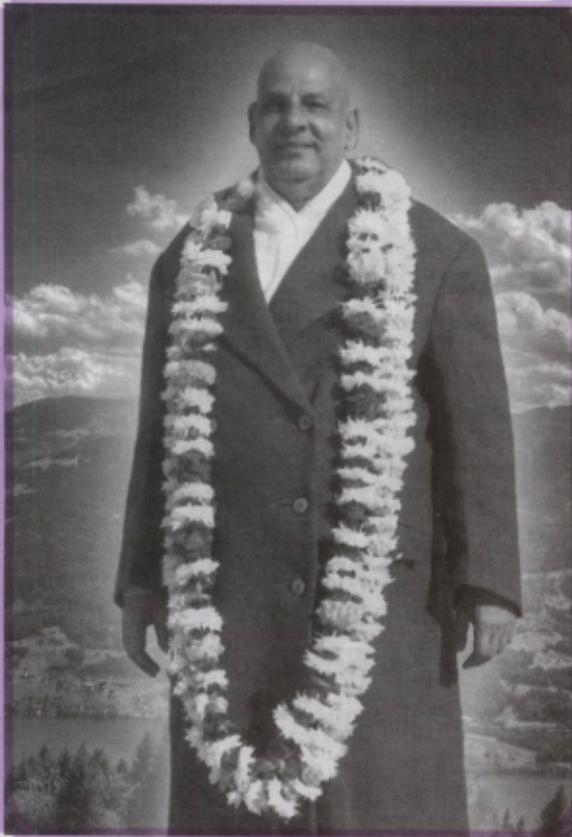


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The DIVINE LIFE



To live with
the awareness of the
Lord within, to perceive
His presence in nature, and
to feel Him in all beings is
indeed Divine Life.

Swami Sivananda

JUNE 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

WHAT YOU SHOULD DO AFTER RETIREMENT

When one has successfully finished his duties as a householder, when his sons are all fixed up in life, when the daughters are given in marriage, he should devote the remaining years of his life in spiritual pursuits, study of religious literature and divine contemplation.

Many people have no definite ideas as to what they are going to do (after retirement). After retirement from active service, they take to some other avocation. They are still greedy. Till the end of life, they count money and entertain thoughts of grand children and great grandchildren. Pitiably is the lot of these men indeed! Blessed is he, who spends the whole time in study and meditation in a solitary place after retirement from service.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXVIII

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No. 3

PRASNOPANISHAD

TRITIYA PRASNA (QUESTION III)

KAUSALYA AND PIPPALADA

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां
द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥६॥

6. This Atman is in the heart. Here, there are a hundred and one nerves. Each of them has a hundred branches; again, every one of these has seventy-two thousand sub-branches, in these the Vyana moves.

शिवानन्दस्तोत्ररत्नमाला

SIVANANDA-STOTRA-RATNAMALA

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastr)

संगीतशास्त्रकवितादिषु दक्षभक्तान्
 प्रोत्साह्य गीतपटुवाक्प्रसरांस्तदीयान्
 आकर्ण्य सस्मितममूनभिनन्दयन्तम्
 योगीश्वरं सहृदयप्रवरं स्मरामि ॥११॥

11. I recollect the king of saints who is foremost among lovers of arts and who encouraging the devotees skilled in music, science, scriptures, poetry etc, applauded them with a smile on hearing their songs and scholarly oration.

तत्तत्पटुत्वमनुसृत्य कलाबुधेभ्यो
 वैदग्ध्यचिह्नबिरुदाकिंतपत्रिकाश्च ।
 माला विशुद्धतुलसीमणिमण्डिताश्च
 सम्भावनाय ददतं गुरुमाश्रयामि ॥१२॥

12. I take refuge in the Satguru who distributes garlands of holy Tulasi beads and certificates adorned with degrees as token of scholarship according to the skill of the artists to honour them.

(To be continued)

A TEST OF TRUE SANNYAS¹

(Sri Swami Sivananda)

What the true Sannyas spirit is, is not properly understood even by very many Sannyasins themselves. Of course, Virakti (detachment), solitude, observance of Mouna, living on Bhiksha, constantly chanting Om may all be some of the eternal characteristics of a monk but quite apart from all this is the real inner Bhav (feeling) which constitutes the basic essence of the Sannyas spirit. This is the absolutely dispassionate sameness to all the pairs of opposites – heat and cold, pain and pleasure, grief and joy, failure or success, insult or honour. The Sannyasin receives and regards them all with same-sightedness and with calm forbearance.

A Sannyasin is Dwandwa-atita (beyond pairs of opposites). To him, friends or foes are alike and praise and blame have no difference. How is this so? Why is this so? Because, the true Sannyasin is above body. His Drishti (vision) should not be based upon Dehatma Bhavana (identification with the body). “No”. The Sannyasi always ceaselessly tries to live in the thought that he is pure spirit. '*Deho naham, jeevo naham*' (I am not the body; I am not the Jiva) is his attitude. '*Nitya Shuddha Buddha Satchidanandoham*' (I am ever-pure, ever awakened Satchidananda) is his constant Bhavana. When he performs the Viraja Homa at the time of taking Sannyasa, he offers up his everything into the Kunda i.e. Fire of sacrifice including

his Pancha-koshas (Five sheaths) with the Karma and Jnanendriyas (sense organs), Pranas, Antahkarana Chatushtaya (fourfold inner instruments) and Aham-bhavana (I'ness). Thus from that moment onward, he is Pure Chit (consciousness). Thus he comes to regard all things that is said, done to or experienced by the body as having absolutely no concern with him. The Sannyasin should by all means be unshakably established in the serene tranquility of his essential blissful spiritual nature.

If a Sannyasin does not strive to manifest spiritual Bhav then who else is supposed to do this? Moving with people of diverse natures and simultaneously endeavouring to keep up this inner Bhav will alone help in making this Pucca (strong). To easily get offended by adverse criticism, a little harsh treatment or unpopularity and become agitated and to leave the place and go away is a sign that you have failed in sticking to your Sannyasa Bhav. Your ego is still grounded in the physical body only. You have been at once affected and upset by something done to the body. A Sannyasi has no body. How absurd to become upset by something said to this mere temporary garment that you are wearing which is only to be thrown away at a moment's notice!

A Sannyasin should have no Abhiman (ego). It is Abhiman which

¹ Taken from DL 1950

makes you get offended easily at every trifle. Too much touchiness shows that you have not at all got rid of your idea of self-importance, the 'Ahamta' or superior ego sense. This is real death to a Sannyasin. Maana-abhimana is rampart inside. Keen self-analysis alone will help to save you from the self-delusion that you are established in ideal Sannyasa.

What to say of a little disrespect or insult; even if anyone is to beat you with shoe or slipper and cut your throat with a knife, then too you must remain peaceful and perfectly unperturbed. A garland of rose flowers put around your neck or a dirty shoe hurled at your head should both mean the same to you as a Sanyasi. Of course the perfect Bhav does not come in its fullness all of a sudden but even then every Sanyasi worth the name should strive every minute towards the attainment of this Atmic-bhavana. Under certain circumstances, there may be a little agitation in the beginning. A sudden insult, an extreme experience, some harshness or disrespect may no doubt agitate you somewhat for a little time, perhaps for a whole day or even two days in some cases. Perhaps more if you are of a very sensitive nature. But ultimately the Sanyas spirit must prevail. Viveka (discrimination) and Vichara (enquiry) must set working at once. Who am I? What is insult or honour to me—pure Atman that I am? What is all this transitory experience of this perishable body? It is unreal, petty, of no account and as such not worth my consideration. I am in truth blissful, nameless, formless infinity. And

moreover for what happens to the external body, who is there to blame? Everything comes to this body according to its Prarabdha Karma (actions performed in past lives). It is simply getting its due. How foolish to seek to put the blame upon some other for this? Thus analyses the earnest Sannyasin and keeps his peace.

Such actual test in the field of active service helps to indicate your inner progress towards the ideal of Sannyasa. They afford an invaluable training ground for you to perfect yourself. To the Nivritta Sannyasin also, Vyavahara (not Loukika or secular Vyavahara but Paramarthika unattached selfless Vyavahara) gives much needed scope for practical spirituality.

Beloved Atman, accept all experiences in a spirit of joy. Meet all difficulties and trials with serenity and fortitude. Remember O Sannyasin, that to you there is neither trouble nor trial, for thou art Pure Atman. Sometimes some Karma (action) may affect the mind a little. But it is a mere passing cloud only. Brush it aside, O Sannyasin bright, and shine again with all the effulgence of thy true spiritual splendour! Let daily Vyavahar (activities) mean for you so many welcome opportunities to manifest and to give expression to your true inner spiritual nature. Learn the secret of regarding everything only from this Atmic view-point. Dehatma Buddhi will vanish and nothing will affect you in the least, for you will never forget that you are Pure Atman and Atman alone! May you all be ideal Sannyasins.

SWAMI SIVANANDA— A SPIRITUAL GUIDE OF BHARATAVARSHA¹ (*Swami Chidananda*)

On the First of June, every year, we celebrate the Anniversary of the Sannyasa Diksha of our revered Gurudev Sri Swami Sivanandaji Maharaj. Upon this great and auspicious day, let us bring before our minds those glorious spiritual lights of Bharatavarsha—Sri Sankaracharya (the glorious Avatara of Lord Siva) and his brilliant line of monks who are the light and glory of this great land. Let us remember the Sant-Parampara, the long line of monks and Mahapurushas who have kept up this glorious tradition of Sannyasa upon this land. Let us today offer our thanks to the Lord for having given us the peerless privilege of calling ourselves his disciples and of trying through a close and humble observation of his personal life, to attain the highest goal of human existence.

To unhesitatingly cast to the winds all considerations of one's own welfare or gain and to sacrifice everything that life might hold sweet for the sake of commonweal, such have been the lives of most of the great-hearted helpers of humanity. Similar has been the story behind this modern sage, a story of an intense feeling heart, a quick and sudden decision, prompt renunciation blossoming into a life of the most whole-hearted dedication to the service and uplift of humanity.

Sri Swami Sivanandaji has come to be a household name recognised

everywhere as an awakener, inspirer and enlightener of thousands who would otherwise have continued to remain heedless and indifferent to all questions of higher life and loftier ideals. Born in 1887 (8th September), imbued early in life with a genuine thirst to serve the sick, relieve the distressed and help the needy, he studied medicine after a very brilliant college career. At the age of 25, early in the year 1913, he took up duties as doctor in the hospital in the Strait Settlements. For ten memorable years, the youthful doctor strove tirelessly in pursuing with earnestness and zeal the sublime science of relieving pain, nursing, healing and curing. But the latent life's urge towards the monastic path was ever growing inside him and the call to a higher duty and a loftier and wider mission drew him out of the secular and raised him up to a holy life up on the spiritual plane. Thus 1923 saw him leave for the Himalayas, a lone seeker under the Indian skies, possessionless and desireless, intent upon the realisation of his life's mission. Blessed indeed is this auspicious day.

He was initiated into Sannyasa in 1924 at holy Rishikesh and at once plunged into a period of intense Nishkama Seva through the Satya Sevashram Dispensary that he started in 1925. About a year and a half later, he took to seclusion and meditation. Till 1935 his life was one of intense Tapas,

¹ Taken from DL 1972

meditation and inner Sadhana and enlightenment. But he was a man with a mission and the insistent call of humanity caught in the coils of soul-killing materialism drew him out of his meditation and cast him into the sublime field of Vishva Seva (Service of the world).

It has given place since 1936 when he founded the Divine Life Society, to the working out of his mission of disseminating spiritual knowledge. Ever brooding over the cause and cure for the modern malady of scepticism, irreligion and sensuality, and the innate sympathy and understanding of the Swami discerned the root-cause as the ever-widening gulf that had begun to separate the sons of the soil from a knowledge of their own life-giving sacred lore. The system of education imposed by the ruling power and the classical language of the scriptures were both responsible. This baneful ignorance Sri Swamiji was combating with by a nation-wide dissemination of the lofty truths of spiritual life and he made available the contents of the scriptures to the anglicised hopes of tomorrow.

The expansion of this work has been nothing short of marvel, seeing that like the Sannyasins of yore, he stuck to a holy spot on the banks of the Ganga where he made his abode. His awakening message has reached all quarters on the globe and nearer home his labour has resulted in the moral and spiritual regeneration of the youth and the aged alike. Seeing Siva in Jiva, he carried on all activities as worshipful adoration of the Cosmic Spirit.

He was successful in awakening the modern generation to the greatness and glory of our civilisation and culture and implanting in them a healthy reverence to the appreciation of the traditions, institutions and genius of the Motherland. His words and works have resulted in making the average man today feel the underlying oneness of all humanity. Sri Swamiji has hammered home the truth that external differences and divergences which are but superficial, matter not and that the essential part of all beings is spiritual and identical throughout the universe. He has thus come to be a unifying force of a nation and the world.

Believing in the destiny of India, as spiritual guide to the world, his labours were directed at making the world mass-conscious of this high duty. Thus is seen that he aimed at awakening this spiritual sense in everyone from children, students, youth, elders to the old fold and women as well. The numerous branches of the Divine Life Society constitute centres of spiritual education and regeneration of groups of whole families. They are unique units to inspire and train up the toddler, the youngster, the mother of the family and the servants and neighbours as well. Sri Swami Sivanandaji Maharaj was marvellously gifted with the peculiar quality of not only doing effective spiritual propaganda but he also made enthusiastic propagandist of every individual that came within the pale of his powerful personality.

He has been a silent but withal an active and potent factor in dissolving

differences, breaking barriers and ushering in a year of amity and understanding amongst all sections of the people. By dint of ceaseless industry of his gifted pen, by his personal admonitions, instructions and guidance of his inspiring epistles and through the silent unostentatious work of the numerous branches of the Divine Life Society, he has brought about a moral and spiritual revolution in the hearts of thousands. It is not at all surprising that countless people of every shade belonging to every caste, creed, sect and community have come to regard him as their sole guide and philosopher.

In his methods of spiritual ministry, he was refreshingly thorough. He did not stop with awakening and inspiring, but spared himself no pains in drawing up definite, practical programmes to suit every type of aspirant. Thus he followed up by guiding and instructing, encouraging and enlightening the practitioners at every step.

Unlike the ordinary missionary, fanatic in his loyalty to his Faith, Sri Swamiji took a rational attitude to the question of religion and was frank and direct in criticism where and when required. A tireless advocate of religious life and the spiritual path, yet he exposed the evils and pitfalls of the line, condemned its malpractices and pointed out defects, at every stage. The supreme value of this trait in him has been incalculable in that it thoroughly safeguards the seeker that sets forth upon this rugged path. His frank

forewarning acts as a safe shield to the aspirant in his war with unseen factors in the spiritual field.

The peculiar attraction that his teaching exercises over the youth and the man of the world today emanates from the twofold fact of his absolute non-sectarianism and presentation of practical religion with a wise emphasis upon the true essentials that matter, by rejecting the unnecessary, confusing superfluities that are of no real value.

It has been stated that not by words but by his deeds shall a man be known. Fully has this Saint of Ananda Kutir justified the homage and recognition of the grateful thousands that have come to have their lives redeemed out of the dark depths of unbelief and transferred to the bright heights of faith, devotion and blessedness.

Under the inspiration of his simple, forceful and eminent practical teaching, men and women have come to feel religion as a positive, constructive and redeeming force in their lives, elevating them from dejection and weakness to fresh hope and inner strength.

Amidst all this spiritual labour prompted by pure love, he was ever in tune with the Eternal Centre, ever living, moving and having his being in the constant consciousness of the ever-present Reality; for, this man of God had seized hold of the Divine hint uttered by the Charioteer of Partha to “see Me in everything and see everything in Me”. May his Grace be ever upon you all, is my prayer.

THE ETERNAL MESSAGES OF GANGA AND HIMALAYAS¹

(Sri Swami Chidananda)

Glorious Immortal Atman, blessed children of the Divine!

The din and the bustle upon the plane of selfishness – love and hate, like and dislike, greed and cunningness – characterise the normal life, especially in the Kali Yuga where Asuric forces are perceived everywhere as being predominant and very active.

But silent, serene, untouched by clash and conflict, there tower the Himalayas, and their peaks ever point upward into the pure atmosphere, into the blue sky. Let your heart rise high above all pettiness and remain untouched by the dirt of earthly sensuous life. Keep yourself pure as the lofty snow-white peaks of the Himalayas. Never descend. That is the shining ideal for us. We should aim high and keep our sentiments and thoughts ever towards God, the ultimate Reality, and that will keep our life on a high level of idealism, goodness and Godliness. Thus our life will become the means of attaining the supreme state of Kaivalya Moksha. Let the shining example of the Himalayas always be the ideal projection of our heart. “Never shall I stoop to anything ignoble, never shall I drop down to anything that is petty or mean. For it is against my sublime divine nature. I am the child of God, I shine with divinity. My life shall be resplendent – because that is my real Swaropa.” (And hold on to this message for mankind!)

Ever since the dawn of creation Mother Ganga has called, “O man, follow me! O man, day and night without stopping I am ever going on and on. I keep on flowing until I attain union with the great ocean. This is my life. And may your life be an unbroken remembrance, worshipfulness and continued aspiration towards attaining union with the source of your being, the repository of all that is Satyam-Shivam-Sundaram. It is the repository of infinite knowledge, an ocean of divine wisdom. It is Existence absolute, Consciousness absolute, Bliss absolute, Satchidananda consciousness. Let your life be like me!” Thus silently admonishes Mother Ganga with her perennial, steady and purposeful flow towards the supreme union with the ocean of Satchidananda.

It is the great Reality which is our common source, and it is our common goal, call it Paramatman, Jehovah, Allah, Ahura Mazda, call it God, Tao, Nirvana, call it Para Brahman! Give it any name according to your language. Labels do not matter. Truth matters and our life should be a steady, purposeful flow towards this great ocean of true existence.

Ganga and Himalayas have been kept before us as twin ideals for making our life a perpetual stream flowing towards the goal, no matter what comes in the way. Through it, we shall overcome

¹ Morning Talk given on Monday, 10th April, 1988 at Sri Samadhi Mandir
(This year Ganga Dashahara comes on 12th June.)

everything, and we shall not mind what is going on upon either bank. "I shall be intent upon flowing towards the supreme goal of goals, Satchidananda consciousness."

These ideals are eternal ideals. They are perennial silent messages by these two things with whom the Lord identifies Himself in His Bhagavad Gita Jnana Upadesha. Aspire high, be noble and sublime and ever-pure like the Himalayas. Let Ganga give you fresh energy and strength to make your life a purposeful movement towards the goal of enlightenment and liberation.

Swami Vivekananda used an expression, "Be like lions, do not bleat like lambs!" He took a page from the Upanishads and gave this analogy, "Do not bleat like lambs, be like lions!" And Gurudev said, "Roar like a lion of Vedanta: OM OM OM! I am the shining imperishable Atman. Be lion-hearted!" Therefore, be great. For that is your birthright. All pettiness is in the realm of this little mind and intellect. There is no

pettiness, there is only greatness in your real Self, because it is Divine!

Let me tell you, if you cherish these twin ideals, these silent messages ever being transmitted to us by the Himalayas and Ganga, your life will never stoop to anything low, your life will never lose direction, and surely as the sun rises in the East, you will attain the goal in this very life and shine as a Jivanmukta. May these twin ideals therefore be cherished with great devotion and great earnestness, for they are a treasure that Uttarakhand has to offer to all mankind for all times.

May God grant you the awareness to live by these lofty ideals, and may Gurudev bless you to live your life in a divine way and attain the goal as a liberated being. God bless you! Gurudev's choicest benedictions be ever with you, and the prayers of this servant will always support your sincere endeavours towards perfection and blessedness.

Hari Om Tat Sat!

Ganga murmurs to you that the Lord is ever pure, that His Name is OM or BHUM, that you can realise by chanting OM. Himalayas whisper in your ears about the grandeur of the Soul. The blue sky reminds you of Ghanashyam, the Lord of Brindavan. Ocean reveals to you that the Brahman is infinite. Ether speaks to you that Atman is all-pervading. The flower brings the message that the Lord is Beauty of beauties. Thunder brings the message that the Lord is omnipotent. The seed talks to you that God is the source of everything. God is in everything. The world is His manifestation. Nature is His Sakti or power. Sun and flower are His Vibhuti. Therefore, people worship Nature. They adore sun, air and fire. They attain the Formless One through the worship of a form. Nature is your silent teacher. Nature is your revealed book. Wordsworth got lessons from Nature. Speak with Nature in silence. Be in tune with Nature. Nature will silently guide you. Commune with Nature's Lord. Merge in Him in silence.

—Swami Sivananda

THE DIFFERENCE BETWEEN EASTERN AND WESTERN PSYCHOLOGY

(SRI SWAMI KRISHNANANDA)

But here we pause a little and think a little deeper. We have before us the open gates of a deeper psychology which is known in India, with which the Western psychoanalyst is totally unfamiliar. We cannot say that society is the reality and we have only to be in conformity with its rules, because what is society? What is it made of? It is made of people like me, like you. There is no such thing as society, really speaking, though for all purposes of psychological studies we accept the existence of such a thing as society. Really speaking, the society that we speak of is only an agreement of ideas or notions among a set of people who may form a community of their own. If there is no such agreement of notions or ideas among people, we cannot call that set of people as a society because there is nothing common among them. The perception of objects, which is the cause of the impressions formed in the mind, is the fact to be analysed and studied, whether or not the conditions within our own minds are in conformity with the accepted rules of conduct outside in society.

The psychology of yoga, especially as propounded by the system of Maharishi Patanjali, is a far deeper science than any kind of psychoanalysis. Patanjali himself was a great psychoanalyst. He was, in many senses, the great-grandfather of people like Freud. While the Western way of thinking

harps on the reality of external society, and regards that as normal conduct and behaviour which is in conformity with the accepted rules of society outside, Patanjali plumbs the very depths of human nature. Here begins the psychology of yoga, which is quite different from and deeper than the general psychology studied in our institutions such as abnormal psychology, industrial psychology, individual psychology, educational psychology, etc. All these are branches of this fundamental psychology of yoga.

Patanjali, the great yogi, tells us that we are confronted by the objects of the world and we are not merely in conformity with them, as ordinary psychology tells us. We are never in conformity with anything in this world. It would be an impossibility because our real nature is not merely the mind. Yoga psychology does not believe that the essential nature of man is the mind, while to the Westerner the highest reality is the mind. Sometimes they identify the mind with the soul and the soul with the mind, not knowing that there can be something other than the mind which is the precursor and the precondition of the mind itself.

The mind is a system of thinking, and thinking is a process of activity. A particular type of activity which is connected with the objects of sense is called mentation. The mind is a systematised form of activity which

synthesises the perceptions of the senses and passes a judgment on this synthesis arrived at through the perception of the senses. So the mind is not an indivisible unit of being, but rather a process of activity. But we cannot say that we are bundles of activities. Can you ever regard yourself as a process of action? Are you not something by yourself? Have you not a status of your own? Have you not a core or a pith which is different from movements of any kind, even if they be activities of a subtle character?

Yoga psychology discovers the existence of a primordial nature at the bottom of the human nature, the human being, prior to the action of the mind, the mind being merely a telephone operator which connects and disconnects itself from relationships with the various objects of the world. As long as the mind is in relation with the objects of the world positively in the form of love or negatively in the form of hatred, the human mind shall be in a state of tension. Psychological tension is nothing but a state of affairs wherein we are unable to make an ultimate judgment. We are placed in a state of indecision. We postpone the decision, adjourn the judgment, inasmuch as we are not in a mood or have understanding adequate enough to properly assess the nature of our relationships with the things of the world.

We are in a very peculiar world indeed. We are not in a simple world of static objects. We are in a world of flexible and malleable forces which enter into each other. Forces come in contact with one another and influence us, we being an inseparable part of this very world of such forces.

So the psychology of yoga attempts at a disintegration of the component parts of the mind so that the true being of man may be realised directly by immediate experience. This immediate experience is known as *sakshatkara* or *aparoksha anubhava*. Any kind of mediate perception cannot be a knowledge of your own nature because you cannot know yourself as an object. You are not an object to your own self; you are the subject of the analysis and knowledge of other things in the world. But if you are to know your own self, how would you employ the means of perception or knowledge? There is no means of communication between your own real nature and the ultimate means of knowledge which will be able to reveal this true nature of yours.

Yoga psychology starts with that conclusion with which Western psychology ends. This is very interesting. The highest conclusion and discovery of Western psychology is the starting point of Eastern psychology, especially the psychology of yoga. While the psychoanalyst and the psychologist of the West tell us that the world of society is the reality with which you have to conform in order that you may be psychologically normal, yoga psychology tells us that here you begin your study of your real nature. Patanjali is a great guide to us in this respect.

According to yoga psychology, the consciousness of an object is not a natural state of things. To be conscious of an object is not a happy thing. You need not pat yourself on your back merely because you are able to see

something outside very clearly. Yoga will pity you rather than applaud you or give you a certificate because you are seeing an object outside. The seeing of an object outside, or the consciousness of something external, is regarded in yoga as an unnatural condition of consciousness. Why is it unnatural? You see how yoga psychology differs from Western psychology. The Western psychologist would be happy to be aware of as many things in the world as possible. That is why he tries to go to the Moon and to Jupiter, and so on. But we pity ourselves if that should be the state of affairs in our case.

To be conscious of an object is to dissect consciousness into an unnatural partition, bits of what are called the I and the you. There is no distinction within consciousness itself. This is what the yoga psychology tells us. In fact, yoga, which is based on a great philosophical system called the Sankhya, opines that this essential nature of yours, which is called consciousness, is the *purusha* of the philosophers. You are called a *purusha*, which means you are an impartite, indivisible unit of being—not a mind, which is only a psychological activity. This unit of being which is your bottom-most nature is consciousness.

You may ask me, why is it called consciousness? Because there can be nothing prior to consciousness, it is impossible to conceive anything which is behind consciousness. If one is to imagine the existence of something as the cause of consciousness or behind consciousness, something superior to consciousness, I would ask: “Who is

conscious of this? Who tells you that there is something behind consciousness?” It is consciousness itself. There is no death of consciousness. That is why they say the essential nature of man is immortal. You cannot conceive your own death. Even the conception of death is a state of consciousness which exists. If consciousness were not to be at the background of even the notion of your self-annihilation, that very notion itself would have been impossible. The very fact of their being such a consciousness of finitude or limitation proves, according to yoga, that you are not finite. If you are really finite, you will not be aware that you are finite. This is a great secret that you have to know. One who knows he is a fool is not a fool. A real fool does not know that he is a fool. If you can be aware that you are limited, you have exceeded that limitation by the very fact of the assertion.

Yoga tells us that the urge for unlimitedness is proof of the unlimited basis of human nature. This is the *purusha* of yoga. This *purusha* that we really are is conscious, and yet it is indivisible. To be indivisible means not to have anything external to it. If there can be anything external to us, then we are finite, and consciousness would be limited. But we infer by the process of logical deduction that the consciousness of limitation is a self-refutation of its own self. We refute that notion of our being finite by saying that we are finite. The essence of man is immortal existence, and yoga is the art of contacting this immortal Being in our own self.

To Be Continued...

VICARIOUS SUFFERING¹

(Chronicler: Swami Chaitanyananda)

1st June 1958,

An American disciple of Sri Paramahansa Yogananda came today for Darshan. He is a young man with deep interest in spiritual matters and Indian Saints. He said he had come mainly to see the 'Saints and Sages of India', for in India alone we have so many of them.

Foreigner: Swamiji, I have heard so much about you and also read some of your works. They are very inspiring. I have been longing to have your Darshan, so from Delhi I came here straight. I have also met your lady-Sannyasin disciple, now known as Radha, in Canada.

Swamiji: What are the important places to be seen in Delhi?

Someone: There are a few places worth seeing like the Red Fort, Kutub Minar.

Swamiji: These are only stone, mud and cement. He has seen many such things in America. He must see saints and sages here in India. Are there any saints in Delhi? One must see them.

Foreigner: Yes Swamiji, you are right. I have no desire for sight-seeing, I have come only to be in the holy company of Sages like your Holiness. Is it a fact Swamiji that the Darshan of such holy persons considerably helps the aspiring souls like myself? What are the benefits of such Darshan?

Swamiji: You will be inspired in their presence. Peace and bliss will be

experienced. The spirit of Vairagya and Viveka will dawn. The more the receptive capacity on the part of the aspirant, the greater is the benefit. Indelible impressions are made on the pure mind of all that they notice in the holy company of saints.

Foreigner: Is it a fact that Saints take the sufferings of their disciples and thus quicken the process of Self-realisation? In Christianity, there is such a belief. In Eastern literature also I read that is a fact. How far is that true?

Swamiji: There can be no suffering for a saint. How can there be suffering and affliction to a perfect saint?

Foreigner: I am sure that a man of realisation is beyond all suffering in his spiritual consciousness; but inasmuch as he possesses a body, bodily suffering must be admitted even in his case.

Swamiji: Yes, the body feels pain. Vicarious suffering is a fact. A Guru takes the Prarabdha of his disciples in order to accelerate the process of Self-realisation. He will only take the suffering of those people who are brought into contact with him by the cosmic plan. He cannot and will not take the suffering of the entire universe, that would be impossible.

DIVERSE WAYS OF SPIRITUAL
SADHANA

Swamiji: What books are you reading? What have you read so far?

Foreigner: I have read some of the works of Swami Vivekananda as well as

¹ From Sivananda Day-to-Day

yours; but now I find that too much of theory will not help me. My Guru Sri Yogananda taught me some practical Sadhana and I am following it steadily. That I think will help me. I am getting confused when I read many books by different authors. There seem to be many ways to spiritual realisation. Is it good to follow one path and achieve perfection, or should I follow many methods?

Swamiji: One path is quite sufficient. Follow that one path with sincerity, diligence and tenacity. Success will be yours. You are right in your view that one path is sufficient.

Foreigner: I am quite satisfied with your valuable advice. This doubt has been tormenting me from a long time. Now my mind is clear. May I know if you are undertaking any world tour?

Swamiji: No. There is no need. People from all parts of the globe are coming here and receiving spiritual guidance. Through correspondence also I give guidance. In 1950, I undertook an All-India-Ceylon tour. It is enough if the divine message reaches all parts of the world. There is no need for my stirring from this place. If you feel any difficulty, you may write to me. I shall try to help you.

“It will be a privilege to be allowed to write to your holiness. I will certainly write to you often”.

Swamiji: Where will you go from here?

“I will go to Swami Ramdas Ashram. I know him”.

Swamiji: Perhaps you met him in his world-tour.

Reply: Yes. I attended his talk.

SPIRITUAL REVIVAL OF THE WEST

Foreigner: Swamiji, I have a feeling that the West, especially America, is going to witness a thorough spiritual revival. There is so much unrest. Many religious and spiritual institutions are already at work. Do you think such a revival is certain?

Swamiji: Yes, after material progress, the philosophical bent of mind is natural. No one can be satisfied with material prosperity. Spiritual bliss alone is lasting and completely satisfying. America and the West will slowly move towards spiritual ideals. They are bound to do it.

Foreigner: This is a very consoling answer from your holiness. I will carry this message from here. Many people in America want to know about this.

SIMPLICITY OF INDIA

Swamiji ordered Satchidanandaji to give some biscuits to the visitors. These were given in hand. Swamiji said, “You have to take them without saucers and tables. Simplicity is a great virtue”.

Foreigner: Yes, Swamiji. We are tired of our conventions and pompous methods. We like this simplicity of India.

After this, some books and some more Prasad were distributed. The American young man thanked Swamiji heartily and left.

STRONG SANKALPA

Two Brahmacharis of Ramakrishna Ashram, Almora, stepped in for Darshan. One of them said that he was planning for years and intensely yearning for 'Maharaj's Darshan'.

“Swamiji, I am so very happy”, he

said, "to see you today. My long-cherished desire has been fulfilled. Although my leave has terminated and there was little chance of my being able to have your Darshan, I made up my mind that unless I see you, I will not go away. I am glad my desire has materialised".

Swamiji: Your Sankalpa is very strong, so it has materialised.

Brahmachariji: I want to purchase some books from your League; what commission do you give for people like me?

Swamiji: Why do you ask for commission? I will give you all books free of cost. What book do you want now?

"I would like to have your Bhagavad Gita".

"Satchidanandaji, bring one and give him", was the immediate order.

Gita and other books were brought for both of the Brahmacharis. Swamiji autographed them and gave to them. They were greatly pleased. They thanked Swamiji again and again. Swamiji recalled some of his experiences at Almora, and mentioned the names of persons who were in charge of the Ramakrishna Ashram and Mission.

As usual the interviews closed with Prasad.

A saint is a god on earth. To him, the whole world is mere straw. To him, gold and stone are alike. To him, pleasure and pain are the same.

A saint lives in God. He has realised God. He knows God. He has become God. He speaks of God. He shows the way to God. He is God-intoxicated. He is God Himself. He is one with God.

Saints are God's agents on earth. God reveals Himself in a saint in His full glory, infinite power, wisdom and bliss.

The saints constitute a ladder for the pilgrims to the shrine of God. Wherever saints and sages stay even for a half-second, then and there are sacred places like Varanasi, Prayag, and Brindavan.

A saint is a blessing on the earth. Saints are the living symbols of religion and are the true benefactors of humanity. Throughout history, saints have played a great part in preserving spiritual values in the world.

A saint is a spiritual washerman. He applies the soap of devotion and knowledge, and removes the spots of sin in worldly people. In his presence, man becomes holy.

The moment the mind thinks of a sage, immediately all evil desires, base passions, are brushed aside. Meditation on the lives of saints is equal to holy company. Study of their teachings is equal to holy company.

To think of the lives of saints, to live in their company, to have the good fortune of receiving their blessings, is to draw forth upon yourself a shower of purity, inspiration and divine consciousness.

—Swami Sivananda

NAMMALWAR

(Sri Swami Sivananda)

Nammalwar is the first great mystic and poet. He is the greatest among the Alwars. 'Nammalwar' means 'Our Alwar'. He is also known by the names Satakopar and Vakulabharanar. Nammalwar is the popular name.

Tradition says that Nammalwar was born in Thirukkuruher, now called as 'Azhwar Thirunagari', in the Tirunelveli district, on the banks of the Tambraparani, on a Friday, which was a Full-moon day in Vygasi, Pramadhi, in the 43rd year, after the birth of the Kali Age.

Nammalwar was born of Kariar or Karimaran and Udaiya Nangaiyar. Kariar was a Vellala Pillai. His ancestors were all devoted worshippers of Lord Hari. Kariar was married, while young, to Udaiya Nangaiyar, daughter of the Vaishnava Sthanik of the village of Thiruvanparisaran, lying on the other side of the Western Ghats. Udaiya Nangaiyar was a chaste woman. Nammalwar was known by the names of Maran and Senamsa.

Kariar and Udaiya Nangaiyar had no children for a long time. They did rigorous Tapas for getting a child. Once when they were returning from a visit to Thiruvanparisaran, they halted on the way at a Vaishnava temple in the village of Thirukkurungudi and prayed to the Deity for a boy. Their prayer was heard. Their prayer was granted. A divine child was born to them. The child was Maran or Nammalwar.

The child was a strange one. He did not open his eyes. He did not cry or suck his mother's milk. Lord Hari and Lakshmi came down from their heavenly abode Vaikuntha to Thirukkuruher itself

and blessed Maran.

The parents took the child on the twelfth day after its birth to the local Vaishnavite temple on the bank of the river. They hung a cradle in a tamarind tree nearby. The child lived there for sixteen years without food or water. The Lord sent his messengers to instruct the child in the highest spiritual truths. The child sat, if he was seated. He stood, if made to stand on the legs. He lay down quietly, if he was laid down.

Another version of the story has it that the parents left the child at the feet of the Lord Hari in the local temple. The child walked straight to a tamarind tree, entered a big hole in its trunk, sat in Padmasana, closed his eyes and entered into Samadhi.

Madhurakavi was a Brahmin of Thirukkoyilur in the Chola country. He learnt all the Vedas and the sciences in his boyhood. He went on a pilgrimage to the sacred places of Northern India such as Ayodhya and the rest. He saw one night a strange, brilliant light in the South. He was struck with great astonishment. The light was as bright as the rising sun. The same light appeared the next night also. He saw it for three nights consecutively. Madhurakavi was not able to know what it meant. He imagined that some great thing had happened in the South. He followed the light and travelled to the South. At last he came to Thirukkuruher on the banks of the Tambraparani. The strange light vanished.

Thereupon, Madhurakavi went to the town and asked the people if anything strange had happened in the place. They informed him of the strange

child that had been born several years earlier and that now lay in a cradle in the shade of a tamarind tree on the bank of the Tambraparani River. Madhurakavi went to the spot on the riverside and saw the silent Maran. He was struck with great astonishment. He wanted to find out whether Maran had consciousness or not. He lifted a big stone and threw it in front of Maran. Maran who had remained with closed eyes for sixteen years now opened them and saw.

Madhurakavi asked Maran an abstruse philosophical question, "If within a dead thing a small thing were to take birth, what will the latter eat and where will it sleep?" The meaning is, "If within the inanimate matter or body, the subtle soul or Jiva were to take birth, what would it feed on and where would it rest?"

Maran replied, "The small thing will feed on it and rest therein". The meaning is, the subtle soul encased in matter or Prakriti will feed on it. The Prakriti will enjoy pleasure and pain in the body and rest in it. Or it will enjoy God and rest in God.

Madhurakavi was struck with admiration at the subtle and wise answer. He became Maran's disciple. He determined to remain by the side of his Guru and learn wisdom at his feet. Maran sang soul-stirring hymns such as Thiruvirutham, Thiruvasiriam, Peria Thiruvantadi and Thiruvaimozhi. Madhurakavi carefully wrote down the songs—as they were sung—on palm leaves and published them after the death of Nammalwar.

Nammalwar was a great poet. His life was a continuous stream of meditation and revelation. The poems speak of his wealth of mystical emotion and lofty spiritual vision. He sang his songs extempore.

Nammalwar passed away when he was thirty-five years old. An image of Nammalwar is still worshipped in the present temple of Azhwar Thirunagari. Nammalwar's songs are recited in this temple and in other Vaishnavite temples such as Srirangam. Thirumangai Alwar established the custom of reciting Thiruvaimozhi in the temple at Srirangam in South India.

Nammalwar ever lived in divine consciousness. He had cosmic consciousness. He experienced "Sarvam Vishnumayam Jagat. The whole world is full of Vishnu". He would embrace a tree or a calf or a pillar and say, "This is my Lord Hari". He would point out to the blue sky and say, "Here is my blue-coloured Krishna". He shed profuse tears. He sang, wept and danced.

Playing in the dust, Nammalwar would say, "This is Vamana's earth". He would embrace fire and cry, 'Achyuta! He would embrace the cool wind and say, "My Govinda!" He would see the mountain and say, "O Great Narayana, come". When the rains poured, he would say, "Vishnu has come", and dance. He would run after a serpent and would say, "This is Vishnu's bed". When he heard the music of the flute, he would think it was Krishna's. When he saw shepherdesses with butter, he would say, "This is the butter that Krishna ate". When he saw cows, he would run after them saying, "Here is Lord Krishna".

Nammalwar sings, "I have not collected flowers and adored Thee with devotion. I have not subjugated my senses. I have not adored Thee with food and water. I am much afflicted. Give me Thy Darshan. My eyes are brimming over with tears. How long shall I remain separate from Thee? O Effulgence! O my Parent! O Nectar! O Knowledge's End! Let me cling to Thy lotus feet. Come to me now. Shower Thy grace on me. Let me be freed from births and deaths".

PRACTISE YOUR CONVICTION

(Swami Atmaswarupananda)

In his book *Ponder These Truths*, Pujya Swami Chidanandaji has a talk entitled *Practise Your Conviction*. Apparently some devotees had approached Pujya Swamiji complaining that they were absolutely convinced of the truths of the scriptures—they had no doubt in their mind's about them—but they weren't seeing any change in their life. Somehow the truths didn't seem real to them even though they were convinced of them.

This paradox was made clear when someone was questioned about how they could write such wonderful truths and yet their behavior didn't reflect the truths that they were writing about. The person responded, "I know that what I am writing is the truth, but I don't really believe it." In other words, there is a disconnect between the truths that we affirm and what is reflected in our daily thoughts and actions.

So Pujya Swamiji responded, "Practise your conviction." And he pointed out that there are differences between intellectual conviction and what Pujya Swamiji called *bhav* or the feeling level of our belief, and, finally, direct experience.

Thus Pujya Swamiji advised these devotees to, "Practise your conviction. Keep on practising your conviction.

Never stop practising your conviction. Ultimately your intellectual conviction will become *bhav* or feeling." Another level of our being will be convinced. And then ultimately, he said, *bhav* will become *anubhav* or direct experience. But the truth is that even direct experience will not necessarily change us that radically. It does give us another level of conviction. But still, we can have old *sanskaras* remaining in our consciousness that prevent us from seeing and living the truth moment by moment in our daily life. However, the instruction remains: Practise your conviction.

Another way of saying it is that enlightenment or direct experience can come to us at any stage of our spiritual life, but from beginning to end it is purification, purification, purification. Purification of what? Of all the wrong ideas that we have accumulated, that are encrusted over the simple truth that we are.

The simple truth is that Brahman alone is without a second. That is what we are and as long as we have any idea that we are anything else except That, then the process of purification has to continue until our conviction becomes our permanent, established view. It becomes our unchanging experience.

Children's World



THIRUPPANALWAR

Thiruppan Alwar was born in Woraiyur, near Tiruchirapalli. His traditional date of birth is Durmathi, Karthigai, Krishna Paksha Dvitiya, Wednesday, in the 342nd year of the Kali Era. He was known by the name Munivahana as he was carried to the temple on the shoulders of Saranga Muni. He is regarded as the incarnation of Srivatsa, a mark on Sri Vishnu's chest.

Thiruppan Alwar was not born of human parentage. He was picked up from a rice field and was brought up by a Panchama couple and so he was a Harijan.



Thiruppan Alwar was devoted to Lord Ranganatha and used to sing God's praise in beautiful songs. He was therefore called Thiruppan Alwar. He longed to go to the temple at Srirangam, but dared not do so on account of his low caste. He left Woraiyur and came to Srirangam. He built a small hut on the southern bank of the Cauvery and sang hymns in praise of Lord Ranga upon his Veena or lute.

One day, Lokasaranga Jeer went to the Cauvery to bring water in a golden vessel for Lord Ranganatha's Abhishekam or ritual bath. Thiruppan Alwar stood close by, lost in devotional meditation. So he did not move away when the Brahmin came. The Brahmin hit him with a stone on his forehead. Blood flowed freely from his forehead. He begged pardon of the Brahmin and moved away.

When the Jeer went back to the temple, he found blood flowing from God's forehead. Lord Ranganatha appeared in the dream of the Jeer and said, "The low-caste man whom you hit with a stone is a great saint. He is very dear to me. Bring the saint to me on your shoulders".

The Jeer entered the hut of the devotee. He fell at the feet of the devotee and said, "Lord Ranganatha has ordered me to carry you to His holy presence. Kindly sit on my shoulders". Thiruppan Alwar seriously objected and said, "I am a low-caste man. I cannot get upon your shoulders".

The Jeer took the Alwar on his shoulders and left him before Lord Ranganatha. The joy of the Alwar knew no bounds. He danced in his ecstasy. The Alwar saw God face to face and praised Him in the stanzas known as 'Amalanadipiran'. He said, "O Lord Ranga! I have not done any rigorous Tapas for such a great blessing. Thou art my saviour. Thou art an ocean of compassion. I am Thine. I am Thy slave!"

The Alwar disappeared in Godhead. A brilliant light was seen. The Alwar vanished into that divine flame. It is difficult to state the exact historical date of this saint. He probably belonged to the same time as Thondaradippodi Alwar or Thirumangai Alwar.

—*Swami Sivananda*

SOME THOUGHT-SEEDS

True knowledge is spiritual consciousness. It is awareness of one's real nature. Knowledge means right discernment or correct evaluation, wisdom and a perfect understanding of oneself and of others. Right thought results in right action and right life.

Beauty is essentially spiritual. Real beauty lies in one's heart. It is in one's character. Beauty dwells in purity. Beauty shines in virtues. Love is a refined, innate sense of oneness with the entire creation. Love is self-denial, selflessness.

Love is sacredness of heart. Love is unrestrained goodwill, mercy, compassion and tolerance. Love is absence of sensuality.

The body is not everything. There is something which is vitally important, which dwells in the body. It is the spirit of man. Though identical with the cosmic Spirit, it is individualised by the Karmas of the individual soul. The body passes away; the spirit lives. The individuality of the spirit is there as long as the body lasts; then it ought to return back to and dissolve itself in its original source, unless of course, it is drawn back by its associated Karmas into another embodiment in order to reap them.

Everything passeth away. Nothing ever is to accompany man except his Karmas, when the body is cast off. Hence as long as man lives, he should live amicably, with love and goodwill towards all, hurting no one in any manner, coveting no worldly riches, with more of kindness and mental charity, forgiveness and tolerance, with detachment to mundane objects, and dissociation of the ego from one's actions, while taking care to acquire no new Karmas as one works out the already accomplished ones.

With a little of contentment, discrimination, devotion to God and self-surrender to His Will, with a little of detachment and non-expectation of anything from anyone, with an attitude of prayerfulness and abiding by the dictates of one's conscience with unshakable faith in one's spiritual principles and code of conduct, and evaluation, life becomes easier, worthier and happier.



—Swami Sivananda

BEHOLD THE SELF IN ALL

There is something **dearer** than wealth. There is something dearer than a son. There is something dearer than a wife. There is something dearer than Prana (Life). That something is thy Self, **Inner Ruler, Immortal** and **All-Merciful Lord**.

Be **kind** and **compassionate**. Be **pure** and **gentle**. Be **sweet** and **loving**. Be **humble**. Be **sympathetic**. Be **friendly** to the poor. **Live** with them. **Serve** them. **Cheer** them up when they are in difficulties. Be **simple** in your **life**. **Behold** the **Self** in all. Give up the idea of diversity. Have **equal vision** for all. Do not use harsh words. Do not exploit others. Do not waste energy in idle talking and worldly gossiping. **Renounce** all attachments.



—Swami Sivananda

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

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

SRI SANKARACHARYA JAYANTI CELEBRATION at the Headquarters Ashram

न भूमिर्न तोयं न तेजो न वायुर्न खं नेन्द्रियं वा न तेषां समूहः।
अनैकान्तिकत्वात् सुषुप्त्येकसिद्धस्तदेकोऽवशिष्टःशिवः केवलोऽहम् ॥

I am neither earth nor water, neither fire nor air, neither ether nor the sense organs, nor even the combination of all these. For, they are all transient. I am the ultimate Truth, whose existence is proved by deep sleep; I am the all-pervading Self, the one without second.

Thus the Supreme Truth about our true nature was proclaimed by Jagadguru Sri Adi Sankaracharya. The sacred day of His advent on earth was celebrated with great sanctity and deep devotion at the Headquarters Ashram on 9th May, 2019.

The programme commenced at Sri Vishwanath Mandir at 9 a.m. with the singing of Jaya Ganesh prayers and Kirtans in the divine presence of Adiguru Sri Sankaracharya. Thereafter, H.H. Sri Swami Advaitanandaji Maharaj, in his talk focused on the significant contribution of Acharya Sankara in re-establishment of Sanatana Vedic Dharma. H.H. Sri Swami Padmanabhanandaji Maharaj in his discourse highlighting the devotional aspect of Advaita Acharya's divine personality explained the true import of surrender as expounded in Shatpadi Stotram penned by Jagadguru. Thereafter, floral Archana to the chanting of Ashtottarashatanamavali was offered to the Adiguru. The celebration concluded at 11 a.m. with Arati and distribution of holy Prasad. During the night Satsang, H.H. Sri Swami Advaitanandaji Maharaj spoke on the glorious life of the Acharya.

May Bhagavan Sankaracharya and Sadgurudev Swami Sivanandaji Maharaj bless us all with realisation of our true Divine Identity.

Sankara's supreme Brahman is Nirguna (without the Gunas), Nirakara (formless), Nirvishesha (without attributes) and Akarta (non-agent). He is above all needs and desires. Sankara says, "This Atman is self-evident. This Atman or Self is not established by proofs of the existence of the Self. It is not possible to deny this Atman, for it is the very essence of he who denies it. The Atman is the basis of all kinds of knowledge. The Self is within, the Self is without, the Self is before and the Self is behind. The Self is on the right hand, the Self is on the left, the Self is above and the Self is below".

—Swami Sivananda

Celebration of 95th Sannyasa Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj

1st June 1924 is the most significant day in the spiritual history of India and world, as on this day our beloved Gurudev Sri Swami Sivanandaji Maharaj, a spiritual guide to the world, embraced Sannyasa and thereafter worked tirelessly for the spiritual regeneration of the entire humanity. The Ninety Fifth Anniversary of this blessed day was celebrated with great devotion and prayerfulness on 1st June 2019 at the Headquarters Ashram.

As a prelude to the Celebration, 60 devotees of Avadhutendra Bhakta Mandali, Paavuluru Shakha, Panguluru, Praksam District of Andhra Pradesh did Akhand Mahamantra Kirtan at Bhajan Hall for seven days. Their devout and soulful singing of Mahamantra with accompaniment of harmonium, Mridanga and cymbals commenced at 9 a.m. on 26th May and concluded at 9 a.m. on 2nd June.

On the auspicious day of Sannyasa Diksha, a special worship was offered to Sri Gurudev's sacred Padukas in the holy Samadhi Shrine wherein Sannyasis, Brahmacharis, guests and devotees of the Ashram participated in a large number to offer their love, devotion and gratitude at the lotus feet of the Beloved Master.

During the night Satsanga, Sri Swami Advaitanandaji Maharaj and Sri Swami Vaikunthanandaji Maharaj delivered short talks on the inspiring life of the Divine Master. Four books were also released to mark this sacred occasion. Thereafter, floral Archana was offered to Sadgurudev to the chant of Ashtottarashatnamavali. The Satsanga concluded with Arati and distribution of special Prasad.

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

INAUGURATION OF THE 92nd BASIC YOGA-VEDANTA COURSE

The sacred Ninety second Jnana-Yajna i.e. the Basic Yoga-Vedanta Course of the Yoga-Vedanta Forest Academy was inaugurated on 4th May 2019 at YVFA Hall. Forty-two seekers from fifteen states of India joined the Gurukula of Sivananda Ashram to be blessed with the Divine Knowledge.

The Inaugural Day programme started with worship at Sri Durga and Sri Dattatreya temples. After the invocatory prayers, H. H. Sri Swami Padmanabhanandaji Maharaj, inaugurated the Course with the lighting of the sacred lamp. In his inaugural address, Sri Swamiji Maharaj highlighting the difference between Yoga-Vedanta Course and any other university course said that here the imparting of knowledge is not limited to classroom hours. If one is attentive and tuned to this serene and holy atmosphere, every moment or situation has something to teach. 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 Swami Sivanandaji Maharaj be upon all.

VALEDICTORY FUNCTION OF THE 91st BASIC YOGA-VEDANTA COURSE

With the infinite grace of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj, the 91st Basic Yoga-Vedanta Course was successfully completed in April 2019. The Valedictory Function was organised at YVFA Hall on 29th April 2019 in the august presence of H. H. Sri Swami Padmanabhanandaji Maharaj.

After the invocatory prayers and presentation of the Course report, some of the students shared their experiences about the Course. It was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H. H. Sri Swami Padmanabhanandaji Maharaj, in his message inspired the students to practice Sri Gurudev's teachings in their day to day lives to unfold their innate divinity. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sri Gurudev shower blessings upon all.

**SRI SWAMI SIVANANDA MEMORIAL SCHOLARSHIP
AWARDING CEREMONY AT MALAVIYA
NATIONAL INSTITUTE OF TECHNOLOGY, JAIPUR**

In 2012, the Divine Life Society Headquarters Ashram created an Endowment in Malaviya National Institute of Technology (MNIT), Jaipur in the holy name of Sadgurudev Sri Swami Sivanandaji Maharaj to provide scholarship to four students, one from each year of B. Tech Course.

The Scholarship Awarding Ceremony for the year 2018-19 was organised on 26th April 2019 at the campus of MNIT. The function commenced with introductory note by the Dean of MNIT. Thereafter, the gathering was apprised of the life and works of Gurudev Sri Swami Sivanandaji Maharaj. It was followed by scholarship distribution and a vote of thanks from MNIT towards the Divine Life Society. The function was well attended by the students and the faculty members of MNIT.

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



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**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).

This month Sivananda Home was updated, so to say. New aluminium doors were installed as a replacement for the old wooden bathroom doors of the female wards. Repairing work was done on the roof sheets and the surrounding boundary wall at the back side of the Home was restored and repaired. A face lift, a different view, which was received with gratitude and joy. Gurudev's grace continually showering.

New patients were admitted, among whom a patient who had come from Haridwar, with the complaint of severe loose motions for more than a month continuously. In addition to that he had been diagnosed with Pulmonary TB. Extra lab tests were done to exclude any other disease, and he recovered slowly but steadily under medical treatment and diet according to his needs. The weather being with extreme high temperature caused many patients and inmates health problems of different kind. From loose motions to abdominal pain, with fever and typhoid, to urine infections, vomiting; the temperatures were difficult to tolerate and caused physical as well as mental disturbance and imbalance. By Gurudev's grace, all the major and minor ailments were treated and recovery could be seen in due time. As much as possible all were advised and made to drink lots of water and stay indoors during the midday hours, to keep the body cool and composed. For the bedridden patients too, it was a period of trial and tribulations, not able to move much and trying to beat the heat, even inspite of the water coolers in most of the rooms and wards.

Praying for coolness, praying for healing, praying for remembering His Name, for remembering our own identity: "Radiant Immortal Atman". Om Satchidananda 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 on our lips. Let us abide in Thee for ever and ever."

—Swami Sivananda



IMPORTANT ANNOUNCEMENT

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

ADMISSION NOTICE

Applications are hereby invited for undergoing the **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 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.

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): Weekly Satsang on Sundays and Tuesdays with Japa, Bhajan, Kirtan and recitation of Hanuman Chalisa etc. was continued. Besides this, Free Jala Seva and Homeopathy Dispensary continued to serve the people. The Branch 20th anniversary was celebrated on 25th March.

Badhiausta-Ganjam (Odisha): Weekly Satsang and Guru Paduka Puja were held on Sundays and Thursdays. The Branch arranged Sadhana Divas on 1st April with Nagar Sankirtan and Paduka Puja.

Bangalore (Karnataka): The Branch celebrated Vasanta Navaratri from 6th to 13th April with discourse on Ramayan and Bhajans. 97th Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated on 25th April with Bhajans, Paduka Puja and teachings of Sri Swami Krishnanandaji, and concluded with Mangalarati and Prasad. Besides this, there was weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita, and special Satsang was arranged on 28th. There was an Akhanda Kirtan of Mahamantra on 3rd Sunday.

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 13th April, Sri Ramanavami was celebrated with Abhisheka, Paduka Puja and Pravachan on Ram Charit Manas etc. The Oriya Magazine "Mahat Vani" was published for free distribution, and around 200 patients had free Homeopathic treatment through the Sivananada Charitable Homeopathic Dispensary.

Barbil (Odisha): During the month of

March and April, weekly Satsang on Thursdays and residential Satsang on Mondays were continued by the Branch. 691 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary, Sadhana day was observed on 24th of every month.

Bhanjanagar (Odisha): The Branch celebrated Mahashivaratri on 4th March. In addition to its daily Paduka Puja and weekly Satsang on Sundays and Ekadasis were observed with Bhajan, Kirtan, recitation of Vishnu Sahasranam and Bhagavad Gita. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on Sankranti day.

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. Sri Ramanavami was celebrated on 13th April with Paduka Puja, Bhajan, Kirtan, study of Ramayan and chanting of "Sri Ram Jai Ram Jai Jai Ram", and Hanuman Jayanti was observed on 19th with recitation of Hanuman Chalisa.

Chandigarh: Mahashivaratri was celebrated on 4th March with Abhisheka and chanting of Panchakshari Mantra. There was Akhanda Maha Mantra Kirtan on 8th and 24th of every month. The Branch organized a five-day Yogashivir from 11th to 15th March and a spiritual retreat on "The Divine Route to Excellence" from 15th to 17th. The programmes included Prabhat Pheri, Paduka Puja, recitation of Hanuman Chalisa, Bhajan, Kirtan and contest on "Pursuit of Excellence in Life". On this occasion one book was released for free distribution. Besides this, Yoga class, weekly Satsang on Sundays with Narayan Seva, and free medical treatment and free monthly publications were continued as usual.

Chatrapur (Odisha): The Branch continued daily Puja and weekly Satsang

on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Bhajan and chanting of Mahamantra. Mahashivaratri was celebrated on 4th March, and Sundarakanda Parayan was done on 30th.

College Square, Aska (Odisha): The Branch had daily Puja and weekly Satsang on Thursdays.

Dalabhanapur (Odisha): The Branch had daily Yoga class, weekly Satsang on Tuesdays with Gita Path, recitation of Hanuman Chalisa, Bhajan and Kirtan. Besides this, Sadhana Day was held on 24th March and mobile Satsang was on 30th with recitation of Hanuman Chalisa etc.

Gopinathpur (Odisha): The Branch continued daily Puja and evening Satsang. Ekadasi was observed with Sri Ram Naam Ramayan Sankirtan and Swadhyaya from Padma Puran. Mahashivaratri was celebrated on 4th March, and Dola Purnima was observed on 21st. One mobile Satsang was held with Paduka Puja.

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 drawing copies and pencils were distributed to the children. Sadhana day was arranged on 3rd March with Paduka Puja, Gita Path, Bhajan and discourse. Maha Sivaratri was celebrated on 4th with Rudrabhishek.

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. Mahasivaratri was celebrated on 4th March with Rudrabhisheka and chanting of "Om Namah Sivaya" Around 350 patients had free Homeopathic treatment through the Koraput District Charitable Homeopathic Dispensary.

Kakinada (A.P.): The Branch conducted 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. Maha Sivaratri was celebrated on 4th March with "Ekavarabhishekam", and Sri Mahalaxmi Puja was done on 20th.

Kanpur (U.P.): Chanting of Durga Saptashati was done from 6th to 11th April on the occasion of Navdurga Kalash Sthapana. Akhanda Manas Path was done on 6th, and monthly Satsang was held on 28th. Besides this, daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati was done.

Kallikote (Odisha): The Branch had daily Satsang and Paduka Puja on Sundays. Sri Ramanavami and Sankranti day were celebrated on 13th and 14th April with Prayers, Puja and Narayan Seva.

Khatiguda (Odisha): The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 7th April with Paduka Puja and Swadhyaya etc. Sri Ramnavami was celebrated on 13th and Hanuman Jayanti was observed on 19th with Paduka Puja and Hanuman Stotra. There was recitation of Vishnu Sahasranam on Ekadasis.

Lanjipalli (Odisha): In addition to weekly Satsang on Sundays with Narayan Seva, Maha Sivaratri was celebrated on 4th March and Sadhana days were observed on 3rd and 31st.

Lucknow (U.P.): The Branch had special Satsang at Lekhraj Homes on 14th April with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

Nayagarh (Odisha): Mahasivaratri was celebrated on 4th March with Abhisheka and chanting of "Om Namah Sivaya". Sadhana day was observed on 10th with Paduka Puja, recitation of Vishnu Sahasranam, Hanuman Chalisa and Gita Path. Parayan of Ramcharit Manas, Bhagavad Gita and Srimad Bhagavata was conducted by the Branch from 12th to 20th March. Besides this, weekly Satsang on Wednesdays and Annadana Seva on Sundays continued regularly.

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 and 24th March, and milk, fruits and biscuits were distributed to the students at Madhav Mandir School and patients at Civil Hospital.

Puri (Odisha): Daily Satsang, weekly Satsang on Thursdays, 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. Maha Sivaratri was celebrated on 4th March with recitation of "Om Namah Sivaya".

Rajghat (Odisha): The Branch continued daily Satsang, Siva Abhisheka on Mondays, recitation of Hanuman Chalisa on Tuesdays and Ramastuti on Saturdays. Special Matri Satsang was arranged from 27th to 31st March and three days Yoga training class was conducted at different primary schools.

Raipur (Chattisgarh): The Branch continued weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis. Sri Ramanavami was celebrated on 14th April with Akhanda Nama Sankirtan and Sitarama Kalyanam, and Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj was observed on 25th.

Sunabeda Ladies Branch (Odisha): The Branch had daily Satsang with Maha Mantra Sankirtan, and weekly Satsang on Sundays, Tuesdays and Saturdays. Besides this, Ekadasis were observed with recitation of Vishnu Sahasranam, and Gita Path. Sankranti day was held with Sundarakanda Parayan. Ramcharit Manas Parayan was conducted from 5th to 13th April, and Hanuman Jayanti was celebrated with 108 times recitation of

Hanuman Chalisa.

Sunabeda (Odisha): Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya etc. Dola Purnima was celebrated on 21st March with Akhanda Nama Japa.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Maha Sivaratri was celebrated on 4th March with chanting of "Om Namah Sivaya". Besides this, special Satsang was held on 15th and Akhanda Mahamantra Sankirtan on 30th for World Peace and Universal Brotherhood.

Surada (Odisha): Daily Puja, weekly Satsang on Thursdays, and Paduka Puja on 8th and 24th of the month were the regular programmes of the Branch. Sri Ramanavami on 13th April and Hanuman Jayanti on 19th were celebrated.

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 March. Maha Sivaratri was celebrated with Rudrabhishek and Bhajans on 4th. Besides this, Srimad Bhagavad Gita Pravachan on Wednesdays, medical camps on Mondays and Satyanarayana Puja on full moon days were continued regularly.

Visakha Rural Branch (A.P.): The Branch had daily two-sessions of Yogasana class and Bhagavannama 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 10th March, and special classes arranged for children for recitation of Bhagavad Gita, Narayana Suktam and Mantrapushpam. Anniversary of the Branch was celebrated on Ugadi 6th April with Panchanga Sravanam, talks and cultural programmes etc.

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>
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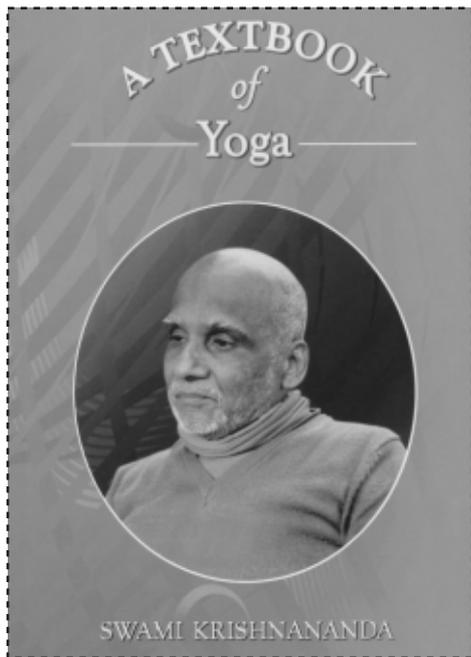
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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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THE HOT-BED OF ALL ABERRATIONS

The erroneous imagination that you are the body, is the root of all evils. Through wrong thinking, you identify yourself with the body. Dehaadhyasa arises; you are attached to the body; this is Abhimana. Then Mamata (mineness) arises. You identify yourself with your wife, children, house, and so on. It is identification or attachment that brings about bondage, misery and pain. You never felt miserable when millions of Germans died in the war. Why? Because there was no identification and attachment. But you weep profusely when your son dies, on account of attachment. The word “my” produces wonderful influence on the mind. Note the difference in effects produced in the mind when you hear the two sentences: “Horse is dead” and “My horse is dead”. Empty yourself of egoism. You will be filled with God.

Swami Sivananda

To

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