and be blessed. May the grace of Para-Shakti be upon you!

* * *

THE PURPOSE AND GOAL OF LIFE*

Blessed Immortal Atman!

Glory be to the Divine. May abundant grace and blessings ever be upon you. I am immensely happy to greet you and express my good wishes through this message, which has been requested by our revered Editors of two journals.

This life here upon earth, has a great meaning and a deep significance. Without clearly knowing the significance, you cannot live this life in a correct and proper way. It is most necessary to know the great aim, purpose and goal of this your earthly life, if you have to give it the right direction; otherwise instead of moving towards this true goal, your life will lose its correct direction and become side-tracked in running after small and petty aims and purposes. This will result only in misery, restlessness and deep disappointment. There is no greater loss than such a fate. Man is born for the living of Divine Life here and the attainment of sublime, higher, spiritual experiences here and hereafter. This is a grand divine plan for each and every one in the human family.

You are indeed divine. You are not merely the body and intellect. You are distinct and different from the perishable body of flesh and bones and

from the mind and intellect, which are finite and changeable. You are unchangeable, infinite, immortal Atman. Being overcome by the sleep of spiritual ignorance, you are dreaming this painful agitated dream of being a little, weak, imperfect human individual person afflicted by egoism and selfishness, by desires and cravings, by fears and anxieties, by love and hate, by envy and jealousy, and numerous such painful conditions—physical as well as mental.

O Beloved Friend! When will you wake up from this deep sleep of ignorance? When will you arise from your dream and resolutely and joyously enter into the reality of your true real nature—Divine Nature?

Come, come, wake up now. Break through this dream. Claim your birthright. Recognise your true identity. Know your real nature right here and now and enter into the experience of the Divine joy, peace and wisdom, which is your eternal Svarupa (essential nature).

The life of yours is meant to be lived and utilised for the attainment of the abovementioned goal, which is the central purpose of life. Therefore, live your life in such a way and may all your actions be such that your life itself becomes a unique and effective

**Taken from DL 1971*

Sadhana for the attainment of joy, peace and illumination through Self-knowledge. Live wisely and intelligently and attain this goal and make your life a true success.

The notion of your petty personal identity is your greatest bondage and affliction. It is the root-cause of all human misery, discontentment, friction and conflict. The individual develops selfishness and pursues selfish activities, dishonesty, competition, corruption, exploitation, enmity, hatred and all these arise out of egoistic approach to life and pursuit. This is foolish and blind. This is the greatest error of man. This is mankind's principal blunder. Life is a great opportunity given to you to eliminate this individual ego-consciousness and destroy selfishness and attain experience of the higher divine aspect of your inner Being. Life is Sadhana. Living is a spiritual process. All actions—mental, verbal and physical—constitute Yajna. They should not be for mere selfish acquisition. This will only fatten your ego-sense and tighten your bondage to Samsara and sorrow. All life and activity is to be a self-offering or a giving of oneself for the service of and benefit and happiness of all beings. Paropakara is the Mula Mantra of this life. Yajna or self-giving is the fundamental principle behind this life. The more you give yourself, the more you will succeed in casting aside this illusory egoism and the petty

selfishness. The more you do this, the greater will become your awareness of your higher divine nature. You will become spiritually aware of your true inner Self. The more your life becomes an active manifestation of dynamic expression of Yajna, Paropakara and Nisvartha Seva, the greater will be your conquest over sorrows and sufferings and your ascent into peace and higher bliss into life.

Let the spirit of Yajna pervade your entire life. Vexing problems of this modern world, its clashes and conflicts, its greed and exploitations, its hatred and hostilities, its mad craze for selfish acquisition and egoistic aggrandisement will never cease or be relieved until and unless there is a change of outlook in man towards his neighbour and towards his life around him and until a new approach of life is taken by man now. Man makes life as what it is. And life around man is but a reflection of what he is. The only rational and lasting solution to the afflictions that beset the organised society of civilised men is a reinstating the SPIRIT OF YAJNA into its rightful place in your life in all its aspects. Adopt the spirit of Yajna. Let the concept and attitude of Yajna prevail in all your relationships and activities. Let the principle and the ideal of Paropakara and Seva reign supreme in your daily life and day-to-day activities. In the home, let the members of each family be imbued with and inspired by this noble spirit and thus

may they live and act to serve and to give joy to all the other members of the family. Life in the domestic field will now be elevated to a new and sublime plane.

Persons in each and every profession must now take a new look at their profession and reconsider their ideas of what their professional activity really implies. It constitutes their service and their contribution to the welfare and progress of the rest of the entire society in which they are living. Professional life is Yajna. Professional practice is Paropakara. Its income bringing aspect is secondary and not primary. This must be clearly understood. It must be subordinated to the basic ideals of Yajna, Seva and Paropakara. Otherwise man is not man. He is but a beast in human form, a wolf in sheep's clothing. Similarly too, your social life should not become mere frivolity, dissipation, extravagant entertainment and waste of time, energy and money in meaningless status-keeping. Social life has to be constructive, creative, ennobled by fellow-feeling, compassion and the spirit of sharing. It must be gainful in terms of increased happiness, welfare and benefit to your neighbours and to all beings amidst whom Providence has placed you in this present earth-life.

Human beings individually as well as collectively must adopt the spirit of

Yajna and exercise the principles of Seva and Paropakara in all the relationships either personal or groups or party or racial, national and international. This is today's need. This is mankind's need. The world needs this. If life is to prosper and progress and if it is not to become a destructive process of mutual annihilation, then life itself needs to accept Yajna as the governing principle and the inner motive force for its total expression. This is the one hope for man and his future. This is one way to friendship, abiding harmony and commonweal. This is ultimately the pathway to Liberation and the highest attainment of Supreme Blessedness.

Man is not a predatory creature. Man is divine. There is that-of-God in each one of you and in all of us. To awaken this God-essence, man has come into this world. Yajna helps you to do this by liberating you from selfish pettiness and releasing the sublime Grandeur of your true divine nature. Let men do this.

O beloved friend! O radiant Atman!
Do it now.

Thus urges this servant of the
Worshipful Master Swami Sivanandaji.

Your's own,

Swami Bhidandaji
ॐ

WHY SRI GURUDEV STARTED THE SIVANANDA ASHRAM

(Sri Swami Krishnananda)

The human mind is made in such a way that it can easily miss the point, and the very prerogative of the human mind is this, that it should always miss the point. It can never remember what the essential background is of anything that it is embarking upon or engaged in.

When one starts an institution, opens up an organisation, has followers, conducts conferences, writes books, meets people and does various things, it is very easy for the mind to miss its main purpose in the background and be carried away by the books that are written, the glory that comes as a consequence of one's importance, the largeness of the institution, the number of followers, and the facilities or comforts which are provided to the body and to the ego. No one loves anything more than comfort. Physical, psychological and social comfort is what we seek. It is very easy to interpret comfort in a very convenient manner, going on a tangent and totally missing the point, and in a way deceiving oneself. This is something one has to guard against, especially when one takes to a spiritual path and a religious life, and regards oneself as a spiritual seeker, a humble disciple of a great Master, or perhaps as a servant of God. No one is so great in this world as to not be able to succumb to these weaknesses. No great man was born in this world who can go entirely scot-free from

this world under these circumstances. The world is too big for even the greatest of men.

Swami Sivanandaji Maharaj started this ashram. I have always defined an ashram in a very novel way. An ashram is not a set of buildings, because buildings are everywhere in the world. Delhi has thousands of buildings but they are not called ashrams, so it is very clear that buildings do not make an ashram. Otherwise, ashrams would be everywhere because there are buildings everywhere. What else do you find, apart from buildings? You see people. You can also find people everywhere. If you go to any city you will see thousands of people, but it is not called an ashram. Therefore, buildings do not constitute the ashram, and people also do not constitute the ashram. Then what else is here except buildings and people? This is a very subtle question.

You say, "I go to the ashram." Where are you going? You are going to a place which is a patch of earth on the surface of the Earth. You are going to a building where you are going to see people. Now, you cannot say a piece of earth is the ashram. You cannot say a building is the ashram. You cannot say people are the ashram. Then what remains? Minus earth, minus buildings, minus people, what do you see? So what do you mean by saying

you are going to the ashram? You have very a peculiar, unintelligible notion, which is unintelligible to one's own self also.

You are not interested in rooms. It is not that you came here to find rooms. You want an atmosphere. Now I am coming to the point. An ashram is an atmosphere; it is not people, it is not a building, it is not a patch of earth. It is an outlook of consciousness, an attitude of the mind, a way in which we look at things, and the manner in which we interpret the circumstances of life. This may be said to be the differentia which strikes a departure from other places in the world which are also pieces of earth, buildings and people.

Here you have an atmosphere which you do not have anywhere else. What kind of atmosphere is it? This is an atmosphere which is charged with the vitality of an outlook of life which is very peculiar and novel to people who are staying in an ashram. What makes this an ashram, or what makes anything an ashram or a holy place, is the way in which the people here think, conduct themselves, feel, react and hold opinions.

In my opinion, it is for this purpose that Swami Sivanandaji Maharaj started this ashram, an ashram which has to be understood in the manner I described. He did not want buildings. He was an out-and-out renunciate, and wanted nothing for himself. I am giving a little sidelight on the personality of Swami Sivanandaji Maharaj. He was not a person who wanted an ashram. He wrote books and underlined the sentences: "Do not start ashrams. Nobody should start ashrams. Don't open a kitchen. Don't have

disciples." He wrote all these things for important reasons. However, Swamiji started the ashram, not because he wanted to give you physical comfort, bathrooms, electricity, fans, and so on. This is not the reason for, starting an ashram. It is to give you some guidance in reorienting your mind, which is your problem. You had plenty of facilities in your house, so why did you leave everything and come here? You have come here for a different purpose, which is invisible to the eyes.

An ashram cannot be seen with the eyes. Nobody can photograph an ashram. You photograph only buildings and people, not the ashram. The ashram is in the mind of people, so how can you photograph that? Once a television man asked to photograph the ashram. I said, "You cannot see it, so how will you photograph it?" He was surprised. However, I had an interesting chat with him.

It is necessary that we should be very guarded in our thinking. We have to be vigilant till the last breath of our life. No one has attained the heights of spirituality. It will be foolhardy on the part of any seeker to think that that he has attained *savitarka*, *nirvitarka* or anything. Nothing of the kind. We are perhaps on the lowest of levels. We see the world of diversity. We see the physical world, and we see it with a meaning which is personally connected with us. To see the world itself is bad enough, and to see it in the way it is connected to us personally is worse; and we do both things.

To obviate this difficulty and to enable the minds of honest seekers to train themselves in this new line of religious or spiritual thinking, Gurudev Swami

Sivanandaji Maharaj has started this institution, this ashram, this Sivananda Ashram, or The Divine Life Society. It is a representation of an atmosphere into which we are trying to enter, God willing, after we quit this body.

St. Augustine was very fond of referring to the church as the city of God manifest on Earth, as the church represented the kingdom of heaven. You will be wondering how a church can represent the kingdom of heaven. A church is a mortal, physical, brick-and-mortar structure, and is presided over by a bishop or a cardinal or a pope. How can it represent the kingdom of heaven? St. Augustine's interpretation of the church as the representation of the kingdom of heaven was perhaps along the lines I tried to direct your mind. I do not think by 'church' or 'the pope' St. Augustine meant a human being sitting inside a huge palatial building. He was referring to a vibration which was in harmony with that vibration which is commensurate with what is called the kingdom of heaven. So the church and the temple and the ashram mean practically one and the same thing as far as their inner connotation is concerned.

Now I am coming to another point altogether. We are not boys, girls, husbands, wives sitting here. We are unable to get out of this idea, it is very clear. Each one thinks he is a son, a daughter, a husband, a wife, etc. This is an obsession in our heads, and perhaps it does not easily leave us till we die. Even after death it may not leave us, so we take rebirth.

It is necessary for us to think as St. Augustine thought or Swami Sivanandaji

Maharaj thought. Neither is this ashram a set of buildings and people running about for some easy life, nor is the church or the temple like that, nor are we sons and daughters, brothers and sisters. We are humble pressures of the spirit endeavouring to commune itself with the great conflagration from where it has come. If this atmosphere created visibly in the form of these buildings is going to help us even in a modicum in the direction of this movement, we would be paying our humble tribute truly to Gurudev Swami Sivanandaji Maharaj.

There is very little for me to say except that we have to think in the way which would be admired by God's eyes. If God is to look at us, He may say, "Right." If all humanity says that you are wonderful, and crores of people garland you, but you are a poor nothing before the eyes of God, that is very unfortunate. But if you are unwanted persons in the world who are spat at—many received this treatment, and even great saints had to suffer this—but you are something in the eyes of that Mighty Being, then that is worthwhile.

So people who are living in this ashram should thank the founder of this institution, worshipful Gurudev, a hundred times for having given this little physical comfort so that we may not have to run about in the hot sun, rain and wind to beg. That difficulty he has tried to obviate with his great mercy and compassion, not because we have to revel in indulgence and comforts, but so we may utilise it as an instrument to the extent only, not beyond that, for moving onward along the path which is the one that we have chosen when we left our homes. This is a fact we should not forget.

THE CHARM THAT ATTRACTED ALL

(Sri Swami Madhavananda)

Sri Swami Sivananda was a tall and broad-shouldered figure, with a well-proportioned body. He had a majestic and magnetic personality. He did not stoop when he walked, though he was well over seventy years. His face always beamed with smiles. Such was his great mental strength. Ever since he was a boy he had been active, in one way or the other, and working had become his second nature. Therefore, he went on unceasingly and untiringly working all through his life, for the welfare of humanity. Where the energy came from, was known only to God who had chosen him as one of His representatives on earth.

Those who moved closely with him knew all his lovable qualities, and they were very many. The all-absorbing love that he had for all living creatures, including birds and animals, was the most outstanding trait in his nature. His disciples knew this and, therefore, were most free and unreserved in his presence. If they had any faults to confess, they were not afraid of placing them before him, because they knew that Master's love for them would be in no way affected. He would continue to be as kind and generous as he ever was. Swamiji would give them excellent advice and, what is more, further opportunities for mending themselves and getting rid of their weaknesses. If they failed again, he would excuse them again. His love for all made him lavish his gifts. When he gave anything, he gave most

royally, whether it was given to an inmate of the Ashram or a visitor from outside. Those who saw Swamiji for the first time would be stunned at the sight of such generosity, for perhaps, they would never have seen so generous a person before.

There are some personalities who have practised the art of preserving their temper and even of speaking most pleasantly. There is a difference however between others and Sivananda. Through every word and syllable of what he spoke, sincerity would shine forth. When most people speak, you will have a faint suspicion that they are desirous of being merely courteous or sometimes you may even have a feeling that they want some service or help from you. You would never have such doubts when hearing Sivananda speak to you. The truth is that he did not want any favour from anyone. He knew that if anything was wanted by him for the purpose of carrying on his mission, God is ever ready to send the help that is needed.

It was everyone's belief that all his wants were looked after by God, which was also responsible for his lavishness in gifts. His feeling was that he was kept on the earth only to give everyone what God gave him. Otherwise, how can we explain the way in which he gave away books and periodicals and articles of value in such quantity to those who visited the Ashram? He distributed them to people because he felt that they would be valued and used by

the recipients of the gifts. He had the intuitive ability to recognise the tastes and talents of people. A few seconds scrutiny would enable him to judge facial contours and general appearance so as to gauge how far people would evolve spiritually. Recognising each one's fitness, he generously gave, and gave as his habit, generously. But the wonder of it all was that the more he gave, the more also he got from God to give. Perhaps the theory of economy in God's world is the opposite of what it is in our world; here is scarcity when a commodity is spent out, and there abundance seems to be the outcome of spending.

More than what he gave was the solicitude that he had for everyone who had come in contact with him. The person might be near or far away, but he would be never far away, from the mind of Swami Sivananda. If he was ill, the Swami would send a prayer to the Lord for his speedy recovery. Nay, he will not be satisfied with it. He would issue orders to the Ayurvedic Pharmacy to send a suitable parcel of medicines to the ailing one. He would also send a letter giving detailed instructions as to how to use the medicines and how to pray to God everyday. The envelope in which the letter went also contained some packets of the Temple Prasad. Where is the wonder, if these people sent letters of gratitude and became life-long devotees of the Swamiji? But it was not their devotion to him that Swamiji wanted, for he wanted that they should lead the life divine and get rid of all misery and trouble. If he felt that the spiritual ardour of such individuals got weakened, he would, from time to time, send them gifts of books and pamphlets or tonics like Chyavanaprash, and the like. The main object was to make them more

earnest and sincere in their efforts for spiritual progress. Even if the person was an agnostic or atheist or a rank materialist, he would not fail to realise how lovingly he was treated by Swamiji and even in ordinary gratitude he would be impelled to write for fresh books and go through them, too. The books of Swamiji were so written that they would certainly touch the heart of the reader. Sometime, the much-needed transformation of the personality would take place and Swamiji would rejoice that one more soul had been retrieved.

It was not at all surprising that those who saw Swamiji at close quarters or even those who had at least once seen him developed a love, respect and unbreakable attachment towards him. But what was almost inexplicable was the way in which people who never had a chance of seeing him felt drawn towards him. Numberless were such people. Someone reads a story pamphlet of Swamiji somewhere and straightaway rushes to the Ashram and throws himself at the feet of the Master! It might be that it was only an act of impulse. But from observation, it was found that the impulse was followed by a continuing and never-breaking loyalty. There are many in the Ashram who came like this and never left it. They had received initiation into the order of Sannyasa and had rendered yeoman's service. When one thinks about these happenings, one cannot help realising that God is working according to a plan and that He chose young people from far and wide and made them peruse some writings of Swamiji and filled them with an insatiable desire to reach the abode of bliss (Ananda Kutir). It was in such a way that almost all the best volunteers of the Ashram came to Swamiji.

And how are we to explain the fact about the American, the German, the French and the English? The number of such people was steadily increasing. The Branches of The Divine Life Society outside India were getting to rise in number and the literature of the Society was spreading in foreign countries, more and more. But this cannot be the sole reason for large numbers of foreign visitors coming to the Ashram; for there was evidence to the contrary. There was a German lady who came and stayed at the Ashram, who said that she had been having an irrepressible inner urge to come to this place. We know the Swamiji did not come down to such tricks as hypnotism, etc. He was not the person to send thoughts asking anyone to come to him. His relationship to God was a true saint's. One of the devotees in the last century has sung: 'How can I ask even for liberation from births and deaths? If I do that, what sort of Bhakti (devotion) will be mine to you. O Lord?' The idea is that, at a certain stage, one does not ask anything from the Lord, except the Lord Himself. We should not exercise any thought about what work the Lord is to assign to us. We shall find in actual practice that some work is assigned to us and we have to do it and rest contented. Ours is not to reason why, ours is but to do and die. This was the principle on which Swamiji was working. So, the German disciple who wanted to come here was ordained to do so. Perhaps she was chosen by God as an instrument through whom the good work of The Divine Life Society had to be continued in some part of Europe.

After sometime an Englishman stayed in the Ashram. He was sojourning for two months learning Raja Yoga, Hatha Yoga, etc. He was coming for the first time to

India, but he had no desire to see any part of the country except the Ashram. He got into the plane and came straight here and flew back after two months of hard work. He had merely heard of Swami Sivananda from another Englishman who had come here a few months back. That was enough inducement for him to come and to stay. He became most loved by everyone in the Ashram.

The impressions that these foreign students took and spread wherever they went, were indicative of the influence that Swamiji's personal charm had upon them. Swamiji did not even talk much to them. He asked the usual questions as to whether they kept themselves healthy, whether they received proper attention in the Ashram, and so on. But the force or charm was not in the spoken word but in the unexpressed thought behind the word. He taught people by his own example. Indeed it is no exaggeration to say that character is formed by the silent influence of examples which steals into one more than by the training which one actually receives. What is said teaches less than what is left unsaid.

A Raja Yogi can explain the indescribable charm of Swamiji that attracted all. When he spoke to someone, the person's mind was charged with the power that came from the Atman. Swamiji's mind contacted the mind of the listener who received the words with the force. That force is of the nature of Bliss, because it is Sat-Chit-Ananda—the Bliss which cannot fail to please and render happy every listener. The same force went abroad with his thought and acted as the charm which attracted seekers for all times.

* * *

ARE JEEVANMUKTAS REBORN?*

(Sri Swami Venkatesananda)

3rd JULY, 1950

Today is the Yoga-Vedanta Forest University anniversary. It is celebrated during the morning class with special Kirtan, decoration, discourses, etc. Chidanandaji presented the second annual report of the University.

After the class, Siva and Sri Thirumal Rao, M.P., were talking to each other in the Diamond Jubilee Hall annexe. Sri Thirumal Rao (a Member of the Indian Parliament) who first visited Ananda Kutir in the company of Sri Pattabhi Sitaramayya (Congress President), Sri Mohanlal Saxena (then a Minister at New Delhi), other Ministers of the Tehri State, etc., paid a flying visit a few days ago. Almost immediately on reaching New Delhi, he wrote that the pull towards Rishikesh was growing stronger and stronger and he proposed again to visit Ananda Kutir, this time to stay for a few days. Siva was all joy to welcome him!

Siva and Thirumal Rao were discussing so many spiritual topics—Moksha, Sadhana, Saints and Jeevanmukti. One of the most interesting points, and one that reflects Siva's attitude to Moksha, is this:—

Sri Thirumal Rao asked: "Swamiji! I find in a few places like Nagore, Shirdi, Tiruvannamalai, and the Andhra village, (where a boy saint is sunk in Samadhi)

and Rishikesh, ever full of Shanti and a kind of spiritual bliss. May it be, Swamiji, that these places which have had the impress of the Saint's personality, his Tapasya and Siddhi, on the very atmosphere, retain that sanctity for a long time?"

"Yes, yes!" was Siva's reply. "And not only that; the Saint himself may live in those places. The Liberated Sage has the option to merge in Brahman or to live in a subtle form and carry on the work of Lokasangraha, guiding aspirants, awakening in people a religious fervour and so on. This motive is manifested in some Jeevanmuktas in accordance with God's Supreme Will. Therefore, the place in which the Saint practised Tapas and attained Siddhi, which might again be chosen by the Invisible Spirit of the Saint as its permanent abode, becomes the abode of the Saint's divine qualities—Peace, Bliss and Wisdom."

When Siva said all this, his face was aglow with a peculiar spiritual splendour. His countenance and the deep intuned eyes seemed to say, "So shall this place, too, be; for I shall forever continue to remain here, inspiring people and leading Sadhakas along the Path of Divine Life, to the Great Goal of Moksha." **(Continued on page no. 24)**

*From Sivananda Day-to-Day

FINDING WHAT IS MISSING

(Sri Swami Atmaswarupananda)

There is a fundamental truth about human beings, no matter where we live, and that is that no matter how successful we have been, no matter how saintly we may have become, something still seems to be missing. The great ones, the avatars and the saints, have come to say that there is a solution.

The problem, they say, is that you are basing your life on the wrong premise. As Pujya Swami Chidanandaji once said, you can fill a notebook full of right calculations, but if your original premise is wrong, then the answer you get at the end of the book will also be wrong. The problem with the human being is that no matter how well we have lived our life, it is almost always based upon the wrong premise. We can't get rid of the conviction that we are a separate, independent human being.

Gurudev said that the answer is to change your angle of vision. Get your premise right first and then your result will ultimately be total satisfaction. Nothing will be missing. And what is that right premise? The foundational premise of our life, if we want it to be totally successful, has to be the foundational truth of Vedanta that Brahman alone is without a second. Oneness is the truth, not separation.

But it is not only a oneness that we have to believe in, it is not only a oneness

that we see clearly, it is a oneness that we have to become. That is why they add the words without a second. We can't stand outside that oneness looking at it, because we are part of that oneness. Therefore, we must seek to make God real not only externally, not only universally, but including ourselves. Our first task is to get the premise right and have that as the guiding light and the foundation of our life. And then, that understanding has to become real to us.

How do we make it real? Gurudev said, Choose the yoga that suits you, but fundamentally, Be good. Do good. Universally, all cultures teach some version of the golden rule: Do unto others as you would have others do unto you. One of the prophets in the Old Testament of the Bible asked: "What does the Lord require of you but to do justice and to love kindness and to walk humbly with your God?" In other words, Be good. Do good.

Therefore, if we want our life to be totally successful, two things are required. First our premise must be correct: One alone is, and we are part of that One alone. Then that premise has to consciously become our reality. To make it our reality comes through cultivating goodness. By living a good life and constantly remembering our oneness, ultimately we will consciously become that oneness. * * *

PANCHA MAHA YAJNAS

(H.H. Sri Swami Sivanandaji Maharaj)

There are five great daily sacrifices that are to be performed by every householder. They are: (1) Brahma Yajna—also called Veda Yajna—sacrifice to Brahman or the Vedas or the Rishis (2) Deva Yajna—sacrifice to Devas (3) Pitri Yajna—sacrifice to Pitris (4) Manushya Yajna—sacrifice to men (5) Bhuta Yajna—sacrifice to Bhutas.

The performance of these five Yajnas is conducive to the spiritual evolution or growth of a man. He gradually learns that he is not a separate entity or isolated creature or isolated unit, but is a part of a great whole. He obtains knowledge by studying the sacred scriptures written by Great Rishis. He gets help from his friends, relatives and fellow-beings. His parents gave his physical body. His body is nourished by the milk of cows, grains, vegetables and fruits. The five elements help him. He cannot live without oxygen and water. The Devas and the Pitris bless him. Therefore, he pays a five-fold debt by performing these five sacrifices daily. Further numerous insects are killed by him unconsciously during walking, sweeping, cutting, grinding, cooking etc. This sin is removed by performance of these sacrifices.

The Rishis, the Pitris, the Devas, the Bhutas and guests expect help from the householders. Hence they should perform these five sacrifices daily. Teaching and studying of scriptures is the Brahma Yajna; Tarpana or offering of water to the ancestors and Sraddha is the Pitri Yajna; Homa or oblations into the fire is the Deva Yajna; Bali (food) is the Bhuta Yajna, and hospitality to guests is Manushya Yajna or Atithi Yajna.

Every man should study daily the sacred scriptures. He should share the knowledge with others. This is Brahma or Rishi Yajna. By so doing, he pays the debt to Rishis.

Lord Krishna says in the Bhagavad Gita “Having, in ancient times, emanated mankind together with sacrifice, the Lord of Creation said—By this shall ye propagate; be this to you the giver of desires. With this, nourish ye the shining ones and may the shining ones nourish ye; thus nourishing one another, ye shall reap the highest good. For, nourished by sacrifice, the shining ones shall bestow on you the enjoyments you desire. A thief verily is he who enjoys what is given by them without returning them anything. The righteous who eat the remains of the sacrifice, are freed from all sins; but the

impious, who cook for their own sake, they verily eat sin.” (Chap. III. 10, 11, 12, 13) Manu says “Let a man ever engage in the study of the Vedas and in the rites of the Devas; engaging in the rites of the Devas, he supports the movable and immovable kingdoms.” These sacrifices turn the wheel of life in accordance with the divine wheel and thus help the evolution of man and the worlds.

Feeding the poor also is Manushya Yajna. Feeding the hungry, clothing the naked, giving shelter to the homeless, comforting the distressed are all forms of Manushya Yajna. Any kind of service to the suffering humanity is Manushya Yajna. Distribution of food to cows, dogs, birds, fish etc., is Bhuta Yajna.

By doing such acts of kindness and sympathy daily, man develops mercy. Hatred vanishes. His hard egoistic heart is gradually softened. He cultivates cosmic love. His heart expands. He has a

wider outlook on life. He tries to feel his oneness with all beings. His old feelings of separateness on account of selfishness and egoism are gradually thinned and eventually eradicated. He learns that he can be happy only by making others happy, by serving others, by helping others, by removing the sufferings of others, by sharing what he has with others. The five great daily sacrifices teach man about his relations with his equals and his inferiors.

Man has no separate individual existence. He is connected with the world. He is like a bead in the rosary. His whole life must be a life of sacrifices and duties. Then only he will have rapid evolution. Then only he will realise the supreme bliss of the eternal. Then only he will free himself from the round of births and deaths and attain immortality.

* * *

(Continued from page no. 21)

Then Sri Thirumal Rao mentioned the story of a young boy who suddenly developed psychic powers and all at once sunk into profound Samadhi. He said that the place that the boy has selected for himself was a mile away from the place where another very great saint and Siddha lived and attained Samadhi.

Siva's reply was quick: “Maybe, that Saint's spirit has entered this boy to carry out his (the Saint's) mission more effectively.”

Again, the ready-witted answer and the animated spirit with which Siva—who generally ignores questions of academic importance, and even when he chooses to answer a question, does so without displaying any emotion whatsoever—answered these questions, revealed, as it were, his own heart. Siva longs to live forever, serving Sadhakas, serving humanity in the spiritual way. **And, it is clear that Siva would work through his chosen spiritual children, thus keeping his mission alive for all time to come!**

* * *



DURGA PUJA OR NAVARATRI

Beloved Divine Children!
Om Namo Narayanaya!



The beginning of summer and winter are two very important junctions of climatic and solar influence, in which the bodies and minds of people undergo a considerable change. These two periods are indicated respectively by the Rama-Navaratri in Chaitra (April-May) and the Durga Navaratri in Ashwin (September-October).

Durga represents the Divine Mother. Shiva is the soul of Durga; Durga is identical with Shiva. Lord Shiva is only the silent witness; motionless, absolutely changeless. It is Durga who does everything. She is the omnipotent power of the Lord.

Durga Puja is held in commemoration of the victory of Durga over Mahishasura, the buffalo-headed demon. The basic aim of celebration is to propitiate Shakti, the Goddess in Her aspect as Power, to bestow upon man all wealth, auspiciousness, knowledge and all other potent powers.

In Bengal, Durga Puja is a great festival. Her image is worshipped for nine days. The Hindu woman welcomes the Goddess with a mother's love and sends away the image on the last day called Vijaya Dashami or Dussera, with every ceremony associated with a daughter's departure to her husband's home and with motherly tears in her eyes.

The Mother's Grace is boundless.
Approach Her with an open heart. Lay bare your heart to Her with frankness and humility. Be as simple as a child. Kill ruthlessly the enemies of egoism, cunningness, selfishness and crookedness. Make a total, unreserved, and ungrudging self-surrender to Her. Worship Her with faith and unflinching devotion.



Navaratri is the most suitable occasion for doing intense spiritual practices. The first three days, marking the first stage or the destruction of impurity and determined effort and struggle to root out the evil tendencies in your mind, are set apart for the worship of the destructive aspect of the Mother Durga.

The second set of three days is an orderly, steady, calm and serene effort to develop purity which is depicted by the worship of Mother Lakshmi. She bestows on Her devotees the inexhaustible divine wealth or Daivi Sampad.

The third stage is to propitiate Saraswati, the giver of knowledge. She bestows the knowledge of the Supreme, mystic sound and then gives full knowledge of the Self.

The tenth day, Vijaya Dashami, marks the triumphant ovation of the soul at having attained liberation while living in this world. This day celebrates the victory, the achievement of the goal. It was on this day that Arjuna worshipped Devi, before starting the battle against the Kauravas on the field of Kurukshetra. Sri Rama also worshipped Durga, on the days preceding the Vijaya Dashami day at the time of the fight with Ravana, to invoke Her aid in the war.

This day, however, has much to do with the life of Sri Rama. Nowhere in the history of the world can we find a parallel to the character of Sri Rama as a man, son, brother, husband, father or king.

Dussera can also be interpreted as “Dasha-Hara”, which means the cutting of the ten heads of Ravana. So, let us resolve to become men of sterling character and cut the ten heads—passion, pride, anger, greed, infatuation, lust, hatred, jealousy, selfishness and crookedness—of the demon, Ego, and thus justify the celebration of Dussera.

Glory to the Divine Mother! Let Her take you, step by step to the top of the spiritual ladder and unite you with the Lord!

--Swami Sivananda

Match the columns:

Column A	Column B
1. Rama-Navaratri	a) Durga Navaratri
2. Worship of Mother Durga	b) Chaitra
3. Vijaya Dashami	c) Character of Sri Rama
4. Ashwin	d) First three days
5. The omnipotent power of the Lord	e) Durga Puja celebration
6. To propitiate Shakti	f) Worship of Mother Lakshmi
7. Second set of three days	g) The cutting of the ten heads of Ravana
8. Worship of Mother Saraswati	h) Marks the attainment of liberation by the soul
9. Dussera	i) Mother Durga
10. Unparalleled in the history of the world	j) Last three days

DEVELOP VIRTUOUS QUALITIES



Develop **virtuous** qualities. Build up **good habits**. Do good. **Meditate** regularly. Try to live in **God**. All defects, evil thoughts and all weaknesses will vanish in toto.

Cherish no desire in your heart. Move **amicably** with all. **Embrace** all. **Love** all. Develop **adaptability** and the spirit of selfless **service** and penetrate into the hearts of all through **untiring** service and thus **behold** the one **Self** in all.

Forget all the illusory names and forms. **Feel** and **see Lord Krishna** in everything every moment. You will enjoy the **Supreme Peace, Bliss** and **Immortality**.

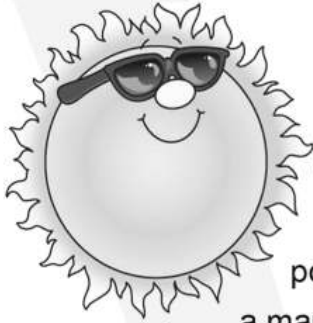
SWAMI SIVANANDA



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

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





THOUGHT—ITS POWER, WORKINGS AND USES

Thought is a vital, living dynamic power—the most vital, subtle and irresistible force existing in the universe.

Through the instrumentality of thought, you acquire creative power. Thought passes from one man to another. It influences people; a man of powerful thought can influence readily people of weak thoughts.

There are nowadays numerous books on thought-culture, thought power, thought-dynamics. A study of them will give you a comprehensive understanding of thought, its power, its workings and usefulness.

THOUGHTS, WORLD AND THE TIMELESS REALITY

It is the mind that is the root cause of the tree of Samsara with its thousands of shoots, branches, tender leaves and fruits. If you annihilate thoughts, you can destroy the tree of Samsara at once. Destroy the thoughts as soon as they arise. The root will dry up through the annihilation of thoughts, and the tree of Samsara will wither soon.

This demands considerable patience and perseverance. You will be bathed in the ocean of bliss when all thoughts are extirpated. This state is indescribable. You will have to feel it yourself.

Just as the fire is absorbed into its source when the fuel is burnt out, so also, the mind is absorbed into its source, the Atman, when all Sankalpas or thoughts are annihilated. Then one attains Kaivalya, the experience of the Timeless Reality, the state of absolute independence.

SWAMI SIVANANDA

Answers to 'Match the columns':

(1) Rama-Navaratri—*Chaitra* (2) Durga Navaratri—*Ashwin* (3) Durga Puja celebration—to propitiate *Shakti* (4) First three days—Worship of *Mother Durga* (5) Second set of three days—Worship of *Mother Lakshmi* (6) Last three days—Worship of *Mother Saraswati* (7) Mother Durga—the *omnipotent power of the Lord* (8) Vijaya Dashami—marks the attainment of liberation by the soul (9) Character of Sri Rama—*unparalleled in the history of the world* (10) Dussera—the cutting of the ten heads of Ravana

SRI KRISHNA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM



**The sacred Sri Krishna Jayanti is really the birth of Eternal in every heart.
(Swami Sivananda)**



The auspicious and blessed occasion of Sri Krishna Jayanti was celebrated at the Headquarters Ashram on 14 August 2017 with great sacredness and spiritual élat.

The Celebration commenced with the collective chanting of the holy

Dvadashakshari Mantra— ‘Om Namō Bhagavate Vasudevaya’ and ‘Sri Krishna Govinda Hare Murare’ daily for two hours from 9th to 13th August 2017. On the Sri Krishna Jayanti Day, the Brahmamuhurta prayer-meditation session and Prabhat-Pheri were followed by Akhand Kirtan of the Dvadashakshari Mantra. The Sadhakas, devotees and guests of the



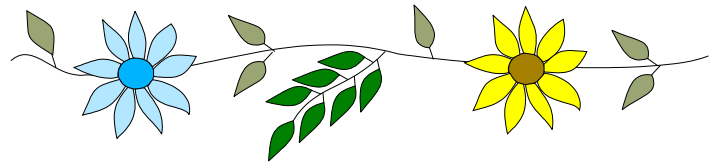
Ashram devoutly recited the sacred Mantra from 7 a.m. to 6 p.m.

The salient feature of the Celebration was the elaborate worship in the beautifully decorated Sri Vishwanath Mandir, which commenced at 8 p.m. and continued up to midnight. Amidst the Vedic chanting, singing of the holy Mantra and Bhajans, the Lord Murali Manohar was worshipped by one and all with Abhisheka and Archana.

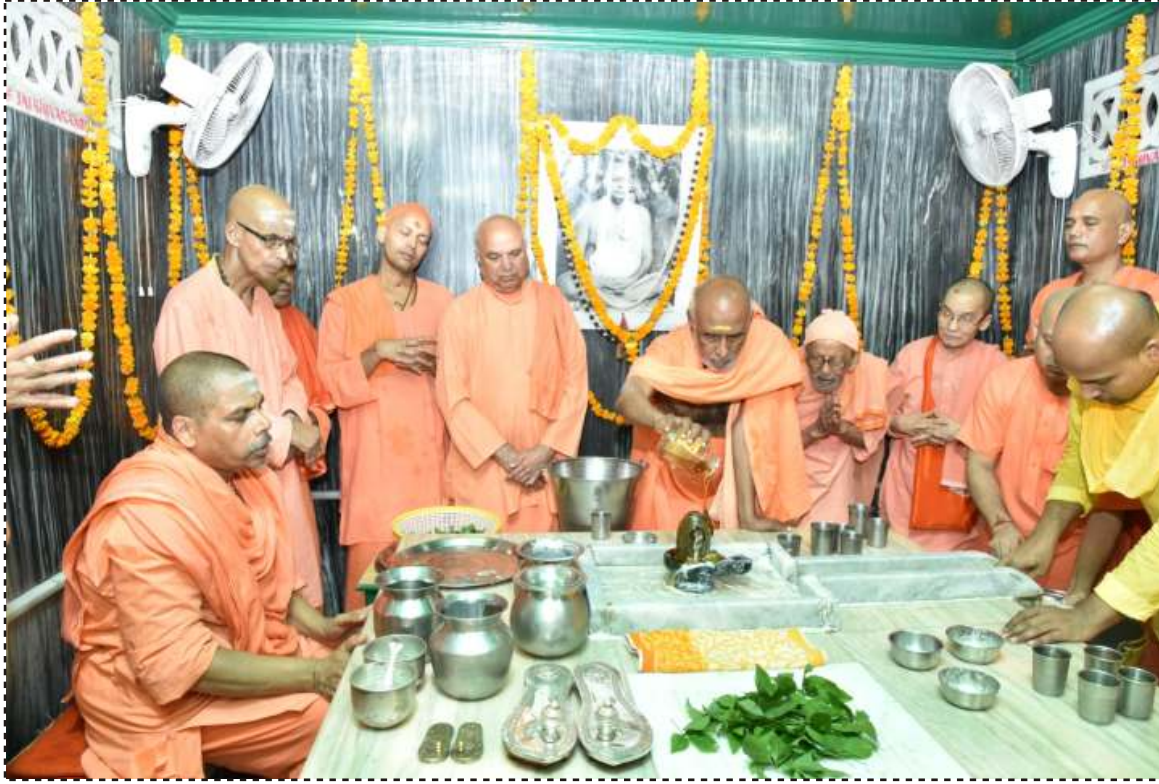


Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj recited from the 10th Skandha of Srimad Bhagavatam the Divine Descent of the Lord. After the Mangala-Arati, the sacred Prasad was distributed to all.

May the flute-bearer of Vrindavana and Sadgurudev bless us all.



CELEBRATION OF 9TH PUNYATITHI ARADHANA DAY OF PARAM PUJYA SRI SWAMI CHIDANANDAJI MAHARAJ



The thirteenth day of dark fortnight of Bhadrapada month of year 2008 was the sacred day when Worshipful Sri Swami Chidanandaji Maharaj left his mortal coil and merged into the Supreme. The 9th Punyatithi Aradhana day of Parama Pujya Sri Swamiji Maharaj was celebrated with great devotion at the Headquarters Ashram on 19th August 2017.

The morning programme commenced with prayer-meditation session wherein H.H. Sri Swami Yogaswarupanandaji Maharaj sharing his personal experiences with Pujya Sri Swami Chidanandaji Maharaj said that Sri Swamiji Maharaj was an ideal spiritual guide. It was followed by Prabhat-pheri and Havan at the Ashram Yajnasala. In the forenoon, Senior Swamijis, Sannyasis, Brahmacharis, devotees and guests of the Ashram gathered together in the Samadhi Shrine to participate in the grand Puja being offered to the holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj.

Thereafter, a brief Satsanga was organised wherein Sannyasis and Brahmacharis presented the Bhajan-Kirtan and H.H. Sri Swami Vimalanandaji Maharaj blessed the gathering with his brief discourse on the inspiring life of Worshipful Sri Swami Chidanandaji Maharaj.

During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj and Sri Swami Amritarupananda Mataji paid their loving tributes to Pujya Sri Swamiji Maharaj through their talks highlighting his divine personality. To commemorate the auspicious occasion, one book of Sri Gurudev and one book of Param Pujya Sri Swamiji Maharaj were also released. The Satsanga concluded with Arati, distribution of Jnana Prasad and Prasad.

May the grace of Sadgurudev and Worshipful Sri Swami Chidanandaji Maharaj be upon all!

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INAUGURAL FUNCTION OF THE 87TH YOGA-VEDANTA COURSE

The 87th Basic Yoga-Vedanta Course was inaugurated on 17th August 2017 at YVFA Hall. Thirty Nine seekers from different parts of India joined the course.

The inaugural function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the invocatory prayers and welcome address by Sri Swami Yogavedantanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Course with the lighting of the lamp. Sri Swamiji Maharaj in his inaugural address, apprising the students of their blessedness of being a part of this Course, motivated them to be regular in their classes and utilise every moment of their stay at the sacred abode of Sadgurudev. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

* * *

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AKHAND MAHAMANTRA KIRTAN



The members of Avadhutendra Bhakta Bhajan Mandali, Prakasham Distt. (Andhra Pradesh) visited the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj in the month of August and did Akhand Mahamantra Kirtan at Bhajan Hall for seven days. This special Sankirtan

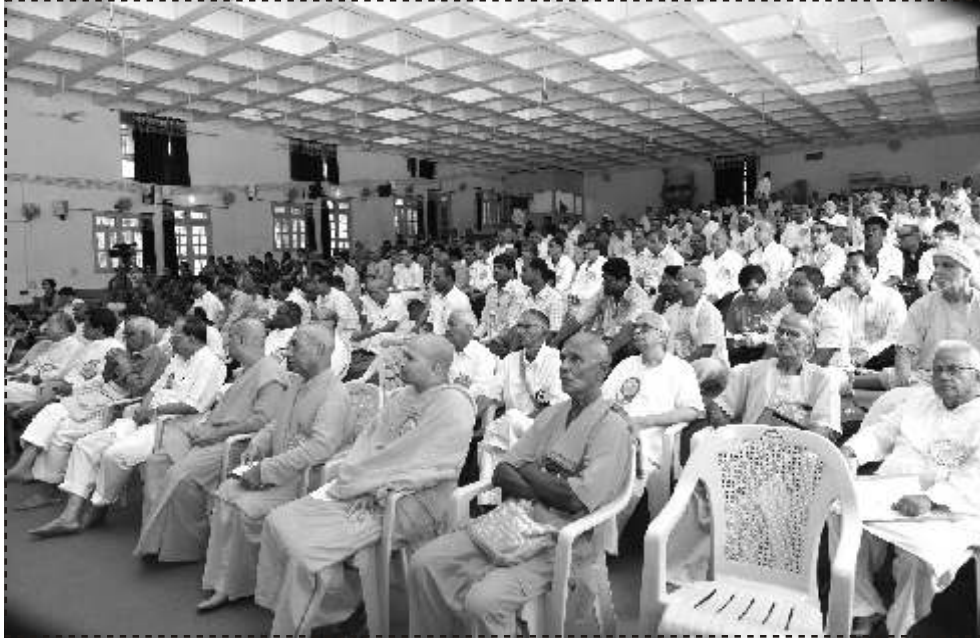
commenced at 9 a.m. on 12th August 2017 in the august presence of H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj. The soulful singing of Mahamantra to the accompaniment of harmonium, tabla and cymbals continued up to 4 p.m. on 19th August, the Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj. The devout members of the Mandali were then felicitated by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj.

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

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THE DIVINE LIFE SOCIETY BRANCH REPRESENTATIVES MEETING AT THE HEADQUARTERS ASHRAM



To give a boost to Sadgurudev Sri Swami Sivanandaji Maharaj's Divine Life Mission and to strengthen bond between the Divine Life Society Headquarters and its Branches, a meeting of Branch Representatives was convened on 14th and

15th August 2017. About four hundred devotees and delegates including 244 official delegates from 122 Branches attended the Meeting. All the delegates got the blessed opportunity to participate in Janmashtami Puja.

The programme of 14th August commenced with early morning prayer and meditation session followed by Prabhat-

pheri. The Branch Meeting held at Sivananda Satsang Bhavan comprised two sessions each day which were ably conducted by H.H. Sri Swami Advaitanandaji Maharaj. At 8.45 a.m., the first session began with the Jaya Ganesh prayers by Sri Swami Devabhaktanandaji. After the prayers, H.H. Sri Swami Vimalanandaji Maharaj, in his inaugural address extended a warm welcome to one and all present. Thereafter, H.H. Sri Swami Nirliptanandaji Maharaj,





H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj in their blessing messages provided brief guidelines regarding the effective functioning of the Branches.

During the remaining three sessions, the delegates were requested to put forth their suggestions to strengthen the Divine Life Movement. The points emerged during the Meeting are as follows:-

1. The emphasis of the Meeting was on individual Sadhana of members and specially office-bearers of the DLS Branches. The members should strive sincerely to lead the divine life to propagate Sadgurudev's Divine Life Message.

2. The Branches should send their representatives to the Headquarters to undergo two months course so that they can teach Yoga in their Branches, schools, colleges and also conduct Satsang and other programmes.

3. The Branches should conduct Jnana Yajna periodically by inviting saints and scholarly persons from nearby places besides holding regular Satsanga in the Branch.

4. Yogasana/Meditation/Stress Management camps should be arranged by Branches from time to time with the support from the Headquarters.

5. Active Branches should invite members of nearby smaller Branches for their programmes and should also attend their programmes to motivate them.

6. Youth and Women cell/centres should be set up at each Branch for promoting youth and women activities.

7. Youth Camps—Residential/Non-residential—should be organised by the Branches as per the course content suggested by the Headquarters. Programmes for youth should include skill development and moral value enhancement.





8. The Branches should undertake simple projects of social service like Sivananda Jholi—giving printed bags to householders for collecting grains one fist everyday at the time of cooking and distributing the collected grains to any poor family in need or any Annakshetra.

9. The Branches should observe Sadhana day once in a month on holidays to promote collective Sadhana and unity among members. The nearby Branches may be invited to join.

10. Regional Committees may be formed to co-ordinate the activities of the Branches.



11. The Headquarters Ashram should provide guidelines for organising daily/weekly Satsangs, children's and youth camps.

12. Branches Meet/National/International Conference should be held periodically at the Headquarters or at any other suitable place.

13. Besides 60 days' course, short term courses of seven or fifteen days may be conducted by the Headquarters Ashram.

14. The Headquarters should provide printed literature or soft copy of





literature from time to time for printing at Branches' level for free distribution.

15. The saints from the Headquarters should periodically visit the Branches to help the branches to function more effectively.

16. For the dissemination of spiritual knowledge, use of technology at optimum level may be encouraged.

17. To spread the message of Sadgurudev, Yatras can be arranged by the Regional Committees or the Branches on the pattern of 'Swami Chidananda Adhyatmic Prachar Yatra' within the region spanning a few days.



Devotees of the respective Branch or region willing to spare time and having different talents should be encouraged to join the Yatra.

18. Two-weeks' course should be held for the Branch representatives once in a year to impart basic knowledge and skill required for efficient running of a Branch and about basic philosophy and guiding principles of the Society.

In the concluding session on 15th August, H.H. Sri Swami Advaitanandaji



Maharaj and Sri Swami Dharmnishthanandaji Maharaj summed up the proceedings of the Meeting. The Meeting concluded with the blessing messages of H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj.

May the benedictions of Lord Almighty and Sadgurudev be ever upon all!



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**

Two elderly female patients passed away this month. Both had been admitted in Sivananda Home for some time and were completely bedridden during the last stage of their life. Besides their physical agony, they too suffered from a type of dementia, due to which the co-operation between mind and body gets affected. To see one’s own relatives slowly floating away, starting to become forgetful, not remembering things, and not recognizing one’s own family: a painful and exhausting process, with sometimes quarrels and conflicts, and one says, ‘he is not who and what he ever was anymore’. It even happens that due to this disease, people are abandoned from their own home. These two patients had been admitted in Sivananda Home for quite some time, for these reasons only, and were completely bedridden during the last few months of their life.

May God and Gurudev grant them eternal Peace and everlasting Bliss! Om Shanti Shanti Shantih.

New patients were admitted too. A young man suffering from pulmonary

tuberculosis, with a weight just above the 35 kgs. He has been accommodated in a segregated room and after the required consultation, x-rays and laboratory investigations, the anti-tuberculosis treatment was started. An elderly male patient, who had become a widower a few years ago, was neglected and later on abandoned by his own son. Not only did he need medical treatment, but also a safe haven, a place to stay in this last stage of his life. He easily adjusted with the other patients and after his physical condition stabilized, he happily broached the topic of wanting to do some seva, whatever be needed.

Further-more leprosy patients from the nearby colonies were admitted too, for management of infected chronic ulcers and they could be discharged after their treatment was completed. Jai Gurudev. Jai Sivananda!

“Through many dangers, toils and snares, I have already come. This Grace has brought me safe thus far, and Grace will lead me home” **(Amazing Grace)**

“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**

YOGA AND MEDITATION SHIVIR AT THE DIVINE LIFE SOCIETY, CHANDIGARH BRANCH



The Divine life Society, Chandigarh Branch organised a Yoga and Meditation Shivar from 24th to 31st July 2017 under the guidance of Sri Swami Dharmanishthanandaji Maharaj from Headquarters Ashram.

Yoga Classes were conducted at Sukhna Lake from 6 to 7 a.m. and meditation sessions were held from 5.30 to 6.30 p.m. at Sivananda Ashram Chandigarh Branch. During the seven day Shivar, Swamiji gave guidelines and demonstrations on four different series of Yogasanas followed by Pranayama. Highlighting the inter-relationship of food habits, sleep patterns, stress management with Yogasanas and Pranayama, Swamiji

explained in detail how they mutually complement each other. The teachings of Worshipful Gurudev were also imparted during these sessions. The number of participants on first day was around 120 which gradually increased to 240. The guided meditation during the evening session was attended by around 45 to 55 persons. These sessions were well appreciated by the devotees and new participants.

With the whole-hearted support and sincere efforts of Sri R. S. Dahiyaji, Sri A.K. Handaji and his team, Sri Sandeepji and Sri Sanjeev Anandaji, the Shivar could be successfully organised.

May the Almighty Lord and Sadgurudev shower immense blessings upon all.



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



The Divine Life Society, Swami Sivananda Sevagram Charitable Society, Gaham (Odisha) has been successfully organizing 'Student Welfare Programmes' for the last few years.

On 28th July 2017, a Student Welfare Programme was organised at Kanakeshwari High School, Sharadhapur wherein Si Dhananjay Sen and Br. Jogeshwar gave inspiring talks to the students on Worshipful Gurudev and the Divine Life Society and its noble activities. 190 students along with their teachers participated in the programme and felt immensely benefited. The Society also distributed a booklet 'Divya Prerana' to all the students and teachers.

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

A YOGA CAMP AT THE DIVINE LIFE SOCIETY AMBALA BRANCH



The Divine Life Society Ambala Branch organised a Yoga Camp from 30th July to 6th August 2017 at Shiv Mandir, Manauli House. Sri Swami Devabhaktanandaji Maharaj from the Headquarters Ashram conducted Camp.

Sri Swamiji conducted Asana and Pranayama Class in the morning and during the evening Satsang addressed the devotees on Sadgurudev Sri Swami Sivanandaji Maharaj's divine life message. The Camp concluded with the awarding of certificates and distribution of Jnana Prasad. Eighty two participants enthusiastically participated in the Camp. Narayana Sewa and Bhajan-Kirtan were also organised by the Branch at lepers' colony.

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

* * *



IN MEMORIAM

With a deep sense of loss and profound sorrow, we report the sad demise of Sri Veeraraghavuluji, a senior most inmate of the Headquarters Ashram on 15th August 2017, the sacred day of Sri Krishna Jayanti and Independence Day as well.

Born in Cheerala village (Guntur Dist), Andhra Pradesh, Sri Veeraraghavuluji came to the Ashram of Sri Gurudev at the age of around 20 years, in the month of December 1951. Most unassuming Sadhaka of the Ashram and shy in nature, his devotion to Sri Gurudev expressed in the form of

consistent service in the binding section of the Ashram's Printing Press from 1952 till the last days of his life is something enviable and worth recording.

Due to his silent and non-interfering nature, in the truest sense of the terms, he was not likely to be known even to many of the residents of the Ashram, much less to the visitors. Guru-Seva and Sadhana, that was Sri Veeraraghavuluji. He was a Sadhaka who never asked for anything, never spoke a word and was ever happy under all circumstances. Simple to the core and dedicated in body, mind and soul to the Mission of the Holy Master, he shines as a rare Sadhaka in the history of the Divine Life Society.

We pray to the Lord Almighty and Sadgurudev to bless his departed soul with Supreme Peace and Divine Beatitude.

IN MEMORIAM



With profound sorrow, we record the passing away of Prof. Jasendranath Asopaji, a devout disciple of Sadgurudev Sri Swami Sivanandaji Maharaj and senior faculty member of Yoga Vedanta Forest Academy, Headquarters Ashram, on 16th August 2017.

Sri Asopaji was born on 24th December 1931 to a very spiritual Brahmin couple in Jodhpur, Rajasthan. After completing his education, he taught philosophy at Jodhpur University for nearly three decades, retiring as Head of the Department. He came into contact of Sri Gurudev through his saintly wife Smt. Savitri who was an ardent devotee of Gurudev. Sri Asopaji rendered his valuable services as a Professor of 'History of Western Philosophy' at Yoga Vedanta Forest Academy for about 25 years. An avid reader and a keen sharer of knowledge, he led the life of an ascetic. Sri Asopaji breathed his last on 16th August 2017 at his residence in Rishikesh.

May his soul rest at the holy feet of the Lord and Worshipful Gurudev!

**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.

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

Ambala (Haryana): During the month of June, weekly Satsang on Sundays and Tuesdays with Japa, Bhajan, Kirtan and recitation of Hanuman Chalisa was continued by the Branch. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

Aska (Odisha): The Branch conducted its mobile Satsangs and weekly Satsangs on Thursdays and Sundays with Guru Paduka Puja. Monthly Sadhana Shivar was observed on 16th June and 16th July. Besides this, Sri Swami Chidananda Swadhyaya Kendra was inaugurated by Gajapati Maharaj Sri Dibyasingh Deb. On this occasion, special Satsang was arranged on 2nd June.

Badhiausta-Ganjam (Odisha): The Branch celebrated Guru Purnima on 9th and 54th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 18th July with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan, discourses, Gita Path, chanting of Vishnu Sahasranam and Hanuman Chalisa. These were concluded with Narayan Seva. Free distribution of medicines for needy people continued.

Bangalore (Karnataka): The Branch had weekly Satsang on Thursdays with Paduka Puja,

Swadhyaya, recitation of Guru Gita and Bhagavad Gita, etc. There was an Akhanda Kirtan of Mahamrityunjaya Mantra on 16th July. Guru Purnima was celebrated on 9th and Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed from 16th to 18th with Bhajan, Paduka Puja, discourses and audio visual teachings of Gurudev. This was concluded with Arati and Narayan Seva.

Barbil (Odisha): In the months of June and July, the Branch had weekly Satsang on Thursdays and residential Satsang on Mondays. 728 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Sadhana day was observed on 24th of every month. The Branch arranged Sadhana Week from 5th to 9th July and also Guru Purnima was celebrated on 9th with Nagar Sankirtan, Paduka Puja and Bhajan.

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. Guru Purnima on 9th and 54th Anniversary of Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 18th were celebrated by the Branch with Paduka Puja, Bhajan, Kirtan, Japa and discourse on life and teachings of Gurudev.

Bhanjanagar (Odisha): The Branch carried on daily Paduka Puja and weekly Satsang on Sundays, and Ekadasis were observed with recitation of Vishnu Sahasranam and Bhagavad Gita. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on Sankranti day. Sadhana day was held on 11th June with Pravachan on Sri Ram Charit Manas.

Bhubaneswar (Odisha): During the months of June and July, the Branch continued mobile Satsangs. 80th Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated on 5th June. There were special Satsangs on 8th and 10th, chanting of Jagannatha Sahasranam on 21st and recitation of "Sri Ram Jay Ram Jay Jay Ram" and Srimad Bhagavat Parayan on 24th. Guru Purnima on 9th and Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj on 18th July were celebrated by the Branch with Narayan Seva, and also towel and umbrella were distributed to the needy people. Srimad Bhagavat Parayan and Pravachan were conducted from 10th to 16th, and Branch Pratistha Diwas was held on

14th. Sadhana Days were arranged on 26th June and 30th July.

Brahmapur (Odisha): Weekly Satsang on Sundays, mobile Satsang on Saturdays, Gita Path on Ekadasi day, Sundarakanda Parayan on Sankranti day, and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. The Branch observed Guru Purnima on 9th July and Punyatithi Aradhana of Gurudev Swami Sivanandaji Maharaj on 18th July with Prabhat Pheri, Meditation, Bhajans, Paduka Puja and talks on Guru Tattwa and importance of Vyasa Purnima. This was concluded with Prasad Sevan and Prasad was also distributed at old age home. The Branch arranged Sadhana week from 10th to 16th.

Chandapur (Odisha): In addition to its regular daily Puja, weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month, the Branch celebrated Guru Purnima on 9th and 54th Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj on 18th with Nagar sankirtan, Paduka Puja and discourses.

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. Three Special Satsangs were conducted at the residence of devotees. Parayana of

Sundarakanda was done on 15th and 28th June. The Branch organised Eye Camp on 11th with kind help of Sankar Eye Hospital. In this Camp about 130 patients were treated and 27 were operated.

Digapahandi (Odisha): The Branch had weekly Satsang on Thursdays and Sundays, Guru Paduka Puja on 8th and 24th of every month, and Special evening Satsang on Sankranti day. During Jagannath Rath Yatra, a special Satsang was arranged with Bhajan, Kirtan and discourses.

Gopinathpur (Odisha): In the months of June and July, daily Puja continued. Birth day of H.H. Sri Swami Devanandaji Maharaj was celebrated on 5th June. The Branch arranged Sadhana week from 9th to 18th July, with celebration of Gurupurnima and observation of Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj. In this occasion Paduka Puja, Quiz and Drawing competition for students of Inter College, discourses on various spiritual topics and Narayana Seva were arranged by the Branch.

Jeypore (Odisha): The Branch continued daily puja, weekly Satsang on Sundays and mobile Satsang on Thursdays. Sivananda day was observed on 8th with Puja and Havan, and free Homeopathic treatment continued. Birth Anniversary of Pujya Sri Swami Devanandaji Maharaj and International

Yoga Day were celebrated respectively on 19th and 21st June.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. The Branch celebrated Guru Purnima on 9th and Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj on 18th with morning Prayers, Japa, Paduka Puja and Gita Path and discourse. Br. Anuraga Chaitanya conducted Sadhana Panchakam and Mohamudgara class from 1st to 6th July.

Kakinada (A.P.): The Branch conducted daily Yogasana class, Sankirtan on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Sundays of the month. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Sri Mahalakshmi Puja was done on 9th June.

Kalka: Weekly Satsang held on Tuesdays with Kirtans and Japa of "Om Namo Narayanaya" on 8th and 24th of every month.

Khatiguda (Odisha): The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 4th June with Prayers, Paduka Puja and Swadhyaya. Recitation of Vishnu Sahasranam was held on Ekadasis.

Khurja (U.P.): The Branch had Yoga class for gents in the morning and for ladies in the evening and Dhyana Yoga on Sundays. Birthday of H.H. Sri Swami Devanandaji Maharaj was celebrated on 5th June. 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 Aushadalaya. International Yoga Day was observed on 21st June.

Kodala (Odisha): The Branch had weekly Satsang on Thursdays with Prabhat Pheri and Paduka Puja. It was concluded with Narayan Seva. Mobile Satsangs were held on 8th and 24th of every month. Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 18th July.

Lanjipalli (Odisha): Daily Puja and Mahamantra Sankirtan were continued. Weekly Satsang was held on Sundays with Narayan Seva. Special Satsang was arranged on 3rd June.

Lanjipalli Ladies Branch (Odisha): In addition to its regular daily Puja, weekly Satsang on Sundays, and Paduka Puja and mobile Satsang on Thursdays, there were also Bhagavat and Gita chanting on Ekadasis, and recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. The Branch organised Eye Camp on 13th July with kind help of Sankar Eye Hospital. In this Camp about 128 patients were treated

and 22 were operated, and on 14th a Blood Donation camp was held where 42 Units of blood was collected by Red Cross Blood Bank. There was Narayan Seva on 3rd Sunday of every month.

Lucknow (U.P.): The Branch celebrated Gurupurnima on 9th July with Prayer, Bhajan, Mantra Japa, Paduka Puja, and on 23rd special Satsang was held at Lekhraj Homes.

Moirang (Manipur): The Branch celebrated Ganga Dashahara on 4th June with Abhishek and chanting of "Om Namah Sivaya".

Nandini Nagar (Chhattisgarh): The Branch conducted daily Yoga class, Prayers and evening Satsang with Vishnu Sahasranam Parayan. Besides this, there were mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. On 1st June Sannyasa Diksha day of Sadgurudev Sri Swami Sivanandaji Maharaj and on 5th Birthday of H.H. Sri Swami Devanandaji Maharaj were celebrated with Havan for world peace. There was Mahamantra Kirtan on 3rd June.

Patiala (Punjab): The Branch continued mobile Satsangs with Bhajans, Prayers, chanting of Maha Mrityunjaya Mantra, etc. Regular donation to local Gowshala is being done.

Rourkela (Odisha): The Branch had daily Yoga class, weekly Satsang on Thursdays, mobile Satsang on Sundays and Paduka Puja, Abhishek and Archana on 8th and 24th of every month. Acupressure and Homeopathic Dispensary as usual provided free treatment and medicines for needy people. The Branch celebrated Guru Purnima on 9th and Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj on 18th with Paduka Puja and concluded with Prasad Sevan. Special Satsangs were arranged on 2nd, 16th and 30th July with Paduka Puja and recitation of Vishnu Sahasranam.

Steel Township, Rourkela (Odisha): The Branch continued mobile Satsangs, Guru Paduka Puja on Thursday, Swadhyaya on Saturday, and Free Yoga and Music classes on Mondays.

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 Ram Charit Manas Pravachan on Mondays, Sankirtan on Ekadasis and Sundarakand Parayan on Saturdays and Sundays. Akhand Ramcharit Manas Parayan was arranged on 25th and 26th June.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 24th of every month. Special Satsangs were arranged on Ekadasis. There was also an Akhanda Mahamantra Sankirtan on 29th July for World Peace and Universal Brotherhood. The Branch arranged Sadhana week from 9th to 18th July, with celebration of Gurupurnima and observation of Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj. On this occasion morning Prayers, Nagar Sankirtan, Paduka Puja, Gita Path, discourses on various spiritual topics and Narayana Seva were arranged by the Branch.

Varanasi (U.P.): Satsang was held on 25th June at Vridhasram with Bhajans, Guru Stotras, Gayatri Mantra etc.

Vadodara (Gujarat): For International Yoga Day, the Branch organised a seminar on 21st June. Eminent speakers addressed the gathering. The Branch celebrated Gurupurnima on 9th July with Paduka Puja and talk on Guru Mahatmya, and also arranged lectures on Prerequisite to Sadhana from 10th to 13th. Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 18th July.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

All About Hinduism	₹ 205/-	How to Become Rich	30/-
Adhyatma Yoga	80/-	How to Cultivate Virtues and Eradicate Vices	165/-
Ananda Gita	45/-	How to Get Sound Sleep	50/-
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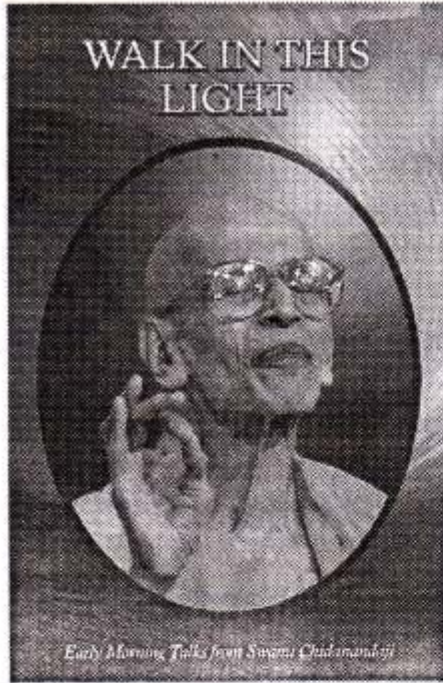
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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 Namo Narayanaya, Om Namah Sivaya, Om Namo 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 Paise 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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