



The DIVINE LIFE



Divine life is
God-life on this earth.
Divine life is life in tune with
the Infinite. Divine life has no
creed of its own. It represents
the essence of all creeds. Divine
life aims at harmony, peace
and unity.

Swami Sivarama

MAY 2019

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

NEED FOR A DEFINITE AIM

The vast majority of persons, even the so-called educated people, have no definite aim in life. They waste their time and finish their life's career in gloom, despair and sorrow. The intellect is there, but they have no definite aim or purpose. They have no ideal, no clear-cut programme of life. Hence their life becomes a failure.

Everyone of you should clearly understand the aim of your life. Then you should chalk out the line of work that is congenial to your aim. You should work hard to realise the aim. You should try every second to live up to that ideal. You can realise the ideal right now in this very second or after ten years by walking with faltering steps.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXVIII

MAY 2019

No. 2

PRASNOPANISHAD

TRITIYA PRASNA (QUESTION III)

KAUSALYA AND PIPPALADA

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः ।
एष होतद्भुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥५॥

5. The Apana dwells in the organs of excretion and generation, the Prana itself abides in the eye, ear, mouth and nose. In the middle is Samana; it distributes the food supplied equally and the seven flames proceed from it.

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastr)

श्लक्ष्णोपलेन धवलेन सुशिल्पिक्लृप्ताम्
 सुस्मेरजीवकलया प्रभया सुदीप्ताम् ।
 नव्यालये सुकलितां प्रतिमां स्वकीयाम्
 निर्वर्ण्य मोदितहृदं गुरुवर्यमीक्षे ॥९॥

9. I visualise now the greatest Guru who is pleased on seeing his own idol properly set up in the new temple and made of white marble by a skilled sculptor, shining by the lustre, liveliness and expression of the smile.

प्राप्याश्रमं पुनरसंख्यमनीषिसंघ-
 सम्भूषिते सदसि सम्प्रति संप्रवृत्ते ।
 आध्यक्ष्यभाजममृतायितवाक्यधारां
 वर्षन्तमद्भुतमतिं स्वगुरुं स्मरामि ॥१०॥

10. I remember the surprisingly intellectual Satguru who, on returning to the Ashram presided over the immediately arranged assembly adorned by scholars, showers a flood of nectar-like words.

(To be continued)

SRI SANKARA JAYANTI MESSAGE¹

(Sri Swami Sivananda)

The occasion of the celebration of the Jayanti of Sri Sankaracharya is one of vital importance both from the point of view of religion and practical ethical life as well as of philosophy concerned with the primary issues of existence. Geniuses and prophets work, both while they are alive and dead. In fact, they never die; they only change the mode of their appearance. Sankara is one such gifted son of eternity, who descended into form for effecting such changes in the very conception of life, that his work has left its permanent mark in the passage of time. It is difficult to find a thinking intelligent being who has opened his eyes to the facts of life but has not felt the throbbing influence of the surging thoughts of Sankara. He is felt because he leaves untouched no part of the individual. He scrutinises the body, examines the mind, points out this unsubstantiality, and passes into the Spirit within. External acts and internal feelings, outward ceremony and inward religion, point to the reality of some great mystery underlying them. Sankara taught man never to be satisfied with chaff or husk, never to be deceived by dreams or appearance, but dive into the core by transcending the wise credulity and childishness of human nature. As long as one floats on the surface, one has to break like a bubble. The imperishable essence is found when one penetrates through the appearances.

The common mind of the world cannot appreciate the value of Sankara's teachings as the world cannot know what is beyond its restricted ken. Sankara is great only to those who are great and magnanimous. To approach the domain of Sankara, one has first to cease from playing with toys and catching shadows and become a man. The passions that burn within the heart have to be satiated with the cool waters of discriminative knowledge, if the light that Sankara throws may be beheld. There is a tendency in men to resent philosophy as unpractical and exalt the utilitarian ideals of society. But this is done with the ignorance of the fact that social ideals cannot be standardised, except on the foundation of a permanent meaning found in life. No man lives and acts without an idea of the purpose thereof. The motive behind thought and action is the meaning given to one's life here. Even a dull-witted being acts with a purpose. What account for the differences in life are the difference in the ideas of the purpose of and consequently the meaning attached to life. Sankara was a great unifier of humanity, because, he brought home the fact that purposes and meanings of life are not many but they all are apparent ramifications of one purpose, one meaning, of one life.

Sankara was a great religionist, an ethicist and moralist, because, his theory of the oneness of life required that

¹ Taken from DL 1950

all should live a life of very strict self-control, devotion and sacrifice. Injurious thoughts and actions, falsehood and sensuality, go against the oneness of life, and hence, they should be carefully got rid of. Materialism and immorality, worldliness and bad conduct, are enemies of the unity of existence and Sankara warns that one who is caught up in these meshes, does not have the fortune to realise the majesty of the truth of Eternal Life. To be wise, good and pure is the essence of the cardinal canon of the Sadhana-chatushtaya, without which none can expect to have Brahma-jnana, the one remedy for the disease of embodied life. Sankara is never tired of insisting on the need for a complete transformation of human nature if perfection is to be achieved. The man in one should die if the God in him should be experienced. This means, not a joke or a hobby, but such a thorough change in life that the majority of mankind would dread to undergo it. Anyhow God is not cheap, and if God is the highest goal, to gain Him, the greatest price must be paid. The price demanded is the destruction of the ego, the annihilation of personality, the death of mundane love and value, for the sake of immortal existence.

Sankara has not come here to be called great and be worshipped by those who are satisfied with bread and clothing, who love things of the world and wish to be masters thereof, who burn with desires and earthly ambitions, who revel in the filth of sensuality and egotism, not even by those who seek the glory of the celestials but to be a guide to

those who are ready to strip themselves completely and stand in the nudity of truth, to cast off the shell of the universe and enter the kernel of the Divine, to turn the back to the shadow and come face to face with the Light that can never be dimmed. Sankara's teachings are not words but life and light, and he exhorts that man must be, to be true to his nature, absolutely dispassionate, saintly and wise, so that, through proper meditation, he may transcend himself and attain communion with the Absolute Spirit.

The most important of all requisites, is however, a very pure heart, a crystalline conscience. Liberated from the vitiating desires that smother the consciousness within, the whole person becomes unveiled and expresses himself in his genuine nature of a melting feeling, a giving hand and bright knowledge. The dross of the various stresses of life that corrupts the true nature has to be removed if the lustre of truth is to manifest. What humanity needs at present is a strong purging, a rigorous purification, and not sermons on philosophy. It is the one duty of all those who aspire for perfection, to first make themselves worthy of the attainment, to polish themselves, after which the whole universe shall be reflected in the mind as a perfect system of Truth, a veritable haven of divine order and perennial happiness.

May you obtain the blessings of Sankara and all the Brahmavidya Gurus and attain Kaivalya!

BRAHMA-SATYAM JAGAT-MITHYA¹

(Swami Chidananda)

One of the towering personalities in India, one of the greatest Jnanis the world has produced, a thinker of the highest eminence, and a person endowed with illumination and divine vision – is the Jagadguru Adi Sankaracharya, whose works are the subject of research even today by eminent philosophers and thinkers of Europe.

His works have been translated into German and English, and then studied. Paul Deussen, one of the doyens of the English philosophical scene, has translated Sankara's commentaries on Brahmasutras, Gita etc. into German. He was the first to do it, and later on, his German was translated into English. Then there was also Max Muller. These are all great admirers and votaries of Sankara's thought.

After having expounded his Advaitic view, Jagadguru Sankaracharya has given a very significant Sloka:

Sloka rdhena pravakshyami yaduktam granthakotibhih

Brahma-satyam jagat-mithya jivo-brahmaiva na aparah

Sloka rdhena pravakshyami – 'I will tell in half-a-verse

yaduktam granthakotibhih—'what has been expounded in crores of books' *Brahma-satyam*—'the Great Universal Spirit is the Ultimate Eternal Reality' *jagat-mithya*—'the world is a temporary

phenomenon'

jivo-brahmaiva na aparah—'and the light that dwells within your Real Self is no other than that Great Reality'.

It is the Great Reality that has made Itself into an individualised nucleus of consciousness in this earth plane, and It sports as an individual.

This half-a-Sloka gives us the heart of our philosophical vision and experience. It says that this world is not the ultimate reality, because it changes. It is not a permanent reality, because all things here are limited in time and space. They exist for a brief while, and then they are no more. They are Anitya and Ashashvata. And even while they exist, they are changing. We cannot call it the absolute truth. It has a reality, but it is only a relative reality.

Each person sees the world as his own subjective experience. This is true even in so-called common experiences. Suppose there are 50,000 people in a great stadium, and they are all witnessing the same event going on; but yet, all these people are seeing 50,000 different things, because no particular person is seeing the whole thing in exactly the same way as his neighbour! His perspective, his angle of vision, and the side which the object of his sight is presenting to him, is different from that which is being presented to his

¹ From Talk given on 29th March 1979 at L.B.S. Academy

neighbour. And so, if you go deep into it, everything in this world is only relative!

This truth was experienced upon a different dimension by our great seers, who directly saw it as 'experience' in the depth of their own illumined consciousness, and declared that what you see is only an apparent reality.

Therefore, the philosophical term 'Mithya' is something altogether different from 'non-existent'. Many people run away saying – 'A lot of confusion is caused by Sankara's Advaitic philosophy. He says that this world is non-existent, that the world is unreal.' But one must remember that the word used is 'Mithya', which is a philosophical term; and it merely says that it is not a permanent unchanging reality, but only a relative reality for the time being.

You cannot rely upon this relative reality! Because even as you are looking at it, it can change and vanish like a cloud formation in the sky. A big palace or fort appears in the sky – but just as you are seeing it, it changes, and then disappears also! It is no more there – only the blue sky is there! And yet, it was all there as a big thing in front of you. Even so is this world.

Thus, 'Mithya' means changeful and non-eternal, and 'Satya' means unchanging and eternal. And that Unchanging Eternal Principle is what we call 'Ek Omkar Satnaam', 'Allah', 'Jehovah', 'Almighty', 'Spirit-Divine' or 'Brahman', 'Bhagavan', 'Tao', 'Reality'.

Hari Om Tat Sat!

Vedanta proclaims: "Man, in essence, is identical with the Supreme Being." Vedanta reminds you of your true, essential, divine nature. Vedanta says: "O little man! Do not identify yourself with this perishable body. Give up 'I-ness' and 'mine-ness'. Do not hate your neighbour or brother. Do not try to exploit him. He is your own Self. There is a common Self or common Consciousness in all. This is the same in a king and a peasant, an ant and a dog, a man and a woman, a cobbler and a scavenger. This is the real, immortal entity. Mind is the dividing principle. It tempts, deludes. Kill this mischievous mind. Control the senses which drag you out to the external objects. Fix the mind in the source. Rise above body and mind. Eradicate desires. Learn to discriminate the Real from the unreal. Identify yourself with this immortal, non-dual, self-existent, self-luminous Essence. Behold the one Self in all. See the One in many. All miseries will come to an end."

—Swami Sivananda

CHILDREN OF GOD¹

Beloved and blessed children of the Divine!

You must be like the wind, not being influenced in any manner by anything good or bad. The wind always maintains its status. It is always Nitya-Shuddha, Nitya-Nirmala, Nirguna, Nirvikaara. It passes over a clean place like a playground or a tennis court or a field. It remains clean, pure and swift. It passes over a foul smelling place, the smell comes along with it for a little while, and once again it attains its absolute pure attributeless state, leaving the odour behind. When it passes over a garden full of flowers, it becomes filled with fragrance, and inhaling the fragrant breeze one says, "Ah! How nice!" and that also will be left behind. Like this, it does not carry anything, it does not remain foul-smelling or fragrant – it is what it is. It soon regains its attributeless, natural condition, its unsullied state.

In the same way, we should retain our unsullied state of attributeless purity, because purity is not an attribute of the Atman. The Atman is ever pure. Any attribute is lessening its pristine glorious state, as all attributes pertain to Prakriti. They are a coming down from that supreme transcendental level. Any modification, any qualification, any attribute makes it lesser than what it is. Therefore, you should ever be in your pristine state.

Moving through this world of the three Gunas, this world of Daivi and Asurik, this world of varied moods of nature, and to retain one's pristine state

of pure divinity is possible only if we assiduously practice affirming our true nature, identifying in consciousness with the essential true nature and not slipping away from that central position and identify with anything other than our pristine, ever-pure Nitya-Shuddha Swarupa. If that is practised, always identifying with our eternal real Self and rejecting the pull of Maya, resisting all attempts, rejecting all downward pulls, ever keeping ourselves uplifted, then we can live in this world untouched by this world, live in this world, but in the state of pure divinity. That is the only way. There is no other way. All other ways ultimately imply the same way.

Saying that we do not want this world, that nothing belongs to us, that we are children of God, and therefore we are divine – that is putting it in another way, in a relative manner. But it implies the same thing. If we are children of God, we cannot be anything other than divine. Either it is through identity, or it is through relationship; but the implication is the same, the result is the same. To know yourself as pure unsullied divinity, that is the way to overcome the world, to nullify all other influences that are trying to affect or modify our consciousness. This should be the attempt of the true Sadhaka, of the true Bhakta, of the true Vedantin.

Just as in the slime on the ground of a lake or a pond, a lotus has its origin and the water of the pond is sometimes

¹ Talk given on 16.9.91 at the Sivananda Matri Satsanga.

(Akshaya Tritiya i.e. 7th May 2019 marks the 30th Anniversary of Sivananda Matri Satsanga)

pure and sometimes impure with a lot of silt and rotten leaves. With the rain the muddy water runs into the pond from all sides, and the pond becomes reddish like coffee or cocoa. Nevertheless, in the midst of all that the lotus retains its beauty and its purity, it is not affected by the water. It flourishes coming out from the slime, its origin, it comes up and breaking the surface of the pond, it turns its face towards the light of the sun. When the sun sets, the lotus also closes. It says, "No! I am open only to the light of the sun, I am not open to darkness." That is the behaviour of the lotus. Therefore, it is said many a times that you must live in this world like a lotus leaf in water – '*padma patramivambhisi*' - untouched, unaffected. That is the Anasakti Yoga of the Srimad Bhagavad Gita. Being here, but being centered there. Being involved in activity here and doing Karma, yet being connected only there, inwardly connected with the Divine. That is the Gita. *Yogastha kuru karmani* - inside ever be in a state of Yoga, in spiritual connection with the divine, and go on with your destined activity. The teaching is to be a Nirmama, Nirlipta, Asangi, Shubha-Ashubha Parityagi.

In the latter half of the 12th Chapter of the Srimad Bhagavad Gita, the Lord tells us in a very simple and unmistakable manner His view of one whom He regards as His true devotee, what is His concept of a Bhakta who is dear to Him. There was a very devout Krishna Bhakta, a scholar and an academician who was teaching in a college, called Professor Gangasharan Sheel. He has translated these significant verses from the latter half of

the 12th Chapter into sweet beautiful Hindi verses which are easy to sing.

Aise hain Bhakta mujhe pyare, batla diya Krishna Murari ne,

Gita dwara amrit sabko, pilva diya Krishna Murari ne.

Ho dwesh rahat sab jivon mein, ho maitra karun nirmam nirham,

Sukha dukkha mein sama aur kshamasheel, batla diya Krishna Murari ne.

Santushta sada dhyani yogi, mana indriyajit dridha nishchaya ho,

Mujhme arpit ho mana buddhi, batla diya Krishna Murari ne.

Jis se janata udvigna na ho, janata se jo udvigna na ho,

Ho harsha rosha bhaya mukta sadaa, batla diya Krishna Murari ne.

Anapeksha, daksha, shuchi, udaasin, ho vyatha-heen nirdvandva sadaa,

Ho sarvaarambha parityagi, batla diya Krishna Murari ne.

Sukh mein na harsha, dukkha mein na dvesh, nahin shoka, na ho iccha koyi,

Shubha ashubha karma ka phal tyagi, batla diya Krishna Murari ne.

Sama shatru mitra, apamaan, maan, sheetoshna dukkha sukha mein sama ho,

Ho anaasakta saba vishayon mein, batla diya Krishna Murari ne.

Ninda stuti mein ho sama, mauni, santushta, mile jo kuch usme,

Dridha mati ho, griha mamata tyagi, batla diya Krishna Murari ne.

Shraddhayut is dharmamrit ko, jo jana matpar ho paan kare,

Ati hi priya hein ve Bhakta mujhe, batla diya Krishna Murari ne.

These verses tell us about the state of Antah-Samata. Antah-Samata means an interior state in which you refuse to allow things outside to have an

impact upon you and influence you. It means to refuse to be influenced, to remain untouched. Thus all Sadhanas are in order to bring about this state of Svarupa-Avastha or Ishta-Nishtha. In Bhakti and duality, it is Ishta-Nishtha, being firmly established in your favourite deity so that your consciousness does not move from that center. In Vedanta, it is Svarupavastha, being firmly established in one's true nature. Both mean the same thing. He is within us as our very own Self.

This is therefore my sharing today, Friday the 16th of August, 1991 during late afternoon Matri Satsanga in this sacred Library Hall in Gurudev's Holy Ashram near the Ganga. I am very happy to be here, happy to have released the Card *Sharanagata deenarta paritrana parayane, sarvasyarti hare Devi Narayani Namostute'* and the second Edition of 'Light Fountain'. These

publications have been made possible by the funds raised and donated by the lady Satsangis.

I am also very happy to have been able to listen to your singing of prayers and Hanuman Chalisa and have some sharing with you about what our ancestors have given as our heritage. They have handed down the message from generation to generation through an unbroken succession of Guru and disciple, master and pupil, saint and seeker of how one should be Nirlipta, unaffected by the creations of Prakriti by always being centered in one's own uncreated Nitya, Anadi, Ananta Shashwat Svarupa or being centered in that Supreme Reality which is the beginningless and endless, transcendental supremely divine Reality.

Thank you. God bless you.

— Swami Chidananda

Woman is the mighty work of God, the wonder of nature, the marvel of marvels, the abridgement and epitome of the world, the queen of the house, the real governor, the sweet companion and helpmate of man.

Woman is Chaitanya Maya. She is the energy-aspect of the Lord. She is the child of Adi Sakti. She holds the key of this world. She controls the destiny of children. She is the mother of Sankaras, Buddhas, and Janakas.

Woman is a mysterious mixture of softness, gentleness, and gracefulness. She is a compound of service, patience, and love. She is an emblem of beauty. She is full of sweetness. She is Maya's tempting charm and magic. She comforts and cheers up her husband, children, and guests. Even Brahma, the Creator, failed to describe her fully. She is some mysterious something that gives charm to this world. Without her, the house is a void. Without her, man is helpless. Without her, this world loses all charm. Without her, there is no creation.

—Swami Sivananda

THE DIFFERENCE BETWEEN EASTERN AND WESTERN PSYCHOLOGY

(SRI SWAMI KRISHNANANDA)

The most difficult thing to understand and study is the human mind. To a large extent the mind is like a photographic film. The moment it is placed in the proximity of an object, it receives an impression. We have five sense organs with which we perceive or cognise things. Through the avenues of this perception, the eyes, ears, and so on, we receive impressions of different things in the world. These series of perceptions and cognitions create layers of impressions in our own minds, and if this process of perception and piling up of layers of impression goes on for several days, you can imagine what would be the state of our mind; and we have lived for years, not merely for a few days. If we go on perceiving the objects of the world, and receiving impressions from them for many years, what will happen to the mind? There would be a thick encrustation of these impressions, so that any further perception or cognition through the mind would be conditioned by the already-existing piled-up layer of previous impressions.

We have reason to believe that we have passed through several lives. We have not lived in this world merely for a few years in this temporal sojourn on this Earth plane. We have taken several lives already, passed through various processes of birth and death. This activity of the reception of impressions from outside has been going on since aeons, so that we may safely say that our

minds are nothing but a network of these impressions. We cannot, therefore, perceive things in a dispassionate manner. For all practical purposes so far as we are concerned today, it appears that there is no such thing as dispassionate cognition or perception of anything. All our perceptions are conditioned by the already-existing *samskaras*, as they are called, the impressions which are subtly laid over the clean plate of the mind.

Now, the impressions that we receive through the perceptual process are not passive in their nature. They are very active powers. While the mind is like a photographic film in some respects, it is not like the film in other respects. The photographic film is passive. Once the impression is made, then there is no further activity there. But in the mind, the impressions that are received activate a further similar process of perception. We sing the same song again and again, as it were, as through a gramophone record, and our previous desires become causative factors of further desires of a similar nature, asking for a similar type of satisfaction with a similar craving, with an added intensity. We become worse and worse, as it were, from day to day.

These active impressions that we receive through the sensory perception of objects stimulate a peculiar activity over which we lose control after some time. Then we become automatons. Instead of

our consciously and deliberately willing to think in a particular manner, we shall be made to think in a particular manner. We shall be driven like slaves or asses by our own subconscious hidden impressions, which we call layers of our own psychic personality. Psychologists and psychoanalysts tell us that our freedom of will is itself a misnomer. While we imagine that we act and think of our own accord, under the choice of our own deliberately directed will, we do not know that we are being driven to think and act in that manner by certain subconscious forces.

There are some people who like only salty dishes and others who like sweets, but they do not know why they like salty dishes or sweet things. They think it is their own will: "Well, I deliberately choose sweets. Nobody compels me to choose them." But the condition of their liver is the directing factor. The physiological organs control even the act of thinking. Chemical conditions of the alimentary canal have something to say about our preferences, our so-called harmless desires; and vice versa, the mind acts upon the physiological organism.

Our desires gradually become independent in their own way, like a slave controlling a master or like the camel kicking the Arab out of the tent, as we have in Aesop's fables. In the beginning we were the initiator of our thoughts, but now what has happened is that our thoughts direct us. We have to be under their thumb and act according to impulses over which we have no restraint whatsoever. This is to lose control over one's own self. And when

unconsciously driven motives inside us compel us to act in a particular manner in social life, we find ourselves at sea. When we cannot consciously and intelligently direct our impulses from within, we will not be good social beings. Society will become a nightmare for us.

It is because of this that we suppress our desires. We do not express all our desires in public life, for obvious reasons. The impulses from within which have gained an upper hand and over which we have no control at present are not always acceptable to public conduct and etiquette. There is social taboo of some of our private desires. Because of this taboo from society, from government, from family decorum, from the circumstances of our upbringing, and so on, we deliberately hush these impulses and push them to the bottom of the subconscious level. This process goes on almost every day. We have a double personality: the secret, private individual within, and the smiling public individual outside. While we cry inside, we laugh outside. This is a symptom of psychological ill health.

Most people cannot be happy inside, though they shake hands outside and speak from pulpits. They smile, but they really cannot smile from inside. They are grieved. Sorrow is sitting heavy in their hearts, sorrow that has come upon them on account of the inability to express their personality outside in public life and society. They become neurotic, sick people, and get easily fatigued. They are exhausted even at the least work, and can be irritated at the least opposition or provocation. They are unhappy, to put it succinctly.

The individual has lost control over himself. This is what has happened to us today, to every person in this world. Man is not really man, because how can we call a man a man when he has no power over himself? He cannot direct himself in the way he would like. Not only is he under the thumb of the impulses of the subconscious like a henpecked husband, as it were, but added to this sorrow of being subjected to the impulses, he is made to put on an air of independence in social life outside. This is a double misfortune. When we are really grieving, we cannot tell people that we are grieving. We have to go inside and weep. Nobody will listen to our weeping, but outwardly we must say everything is all right. How can this sort of life go on for a long time? What can be samsara, if not this? Are we happy?

Psychoanalysis tells us that man can be made happy by pulling out the roots of these buried impulses through expression of the same in open social life, which cannot be done easily because society will not allow the expression of all our impulses, so they have systems of mesmerism and subjection of the will of the patient to a physician, and so on, a science which employs methods of pre-association, dream analysis, automatic writing, etc.

The intention behind this science of psychoanalysis is very good and pious indeed. Their theory is that conflict arises within the mind of an individual when there is no conformity between the wish or desire of the individual being and the law of society outside. When our private desires are dissonant with the rules of conduct of public life, there is friction

between the individual and the society. We are not happy with society, and society will not pardon us if we express ourselves openly as we like.

This results in an artificial life that each individual is compelled to lead. Everyone has an artificial conduct, which is, really speaking, to be untrue to one's own self. When the inward character is different from the outward conduct, what do we call this state of affairs, if not hypocrisy? And if we are to judge an individual in this strict manner, the world is nothing but a bundle of hypocrites. No one can be open because you would not like me, and I would not tolerate you. Yet there is a necessity for people to come together, speak together, work together for their own private conveniences and comforts.

The psychoanalytic technique tells us that by bringing out the subconscious layers of private impulses, man can be made normal and healthy. But "What is the definition of normalcy?" is a question that we may have to put before our own selves. What do you mean by 'normalcy'? How do you say that a person is normal? The psychoanalyst's definition of normalcy is conformity with reality. And what is reality? That which the society would proclaim as valid and right, that is called reality. So to the psychologist, social life is reality, and anything that is in conformity with the social rules of conduct and action may be regarded as normal. If your private desires are in conformity with the public outward accepted etiquettes of society, then you may be regarded as normal.

— *To Be Continued...*

SAINT ALAVANDAR (*Sri Swami Sivananda*)

Madurai was ruled by a Pandyan king in the twelfth century. It was a centre of Tamil learning. The king was a great patron of learning. The queen also was very learned.

Vidvajjnana Kolahala was a famous Pundit. The king patronised him. Kolahala was the terror of the Pundits. He was very arrogant and egoistic. He extracted tributes from other learned men. None dared to challenge him. He had a very cruel heart. He moved about in a palanquin. Many people followed him. They made an advertisement of his learning. If any Pundit kept in arrears the tribute due to Kolahala, Kolahala was very harsh towards him. These are not the real signs of a real learned Pundit. Learning instills pride and self-conceit in the heart and stiffens egoism. Soon pride brings destruction.

Bhashyacharya was a humble teacher. The agent of Kolahala, Rama Sastri, came to Bhashyacharya's school. Bhashyacharya was absent. Rama Sastri said to a boy named Yamuna, "Tell your master to come to Pundit Kolahala with his tribute today. If he does not turn up today, the result will be disastrous". The boy replied, "Our master will not pay even a pie to arrogant and proud fools. Go and tell your Pundit Kolahala like this".

Kolahala became furious when he heard the impertinent reply of Yamuna. He called Bhashyacharya for a debate. Bhashyacharya became nervous. Yamuna said, "Adorable Guru! Tell that Kolahala that your disciple shall challenge him in any debate. I shall curb his self-conceit and earn undying glory for you". Bhashyacharya agreed with

diffidence.

Yamuna went to the court of the Pandyan king, took his seat boldly in front of Pundit Kolahala. All people thought that the boy would be defeated by the Pundit. The king also was of the same opinion. But the queen was quite sure that the boy would win. She said to the king, "If this boy does not defeat the Pundit, I shall become your slave". The king said, "If this boy wins, I shall give him half my kingdom".

The debate commenced. The Pundit put intricate question to the boy. The boy gave correct answers. The Pundit said, "O impertinent boy, now put me any question you like. I shall answer".

Yamuna said, "Pundit, I say that your mother is not barren. Our king is virtuous. The queen is chaste. Deny this if you can". The Pundit was in a great dilemma. He could not give any answer.

The king said, "Yamuna! Now deny the statements yourself".

Yamuna said, "One tree cannot make a grove. One child cannot become a child. Punditji's mother brought forth only one son. Hence she is regarded as a barren woman only. The king cannot be perfectly virtuous as he shares the sins of his subjects. A woman is first offered to Agni, Varuna and Indra and then to her husband. So, the queen is not chaste".

The Pundit hung his head down in shame. The audience applauded the young genius. The king admired Yamuna's high intellectual acumen and gave him half the kingdom. The queen called him 'Alavandar' or 'One come to rule'.

Yamuna became the ruler. Pundit Kolahala became his servant. Bhashyacharya's joy knew no bounds. Yamuna ruled the kingdom justly and wisely. He maintained order and peace. Alavandar was the grandson of Nathamuni, a great devotee. His father passed away when he was ten years old. Nathamuni dedicated Alavandar to the service of Lord Ranganatha of Srirangam.

Manakkal Nambi was a disciple of Nathamuni. He was a great scholar and Bhakta. Nathamuni died when Alavandar was a small child. Nathamuni said these last words to Manakkal Nambi, "Beloved Nambi, show to my grandson when he attains manhood the great treasure which was very dear to me throughout my life. It is a priceless treasure. This is the rich legacy that I leave behind to Alavandar. Let him find it in the santum of Lord Ranganatha".

King Alavandar was not satisfied with his kingly life. He longed for inner, everlasting peace of the soul. He was in need of a large sum of money to wage war with his enemies. Manakkal Nambi came to Madurai at this critical hour. He wanted to convert Alavandar and deliver to him the message of his Guru, Nathamuni. He approached the cook who prepared food for Alavandar. He gave him a sweet herb)—Divya Amrit Bhuti—daily and said, "Add this herb to the vegetables. The king will relish it nicely". The cook acted accordingly. Alavandar liked the vegetables immensely. One day Nambi did not bring the herb. Alavandar did not relish the vegetables that day.

Alavandar asked the cook, "Why was not the vegetable palatable today?" The cook said, "My lord, that devotee did

not bring the herb today". Alavandar: "Which devotee?" Cook: "A devotee brings a herb and says, 'Add this herb and serve it to the king'." Alavandar: "Bring that devotee to me". The cook brought Manakkal Nambi before Alavandar.

Alavandar said, "O devotee, your herb satisfied not only my palate but also my soul. I am grateful to you. Kindly ask for any favour from me. I shall give you a big treasure".

Nambi: "O king, I have not come here to get any treasure from you. On the contrary, I have come to show you a great treasure, the Treasure of treasures, to which you are heir".

Alavandar: "What is that treasure? How am I heir to it? Where is that treasure? I am in dire need of money for a war".

Nambi: "O king! Listen to me with rapt attention. Nathamuni was your grandfather. I am his devoted disciple. When he was about to expire, he entrusted me with the greatest Treasure of treasures".

Alavandar: "O adorable devotee! My grandfather was really very kind to me. He has given me a very rich treasure. I am really in need of that treasure now. Please tell me where that priceless treasure is". Nambi: "That treasure is between two rivers. A big snake guards it. There is a Mantra to get hold of that treasure. If you attain that treasure, you really attain everything. All your desires will be gratified. You must have pure love and strength of will to obtain it".

Alavandar: "O devotee! Come now and show me that treasure. I shall surely possess it in the name of my revered, kind grandfather. I have certainly pure love and strength of will to get it".

Nambi: "Abandon all attachment to worldly objects and follow me. Have intense concentration, burning aspiration and intense faith. You will attain that treasure now".

Alavandar handed over the reins of government to responsible persons and started with Nambi to find out that treasure. Nambi was a great votary of the Bhagavad Gita. He studied daily the eighteen chapters of the Gita. Alavandar listened to the Gita with faith, devotion and perfect concentration. This purified his mind. Alavandar said, "O adorable devotee! Thou art my Guru. Kindly initiate me into the real Tattva of the Gita. I am anxious to drink the Gita's nectar". Nambi initiated Alavandar into the real essence of the Gita.

Alavandar lost himself in contemplation of the Gita. He reflected thus: "What is the use of this kingdom? I have no peace of mind in ruling a kingdom. I have wasted my life till now. My eyes have been opened by this great devotee. I know now what is real and what is unreal. The Gita contains a vast treasure. Study of the Gita gives me peace of mind. I find solace in the company of this devotee. He is dear to me. I shall dedicate my life to the service of God. I shall live in God. I will make a total self-surrender to the Lord who is the ruler of the three worlds. Royal life is full of vanity. I do not want to sit on a throne. Let God enthrone Himself in my heart. I do not want any worldly treasure. It is a broken piece of glass". Reflecting thus, Alavandar spoke to Nambi, "O teacher! Guide me to attain the mighty Treasure of treasures".

Nambi found out that the heart of Alavandar was quite pure. He said, "O king! The treasure is a permanent one.

Follow me now. I shall show you the treasure".

Both came to Srirangam. They entered the temple of Lord Ranganatha. Puja was going on. The Brahmins were chanting the Vedas. Devotees were singing the hymns of the Alvars. The priest was waving the light. Now Nambi told Alavandar: "Behold now. This is the Treasure of treasures that your pious grandfather has left as a legacy to you. Between Cauvery and Coleroon, in the temple of Lord Ranga, is this treasure. Adishesha guards it. Possess it now. Take charge of the treasure. Enjoy it to your heart's content. Om Namō Narayanaya. is the Mantra to attain it".

Alavandar lost himself in divine ecstasy. He forgot all about his kingdom. He said, "I am grateful to my pious grandfather who has bequeathed such a priceless treasure. O teacher! I bow to thee; you have shown me the way to attain this Treasure of treasures. O Lord Hari! I surrender myself unto Thee. Thou art my savior and sole refuge. Prostrations unto Thee again and again. Devotion to Thy lotus feet is my great treasure. All my desires have vanished. I have peace of mind now. I was preparing for an external warfare. But the real enemies—lust, greed, anger, pride, jealousy and egoism—are lurking within my heart. I have killed them through Thy powerful Mantra Om Namō Narayanaya. My master, Nambi, has shown me the priceless treasure. Thou art my eternal, inexhaustible treasure. The treasure of this world is evanescent. It is worthless. Thou art abiding in my heart. Thou art my life, my soul, my all."

Alavandar settled in Srirangam. He spent his days in Japa, Kirtan, meditation and worship of Lord Ranganatha.

VYAVAHARIKA DHARMA AND ADHYATMIKA DHARMA¹

(Swami Gurusharanananda)

17th JANUARY, 1955

A boy came and stood beside Swamiji, after bowing.

Swamiji: "Where are you coming from?"

Boy: "From Bangalore."

Swamiji: "You are a student or an officer?"

Boy: "I have passed the Intermediate of the Mysore University. I wish to stay here for some days, and if I find this place suitable, I have an intention to stay here permanently."

Swamiji: "Go back and continue your studies."

The boy had nothing to say. He did not have a determined desire to stay at the Ashram and practise Sadhana. Mysteriously understanding his wavering nature, Swamiji administered to him the right medicine.

A certain boy had run away from his house to Sivananda Ashram. After a few days, his father also came to the Ashram in search of the boy. Then Swamiji remarked, "If anyone is missing, people conclude that he must have gone to Sivananda Ashram and come to search for him here." Then, turning to the boy's father, Swamiji asked, "How did you know that your son is here?" "Only providentially", replied the boy's father, and continued, "He was in the habit of reading Swamiji's books." "Then I think I should not send books to anyone", Swamiji interrupted. "Swamiji's books are sold at Wheeler's Book-stalls in Secunderabad", explained the boy's father. He also informed Swamiji that his son was to appear for the Intermediate examination, and he was a bright boy

enjoying two scholarships. Then Swamiji said, "I have already asked him to go back and to complete his studies. However, through your son you have had the good fortune to have a bath in the Ganges."

"Not merely bath in the Ganges, but also your Darshan", replied the visitor. Turning to the boy, Swamiji commanded, "Go and complete your studies. Serve your parents." At this, the boy's father intervened and said, "Swamiji, teach him the glory of service to one's parents. Only after parents comes the Guru. *Matrudevo bhava, Pitru devo bhava, Acharya devo bhava.*" To this, Swamiji smilingly replied: "I also teach *Mata naasti, Pita naasti* (You have no father or mother) to bold spiritual aspirants, full of Tyaga and Vairagya." Then, turning to the boy, Swamiji said, "The injunction '*Mata naasti Pita naasti*' applies only in the end after one has attained Vairagya. But not now. Therefore, go back and serve your parents." To the boy's father, Swamiji said, "Do not perform his marriage; at least until he is employed; for he may run away like this, and the other party may find fault with you. People live according to previous Samskaras. If the boy has Sannyas-Samskaras, there is no use compelling him to lead a worldly life."

ADVICE TO STUDENTS

A boy had come to Sivananda Ashram without telling his parents. As per Swamiji's instructions, the boy decided to return home, and one day while he was taking leave of Swamiji along with his father who had also arrived in the meantime in search of the

¹ From Sivananda Day-to-day.

boy, Swamiji gave the following piece of advice to the boy:

"Go back and serve your parents. After you are employed, you can come here during your privilege-leave. You should evolve gradually. Emotionalism is not Bhakti. Emotionalism is not spiritualism. Be good; do good; serve parents. Get up early in the morning, and after prayer, study for two hours. Don't study late at night. Morning time is the best for study. Don't run here and there. It will spoil your career. You will be fit neither to live here nor to live there. You can practise Yoga at home." The boy's father, who was hearing Swamiji, was completely satisfied with Swamiji's admonitions to the boy, and gratefully bowing before Swamiji, departed. The boy also prostrated before Swamiji before departing.

SIVANANDA—THE PATIENT MASTER

One Sri Srinivasan who was an inmate of the Ashram, left it and came back to the Ashram again after a long absence. He was distributing Prasad at the night Satsang, and Swamiji asked him, "What is it that draws you outside? What is it that makes you leave the Ashram often?" Sri Srinivasan did not answer, but kept laughing. "Do you want any pocket money?" Swamiji enquired. "Not at all", replied Sri S. "Then, promise not to step outside the Ashram. You can become a saint", concluded Swamiji.

The above conversation gave the audience a glimpse of Swamiji's heart. Swamiji would prefer to provide a person with money to enable him to satisfy his little cravings, rather than allowing him to lose the blessed opportunity of staying in the Ashram and evolving quickly. Swamiji has an understanding heart, and he knows the difficulty of persons addicted to habits in giving them up. Swamiji would patiently wait for the psychological

moment when the person would give up the habits of his own accord.

PEOPLE LOVE KIRTAN

To Swami Satchidanandaji, a senior disciple of Swamiji, who had come to the Ashram on a visit, Swamiji, while seated in the night Satsang, said: "Formerly when you were here, there was not so much music at the Satsang as there is now. If tea and biscuits are also served, people will sit in the Satsang till 12 o'clock. People like Kirtan better than Vedanta and Panchadashi, which often makes them bored."

Swamiji is a lover of Kirtan. Every function is started with Kirtan and concluded also with Kirtan. Swamiji himself leads the Kirtan at the beginning and end of each Satsang. During the Satsang, Swamiji invites person after person to do Kirtan, and when one is shy, Swamiji encourages him and tactfully makes him do Kirtan. No one is spared!

BE EVER ACTIVE

Swamiji asked Sri Madhuri, a local girl, to study Intermediate and B.A. She had passed her Matriculation, but for want of finance, she could not pursue her studies. "What is the cost of books required for Intermediate?" asked Swamiji. "Rupees sixty, Swamiji", replied Madhuri. "Alright, join the next session when it commences. You can order for books. I shall give you money whenever you need it." Both Madhuri and her mother bowed before Swamiji in token of their gratefulness for Swamiji's very kind offer. "Instead of wasting her time, let her study. It will be very useful", Swamiji was heard saying. Swamiji never encourages laziness, Tamas. Everyone should be active. If one is active, Swamiji will do anything to provide one with the best facilities to evolve and to unfold one's talents.

BEYOND HEAVEN AND HELL

(Swami Atmaswarupananda)

The scriptures are full of wonderful stories that open up to us the secrets of the spiritual life. One of them is the conversation between Lord Yama and the young Nachiketas. The first part of the teaching, especially, is frequently referred to. Lord Yama tells Nachiketas, “Man chooses between the pleasant and the good. The pleasant leads to his destruction. The good to his highest welfare.”

There are many interpretations of this teaching. Sometimes they say it is referring only to our spiritual welfare. If we constantly choose the pleasant, it leads to the destruction of our spiritual life. Whereas if we choose the good, it leads to our highest welfare, our highest spiritual welfare.

There are other ways of expressing it. We can express it in terms of heaven and hell. Keep choosing the pleasant, that which satisfies the senses, that which flatters the ego and ultimately we arrive in hell. Hell comes from an old English word meaning to be walled off from. It means that if we are constantly thinking of ourself, ultimately we wall ourself off from reality all together. We can wall ourself off from all human context, and indeed, ultimately, some even wall themselves off from themselves. They no longer have any self-

recognition and frequently have to be institutionalized.

Whereas, if we choose the good, we choose heaven or harmony. It is a hard and narrow path, but the results finally can be, in Lord Krishna's words, a separation from pain. It can be a state of permanent happiness. We feel no connection to sorrow. The body is there, the world is there, but we are abiding in our bliss.

But then, there is a very significant teachings that follows. After Lord Yama tells Nachiketas, Man chooses—which means constantly chooses—between the good and the pleasant, and that the good leads to his highest welfare, the pleasant to his destruction, the next verse adds three very significant words: Both are bound.

We can understand the pleasant being bound. We completely lose ourselves in it. But isn't permanent happiness what we are seeking, that beatitude of heaven? Many think so, but Lord Yama says, Both are bound.

Why are both bound? Because there is something beyond that knows them both. It is That which is beyond both heaven and hell, and it is That which we are at this very moment. Our challenge is to recognize it.



ADI SANKARACHARYA

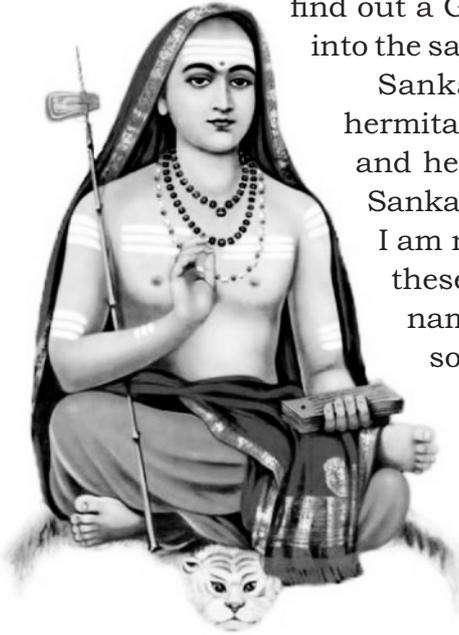
Sankara was born in a very poor Nambudiri Brahmin family in the year 788 A.D. in a village named Kaladi. Sivaguru, his father studied the Shastras and married to Aryamba. With the blessings of Lord Siva, a son was born to them in the spring season at noon, in the auspicious Abhijit Muhurta and under the constellation Ardhra.

Sivaguru died when Sankara was seven years old. His mother was an extraordinary woman. She took special care to educate her son in all the Shastras. Sankara's thread ceremony was performed after the death of his father. Sankara exhibited extraordinary intelligence in his boyhood. Sankara had a firm resolve to renounce the world and become a Sannyasin. Sankara's mother was very much grieved that there would be no one to perform her funeral rites after her death. Sankara gave full assurance to his mother that he would always be ready to serve her at the deathbed and perform the usual funeral rites.

One day, Sankara and his mother went to take bath in the river. Sankara plunged into the water and felt that a crocodile was dragging him by the foot. He shouted out to his mother at the top of his voice, "O dear mother! A crocodile is dragging me down. I am lost. Let me die peacefully as a Sannyasin. Let me have the satisfaction of dying as a Sannyasin. Give me your permission now. Let me take Apath-sannyasa".

The mother immediately allowed him to take Sannyasa. Sankara took Apath-sannyasa (the adoption of Sannyasa when death is near) at once. The crocodile let him go unharmed. Sankara came out of the water as a nominal Sannyasin. He again repeated his promise to his mother. He left her under the care of his relatives and gave away his little property to them. He then proceeded to

find out a Guru with a view to get himself formally initiated into the sacred order of Sannyasa.



Sankara met Swami Govindapada Acharya in a hermitage in Badrikashram (Badrinath) in the Himalayas and he prostrated at the teacher's feet. Govinda asked Sankara who he was. Sankara replied, "O revered Guru! I am neither fire nor air nor earth nor water — none of these, but the Immortal Atma that is hidden in all names and forms". He also said in the end, "I am the son of Sivaguru, a Brahmin of Kerala. My father died in my childhood. I was brought up by my mother. I have studied the Vedas and the Shastras under a teacher. I took Apath-sannyasa when a crocodile caught my foot while I was taking bath in the river. Kindly initiate me formally into the holy order of Sannyasa".

Swami Govinda was very much pleased with the truthful narration given by Sankara.

Having initiated him and invested him with the robe of a Sannyasin, Swami Govinda taught him the philosophy of Advaita which he himself had learnt from his Guru—Gaudapada Acharya. Govinda asked Sankara to go to Kashi. Sankara proceeded to Kashi where he wrote all his famous commentaries on the Brahma Sutras, the Upanishads and the Gita and successfully met all the criticisms levelled against them. When he was only sixteen, he became a master of all the philosophies and theologies. What a great marvel! He then began to propagate his philosophy. Sankara had the greatest esteem for his Guru Govindapada and his Parama Guru or the teacher's teacher, Gaudapada.

MOTHER'S FUNERAL RITES

Sankara received news that his mother was seriously ailing. He left his disciples and proceeded to Kaladi alone. His mother was then bedridden. Sankara touched her feet in reverence. He praised Lord Hari. Hari's messengers came. Sankara's mother gave up her physical body and went along with those messengers to the abode of Hari.

Sankara encountered serious difficulties in performing the funeral rites of his mother. Usually, Sannyasins do not perform any of the rites or ceremonies which are enjoined on the householders. The Nambudiri Brahmins were all against Sankara. Sankara's relatives also did not help him. They did not come forward to assist him even in carrying the dead body to the place of cremation and refused to give fire for igniting the funeral pyre. At last Sankara determined to

ACROSS:

1. The adoption of Sannyasa when death is near
2. Father of Sankara
3. Place where Sankara left his body
5. Place where temple was built

**DOWN:**

4. Birth place of Sankara
6. Guru of Sankara
7. Place where Mutt was established
8. Mother of Sankara

Thought-energy for Service and Spiritual Progress

Even as energy is wasted in idle talk and gossiping, so also energy is wasted in entertaining useless thoughts.

Therefore, you should not waste even a single thought. Do not waste even an iota of energy in useless thinking.

Conserve all mental energy. Utilise it for higher spiritual purposes, in divine contemplation, Brahma-Chintana and Brahma-Vichara. Conserve all thought-energy and utilise it for meditation and helpful service to humanity.

Drive away from your mind all unnecessary, useless and obnoxious thoughts. Useless thoughts impede your spiritual growth; obnoxious thoughts are stumbling blocks to spiritual advancement.

You are away from God when you entertain useless thoughts. Substitute thoughts of God. Entertain only thoughts that are helpful and useful.

Useful thoughts are the stepping-stones to spiritual growth and progress. Do not allow the mind to run into the old grooves and have its own ways and habits. Be on the careful watch.

—*Swami Sivananda*

SRI RAMANAVAMI CELEBRATIONS at the Headquarters Ashram



Let Idealism be born in the human heart every day. This is the significance and the message of the Jayanti of Lord Rama who was the ideal divine human individual.

- Worshipful Sri Swami Chidanandaji Maharaj

The sacred day of Sri Ramanavami was celebrated at the Headquarters Ashram with great devotion and spiritual gaiety on 13th April 2019. The Mula Parayana of Sri Valmiki Ramayana at Sri Divya Nama Mandir from 18th March to 7th April marked the commencement of celebration.

The name of Lord Rama is a Divine Mantra which destroys all afflictions and miseries and bestows supreme peace and joy. By chanting the holy Mantra 'Sri Ram Jai Ram Jai Jai Ram' daily for two hours from 8th April to 11th April in the holy premises of Sri Vishwanath temple, the devotees tasted the divine nectar of Ramanama. On 12th April, the Akhand chanting of sacred Mantra from 7 a.m. to 6.00 p.m. filled the air with the pious vibrations of worshipfulness and prayerfulness signifying a devout welcome to the Advent of the Lord.

With prayers, meditation, Prabhat-pheri and Yajna, the blessed day of Sri Ramanavami commenced. From 9 a.m. to 12 noon, a grand worship was offered to Lord Sri Rama with the chanting of Vedic Mantras and soul elevating Bhajans and Kirtans in the sanctum-sanctorum of beautifully decorated Sri Vishwanath temple wherein all present got the blessed opportunity of doing Abhisheka and Archana of the Lord. It was followed by sonorous chanting and mellifluous singing of Avatar Sarga from Sri Valmiki Ramayana and Sri Ramcharitamanasa by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj respectively. The programme concluded with Arati and distribution of sacred Prasad.

During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj in his message highlighting the ideal life of Lord Sri Rama said, 'Ramo Vighrahan Dharmah'—Lord Sri Rama is the embodiment of Dharma (righteousness). Sri Swamiji Maharaj inspired one and all to lead a life of righteousness emulating the glorious ideal of Lord Sri Rama. One book of Sri Gurudev was also released to mark this sacred occasion. The Satsanga concluded with Arati and distribution of Prasad.

May the blessings of Lord Sri Rama and Sadgurudev be upon all.



SRI GURU PURNIMA SADHANA WEEK AND THE SACRED PUNYATITHI ARADHANA OF GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The Holy Sri Guru Purnima will be observed at the Headquarters Ashram on the 16th of July, 2019, and the 56th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be celebrated on the 26th of July, 2019.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 17th July to 23rd July continuously, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us, giving complete Postal address, number of persons etc, arriving, to reach us not later than the 30th of June, 2019.

Persons with any kind of physical handicap, or health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some other time. Further, this being Shravan month there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likelihood of heavy rains in this area. As such, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees are requested kindly to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

May Sri Gurudev's Blessings be upon all!

Shivanandanagar
1st May, 2019

—THE DIVINE LIFE SOCIETY

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).

A female patient was brought in at night time, around ten o'clock, in a car, by a group of youngsters, who found her sitting and screaming on the road. First they took her to the police station, who referred them to Sivananda Home. She was hardly able to walk, due to injuries on her legs and arms, her mouth and lips were swollen and bleeding. Upon entering the Home, she directly went, limping towards the Mandir, and started scolding and screaming at its doors, "Are You the Maker? Are You the boss, are You the Malik of life? Help me. Help me then!" Her full frustrations and pain she offered at His feet before she actually entered the female wards, where she fell asleep, now and then uttering or screaming and clenching her fists.

One of the other female patients carries her blanket, utensils and clothes with her, hiding her few possessions, binding them on her body with ropes, not letting go of it, neither during day nor night. She told that her husband passed away, when she was only 22 years old, and was left behind with three young children. They got estranged from her and she landed up on the road, in the hill area, always searching for food, and picking up each crumble that she could find. Now, old age has set in and her vision has become weak, and walking is difficult; but she has the habit of carrying around her possessions, is hardly able to sit quiet for a moment, walking from one ward to the other, and asking with outstretched hands to whosoever comes in front of her: "I am hungry, please give me food".

Though the situation is different, the cry is the same. The persons are different, but the pain and prayer are only one. The one trying to hold on to herself, to whatever she feels is hers, not wanting to let go, anxiously clenching and thrusting, the other placing it outside of herself, trying to get rid of it by venting out her anger. Be it by internalising or by externalising, each one of us is crying and hoping for inner peace, for inner rest, for reaching total harmony and Unity. May Gurudev bless all with this inner tranquility and eternal bliss. Om Shanti Om.

Om Sri Satgurudevaya Namah. Hari Om Tat Sat.

"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).

A Spiritual Retreat at the Divine Life Society Chandigarh Branch

With the blessings of Worshipful Gurudev, the DLS Chandigarh Branch, successfully organised a Spiritual Retreat from 15th to 17th March 2019 on the theme 'The Divine Route to Excellence'. The retreat was preceded by a 5 day 'Yoga Shivar' in extremely serene and natural environment at Sukhna Lake conducted by Sri Swami Dharmanishthanandaji Maharaj which concluded on the 15th morning.

In the 15th afternoon, a special session was organised for youth wherein the students from different institutes participated with great enthusiasm and expressed their views on the theme. The top three winners were given prizes. The session concluded with the blessings by Sri Swami Dharmanishthanandaji Maharaj. On the 16th March, the programme commenced with a Prabhat Pheri in the locality at 6.30 a.m. and Kirtan in the Ashram followed by Paduka Pooja at 8.30 a.m. conducted by Sri Swami Dharmanishthanandaji Maharaj. The inaugural session started with prayers, lighting of lamp and welcome address by Shri F. Lal Kansal, President of the DLS Chandigarh Branch.

R e v e r e d S r i S w a m i

Advaitanandaji Maharaj, Treasurer, DLS Headquarters Ashram, Sri Swami Dharmanishthanandaji and Sri Swami Aksharanandaji from the Headquarters Ashram, Sri Swami Krishnakanta Mataji and Swami Manisha Didi from International Brahmarishi Mission and Shri APN Pankajji attended the Retreat and gave inspiring discourses during its various sessions. About 200 devotees from various parts of the country devoutly participated in the Spiritual Retreat.

In the penultimate session, some devotees also presented their views on the different facets of the theme. In the concluding session, a book titled 'Pathway to Excellence' and a Memento were released. Thereafter, Sri Swami Advaitanandaji Maharaj and Sri Swami Dharmanishthanandaji Maharaj blessed the gathering with their inspiring words. Dr. Ramneek Sharma, Secretary of the DLS Chandigarh Branch proposed a vote of thanks. Shri Darshan Kumar, Vice President of the Branch competently served as the Master of ceremonies. The Retreat proved to be a highly elevating and blissful experience for the devotees.

May the blessings of the Lord Almighty and Sri Gurudev be upon all.



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY)

P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)

ADMISSION NOTICE

Applications are hereby invited for undergoing the 93rd residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **19-8-2019 to 17-10-2019** This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **10-7-2019**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

THE REGISTRAR,

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

Also Application Form and Prospectus
can be downloaded from website
www.sivanandaonline.org
www.dishq.org
yvacademy@gmail.com

SHIVANANDANAGAR,
April, 2019

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

Applicable in India only

**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 Head quarters for opening a New Branch.

⇒ Kindly send Member ship Fee and Branch Affiliation Fee by Cheque or by DD payable at any Bank in Rishikesh.

IMPORTANT GUIDELINES FOR “REMITTANCE”

Kindly send All remittances to the D.L.S shall be by cheque/ D.D. drawn in favour of **“The Divine Life Society” Shivanandanagar, Uttarakhand**, payable at Rishikesh. A covering letter with Post Mail address, Phone No, Email Id and PAN should accompany the remittance.

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

Bangalore (Karnataka):

Mahasivaratri was celebrated on 4th March with Abhisheka, Guru Paduka Puja, Bhajans and chanting of “Om Namah Sivaya”. Besides this, the Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. There was Akhanda Kirtan of Mahamrityunjaya Mantra on 3rd Sunday of every month. Special Satsang was arranged on 24th March with Bhajans.

Barbil (Odisha): Weekly Satsang on Thursdays and residential Satsang on Mondays were continued by the Branch. 382 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary, and Sadhana day was observed on 24th of February.

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. On 4th March, Mahasivaratri was celebrated with Abhishek, Bhajan and Kirtan etc. The Oriya Magazine “Mahat Vani” was published for free

distribution, and Homeopathic treatment of poor patients was carried on regularly. On 24th “Srimad Bhagavad Gita Bhavarth Chintan” was released.

Berhampur (Odisha): The Branch had weekly Satsang on Sundays, Paduka Puja on Thursdays and 8th and 24th of every month. Mahasivaratri was celebrated on 4th March with chanting of “Om Namah Sivaya”. There were Sundarakanda Parayan on Sankranti day and Gita Parayan on Ekadasis. Mobile Satsang was held on 9th and 16th with Prayers, chanting of Vishnu Sahasranam and Pravachan. The Branch conducted an Eye-camp and around 120 patients were treated.

Bhubaneswar (Odisha): Daily Paduka Puja, weekly Satsang on Thursdays, Bhajan Sandhya on Tuesdays and Srimad Bhagavat Parayan on 24th of the month were the regular programmes of the Branch. A Special Satsang was conducted at Jagannath Temple, and nama-japa was done on 8th and 10th February.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. Mahasivaratri was celebrated on 4th

March with chanting of Om Namah Sivaya, Abhisheka, Bhajan and Kirtan. Sundarakanda Parayan was done on 15th for world peace and special Satsangs were held on 11th, 18th and 19th March.

Choudwar (Odisha): The Branch continued weekly Satsang on Sundays and mobile Satsang on Thursdays with Paduka Puja, Gita Path, Bhajan, Sankirtan and Pravachan. Srimad Bhagavat Parayan, Nama Sankirtan and Pravachan were conducted by the Branch from 10th to 16th March. This was concluded with Narayan Seva.

Jatni (Odisha): The Branch celebrated Women's Day on 8th March with Bhajans and distribution of Gurudev's literature. Besides this, daily Satsang was continued. Special Satsang was held on 29th at the residence of a devotee.

Jamshedpur (Jharkhand): The Branch conducted its weekly Satsang on Fridays, and organised free drawing and Yoga classes for poor children of the Antyodaya Bastee every Sunday, and Narayan Seva was done on 17th February.

Jeypore (Odisha): The Branch had daily Puja and weekly Satsang on Sundays and Thursdays. Sivananda day was observed on 8th of February with Puja and Havan. Gita Havan was held on 3rd, 17th, and 24th. Around

350 patients had free Homeopathic treatment through the Koraput District Charitable Homeopathic Dispensary.

Khatiguda (Odisha): The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 3rd March with Paduka Puja and Swadhyaya etc. Maha Sivaratri was celebrated on 4th with Rudrabhishek, Paduka Puja and chanting of Panchakshari Mantra. There was recitation of Vishnu Sahasranam on Ekadasis.

Kakinada (A.P.): The Branch had Bhajans on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Saturdays. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. The Branch offered special prayers at Puruhootika Devi temple on 24th February.

Kanpur (U.P.): Daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati was continued. Sri Ramcharit Manas Path was arranged on 2nd February at the residence of a devotee. Monthly Satsang was held on 23rd March.

Kantabanji (Odisha): During the month of February, weekly Satsang was held on Sundays with chanting of OM, study of Srimad Bhagavad Gita, Bhajan and Kirtan. This was concluded with Shanti Path.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Maha Sivaratri was celebrated on 4th March with Paduka Puja and chanting of Om Namah Sivaya. Two sessions of Pravachan on Srimad Bhagavat and Kaivalyopanishad were arranged from 16th to 20th March.

Kendrapara (Odisha): The Branch had daily Satsang with Paduka Puja and Gita Parayan. Special Satsang on 12th March, and mobile Satsang on 15th were arranged by the Branch.

Kodala (Odisha): During the month of March, the Branch arranged Rudrabhishek on Mondays, weekly Satsang on Thursdays with Prabhat Pheri, Paduka Puja and Narayan Seva, and evening Satsang with Prayers and Swadhyaya etc.

Lucknow (U.P.): The Branch conducted special Satsang and Holi festival at Lekhraj Homes on 31st March with Prayer, Bhajan, Mantra Japa and Swadhyaya, etc.

Nandininagar (Chattisgarh): The Branch had daily Yogasan class, morning prayers and evening Satsang, mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd February.

Padmarao Nagar- (Secunderabad): Daily two sessions of Yoga class, Nitya Annadana Seva, Bhajan and Kirtan and free Homeo Clinic were daily programmes of the Branch. There was Gita Parayan on fourth Saturday, and Bhakti Sankirtana Neerajanam every Tuesday. Free Sanskrit classes were conducted on Wednesdays. Besides this, the Telugu Magazine "Sivananda Bharati" was published for distribution.

Panchkula (Haryana): Daily Swadhyaya from Yoga-vashishtha and Ramayan was continued by the Branch. Mobile Satsangs were held on Sundays at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra for world peace, etc. Narayana seva was done on 8th March, and milk and biscuits were distributed to the students at Madhav Mandir School.

Puri (Odisha): In the month of February, daily Satsang with Sankirtan, weekly Satsang on Thursdays and Sundays, and Paduka Puja on 24th of the month were the regular programmes of the Branch. Besides this, recitation of Vishnu Sahasranam and Gita Path were done on Ekadasis and chanting of Hanuman Chalisa was on Sankranti day.

Raipur (Chattisgarh): The Branch had weekly Satsang on Sundays and recitation of Vishnu

Sahasranam on Ekadasis. Maha Sivaratri was celebrated on 4th March with Puja, Archana and chanting of Panchakshari Mantra.

Rajkot (Gujarat): During the months from January to March, the Branch conducted Satsang and Prayers on Sundays with study of Gurudev's literature, video show on Upanishad Ganga and discourse on Mental Health and Swachhata, and recitation of Slokas, Bhajans and discourse on Principles of Karma on Saturdays. In addition, a half-day Shivaratri was organised on Maha Sivaratri day. The Branch held free medical camps like Eye, Dental, Homeopathic, etc. The camps have been successfully rendering service to poor patients. The Branch organised Eye Camp, and about 225 patients were treated and 81 were operated, 2200 patients were treated in Homeopathy, and in dental camps 327 patients had free treatment. Financial assistance of Rs.27000 was provided to heart/cancer patients for operation and medicines. There were also free Yoga classes, and charity programmes and free coaching classes for females to maintain clean Udyan were continued.

Rourkela (Odisha): Weekly Satsang on Thursdays and Sundays

were continued with Paduka Puja, Bhajan, Kirtan, Archana and chanting of Vishnusahasranam, etc. As usual, free Acupressure treatment and medicines were provided to needy people. Mahasivaratri was celebrated on 4th March, and two special Satsangs were conducted on 3rd and 31st.

Sambalpur (Odisha): Daily Puja, weekly Satsang on Sundays, Narayan Seva on Mondays, Sundarakanda Parayan on second Saturday, Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Maha Sivaratri was celebrated on 4th March with Abhishek and chanting of Om Namah Sivaya.

Visakhapatnam (A.P.): Daily Satsang was continued by the Branch with recitation of Vishnu Sahasranam and Lalita Sahasranam, and there were weekly Satsang on Mondays with Bhajan and Sankirtan, and Narayan Seva on 9th of February. Besides this, Srimad Bhagavad Gita Pravachan on Wednesdays, medical camps on Mondays and Satyanarayana Puja on full moon days were continued regularly. A spiritual discourse was arranged on 25th.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

<p>Adhyatma Yoga ₹ 125/-</p> <p>Ananda Gita 60/-</p> <p>Ananda Lahari 35/-</p> <p>Analects of Swami Sivananda 55/-</p> <p>Autobiography of Swami Sivananda 95/-</p> <p>All About Hinduism 225/-</p> <p>Bazaar Drugs 60/-</p> <p>Beauties of Ramayana 120/-</p> <p>Bhagavad Gita (One Act Play) 35/-</p> <p>Bhagavadgita Explained 55/-</p> <p>Bhagavadgita (Text & Commentary) 90/-</p> <p>Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.) 500/-</p> <p style="padding-left: 2em;">" " (P.B.) 490/-</p> <p>Bhagavad Gita (Translation only) 55/-</p> <p>Bhakti and Sankirtan 150/-</p> <p>Bliss Divine U.P.</p> <p>Blood Pressure—Its Cause and Cure 65/-</p> <p>Brahmacharya Drama 40/-</p> <p>Brahma Sutras 375/-</p> <p>Brahma Vidya Vilas 75/-</p> <p>Brihadaranyaka Upanishad 325/-</p> <p>Come Along, Let's Play 80/-</p> <p>Concentration and Meditation 225/-</p> <p>Conquest of Mind 210/-</p> <p>Daily Meditations 95/-</p> <p>Daily Readings 95/-</p> <p>Dhyana Yoga 125/-</p> <p>Dialogues from the Upanishads 100/-</p> <p>Divine life for Children 80/-</p> <p>Divine Life (A Drama) 25/-</p> <p>Divine Nectar 230/-</p> <p>Easy Path to God-Realisation 75/-</p> <p>Easy Steps to Yoga 95/-</p> <p>Elixir Divine 35/-</p> <p>Essays in Philosophy 75/-</p> <p>Essence of Bhakti Yoga 110/-</p> <p>Essence of Gita in Poems 35/-</p> <p>Essence of Principal Upanishads 65/-</p> <p>Essence of Ramayana 110/-</p> <p>Essence of Vedanta 165/-</p> <p>Ethics of Bhagavad Gita 125/-</p> <p>Ethical Teachings 105/-</p> <p>Every Man's Yoga 160/-</p> <p>First Lessons in Vedanta 100/-</p> <p>Fourteen Lessons on Raja Yoga 55/-</p> <p>Gems of Prayers 60/-</p> <p>Glorious Vision (A Pictorial Guide) 650/-</p> <p>God Exists 50/-</p> <p>God-Realisation 60/-</p> <p>Gurudev Sivananda (Pictorial) 250/-</p> <p>Guru Bhakti Yoga 100/-</p> <p>Guru Tattwa 50/-</p> <p>Hatha Yoga 120/-</p> <p>Health and Diet 110/-</p> <p>Health and Happiness 100/-</p> <p>Heart of Sivananda 115/-</p> <p>Health and Hygiene 190/-</p> <p>Himalaya Jyoti 35/-</p> <p>Hindu Gods and Goddesses 100/-</p> <p>Hindu Fasts and Festivals 85/-</p> <p>Home Nursing 75/-</p> <p>Home Remedies 125/-</p> <p>How to Become Rich 30/-</p> <p>How to Cultivate Virtues and Eradicate Vices 165/-</p> <p>How to Get Sound Sleep 70/-</p> <p>How to Live Hundred Years 70/-</p>	<p>Illumination 60/-</p> <p>Illuminating Teachings of Swami Sivananda 75/-</p> <p>Inspiring Stories 170/-</p> <p>In the Hours of Communion 65/-</p> <p>Isavasya Upanishad 30/-</p> <p>Inspiring Songs & Kritans 130/-</p> <p>Japa Yoga 120/-</p> <p>Jivanmukta Gita 75/-</p> <p>Jnana Yoga 120/-</p> <p>Karmas and Diseases 20/-</p> <p>Kathopanishad 75/-</p> <p>Kenopanishad 40/-</p> <p>Kingly Science and Kingly Secret 165/-</p> <p>Know Thyself 65/-</p> <p>*Kalau Keshavkirtanat 300/-</p> <p>Life and Teachings of Lord Jesus 80/-</p> <p>Light, Power and Wisdom 55/-</p> <p>Lives of Saints 375/-</p> <p>Lord Krishna, His Lilas and Teachings 135/-</p> <p>Lord Siva and His Worship 100/-</p> <p>Maha Yoga 20/-</p> <p>May I Answer That 125/-</p> <p>Mind—Its Mysteries and Control 255/-</p> <p>Mediation Know How 150/-</p> <p>Meditation on Om 60/-</p> <p>Moral and Spiritual Regeneration 75/-</p> <p>Mother Ganga 70/-</p> <p>Moksha Gita 55/-</p> <p>Mandukya Upanishad 35/-</p> <p>Music as Yoga 80/-</p> <p>Nectar Drops 40/-</p> <p>Narada Bhakti Sutras 100/-</p> <p>Parables of Sivananda 55/-</p> <p>Passion and Anger 20/-</p> <p>Pearls of Wisdom 55/-</p> <p>Philosophy and Significance of Idol Worship 20/-</p> <p>Philosophical Stories 65/-</p> <p>Philosophy and Yoga in Poems 25/-</p> <p>Philosophy of Life 35/-</p> <p>Philosophy of Dreams 35/-</p> <p>Pocket Prayer Book 35/-</p> <p>Pocket Spiritual Gems 35/-</p> <p>Practical lessons in Yoga 120/-</p> <p>Practice of Ayurveda 180/-</p> <p>Practice of Bhakti Yoga 130/-</p> <p>Practice of Brahmacharya 125/-</p> <p>Practice of Karma Yoga 150/-</p> <p>Practice of Nature Cure 210/-</p> <p>Practice of Vedanta 100/-</p> <p>Practice of Yoga 215/-</p> <p>Precepts for Practice 125/-</p> <p>Pushpanjali 35/-</p> <p>Radha's Prem 30/-</p> <p>Raja Yoga 140/-</p> <p>Revelation 130/-</p> <p>Religious Education 65/-</p> <p>Sadhana 450/-</p> <p>Sadhana Chatushtaya 35/-</p> <p>Saint Alavandar or The King's Quest of God 30/-</p> <p>Sarvagita Sara 100/-</p> <p>Satsanga and Swadhyaya 45/-</p> <p>Self-Knowledge 155/-</p> <p>Science of Reality 60/-</p> <p>Self-Realisation 50/-</p> <p>Sivananda-Gita (Last printed in 1946) 65/-</p> <p>Sixty-three Nayanar Saints 85/-</p> <p>Spiritual Experiences 135/-</p> <p>Spiritual Lessons 115/-</p> <p>Stories from Yoga Vasishtha 110/-</p>
---	--

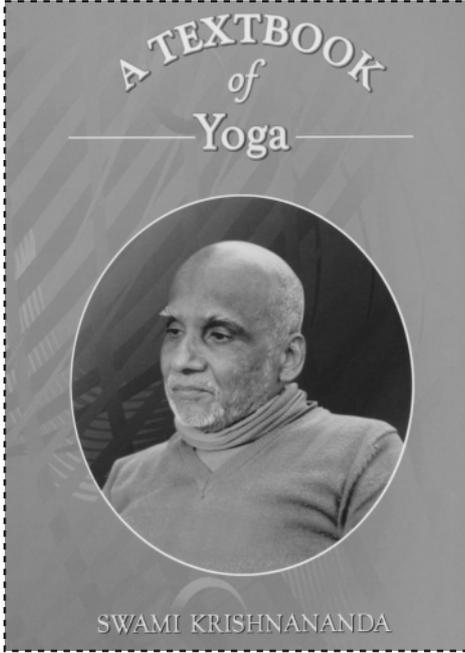
Student's Success in Life	55/-	Swami Sivananda—Saint, Sage and Godman	205/-
Stories from Mahabharata	110/-	The Quintessence of the Upanishads	45/-
Sureways for Success in Life	210/-	The Role of Celibacy in the Spiritual Life	25/-
Svara Yoga	65/-	The Divine Destination	120/-
*Sw. Sivananda - His Life in Pictures.....	75/-	The Truth That Liberates	35/-
Spiritual Treasure	55/-	*The All-Embracing Heart	100/-
Tantra Yoga, Nada Yoga and Kriya Yoga	120/-	Twenty Important Spiritual Instructions	80/-
Ten Upanishads	165/-	Verses Addressed to the Mind	155/-
The Devi Mahatmya	120/-	Walk in This Light	140/-
The Divine Treasure of Swami Sivananda	25/-	*Worshipful Homage	500/-
The Glorious Immortal Atman	50/-		
The Science of Pranayama	70/-	By Swami Krishnananda	
Thought Power	75/-	A Brief Outline of Sadhana	60/-
Thus Illumines Swami Sivananda.....	20/-	Ascent of the Spirit	35/-
Triple Yoga	65/-	Chhandogya Upanishad.....	100/-
Unity of Religions	80/-	Commentary on the Bhagavadgita	485/-
Universal Moral Lessons	45/-	Commentary on the Kathopanishad	145/-
Upanishad Drama	90/-	Commentary on the Mundaka Upanishad	95/-
Upanishads for Busy People	35/-	Commentary on the Panchadasi (Vol - II)	210/-
Vairagya Mala	20/-	Epic of Consciousness	20/-
Vedanta for Beginners	55/-	Essays in Life and Eternity	50/-
Voice of the Himalayas	185/-	Interior Pilgrimage	75/-
Waves of Bliss	75/-	Mundaka Upanishad	40/-
Waves of Ganga	70/-	Philosophy of Bhagavadgita.....	130/-
Wisdom in Humour	70/-	Philosophy of Religion	50/-
Wisdom Sparks.....	70/-	Realisation of the Absolute	125/-
World Peace	95/-	Religion and Social Values	50/-
What Becomes of the Soul after Death	150/-	Resurgent Culture	20/-
Yoga and Realisation	120/-	Self-Realisation, Its Meaning and Method	45/-
Yoga Asanas	85/-	Sri Swami Sivananda and His Mission	45/-
Yoga for West	35/-	Studies in Comparative Philosophy.....	50/-
Yoga in Daily Life	75/-	Sessions with Ashram Residents	300/-
Yoga Vedanta Dictionary	70/-	The Attainment of the Infinite	50/-
Yoga Question & Answers	95/-	The Development of Religious Consciousness	85/-
Yoga Vedanta Sutras	90/-	The Brihadaranyaka Upanishad	250/-
		The Heart and Soul of Spiritual Practice	150/-
		The Mighty God-Man of our Age	75/-
		The Tree of Life	60/-
		The Vision of Life	85/-
		The Yoga of Meditation	70/-
		The Universality of Being	110/-
		Ture Spiritual Living II.....	135/-
		The Glory of God	90/-
		The Spiritual Import of the Mahabharata and The Bhagavad Gita	190/-
		The Struggle for Perfection	35/-
		Yoga as a Universal Science	65/-
		Yoga, Meditation and Japa Sadhana	30/-
		Your Questions Answered.....	100/-
		Others	
		Bhajan Kirtan in Gurudev's Kutir	35/-
		Ekadasa Upanishadah	140/-
		From Man to God-Man (N. Ananthanarayanan)	170/-
		Greatness Amidst Us	40/-
		Guru Gita (Swami Narayananda)	60/-
		I Live to Serve	25/-
		*Memories of Swami Chidananda	250/-
		Miracles of Sivananda	80/-
		Sivananda Day-To-Day	85/-
		Sivananda: Poet, Philosopher and Saint (Dr. Savitri Asopa)	70/-
		Sivananda : Raja Yoga (Vol-4)	175/-
		Sivananda : Bhakti Yoga (Vol-5)	175/-
		Sivananda Vedanta (Jnana Yoga).....	230/-
		Sivananda: The Darling of Children Sw. Sivananda-Hridayananda.....	30/-
		Sw. Sivananda Chitrakatha	45/-
		Sivananda Integral Yoga	65/-
		The Holy Stream	185/-
		This Monk from India	125/-
		Yoga Divine.....	60/-
		Yoga Sutras of Patanjali	70/-

For Direct Orders: The Divine Life Society, Shivanandanagar—249 192, Uttarakhand, India.

For online orders and Catalogue visit: dlsbooks.org

INFORMATION ABOUT BOOKS

NEW RELEASE!



A TEXTBOOK OF YOGA

A valuable guide to be introduced to Yoga from a philosophical and practical point of view by Worshipful Sri Swami Krishnanandaji Maharaj.

Pages: 264

Price: ₹ 225/-

BOOKS NOW AVAILABLE

1. Thought Power	Swami Sivananda	₹ 85/-
2. Practice of Brahmacharya	Swami Sivananda	125/-
3. Swami Sivananda's Divine Nectar	Swami Sivananda	230/-
4. Inspiring Songs and Kirtans	Swami Sivananda	130/-
5. Voice of the Himalayas	Swami Sivananda	185/-
6. Narada Bhakti Sutras	Swami Sivananda	100/-
7. देवी माहात्म्य	स्वामी शिवानन्द	115/-
8. योगासन	स्वामी शिवानन्द	115/-
9. मन : रहस्य और निग्रह	स्वामी शिवानन्द	205/-
10. सत्संग और स्वाध्याय	स्वामी शिवानन्द	60/-
11. सौ वर्ष कैसे जियें	स्वामी शिवानन्द	95/-
12. सत्संग भजन माला	स्वामी शिवानन्द	160/-
13. गुरु-तत्त्व	स्वामी शिवानन्द	55/-
14. Hindu Gods and Goddesses	Swami Sivananda	100/-
15. Stories from the Mahabharata	Swami Sivananda	180/-
16. The Science of Pranayama	Swami Sivananda	70/-
17. Stories From Yoga Vasishtha	Swami Sivananda	110/-
18. Inspiring Stories	Swami Sivananda	170/-
19. Fourteen Lessons on Raja Yoga	Swami Sivananda	55/-
20. Concentration and Meditation	Swami Sivananda	225/-
21. Bliss Divine	Swami Sivananda	415/-
22. Health and Diet	Swami Sivananda	110/-
23. A Guide to Noble Living	Swami Chidananda	55/-
24. Lectures on Raja Yoga	Swami Chidananda	80/-
25. Sessions with Ashram Residents	Swami Krishnananda	300/-
26. The Yoga System	Swami Krishnananda	60/-
27. Sivananda's Integral Yoga	Swami Venkatesananda	65/-

TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

MAY 2019

LICENSED TO POST WITHOUT PREPAYMENT

(Inland) Licence No. WPP No. 03/18-20 Valid upto: 31-12-2020

(Foreign) Licence No. UA/FGN/01/18-20 Valid upto: 31-12-2020

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

DATE OF POSTING : 15TH OF EVERY MONTH:

P.O. SHIVANANDANAGAR—249192

BONDAGE: ITS CENTRAL CAUSE

There is no other vessel on this earth to wade the ocean of Samsara than the mastery of the lower instinctive mind. The impure mind is no other than the subtle desires that generate countless births. The tendency to think of sense-objects is indeed the cause of bondage. Liberation means nothing but the destruction of the impure mind. The mind becomes pure when the desires are annihilated. If you have purity of mind, you will remember God; if you always remember God, the knots of the heart, viz., ignorance, desire, and action, will be rent asunder. You will attain Liberation.

Swami Sivananda

To