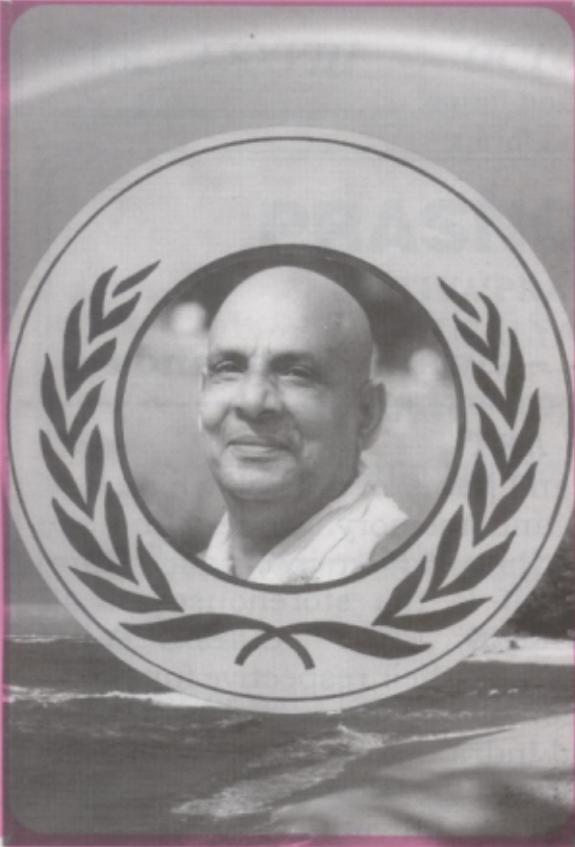


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The DIVINE LIFE



Birth
and death,
bondage and freedom,
pleasure and pain, gain and
loss, are mental creations.
Transcend the pairs of opposites.
You were never born. You will never
die. Thou art the immortal Self
always. O Prem! Thou art ever free in
the three periods of time. It is the
physical body that goes and
comes.

Sri Sri Sivananda

OCTOBER 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

THAT THOU ART

Understand the glory, splendour and power of the Self which is at the back of your mind, thought, will and memory. Understand the magnanimity and immortal nature of that hidden interpenetrating, indwelling Essence. Know that this Self is the storehouse for all knowledge, bliss, power, beauty, peace and joy.

Feel that the sun, the moon and stars do their respective functions at your command. Feel that the air moves, rain showers, fire burns, rivers flow, sun shines, stars glitter, and Indra, Agni and Yama do their respective functions at your bidding. Thou art the Glory of glories, Sun of suns, Light of lights, Holy of holies, Divinity of divinities, God of gods, Emperor of emperors, Thou art Truth. Thou art Brahman.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXVIII

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No. 7

PRASNOPANISHAD

TRITIYA PRASNA (QUESTION III)

KAUSALYA AND PIPPALADA

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।

सहात्मना यथासंकल्पितं लोकं नयति ॥१०॥

10. Whatever his thought (at the time of death), with that he attains Prana; and the Prana united with Udana, together with the Jivatma, leads on to the world thought of.

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

स्मरामि पदपंकजेभवहरे त्वदीये शुभे

नमज्जनतमोपहे कनकपादुकाभूषणे।

यदीयरुचिधारया समभिषिक्तमूर्धा नरः

भवेदमलमानसः सपदि योगिपृथ्वीपते ॥१९॥

19. O Yogiraj! I contemplate upon Thy lotus feet which end the cycle of birth and death, destroy the ignorance of the devotees, grace the golden sandals as beautiful ornaments and by basking in whose lustre, one instantaneously attains the purity of heart.

राकाशशांकनिभमानन्दं सकलशोकापहं सुवदनम्

वन्दारुवृन्दसुखसन्दायकं मधुरमन्दस्मितं सुरुचिरम्।

वीणारवानुकृतिपारीणमात्मसुखदानादरं गलरवम्

हृत्तोषकारि तव मत्तेभयानमपि नित्यं स्मरामि सुगुरो ॥२०॥

20. O Noble Preceptor! I always remember Thy charming countenance shining like full moon radiating joy and destroying sorrow, Thy seraphic smile granting happiness to the devotees, Thy lute-like sweet voice bestowing spiritual bliss and Thy beautiful gait like that of an intoxicated elephant.

(To be continued)

*Durga Puja Message***SIGNIFICANCE OF DEVI WORSHIP¹**
(Sri Swami Sivananda)**Immortal Selves!**

Peace be to you all! Prostration to the Mother of the universe! The Navaratri celebrations and the worship of Devi have purified the whole atmosphere. Let me relate to you the importance and the significance of the worship of Devi. Devi, in her aspects of the creative, the preservative and the destructive powers of the Universe, is the Chidrupini Shakti, the eternal energy of God who is Satchidananda. Devi worship or Durga Puja is the adoration of the Divine Mother of all things, who bears the seed of the universe in her imperishable womb, the Mahad-Brahma. Devi is the consciousness-power or the Chaitanya Shakti, the glory of the supreme Sovereign of the universe made manifest to the manifested Jivas in the world of creation. As the creator, the preservator and the destroyer of the universe are but one God appearing in three forms, so the power which is inseparable from God appears in its threefold aspect. Even as a person here is known from his characters and powers, God is revealed in His Shakti which is the sum total of all knowledge,

will and action, visible and felt as well as invisible and beyond comprehension. The whole universe is Shakti. It is all power or energy. The universe is the manifestation of the richness and the glory of its immortal creator who hails beyond the dust of the earth and the luminaries of heaven. He, the Divine Master, works everywhere with His twofold Shakti, Vidya and Avidya.

The Inner War

In the nine days' Lila of the Supreme Goddess, is illustrated the process of the overcoming of the dark and blind powers of the lower nature by the splendid and intelligent powers of the higher nature. This great war, marks the life of both the objective and the subjective sides of the created universe. Vidya Shakti always gains an upper hand and everywhere there is a transcendence of the limitations and imperfections characteristic of Jivahood and Asurahood by the divine Jnana Shakti which pierces through every quarter and cranny in its work of vanquishing unconsciousness of ignorance together with its train of effects, desire and selfish action. In the Devi Mahatmya or the Saptashati, Devi

¹ Taken from DL 1950

is described as the mass of the effulgent energy of the gods, headed by Brahma, Vishnu and Siva. This Shakti is released when the Devas begin to complain to these higher powers. The sense energies presided over by intelligences, which are symbolised by the Devas together with their ruler Indra, the mind, when they are oppressed by the demonical forces of passion, anger, greed, malice, etc. of a destructive nature, begin to feel acutely their humiliation in the forms of the pains of life and resort to the higher nature for help. At once, the Divine Principle within, reveals Itself in Its tremendous dignity of the power of consciousness and in Its unifying absoluteness of truth and puts an end to the tempestuous life of animalism and all that is undivine or that which belongs to the realm of Avidya. Vijaya Dashami is the crowning day of the success of Vidya Shakti over the negative, nature of nescience.

Devi is inseparable from Deva

Seekers of perfection in Truth! Even as you reach a destination only along a path leading to it and intimately related to it, the realisation of God is possible only through the several degrees of empirical reality which act as steps in the ladder of spiritual experience. The universe of the several planes of consciousness with their different values and grades of truth is

the Shakti of God. In the Ishavasya Upanishad, you read that the worship of Asambhuti and Sambhuti leads to the gradual attainment of ultimate perfection. God cannot be conceived of as divorced from His Supreme Power which appears as and governs this universe, even as you cannot have fire and heat distinguished. You know a substance through its quality. You realise God through His Shakti, who is Devi, Maha-Maya, Prakriti, the progenitress of all.

The Method of Worship

You can worship Devi either through Vaidika or Tantrika methods. She is worshipped even without rituals, through Para Puja or pure meditation alone. Indeed, this is the highest kind of worship, where the Divine Mother is considered as his or her own, by the spiritual child. The grace of the Devi is the experience of the participation of the Higher Nature by the devotee on account of his conformity to the laws of manifestation in its orders of divine Shaktis or the forms of the One Divine Shakti. No order of reality can be stepped into unless one fulfils the demands of the one lower to it. The Devi Upasaka, thus knowing that Devi is Parabrahma Shakti itself, not creating a barrier, between God and His Shakti, even as one does not consider the sun and his luminosity as separate, reaches

the state of Brahman, through the grace of Devi. It means the Sadhana Marga which an aspirant follows, where he has to proceed from the earthly consciousness to the higher states step by step through the transcendence of the manifested orders of phenomenal experience, without unwisely thinking that he can jump over the extremely elevated terrace independent of climbing along steps below.

Sacrifice of lower nature

In this way, Durga Puja has a great spiritual meaning. Therefore, worship the Mother of the Universe, the Shakti of Brahman, in her Supreme Form or in Her manifested form according to your capacity. I need not stress over the obvious fact that you should strictly practise Ahimsa, Satya and Brahmacharya, if you are to realise Devi, the glorious Divine Power of the Supreme Reality. I stress upon the moral side and the ethical side of Sadhana, because no valuable achievement is possible without it. Without it, high-flying idealisms will bring nothing; they will be a waste like oblations thrown on ashes. Worship of God or Goddess, if it is to result in spiritual illumination, the observance of Yama and Niyama is absolutely necessary. These form the two-fold equipment to overcome brute nature

and hoist the banner of spiritual victory. Offer to goddess Durga the animal, the Pashu, of your inner evil trait of passion, of anger, of greed. Do not kill animals of the external world in the name of Balidana to the goddess. She wants your animal-man within. No Himsa should be committed on the excuse that it is for the Devi. You have no right or justification to hurt any living creature for whatever reason. Ahimsa should be free from all exemptions whether pertaining to class, place, time or circumstance. Ahimsa is a universal vow to be practised absolutely. No worship, no prayer, no act whatsoever in life can justify injury or harm done to living beings. Even self-protection cannot justify murder. You have to stick to the rule of universal love to the best of your ability, to the utmost extent possible. The offering of the self, the surrender of the ego to the Divinity is the supreme sacrifice. Nothing is superior to it. Nothing can be equal to it. This is the most exalted form of Divine worship. Worship the Almighty with Atma-bhava, with Sarvatma-bhava. This is the greatest and most glorious thing that can ever be done by any one at any time. May you all imbibe the knowledge of real worship of the Divine Being.

May the Devi Durga shower Her blessings upon you all! OM.

LET VIRTUE RULE THY LIFE!¹

(Swami Chidananda)

Blessed Immortal Atman!
Om Namō Narayanaya!

Jai Sivananda! Salutations and adorations at the Feet of the Universal Being, the one Divine Reality, whom the prophets of all religions have realised in the innermost depths of their illumined consciousness. May the Light of that supreme Divinity fill your lives on this auspicious occasion of the celebration of Bharatavarsha's national festival of lights, Deepavali! May the choicest blessings of God and Gurudev grant you all inner spiritual illumination.

Since all of you are devoted to the ideals of divine living, you would readily find the rows of lights lit for the Festival illuminating the very meaning, purpose and goal of human life. This earthly life is a glorious opportunity, granted to the individual soul to attain the conscious knowledge of its eternal oneness with the illimitable Light of Cosmic Consciousness.

This gift of human life is a rare opportunity, given to us by the benign Hand of the all-merciful God, for transcending all limitations and for attaining that unlimited glory and that experience of immeasurable peace which emerges from your union with the Divine. That is the central meaning of life; that is the prime purpose of your

existence here upon earth.

With all its defects and imperfections, human life has this great redeeming feature, that it is a passageway to the Light of Immortality. Recognise your existence here as such and live in the light of this inner awareness, this inner knowledge. Let each day dawn for you as a fresh opportunity and occasion opening up before you to move one step further towards this great attainment of Divine Realisation. Within yourselves, let there be a Festival of Lights every day! And while you live a life of such unceasing quest for the supreme attainment, live a life of great virtues, simplicity, humility, nobility.

Let your life be a radiation of Virtue—the inner perfection that is inherent in each soul. Let life be an outflow and expression of the goodness that is the truth of your being. You are made in the image of God. Like Him, you are goodness, purity and truth. Let your life be an active manifestation of these divine qualities which are the essential part of your innermost reality. Thus alone would you prove that you have understood the true significance of lighting several rows of lights during the Deepavali festival. Live the Life Divine!

¹ Talk given on 1st December 1963

Blessed Self! Withdraw the senses from the objects; withdraw the mind from the senses and establish yourself in your inner divine centre. Be the unchanging one amidst the changing body-and-mind-personality. Let the spiritual principle in you prevail. Let the spirit Divine enshrined in you express itself through a life of Yoga, through the thoughts and motives of the mind, through the actions and deeds of the body. Let all actions be full of love, goodness and purity. That is real Divine Life.

Gurudev Sivananda always insisted on a life of virtue. For the life of virtue is the common basis of all Yoga, no matter whether it is Karma Yoga, Bhakti Yoga, Jnana Yoga or Hatha Yoga. A life of purity, goodness and self-control forms the common foundation of Yoga, of all spiritual attainment and all practical religion. This is the basis, the indispensable preparation. Sincere aspirants cannot afford to neglect this vital truth that Divine Unfoldment is based upon a life of purity, goodness, truth, selflessness and humility.

Practise daily the virtues which Gurudev has listed in his 'Song of Eighteen Ities'!

Have serenity and regularity in Sadhana.

Have magnanimity and absence of vanity, i.e. ego. Ego is the great stumbling block. It is the stone-wall that prevents the individual from rising

upwards to the Universal Consciousness. Ego individualises consciousness; it is the seat of all petty likes and dislikes, all clingings, identification and selfishness. It is a false superimposition. This erroneous identification with the body and mind gives rise to the 'I'-idea. It creates this false human personality and makes you forget your true Immortal Consciousness. You think of yourself as Mr. so and so, with this little mind and when the mind is in a wave of anger, you say, "I am angry". How can that wave touch you, you who are the Changeless Consciousness Supreme? But you lose the awareness of your true Nature and identify yourself with every passing wave of body and mind. That is bondage; that is ignorance.

Be large-hearted; embrace all; feel oneness with all; realise the infinite inner Divine Self. Be tolerant towards all; regard all people as your own Self, and thus develop virtues and lead the sublime life, a real Christ-like life which all great saints and mystics have embodied in themselves. All those who have reached spiritual illumination, have been the very personifications of virtue. There is a fundamental connection between a life of virtue and the highest spiritual experience! Therefore, lead the Life Divine! May your inner life be a perpetual festival of Lights!

Hari Om Tat Sat!

A DIVINE SECRET¹ (Swami Chidananda)

God's blessing is necessary!

Maya-Shakti is Divya-Shakti—it is God's Achintya-Shakti. And our powers are limited,—we have a Mind that can go wrong, and a little Buddhi that can lead us astray. For instance, if we take country liquor, or if we are given some chloroform, or if we have fever, or sometimes due to our own stupidity—we become totally confounded and behave like idiots. These are facts well-known to everyone from their own experiences. And yet, in spite of knowing this, even an educated man does stupid things. Thus, this little Buddhi is not dependable, even though it may have vast powers.

That is why God says in the Gita: “My Maya is Achintya-Shakti. Only those who are totally devoted to Me and intent upon attaining Me alone, they can be freed from this Maya-Shakti. *Daivi hyesha gunamayi mama maya duratyaya, Mameva ye prapadyante mayam etam tarantite.* (B.G-7.14)

Only if we surrender ourselves and take refuge at His feet, will His grace descend upon us. That is the secret behind the Avatara of Lord

Subrahmanya. When the Devas were totally confounded after being routed by the Asuras, they went to Lord Siva and beseeched Him, “Please do something. Our condition is hopeless. The Asuras have become too strong. Please give us a Senapati who will lead us to war and defeat the Asuras!” Their request was granted, and Lord Siva's grace, compassion and love manifested in the form of Lord Subrahmanya.

We must understand the Subrahmanya-Tattva. There is a constant struggle within us—between good and evil, between Dharma and Adharma. If we try to win over this struggle using our own powers, then we will not succeed.

Why? Because even the Asuri-Sampada are manifestations of God's power! Thus, we need to understand that victory can be achieved only with the help of Divine-Shakti, and pray unto Him, ‘It is only by Thy grace that we can win over these Asuric forces’. And with His blessing, He will strengthen our Divine nature and confer victory upon us. That Divine-Shakti is Lord Subrahmanya.

Our mind has become weak and

¹ Talk given at Tiruchi, Pattamadai, on 12-10-1991

lost its Divine-Shakti on account of delusion and desire for worldly objects. When the mind is distracted, it has no Shakti. Thus, we must concentrate the mind and bring about Ekagrata (one-pointedness). That is the significance of the 'Vel' (spear) of Lord Subrahmanya.

Ekagrata means focussing the mind on God alone, freeing it from all attractions towards objects of this Maya-Prapancha, and making it Antarmukha from Bahirmukha (ingoing instead of outgoing). This is the secret. The prerequisites for attaining such Ekagrata are Viveka and Vichara. And this must be

practised daily, constantly—it is called Abhyasa. In this way, the mind must be disciplined in the practice of Ekagrata by regular Abhyasa.

Let this be our prayer to Annai-Parashakti, whom we worship for these nine days. May the Divine Mother grant us inner Dharana and Ekagrata of the mind. Instead of asking for this-and-that, let us ask Mother to bless us with inner clarity of the Chitta, with Ekagrata and with Atma-Shakti (Divine power)—so that our life may be successful and we may attain the grand goal before this body is dropped.

Hari Om Tat Sat!

Bliss is the essential nature of man. The central fact of man's being is his inherent divinity.

Man's essential nature is divine, the awareness of which he has lost because of his animal propensities and the veil of ignorance. Man, in his ignorance, identifies himself with the body, mind, Prana, and the senses. Transcending these, he becomes one with Brahman or the Absolute who is pure bliss.

Brahman or the Absolute is the fullest reality, the completest consciousness. That beyond which there is nothing, that which is the innermost Self of all is Atman or Brahman. The Atman is the common Consciousness in all beings. A thief, a prostitute, a scavenger, a king, a rogue, a saint, a dog, a cat, a rat—all have the same common Atman.

There is apparent, fictitious difference in bodies and minds only. There are differences in colours and opinions. But, the Atman is the same in all.

—Swami Sivananda

NAVARATRI MESSAGE: OUR WORSHIP OF THE THREEFOLD JUSTICE OF THE COSMOS

(SRI SWAMI KRISHNANANDA)

Twice in a year there is a religious custom in India to observe a unique festive worship for the great Mother of the universe, these two occasions of worship being called the Vasanta Navaratri and Sharada Navaratri festivals. The seasonal changes in spring and autumn are generally periods when our bodies cannot easily adjust and accommodate to the changes of nature, and so people often fall ill during this time. The great bestower of bounty and the benefactor of all, the protective power of creation, is invoked as a remedy and a panacea for the ills of life especially during these seasons. These two periods of the year also happen to be the occasion of harvesting throughout the country. In spring there is one kind of harvest, and in autumn there is another kind of harvest. It is a symbol of Dhanalakshmi, the divinity of prosperity, abundance, wealth and cattle, health and long life, and everything that we can consider as life's magnificence. This is the natural and well-known reason behind the worship of the great divine power which is envisaged in religious devotion as something that is inseparably related to the protective forces that sustain all living beings.

It is very interesting to bestow some thought on the very careful analysis which the ancients have made in this regard when they prescribed this

worship of the Mother of all things as the sustainer, the protector, the guardian and the caretaker of everyone. There is something very specific about divine protection as distinguished from the security that we expect in human society and are accustomed to in our day-to-day life. The type of security and protection that we expect in this world of human beings is based on the humanly conceived notion of what is good and necessary for the welfare of all people. But God cannot be equated with human notions of any kind, and the human notion of welfare and good need not necessarily be the same as God's divine vision. Therefore, the insight of the ancient masters visualised the great power of divine protection as a threefold activity, designated in religious parlance as Durga, Lakshmi and Saraswati.

It is very pertinent and appropriate when our worship is an inward attempt, from our deepest recesses, to be in communion with the ultimate truth of all things. Our vision of life, the human concept of well-being, need not necessarily be in harmony with the divine view of all things. Divine justice, though it be impeccable and utterly impartial, may not be appreciable to the whimsical notions of man in regard to his well-being and satisfaction. Our worship is, of course, a worship of that which is truly there as

the ultimate fact of existence; therefore, the ultimate in us has to be roused into action, and not merely our sentiments and our social notions of welfare and security, because human beings have, very unfortunately, been shackled to the conditions of the human species, while the human species is only one species in the vast creation of God. We are told in our scriptures that there are perhaps eighty-four lakhs of species of living beings, out of which the human should be considered as one. But the human being regards himself as the only valuable species and the only worthwhile living creature on Earth, as if other living things do not exist at all and their welfare need not be taken into consideration. This is not the right vision of things.

Human justice is sometimes limited to mere national justice. It may not even extend itself beyond a particular geographical limitation of one's own country. Sometimes it tries to extend itself to the region of all mankind, but that is done with tremendous effort and not in a voluntary and spontaneous fashion. Even if this be considered as a possible success that the human mind can achieve, that is, the extension of its consideration to the whole of humanity, that would not be equal to divine vision because God creates, sustains and transforms. The creation of the world is a threefold process taking place at the same time. Something originates, something is maintained in a particular position, and it then gets transmuted into a condition

that is the purpose of this very process. The universe is not a static, stale existence. It is a movement towards God. The universe is the path which living beings tread in the direction of the achievement of their union with the Maker of all things.

So the universe is a movement, a process. It is also a balancing of two scientific processes: stasis, which is mere position in a particular spot of space, and dynamis, which is activity or motion. Naturally the universe is not stasis, and it is not merely dynamis. In scientific parlance there is no concept of this balancing of stasis and dynamis. We have the science of kinetics and the science of the fixity of things, called stasis, but these two terms merely correspond to what are generally known as *rajas* and *tamas*.

There is another thing called *sattva*, which balances all things. We maintain a position as an identical individual in our own personality, notwithstanding the fact that we are a continuous river that flows. We have grown from an embryo to this adult condition of our mature bodily existence by a process of utter transformation and a perpetual rejuvenation, a coming and going of living cells in our body. The origination, the maintenance and the destruction of many living organisms have gone to constitute this bodily personality of ours.

There is, therefore, a stasis and a dynamis; there is an activity perpetually going on in our psychophysical organism which is the reason behind

the growth of the personality, but it is not a growth by cutting off parts of the process called the growth. There is a fixity and a stasis that is maintained. We may stay in one place continuously with a consciousness of self-identity, though we have been moving within ourselves in our organismic processional growth right from babyhood to this present condition of ours.

There is activity and there is fixity, but there is also an awareness of this process. It is not merely a mechanical action that is taking place in the universe. We are sometimes told in the language of science that the world is like a huge machine and it works systematically like a computer or an arrangement of parts which are modelled or patterned in such a way that their arrangement can decide the nature of the activity of the machine, and also the output of the operation of this machine.

But although, in its visible form, the world appears to work like a machine and there is a connection of the past with the future through the present, there is a transcendent element in the world. It is non-mechanistic, finally. From the point of view of biological studies, our body may be determined by the laws of biology; thus, we may say our body is a machine and it is mechanistic. Similarly, from the point of view of one type of psychological study, our mental activity can also be considered to be mechanistic in its operations. Nevertheless, none of us is a machine. There is an element in us which surpasses the mechanical activity of the

body as well as of the mind.

This description of the internal processes of the human individual mentioned in these few words also applies to the cosmical process where there is the coming, the maintenance and the destruction of all things, and God is the superintending principle directing this process for a purpose which is He Himself. There is a terror in this world. It is not all beauty. That is Durga, action in a relentless direction for the fulfilment of the only purpose that can be justified in the world, and any other purpose is to be subsumed under this final purpose.

This necessary action which the power of God takes for the purpose of the fulfilment of the only aim of things is an inexorable law operating in the world. It is relentless and without exception in every way; therefore, it is a terror to the ego-bound human individual. There is a fear whenever a change takes place. There is a tendency in the human mind to resist every kind of change, to maintain the status quo whether or not it is going to be towards the progress of the very same body in the future. But the law which inexorably operates in this manner has only one viewpoint before it, which is nothing but the justice of the cosmos. Like the sword of Kalki which is said to come sometime in the future, the weapons of Durga operate like the knives of the surgeon and the medicaments of the physician.

These activities of the transforming power are not especially intended to look to the welfare of any

particular individual or group of people in some corner of the world, to the exclusion of others. It is an impartial tendency to the prosperity of all: *sarvabhutahite ratah* (B.G. 5.25). Therefore, sometimes we say Lakshmi is fickle; she never stays in one place. Wealth moves from one possessor to another possessor. People generally say that nobody keeps Lakshmi or wealth under one's control perpetually or perennially for eternity, and there is perhaps some truth in it. No one can possess all prosperity, inasmuch as the thing called prosperity belongs to no individual person. It is a general well-being of all things which appears to shift from individual to individual on account of the subjection of individuals to the process of transformation and change during evolution. Lakshmi is really not fickle, but appears to be moving from location to location on account of the human individual's involvement in the process of evolution.

Tamas and *rajas*, fixity and action, are balanced by *sattva*, which is not actually one of the properties as we are often told. It is a transcendent property. It balances the action and the operation of both *rajas* and *tamas*. Hence, it is inclusive of whatever is worthwhile and meaningful in the activities of *tamas* and *rajas*. The story of Saraswati in the Devi Mahatmya is, therefore, a transcendent description inclusive of all that is glorious and magnificent in the narrations concerning Durga and Lakshmi. So in our worships during the period of Navaratri, we worship the true God, as the untrue gods leave us one day or the other.

The selfishness of man is so very inveterate in its possessiveness and attitude of controlling all things for one's own self that it permits not an equal welfare of other people also. There is a secret urge in every individual to have everything for one's own self, and there is a secret impulse in every individual to be a ruler of the whole world, which means to say, to subject everybody else to oneself. This tendency is not going to be finally sanctioned by the law of nature because no one can be subjected to another, inasmuch as everyone is subjected to a central operation. There is a mutual cooperation of action among individuals. In that sense of mutual servicefulness and charitableness of feeling and action we may be subservient to one another, but we are not possessors of one another. No one is a belonging of somebody else. Hence, this attitude is not permitted by Durga. She will destroy its very root.

But the great prosperity that will be awaiting us one day or the other is *Moksha Samrajya Lakshmi*, the prosperity of liberation from bondage. To have the capacity to subject everyone else to one's own self as an emperor of the world cannot be considered as liberation from bondage because a king is a bound soul in the sense that he is bound to the necessity to keep others under his subjection. Individually, he is like anybody else. The subjection of the people whom he is said to rule is the power that he wields, so naturally he cannot be a real power.

— **To be Continued**

INSTRUCTIONS ON UPASANA

(Chronicler: Swami Chaitanyananda)

Doctor: I came to seek your advice Swamiji. I daily treat one hundred patients free of fees. I am now a retired man. I was a Physiology Professor in the Calcutta Medical College. Soon I will be completing the 40th year of my medical life. But I have no peace of mind. I came here for acquiring this.

Swamiji: You are doing a very good service. Selfless service purifies the mind. You experience peace and joy.

Doctor: But I have no peace of mind. When I sit for meditation, only the thoughts of patients and worldly affairs haunt my mind.

Swamiji: Are you a Saguna or Nirguna Upasaka?

Doctor: Saguna. Nirguna is not to my liking.

Swamiji: O yes, Saguna! Durga?

Doctor: No, Krishna.

Swamiji: Then OM NAMO BHAGAVATE VASUDEVAYA is the Mantra for you. Repeat this Mantra and meditate on Lord Krishna.

Doctor: But how to do it?

Swamiji: Meditate on Him in the Trikuti.

Doctor: On His lotus feet or face?

Swamiji: Anywhere. Whatever your mind likes, feet or face. Start from

the feet and go up, Pitambaram, waist, His flute, diamond necklace, His lips, head and so on. Then meditate on His face or feet as you like.

Doctor was gazing at Swamiji in wonder, and seemed to have obtained a clue to his problem. He remained silent for a moment, and asked, "It is all right during the time of meditation, but afterwards when I am engaged in work, the thoughts of patients and other mundane affairs occupy my mind. What am I to do?"

Swamiji: Look upon every one as Lord Krishna. See the Lord in them. Think that you are serving Him in them. Then where is distraction?

Doctor: Which is greater — Love or Wisdom, Bhakti or Jnana?

Swamiji: Keep your intellect in a box. (He laughed) Love and wisdom are one. Bhakti and Jnana are one. Prem leads to Jnana. The one helps the other. People read books and start arguments — this is great or that is great. It is all foolishness. God is both love and wisdom. One should not waste his time in these useless arguments.

Doctor: How to purify the mind?

Swamiji: Your mind is already pure. You are doing wonderful service. That is sufficient to purify your mind. Do Japa and a little meditation. This is

sufficient.

On hearing this, the Dr. was pleased beyond measure and gave detailed account of his philanthropic work, “I have constructed eight temples in all, in different parts of India. I am the trustee of a big temple. I have served my Guru and received his grace. I do lot of charity. I have travelled extensively. I stood first-class first in the medical college, was a Professor for a long time. Since my retirement, I have been doing service to the sick and poor. I have been doing all this; but no peace”.

Swamiji: Oh, wonderful; your work is wonderful. You are already a Mukta-Purusha. Don't bother. Your mind is pure. God has been very gracious to you. You are simple and kind. You need nothing more. CONSIDER ALL PATIENTS AS THE LORD HIMSELF, AND YOUR HOSPITAL AS BRINDAVAN.

Everyone present was taken aback to hear these pregnant words of the Master that issued from a deep, unknown source. As he spoke out these words, his whole being was seen vibrating with bliss. The doctor's tongue was tied and his eyes gleamed forth. The conversation was resumed after a short interval.

Doctor: Swamiji, I am sometimes worried about my work.

Swamiji: What work? You are a retired man.

Doctor: Yes, Swamiji; but I have a lot of property to look after. I have earned much. I possess many buildings in Calcutta.

Swamiji: You are worried about the preservation of the wealth? Then give it to me, I will take charge of it. (All laughed to hear these humorous words)

“Yes, Maharaj, I shall give”, was the reply of the blissful doctor.

Resuming, Swamiji said, “Give the property to your sons and daughters. Spend for charitable purposes. For some time live alone, away from your family. You are already a Sannyasin”.

The doctor was very delighted to hear these words. He said he would live alone, and that his wife—who too is very religious—will be visiting the Ashram and requested Swamiji to make arrangements for her stay, to which Swamiji has agreed.

Doctor: What is the significance of Lord Jagannath's idol? There are only eyes and no other parts of the body!

Swamiji: They are indicative of the fact that the Lord is Chit-Svarup. He is Consciousness-Absolute. They also suggest that He is formless.

Doctor: Are Krishna and Vishnu one?

Swamiji: Yes, Krishna, Rama, Vishnu, Devi—all are one. In reality, Lord Krishna is formless. See the whole world in Him.

Doctor: Swamiji, Kindly teach me. I have come to you for guidance. What is the nature of Brahman, Is He Anandamaya Kosha or Ananda?

Swamiji then gave a detailed description of the Supreme Reality, “Brahman is Ananda, and not Anandamaya Kosha. It is Knowledge-Absolute, Consciousness-Absolute and Bliss-Absolute. We too have some experience of these in our life; but our experience is finite. When you take sumptuous food, you will feel happy. This is finite. We want unalloyed bliss which is infinite. Meditate on Brahman

as pure, all-pervading, immortal, blissful, Shuddha, Buddha, Mukta”.

Before taking leave, the doctor sought Swamiji's advice in regard to his son's mental condition. His son has not been keeping mentally alright. He has been treated by many psychiatrists of Europe but to no effect. Gurudev advised the doctor to repeat Maha Mrityunjaya Mantra on his behalf. “Give him more money than to others”.

“Yes, Swamiji, I will give”.

Guru Maharaj presented the doctor with fruits when the latter was taking leave for that evening.

Bhakti is resting on God. Bhakti is flow of devotion like the flow of a river. Bhakti is continuity of devotion, just as there is continuity in the flow of oil from one vessel to another vessel. Bhakti is attraction of the Jiva to the Lord, just as there is attraction of the needle to the magnet.

Bhakti is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here. There is no fear also. Is the son afraid of his father who is Sessions Judge? Is the wife afraid of her husband? So also, a devotee entertains the least fear of God. The fear of retribution vanishes in him. He feels, believes, conceives and imagines that his Ishtam is an ocean of love or Prema.

Bhakti transmutes man into Divinity. It intoxicates the devotee with divine Prema. It gives him eternal satisfaction. It makes him perfect. It weans the mind from the sensual objects. It makes him rejoice in God.

Emotional excitement is not devotion to God. Devotion is pure love. Fanaticism is not devotion. It is frenzy. It is mere excitement.

Bhakti is not emotionalism, but is the tuning of the will as well as the intellect towards the Divine. It is supreme love of God. It blossoms afterwards into Jnana. It leads to immortality or God-realisation.

Bhakti is the direct approach to the ideal through the heart. Love is natural to everybody.

—Swami Sivananda

PATTINATHU PILLAYAR

(Sri Swami Sivananda)

It is believed that Kubera himself incarnated as Pattinathu Pillayar in Kaveripoompattinam in the Chola kingdom—the modern district of Thanjavur and its neighbourhood. Pattinathu Pillayar was very wealthy; his other name was Thiruvankadavar. He married Sivakala. He had no children. Meanwhile, Sarumar and Sushila, a Brahmin couple, who were good devotees of Lord Siva, were worried over their poverty. To them, Lord Siva appeared in a dream and He advised them to go to the temple the next day and said that there they would find a baby. The Lord further told them to take the baby to Thiruvankadavar and get plenty of money. Accordingly, the next day, Sarumar and his wife took the baby to Thiruvankadavar and got plenty of money in return. The child's name was Maruthappiran. The child was duly brought up by Thiruvankadavar and his wife as their own son.

One day, when Maruthappiran was sixteen years old, he asked permission of Thiruvankadavar to go overseas for trading. Though the latter was unwilling to let his son go, he gave permission with a heavy heart. After sometime, Maruthappiran returned home after exchanging all his property for a few cow-dung pieces and sand. While nearing home, he gave a box to one of the servants to be given to his

father and disappeared. His father was much disappointed to see the foolishness of his son in bringing cow-dung and sand. On breaking one of the cow-dung cakes, it was found to contain an invaluable diamond and the sand turned into gold. On opening the box, Thiruvankadavar found nothing but a piece of paper and some broken needles. The paper contained the following inscription: “Even these broken old needles will not follow you”. At once Jnana dawned in Thiruvankadavar. He came to understand that the child was no other than the Lord Siva Himself. He then ordered his chief officer Sendanar to throw away all his wealth. He entered the order of Sannyasa and lived on alms as a Bhikshu in the same town in which he previously lived. This state of affairs pained the hearts of his relatives. His sister was so much grieved that she even thought that it would be better for her brother to die than live as a beggar. She wanted to poison him. She mixed some poison with some sweetmeat and gave it to her brother. Pattinathu Pillayar said, “Every man's evils burn that man. Even so, let this sweetmeat burn this house”. He threw the poisoned cake over the roof of the house of his sister, and lo, the whole house was reduced to ashes.

A little later Pattinathu Pillayar's mother died. Pattinathu Pillayar burnt her with plantain stems. Through his

¹ Tulsidas Jayanti is on 7th OCTOBER 2019

powers of knowledge, the plantain stems caught fire. He went to Thiruvidadaimaruthur and then to Thiruvallur. He restored the life of a dead man. He visited all the Siva temples in Kongu Nadu. Then he went to Thuluva Nadu. Afterwards he visited the famous Siva temples of Chidambaram and Kalahasti. There he sang many inspiring Stotras on Siva.

Pattinathu Pillayar visited the town belonging to Bhadrhiri Maharaja and there he entered into Jnana-Nishtha in a Ganesha temple. That night some thieves plundered the Maharaja's palace and on the way offered a necklace studded with diamonds to Lord Ganesha. As Pattinathu Pillayar was sitting close to the image of Lord Ganesha, the necklace fell round his neck. In the morning, police officers came and saw the ornament round the neck of this Sannyasin. They took him for the thief and brought him before the Maharaja. The Maharaja ordered him to be hanged. The Swami was brought to the hanging post. He was smiling all the while. He sang a song to Siva, "Nothing is done by me. Even an atom will not move without Thee. I have not done any evil action after I took this body. The evil actions of my previous birth only have brought me to this state". At once the hanging post caught fire. The servants reported this strange news to the Maharaja. The Maharaja was struck with panic and wonder. He ran barefooted to the Swami and prostrated at his feet. The Swami found that the Maharaja was a proper

aspirant for knowledge and ordered him to go to Thiruvidadaimaruthur.

Pattinathu Pillayar used to sit for meditation near the eastern gate of the temple of Thiruvidadaimaruthur. Bhadrhiri Maharaja used to sit near the western gate of the temple after getting Bhiksha and serving his Guru. One day, a small hungry bitch came to Bhadrhiri and waved its tail. Bhadrhiri pitied the dog and gave it the remaining portion of his alms. Thus the bitch remained with him for some days. Lord Siva, knowing this, went to Pattinathu Pillayar and pretending to be very hungry, begged for alms. Pattinathu Pillayar said, "I am a Sannyasin with Kaupin only. There is a Samsari (householder) at the western gate. Go to him and you will get Bhiksha". Lord Siva came to Bhadrhiri and told him what Pattinathu Pillayar had said. Bhadrhiri was very much vexed and said, "This bowl and this dog only made me a householder". He threw the bowl in great disgust, and it fell on the head of the dog. The dog died on the spot. Lord Siva disappeared.

The dog was later born as the daughter of the Raja of Kashi. When the girl reached the marriageable age, the Raja asked the priests to arrange for her marriage. The daughter said, "I am not destined for marriage. My Guru is doing meditation at the western gate of the Siva temple at Thiruvidadaimaruthur. Send me over there to my Guru". Then the Raja brought her to Bhadrhiri. Bhadrhiri came down from his Yoga

Samadhi, and saw, through his Yogic vision, that the dog had come again in the form of this girl. He took her by the hand and brought her to his Guru Pattinathu Pillayar. "Can the dog which ate the remaining portion of my alms attain the birth of a girl?" asked Bhadraviri. Pattinathu Pillayar replied, "It is all His will" and then prayed to Lord Siva. Then a big blazing light appeared. In that light, the girl and Bhadraviri disappeared. The light also vanished.

Pattinathu Pillayar came at last to Thiruvottiyur, twelve miles from Madras, and there he played with the shepherd boys singing the following song which describes the vanity of human life and egoism:

*"Keechu Keechu Ambalam,
Keeya Keeya Ambalam,
Machu Machu Ambalam,
Maya Maya Ambalam".*

As soon as a child is born, he cries out "*Keechu, Keechu*". As the child grows up into manhood with university degrees and position, he runs about hither and thither with vanity and egoism. This is "*Keeya, Keeya*". Then he becomes an old man with grey hairs and tottering steps. This is "*Machu, Machu*". Then he expires. This is "*Maya, Maya*". But he does not know THAT "*Ambalam*", the Chidakasa, the Absolute or the Para Brahman.

Pattinathu Pillayar then assumed the form of a Sivalingam in Thiruvottiyur. At the present moment, there is a temple there which is frequented always by pilgrims. Pattinathu Pillayar is revered in the south as one of the most distinguished saints that South India has ever produced. His songs are very inspiring. They produce Vairagya immediately in the mind of the readers.

Bhakti is easier than any other way of approach to God. In Jnana and Yoga, there is the risk of a fall. In the path of devotion, there is no risk as the devotee receives full support and help from God.

Those who tread the path of Jnana and Yoga are liable to become proud of their powers and wisdom. Bhaktas are humble. Humility is the foundation of Bhakti Yoga.

Jnana Yoga is the Yoga of wisdom. It is the path of analysis and rejection. It is the path of endless negation. This is a very difficult path.

Raja Yoga also is difficult. It is like stilling the waves of the ocean. You will have to still all the thought-waves. Karma Yoga also is difficult. It is like climbing to the highest peak. You need tremendous will-power. Bhakti Yoga alone is easy. The Lord is stretching His hands to lift you up from the mire of Samsara. You will have to grasp His hand firmly. But, one thing is absolutely essential here. You should not have any other thought than that of God and God alone.

—Swami Sivananda

WHAT IS IT THAT WE ARE SEEKING?

(Swami Atmaswarupananda)

What is it that we are seeking? Some call it God-realisation, others Self-realisation. Realise means to make real. So, therefore, God-realisation or Self-realisation means to make real in our consciousness the truth of God or Self, which the scriptures declare are one and the same: God, Self and guru are one.

Others say that what we are seeking is knowledge. To make real means to make real a certain knowledge. Therefore, we seek knowledge. But our understanding of knowledge is something objective, something that I know, whereas the knowledge that we are seeking is a revelation about ourselves. And what is that knowledge? It cannot be described because it is not an object. The saints try to describe it, but because it is subjective knowledge, no one can truly understand what they are saying.

Therefore, the great ones try to train us to make ourselves open to that knowledge. And the first thing they have to convince us of is that it is not something new. It is simply an uncovering, a making real of what our present experience actually is. We now see everything as being separate, which means that we believe ourselves to be

the centre of the universe, the subject, and everything else to be our object.

The fact is that there is no separation. Oneness alone is. In a sense, the I as we know it disappears because all is One and one alone. Gurudev said, "Offer everything to God." When we offer everything to God, and include ourselves, it is a practice of oneness. Surrender has the same purpose. Repeating God's name means we concentrate on the Name and ask ourselves the question, What is knowing the Name? We feel the oneness between the Name and that which is knowing it. In meditation we try to let go of the objective world and realize the consciousness that is always present. On reflection, we realize that that consciousness is actually more real to us than the changing ego identification that we normally concentrate on.

Therefore, the fundamental fact that we have to understand about the spiritual life is that its purpose is not to gain something new, but to make real, know, what is already present. What is already present is oneness. That knowledge gives peace, a peace that passeth understanding. It makes God or Self real.

Children's World



PARAMAHAMSA TAILANG SWAMI



Paramahansa Tailang Swami came of a Brahmin family of Holia, in the district of Vishakapatnam in Andhra Pradesh. His father Nrsinghadhar was a very charitable gentleman who was famous for his learning. Nrsinghadhar lived a pious life with his wife, but for a long time had no children. He therefore married another wife. But this event gave bitter agony to the delicate heart of his first wife, who thereupon set on an Anushthana and prayed to God Siva for a child. Happily she was blessed with a son, in due course, and he was named Shivaram.

When Shivaram was barely five years old, his father died. He was sent to a learned man of the place to learn the Vedas and the Shastras. After his mother's death, Shivaram changed his life and renounced the world. He then went on long journeys to the various sacred places of India. This kind of pilgrimage was a well-known item in the mediaeval scheme of culture and spiritual education.

While wandering from one place to another, he met with a sage, whose personality so impressed him that Shivaram at once became his disciple and travelled with him widely throughout India. He learnt from the sage the elementary principles of the various Yogas and mystic and contemplative practices. Since then, he came to be known as Ganapathi Swami or Tailang Swami.

After his Guru's death, Tailang Swami went to Rameswaram, where he gathered and trained a large number of disciples of all castes. It so happened that on a certain occasion, he restored a dead man to life and exhibited many astrological miracles to the people. This made him famous in the city and therefore people flocked to him in large numbers and troubled him with many unnecessary questions. Being obliged to suspend his Yogic studies owing to this harassment, he left Rameswaram and went to Nepal. There too people did not leave him alone. From there, he marched straight off to Tibet and completed his studies of the Yogas, according to his desire, at Manasarovar. After gaining complete mastery over the Yogas, he came down to Varanasi, where he lived to the last day of his life. Since his arrival in Varanasi, he spoke to none save his disciples. Whatever he was offered by his disciples he ate and whatever he was given by them he drank. He did neither ask for anything nor decline anything that was offered to him. In short, he became a Paramahansa, in the strictest sense of the term.

Once Tailang Swami caught hold of the sword of the governor and threw it into the Ganga. When the governor demanded it, he dived into the water and brought back two swords and the governor was unable to spot out his own sword.

Some mischief-makers poured some lime water into the mouth of Tailang Swami. Tailang Swami at once ejected it out through the anus by Sang Pachar Kriya.

Paramahansa Tailang Swami is credited with having lived for about two hundred and eighty years. He was a catholic-spirited saint. Ascetic to the core, full of simplicity and restraint, he also had overflowing love and the emotional spiritualism of the new epoch. As a saint, he was notable for his great kindness of heart, charity and liberal-mindedness. He took under his shelter disciples of all castes and creeds, low-born ordinary men, and even ignorant ones, and with the genius and kindness of a typical Guru, taught them the love of God and service of fellowmen.

The chief gift of the Swamiji to humanity is his great work on religious philosophy entitled Mahavakya Ratnavali.

Swami Sivananda

YOGI OF THE DEVELOPED THOUGHT POWER

The Yogi who has developed his powers of thoughts, has a magnetic and charming personality. Those who come in contact with him, are much influenced by his sweet voice, powerful speech, lustrous eyes, brilliant complexion, strong healthy body, good behaviour, virtuous qualities and divine nature.

People derive joy, peace and strength from him. They are inspired by his speech and get elevation of mind by mere contact with him.

Thought moves. Thought is a great force. A Yogi or sage can purify the whole world with his powerful thoughts though he remains in a solitary cave in the Himalayas.

It is not necessary that he should appear on the platform and deliver lectures and discourses to help the people. Sattva is intense activity. The wheel that revolves very rapidly appears to be at rest. So is Sattva. So is a Sattvic man.

Swami Sivananda

BE FIERY IN YOUR DETERMINATION

Be always **cheerful** and **smile** away your worries. **Follow** the correct **principles** of living. Be **temperate** in **eating, drinking, sleeping, amusements** and in all other things. **Cultivate** a very **strong faith** in **God**.

Silence the surging emotions and bubbling thoughts. Do not be carried away by the temptations of the world. Be **careful**. Be **wise**. Get away from the company of worldly-minded persons. Put your **heart, mind, intellect** and **soul** even in your smallest **act**. Always act with faith and **determination**. Be **firm** in your **resolve** and **fiery** in your determination.



—Swami Sivananda

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

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

Celebration of
132nd Birth Anniversary
of the Most Adorable Sadgurudev
Sri Swami Sivanandaji Maharaj



**नमः परमकारुण्यशालिने दिव्यमूर्तये ।
शिवानन्दमुनीन्द्राय लोकैकगुरवे नमः॥**

*Salutations and prostrations to the great Sage
and world-preceptor Sri Swami Sivanandaji Maharaj
whose compassion is boundless and who is the very
embodiment of Divinity.*



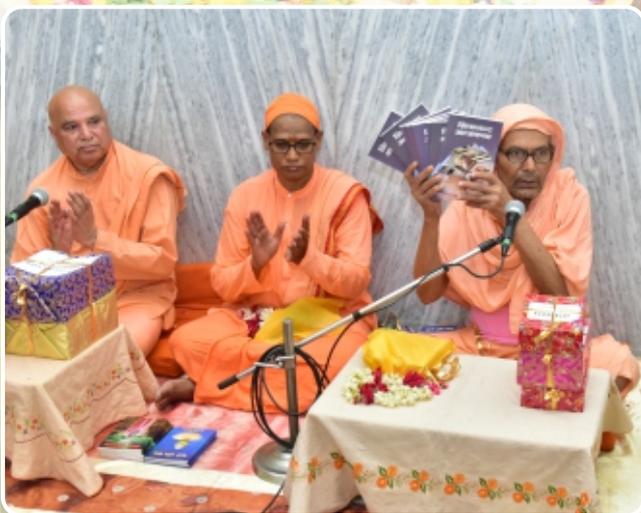
The sacred day of 132nd Birth Anniversary of our most adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and rejoicing on 8th September 2019 at the Headquarters Ashram.

The day's programme commenced with early morning prayer and meditation followed by inspiring message by H.H. Sri Swami Yogaswarupanandaji Maharaj. At 6-00 a.m., the beautiful portrait of Sri Gurudev was taken out in a Prabhat Pheri with devout and joyous singing of the Divine Name. A special Havan was also performed at the Ashram Yajnasala for the peace and welfare of the world.



In the forenoon session, after the ceremonial worship of sacred Sivalinga installed upon Sadgurudev's Samadhi, a grand Puja was offered to the holy Padukas of Worshipful Gurudev. The Samadhi Shrine hall was packed with the inmates, sadhakas and devotees of the Ashram who had assembled to pay their loving adorations to Beloved Gurudev. After the Puja, the Sannyasis and Brahmacharis of the Ashram offered their Pushpanjali at the lotus feet of Guru Bhagavan by their Bhajan-Kirtan. Eight books and special Birthday Issues of 'The Divine Life' and 'Divya Jeevan' were released on this sacred occasion. The programme concluded with the blessing messages of H. H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj.







In the evening, devout worship was offered to Mother Ganga in the sacred memory of Sadgurudev at Vishwanath Ghat. During the night Satsanga, Revered Sri Jaya Krishna Dikshitar, popularly known as Sri Vitthal Dasji Maharaj, offered his loving Seva to Worshipful Gurudev in the form of soulful Bhajan-Kirtan. The celebration concluded with Arati and distribution of special Prasad.





From 9th to 11th September, special Satsangs were organised at the holy Samadhi Shrine wherein Sri Nochur Venkataraman, the renowned scholar and devotee of Bhagavan Sri Ramana Maharshi, blessed the gathering with his illuminating talks. Quoting from various scriptures and narrating inspiring anecdotes from the life of Bhagavan Ramana Maharshi, Sri Gurudev Swami Sivanandaji Maharaj and other saints, Sri Venkataraman beautifully depicted the glory of the Guru, the characteristics of a true disciple and the sacred Upadesha imparted by the Guru to attain the ultimate goal of life.





ॐ
 द्वादश शतककी ॐ १८००के लगभगमें
 आदि शंकराचार्य भगवान
 की दिव्य मूर्ति स्थापना
 शुक्रवार गंगा राप्तीदि, १२-५-४८ को
 परम पूज्य महागण्डुलेश्वर
 कैलाश पीठाधीश्वर
 श्री स्वामी तिरानन्द गिरि जी महाराज
 के कर कर्मलों द्वारा सम्पन्न हुई
 इस दिव्य प्रतिमा हेतु धन राशि
 श्रौतथा श्रीमती कृष्णन नायर
 बम्बई निवासी ने जपने प्रिय सहोदर
 परम भक्त स्वर्गीय श्री रविन्द्रन की
 पुण्य स्मृति में प्रदान की

***May our eternal guide and inspirer, Sadgurudev
 Sri Swami Sivanandaji Maharaj shower His abundant
 blessings upon all.***

CELEBRATION OF 103rd BIRTH ANNIVERSARY OF MOST WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ



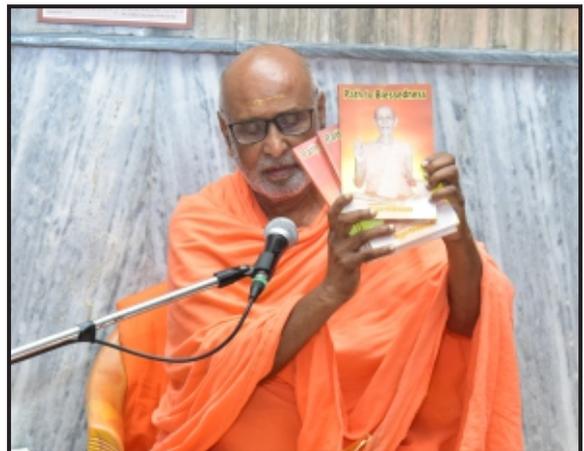
The auspicious day of 103rd Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj was celebrated with great devoutness at the Headquarters Ashram on 24th September 2019. With Brahmamuhurta prayers and meditation, commenced the day's programme. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired the devotees to strive sincerely to follow the divine teachings of Worshipful Sri Swami Chidanandaji Maharaj and celebrate his birthday by constant repetition of the Lord's name. It was followed by Prabhat-pheri, Puja in Sri Vishwanath Mandir and Havan in Ashram Yajnasala for the peace and welfare of the world.

In the forenoon, a special worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the beautifully decorated Samadhi Shrine. Sannyasis, Brahmacharis, Sadhakas and devotees gathered together to offer their grateful adorations to Beloved Sri Swami Chidanandaji Maharaj. Soon after the worship, a brief Satsanga was organised wherein the soulful singing of Bhajan and Kirtan depicting the ineffable glory of the Guru filled the hearts of one and all with great delight.



During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj in his message alluding two Upanishadic stories lucidly explained the universal aspect of Guru-disciple relationship. H.H. Sri Swami Advaitanandaji Maharaj in his discourse narrating the inspiring episodes from the noble life of Worshipful Sri Swami Chidanandaji Maharaj said that Pujya Sri Swamiji Maharaj was the very embodiment of the wisdom teachings of Srimad Bhagavad Gita. The highlight of the Satsang was the Darshan and receiving of the soul-elevating message of Pujya Sri Swamiji Maharaj through a DVD show. To commemorate the sacred day, four books and booklets of Worshipful Sri Swamiji Maharaj were also released. The Satsanga concluded with Arati and distribution of special Prasad.

May the abundant blessings of the Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj be upon all.



Inauguration of the 93rd Basic Yoga-Vedanta Course

The Ninety Third Basic Yoga-Vedanta Course was inaugurated on 19th August 2019 at YVFA Hall. Forty two seekers from fifteen states of India and one each from USA, Canada and Dubai joined the Course to be initiated into sacred knowledge of Yoga and Vedanta.

The programme commenced with worship at Sri Durga and Sri Dattatreya temples. After the invocatory prayers, H. H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Course with the lighting of the lamp. In his inaugural address, Sri Swamiji Maharaj invoked the blessings of God and Gurudev upon the students and advised them to utilise fully their two months stay at the holy abode of Sri Gurudev. The function came to a close with Puja to Mother Saraswati and distribution of holy Prasad.

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

9TH CHHATTISGARH STATE SPIRITUAL CONFERENCE 4th to 6th January 2020

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 9th All-Chhattisgarh State Spiritual Conference will be held from 4th to 6th January 2020 at Bilaspur, Chhattisgarh.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society in the State are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge.

There will be No Delegate fee for the Spiritual Conference.

The last date for Registration is 30th November 2019.

Address for communication:

Sri Sanjay Kumar Gouda,
B-201, Vaishali Residency,
Shankar Nagar,
BILASPUR,
Chhattisgarh-495005.

For Registration and Information please contact:

- | | |
|----------------------------|---------------|
| 1) Sri Sanjay Kumar Gouda | 0 70675 55640 |
| 2) Sri Jayant Kumar Dehuri | 0 97524 41589 |
| 3) Sri Manoj Kumar Mohanty | 0 97524 42198 |

—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 homeless, temporary or permanent, fell sick, got lost or were abandoned’.

(Swami Chidananda)

They live by His Grace. As we all do. But sometimes they are more aware of this fact. 8th and 24th September will always be remembered by them. For example, one of the inmates of the Leprosy Colony, who saw Gurudev Sri Swami Sivanandaji Maharaj with her own eyes, just being a girl 8 years old. She remembers how Gurudev used to come for his evening walk, inquire kindly about their well-being, and distributing kaju-kismis, toffees, or laddus. Would there be a problem of any kind, he would solve it then and there, on the spot. These impressions are engraved in her heart and now being in her 70's, she remembers them vividly. Almost her whole life she has been staying under the care and shelter of Gurudev and Swami Chidanandaji Maharaj, their food provided, also shelter, clothing and medical care. So remembers the other female inmate from the other Leprosy Colony, that by providing all human needs in all aspects, literally all worries and sorrows were taken away from their shoulders. A care-free life she experienced, having had a glimpse of the Darshan of Gurudev too, and the Darshan of Swamiji Maharaj, as Swamiji used to visit the Colonies, radiating calm and peace, not focusing on the disease, but reminding all of their true nature and real identity, as fellow human beings. And the disease with the dreadful consequences and social stigma were forgotten in Swamiji's radiant Presence, and Radiant Immortal Atman, Beloved Children of the Divine would echo for a long time in the hearts of all.

And though through time, the disease would flame up, also with other ailments, or during these months, patients with severe high fever, not able to have any oral intake, being put under intravenous drip with medication, with body and mind like rising up in the ether, the remembrance of His Presence would sustain them, console them and help them completely surrender their condition and themselves at Gurudev's Feet. Where pain is the deepest, joy might be experienced at its highest.

Not only was safety felt, by the provision of all their physical needs, but also their worthiness, fellow-ness, acceptance as sisters and brothers.

Jai Gurudev! Jai Sivananda! Jai Chidananda! Om Sri Satguru Bhagawan Ki Jai!

“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 upon our lips. Let us abide in Thee for ever and ever. Let us abide in Thee for ever and ever.”

—Swami Sivananda

**4th ANNUAL SADHANA SHIBIR & SPIRITUAL CONFERENCE
at the Divine Life Society Gaham Branch,
(Sivananda Sevagrama), Angul, Odisha.**

By the Grace of Almighty and Worshipful Gurudev, The Dibya Jivan Sangha, Gaham Branch (Swami Sivananda Sevagrama Charitable Society), is organizing its 4th Annual Sadhana Shibir & Spiritual Conference from 28th November to 1st December 2019 at Sivananda Sevagrama, Gaham, Talcher, Angul District, Odisha.

Senior saints from the Headquarters Ashram and other eminent dignitaries shall grace the Conference. All Branches and devotees of the Divine Life Society of Odisha are cordially invited to participate in the Sadhana Shibir & Conference.

Delegate Fee: ₹ 500/- (Rupees five hundred only)
Last date of registration: 15th November 2019

Kindly send all remittance in favour of “Dibya Jivan Sangha, Swami Sivananda Sevagrama Charitable Society”, by Cheque or Demand Draft.
Contact Persons for Enrolment & Information:

- | | | |
|---------------------------|------------|------------------------------------|
| 1. Swami Krishnadasananda | Mobile No. | +91 87634 94513
+91 86587 73767 |
| 2. Sri Akshaya Kumar Dash | Mobile No. | +91 94370 43225
+91 79781 41003 |

Contact Address: Dibya Jivan Sangha,
Swami Sivananda Sevagrama Charitable Society,
PO-Gaham, Dist-Angul, Odisha-759100.

-The Divine Life Society

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 Membership Fee and Branch Affiliation Fee by Cheque or by DD payable at any Bank in Rishikesh.

IMPORTANT GUIDELINES FOR “REMITTANCE”

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.



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 **94th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **01-03-2020 to 29-04-2020**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-01-2020**. 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.dlshq.org
e-mail: yvacademy@gmail.com

SHIVANANDANAGAR

- 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.

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): In the month of August, weekly Satsang on Sundays and Tuesdays with Japa, Bhajan, Kirtan and recitation of Hanuman Chalisa etc., were continued. Besides this, free Jala Seva and Homeopathy Dispensary continued to serve the people.

Bangalore (Karnataka): The Branch conducted Bhagavat Saptah from 10th to 16th August. In addition to this, weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc., were continued regularly. There was Akhanda Kirtan of Mahamrityunjaya Mantra on 3rd Sunday of every month. Special Satsang was arranged on 25th August at the residence of a devotee.

Bargarh (Odisha): The Branch had daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday, and recitation of Srimad Bhagavata and Bhagavad Gita and discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly. On 28th August, 11th Punyatithi

Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed with Paduka Puja and chanting of Mahamantra.

Barbil (Odisha): During the months of July and August, the Branch continued weekly Satsang on Thursdays and residential Satsang on Mondays. 796 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary, and Sadhana day was observed on 24th of every month. Guru Purnima was celebrated on 16th July with Nagar Sankirtan, Paduka Puja and Bhajans. Bhagavat Saptah was arranged from 22nd to 26th July. Sri Krishna Janmastami on 23rd August, and Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 28th were observed by the Branch.

Bhubaneswar (Odisha): Weekly Satsang on Thursdays, special Satsang on Sundays and Ramataraka Mantra chanting on 24th of every month are the regular programmes of the Branch. Guru Purnima on 16th July Sadhana Saptah from 17th to 24th and 56th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated. On this occasion Nagar Sankirtan, Paduka

Puja, chanting of Hanuman Chalisa, Gita Path, talks, Bhajan, Kirtans and Narayan Seva were arranged.

Chandapur (Odisha): The Branch had weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on 8th and 24th of every month. There was Sundarakanda Parayan on 17th August, and a special Satsang was also held at the residence of a devotee. Sri Krishna Janmastami was celebrated on 23rd and Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 28th with Nagar Sankirtan and Paduka Puja.

Chandigarh: The Branch had Yoga class and weekly Satsang on Sundays with Narayan Seva. There was Akhanda Maha Mantra Kirtan on 8th July. Free medical treatment and free monthly publications continued. Besides this, the Branch rendered financial assistance to a kidney patient for treatment. Guru Purnima on 16th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Paduka Puja, Pravachan, Bhajan and Kirtan etc.

Chatrapur (Odisha): The Branch continued daily Puja and study of Srimad Bhagavat, besides weekly Satsang on Thursdays.

Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. Guru Purnima on 16th July, Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Nagar Sankirtan, Paduka Puja, Bhajan and Kirtan etc., and concluded with Narayan Seva and distribution of clothes. Sadhana Saptah was conducted from 19th to 25th with morning Prayers and Japa. There was recitation of Sundarakanda on 27th.

Gandhinagar (Gujarat): The Branch had daily two-session Yogasana class and weekly Satsang on Sundays. Besides this, financial aid and medicines were given to poor and needy patients, and books and notebooks to the students as Jnana Prasad. Guru Purnima was celebrated on 16th July with Paduka puja.

Gopinathpur (Odisha): Daily Puja and evening Satsang continued. Ekadasi was observed with Sri Ram Naam Ramayan Sankirtan and Swadhyaya from Padma Purana. Guru Purnima on 16th July and 56th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Paduka Puja and Swadhyaya.

Gurudaspur (Punjab): Weekly

Satsang continued on Saturdays with Prayers, and chanting of Maha Mrityunjaya Mantra. Free medicines were distributed for lepers at Dinanagar on 23rd August.

Jamshedpur (Jharkhand): The Branch continued its weekly Satsang on Fridays, and organised free drawing and Yoga classes for poor children of the Antyodaya Baste every Sunday, and drawing copies, colours, pencils and bags were distributed to the children. Guru Purnima on 16th July and 56th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Paduka Puja. Punyatithi Aradhana Day of worshipful Sri Swami Chidanandaji Maharaj was observed on 28th August.

Jeypore (Odisha): The Branch had daily Puja and weekly Satsang on Sundays and Thursdays. Sivananda day was observed on 8th of the month with Puja and Havan. Guru Purnima on 16th July and Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Prayers, Paduka Puja, recitation of Vishnu Sahasranam, talk on life and teachings of Gurudev, Bhajan and Kirtan etc., and Sadhana Saptah was conducted from 17th to 25th. Free Homeopathic treatment continued.

Kanpur (U.P.): Daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati was continued. Under Birth Centenary Celebration of H.H. Sri Swami Premanandji Maharaj, Sundarakanda Path on 3rd August, Narayan Seva on 4th and Paduka Puja on 7th were arranged. During Shravana month special Rudrabhishek was held on Mondays. Sri Krishna Janmastami was celebrated on 23rd, and monthly Satsang was held on 25th.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Two sessions of Pravachan on Vignana Nauka from 5th to 7th August, Srimad Bhagavat and Upadesha Sara from 17th to 21st were arranged. Sri Krishna Janmastami was celebrated on 23rd, and Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj on 28th was observed by the Branch.

Kendrapara (Odisha): The Branch had daily Satsang with Paduka Puja. Mobile Satsang was held on 17th August, and health camp was arranged on 21st. Sri Krishna Janmastami was celebrated on 23rd, and Punyatithi Aradhana Day of worshipful Sri Swami Chidanandaji Maharaj on 28th was

observed by the Branch with Mahamantra Sankirtan and cultural programmes etc.

Khatiguda (Odisha): In the months of July and August, the Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 7th July with Paduka Puja and Swadhyaya etc. Guru Purnima on 16th and 56th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Prayers, Nagar Sankirtan, Paduka Puja and special night Satsang. Bhagavat Saptah was arranged from 17th to 23rd and concluded with Havan. There was recitation of Vishnu Sahasranam on Ekadasis. On 28th August, Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed.

Khordha Road-Jatni (Odisha): Guru Purnima on 16th July and 56th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Prayers, Paduka Puja, Bhajan and Kirtan etc. These were concluded with Narayan seva. Special Satsangs were held on 12th and 31st.

Konisi (Odisha): The Branch continued weekly Satsangs on Sundays and Paduka Puja on

Thursdays. Ramcharit Manas Parayan was done from 1st to 15th August, and on 15th a special programme was conducted at Nodal High School.

Lanjipalli Ladies Branch (Odisha): The Branch continued regular daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Bhagavat Mahapurana and Srimad Bhagavad Gita, and recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. There was Narayan Seva on 3rd Sunday of every month. Sri Krishna Janmastami was celebrated on 23rd August. Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 28th.

Lucknow (U.P.): The Branch conducted special Satsang at Lekhraj Homes on 4th and 25th August with Prayer, Bhajan, Gita Path, Mantra Japa and Swadhyaya etc.

Nandinagar (Chattisgarh): The Branch had daily 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 July. Guru Purnima was celebrated on 16th with Paduka

Puja, Bhajan and Kirtan.

Panchkula (Haryana): The Branch continued daily Swadhyaya from Yoga Vashishtha and Ramayana. Mobile Satsangs were held on Sundays at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra for world peace etc. On 8th August, Narayana seva was done, and milk, Biscuits and fruits were distributed to the children at Radha Madhav School.

Ranipur, BHEL (Haridwar): Under the guidance of Sri Swami Devabhaktanandaji of DLS HQs. Rishikesh, the Branch conducted Paduka Puja on 8th August and a talk on 9th at Kendriya Vidyalaya, BHEL. From 9th to 11th Swamiji conducted morning meditation and evening Satsang.

Raipur (Chattisgarh): The Branch continued weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis.

Rourkela (Odisha): Daily Yoga class, weekly Satsang on Thursdays and mobile Satsang on Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. As usual free Accupressure treatment and medicines were provided to needy people. Sri Krishna Janmastami on

23rd August and 11th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj on 28th were celebrated by the Branch.

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. Special Satsang was arranged on 4th August with Paduka Puja, chanting of Vishnu Sahasranam, Bhajan, Kirtan and Narayan Seva. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Sri Krishna Janmastami on 23rd August and 11th Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj on 28th were celebrated.

Sirpur Kaghaznagar (Telangana): The Branch continued its Shiva Abhishek and Bhajans every Monday and Paduka Puja on Thursdays. Five days in a week Satsang and Bhajans were conducted at different places. Guru Purnima was celebrated on 16th July with Paduka Puja.

Steel Township—Rourkela (Odisha): During the month of August, the Branch conducted special activities like: Independence

day on 15th August, Sri Krishna Janmashtami from 16th to 23rd, Nanda Utsava on 24th and Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 28th. Besides this, mobile Satsangs, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays were continued regularly.

Sunabeda Ladies Branch (Odisha): In the month of July, the Branch had daily Satsang with Maha Mantra Sankirtan, weekly Satsang on Sundays and Tuesdays with Narayan Seva. Besides, Ekadasis were observed with recitation of Vishnu Sahasranam, and Gita Path. On Sankranti day there was recitation of Sundarakanda Parayan. Bal Vikas programme on Sunday afternoon continued as usual.

South Balanda (Odisha): Daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa were done on Ekadasis. Guru Purnima on 16th July and Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Nagar Sankirtan, Paduka Puja, Gita Path and Pravachan, and Sadhana Saptah was arranged from 18th to 24th.

Visakha Rural Branch (A.P.): During the months of July and August, the Branch had daily two sessions of Yogasana class and Divine Name Sankirtana on Mondays at Vishwanath Mandir. Six days in a week Satsang was conducted at different neighbouring villages. In addition to this, monthly Satsang was held on 7th July and 4th August. Guru Purnima was celebrated on 16th July with Paduka Puja and a talk on importance of a Guru. First Anniversary of the Branch was held on 15th August with Rudrabhishekam and Pravachan.

Warangal (Telangana): The Branch conducted Pravachan of "Sraddhavan Labhate Jnanam" on 12th August, and 11th Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 28th was observed with Annadana Seva.

Overseas Branch:
Cape Town, Ananda Kutir Ashram (South Africa): The Branch continued Satsangs on Thursdays and Saturdays, and Hatha Yoga class on Mondays and Saturdays. In addition to this, the Branch conducted discourses on Vedanta and Bhagavad Gita on Wednesdays and Thursdays. Sandwiches were made three times a week and distributed at clinics and a school.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

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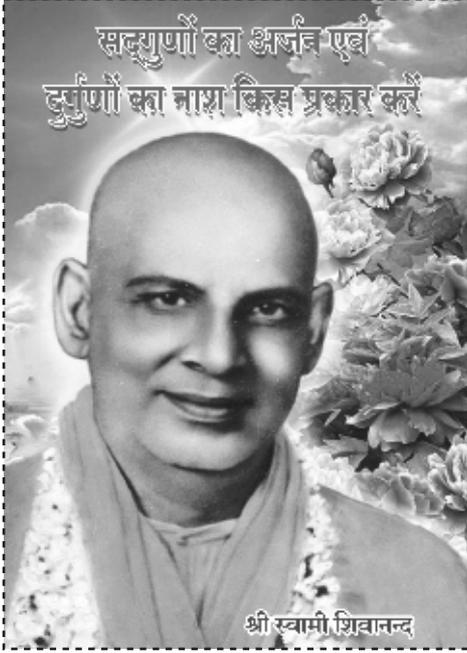
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

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You go to the market in a bright Cadillac, have a peep at the cabaret, visit the Capital, then you step into a cafe with a smart gait, then on to a luxury store to buy a piece of gabardine cloth for a suit—oh yes! You have made none in all these forty days!—and then on your way back to home you see a funeral procession. This creates a sense of renunciation, a vague disgust for mundane things. But in a short time, this evaporates. How sad is one's plight when one loses one's property, when one gets an incurable disease, when the bank has failed, when one's son dies. But, even then one does not relinquish one's sinful conduct, one's leech-like tenacity for the 'Venetian show'! Practise eternal vigilance and introspection. Worship and meditate.

Swami Sivananda

To

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