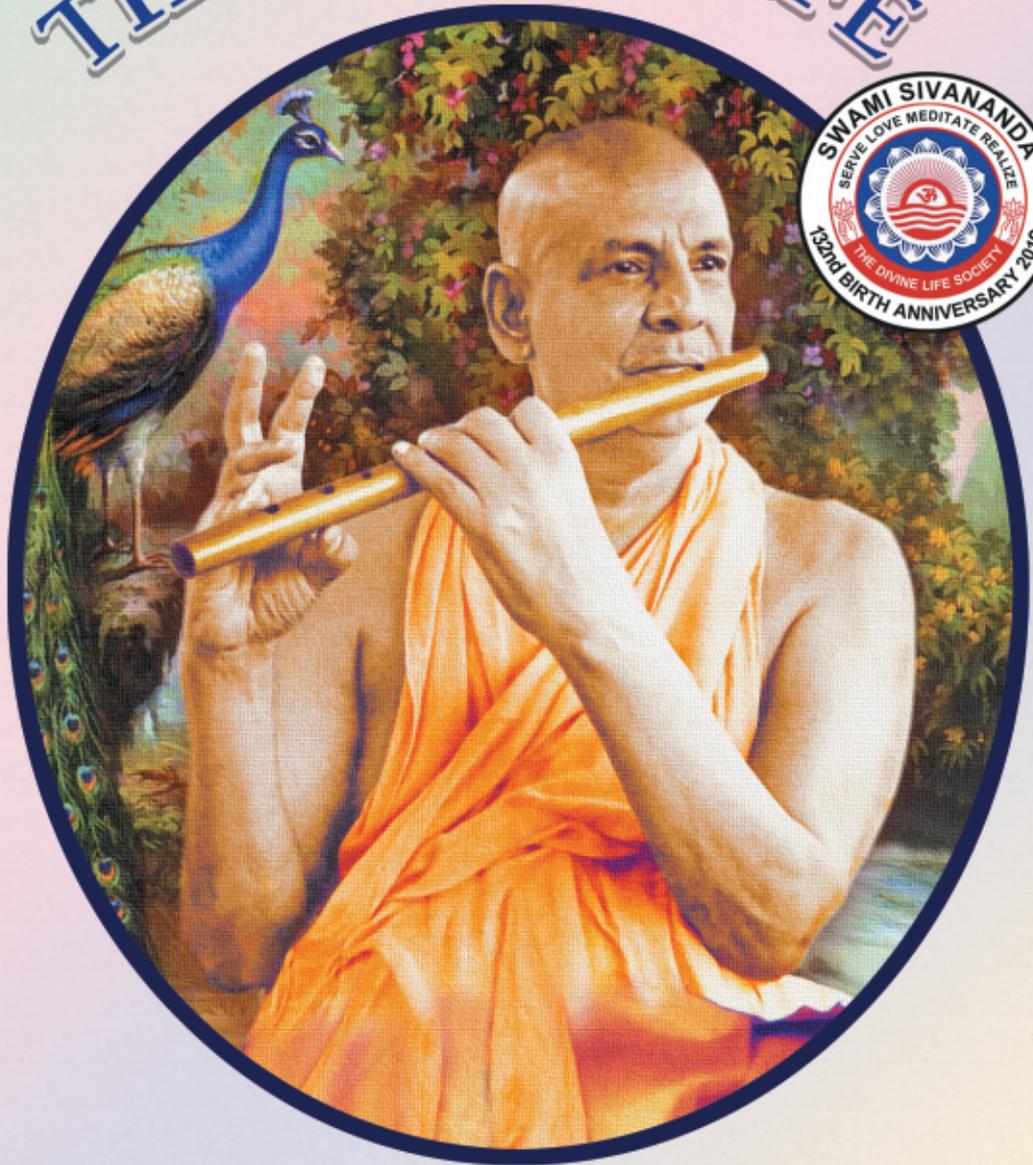


₹ 100/- Annual

# THE DIVINE LIFE



**132nd Birth Anniversary  
September 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**

### **BE NOT DIFFIDENT**

I want to place before you another important point. I have no such words as “cannot”, “difficult”, “impossible”, “weakness”, etc., in my dictionary. Those who are attempting to develop their will-force should remove these words from their dictionary also. These are the expressions of a weakling or an effeminate person. These are the expressions of a timid woman.

Become a lion. Become a spiritual Lord. Become a champion in the Adhyatmic field. By mere willing or chanting “OM”, mountains can be crushed to powder. By mere willing, mountains should move. By mere willing, oceans should recede. By mere willing, all the waves of the ocean should subside. Lord Jesus did this and you, too, can do that.

*Swami Sivananda*



# THE DIVINE LIFE

*Vol. LXXVIII*

*SEPTEMBER 2019*

*No. 6*

## **PRASNOPANISHAD**

**TRITIYA PRASNA (QUESTION III)**

**KAUSALYA AND PIPPALADA**

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः ।

पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः ॥९॥

9. The external fire indeed is Udana. Therefore, he whose fire has gone out, enters another body with his senses absorbed in the mind.

## शिवानन्दस्तोत्ररत्नमाला

### SIVANANDA-STOTRA-RATNAMALA

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

रुग्णान् पालयते भिषङ् नृपतये दीनान् धनेनाऽवते

भीतान् भीरहितान् सुधीरवचनैः क्षुब्धांश्च शान्तात्मनः ।

लुब्धान् दानरतान् गिरा कलयते मग्नान् भवाब्धौ जनान्

तत्त्वोक्त्योद्धरते प्रशस्तयशसे योगीन्द्र! तुभ्यं नमः ॥१७॥

17. O Yogindra of glowing fame! Salutations to you, who as a king of physicians, save the sick by providing medicines, protect the poor by giving money, transform the cowards into brave, agitated into serene-minded, misers into generous by thy inspiring words and who redeem the people sunk in the ocean of worldly activities by initiating them into the knowledge of Truth.

रोगार्तिक्षपणादकिञ्चनजनेष्वौदार्यकारुण्यतः

भीतानामभयार्पणात् क्षुभितहृच्छान्तिप्रदानाद् गिरा ।

लोभादेरपसारणाद् भवरुजाध्वंसाच्च सेव्यस्सदा

षाड्गुण्याढ्यमहागुरुः परशिवानन्दो जयत्युज्ज्वलः ॥१८॥

18. Glory to the great saint Swami Sivananda, who is worthy to be worshipped always as he is brilliantly resplendent with six great virtues of annihilating the affliction of the sick, expressing sympathy and generosity towards the poor, granting fearlessness to the terrified, bestowing peace on the agitated, eradicating evils like greed etc. and destroying the pains of worldly life.

**(To be continued)**

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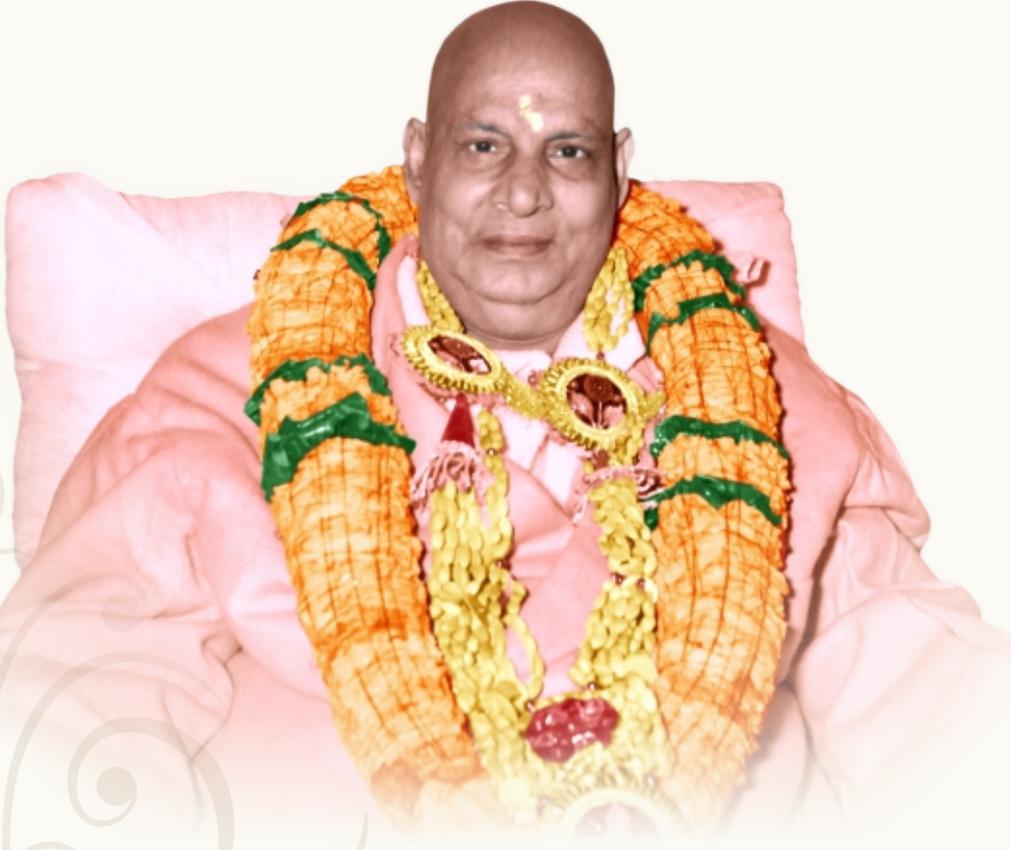
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# CONQUER MATERIALISM THROUGH SPIRITUALITY

Sri Swami Sivananda

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❖•❖



If there were available today some instrument which can record the last thought of every dying materialist, you will be surprised to find the unanimity. They all feel, “Alas, I have wasted my time running after the shadow. Had I devoted to the substance a hundredth of the time I devoted to the shadow, I would have found my path illumined now”.

*(Seventy-fourth Birthday Message of Swami Sivananda)*

Beware of the lure of materialism — worldliness. Do not give it asylum in your heart. Look out and watch. They that glorified wealth, groan under it. They that sought pleasure, eventually writhe in agony. It is not their fault; it is the nature of sense-object. So, beware. Resolutely turn away from worldliness. Come; join the glorious society of spiritual men who rejoice in imperishable wisdom.

In the hall of wisdom, you are greeted at the very entrance by the sentinels — peace and contentment. You find it brilliantly illuminated by the light of real knowledge. Your burden is lightened, too. Wisdom eases your tensions. You know the origin, the meaning and the goal of life; this knowledge is very much unlike the information you gather from books. In the hall of wisdom, knowledge is synonymous with experience. He, who thus knows, goes beyond grief and delusion. He is in the land of Eternal Sunshine, out of the reach of pain and ignorance, lust and egotism, birth and death.

Through the windows of this hall, you see mankind blindfolded by the veil of materialism, groping in the mire of suffering. Now it is your turn to call them in, to invite them to share the wisdom, the light, the joy you now experience.

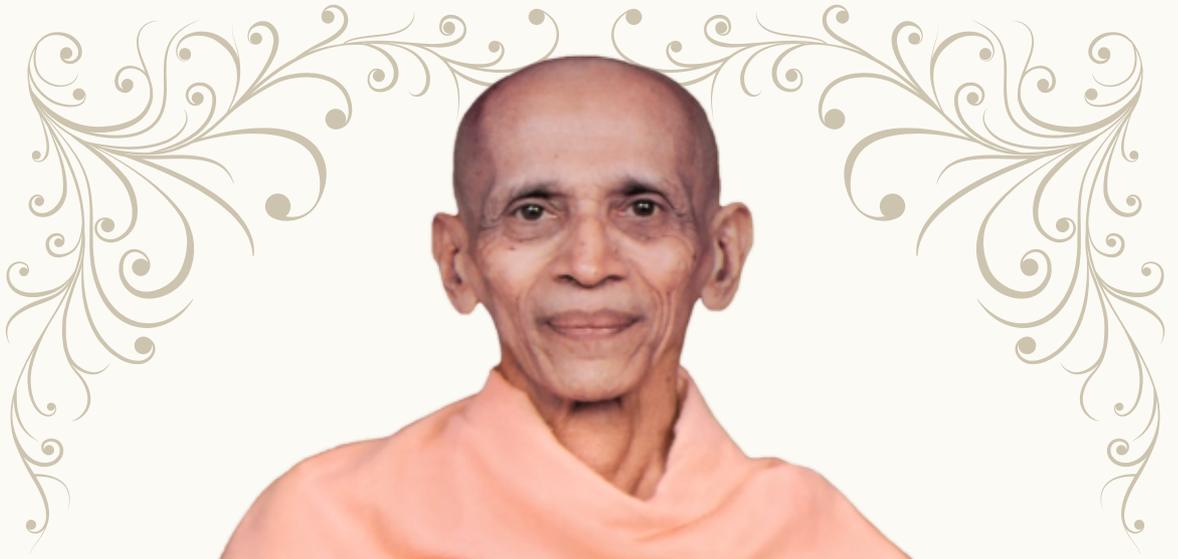
Material prosperity or the necessary means to counteract the ill-effects of poverty on a universal scale could not, of course, be regarded as undesirable. Material wealth is necessary for the good of the people. It is only the craze for material enjoyment, to the detriment of

spiritual values that is decried. Materialism as a cult is bad enough, for it destroys the moral refinement in man. Man cannot live by bread alone. There is also something called the hunger of the soul.

The need of humanity is a reassessment of values—material and religious. Just as material interests should not run contrary to the moral well-being of man, so also, religious values should not be opposed to his material well-being. Religious or spiritual values are not cultivated through dull, mechanical ritualism, but in the school of life through ethical conduct and self-discipline. It is the ethical base that constitutes the bedrock of spirituality and all great achievements. In the absence of it, thrives the perversion of materialism.

The young plant of life is full of vigour. Take care of it, and it will grow into a gigantic tree and yield shelter and fruit. The youth all over the world today is spiritually starved. The poison of materialism is polluting the very sap of humanity's existence. Find the remedy speedily. Educate the youth in ethics and spiritual values. Instill in them right knowledge and the universal tenets of truth, non-injury and purity. Let the youth be led along the road of righteousness. This is the greatest nation-building activity and service that one could do to the country and humanity at large.

May God bless you all. May you all lead the divine life, and usher in an era of peace and goodwill.



# **SELF INTRODUCTION**

*Sri Swami Chidananda*

*Radiant Immortal Beloved Brothers in the Spirit!*

***The Scriptures say:***

*Mano-buddhi ahamkara chittani naham*

*Chidananda rupo Shivo'ham Shivo'ham*

I am not the mind, nor the intellect, nor the ego nor the mindstuff.

I am Consciousness-Bliss Absolute, I am Shiva, I am Shiva! This is Anubhuti, the Experience of the identity of the Jiva with Brahman.

You are not this body, not this mind, Immortal Self you are!

*(Talk given on 24th September 1983 at Sri Samadhi Mandir)*

This is how for nearly forty years, Sadgurudev Sri Swami Sivanandaji Maharaj tried to introduce you to yourself! See, people introduce themselves to others. But Guru Maharaj was not so much interested in introducing himself to others. Rather he wanted everyone to be introduced to his own Self, to one's Self. Because there is no himself or herself, all is one's Self beyond all names and forms.

The art and science of spirituality is not trying to be something or to become something, but stopping to think that you are something else! It is correcting an error. It is putting your house in order, it is setting right something, which is already completely all right.

*Yachchakinchitjagat sarvam drishyate shruyate'pi va  
Antarbahischa tat-sarvam vyapya Narayana sthitah*

When you are in the gross state of ignorance, everything you see is actually false, it is a changeful appearance. It is really not there. All is perishable, temporary, evanescent, non-eternal. It is Asat, unreal. But if due to the grace of the Guru, the blessings of saints and the kindness of God, a glimmering of awareness has already come, then you will see in a different way, the way of Chapter XI of the Srimad Bhagavad Gita. You have the awareness that whatsoever you see, inside and outside, is the Lord—Lord Narayana. It is introducing you to the Prahlada vision.

*Purushamevedam sarvam  
Yadbhutam yachcha bhavyam*

All that exists now and in the past and in future also is verily the Supreme Being. He is the innermost center of your being. That Purusha is the innermost Reality of yourself! That Purusha is in fact your true identity!

You are so madly preoccupied with knowing everything else. You want to know what another person is thinking, planning, scheming, what is inside his mind. You want to probe other people. You lose your whole life in this unnecessary process. 'What is he thinking about me?' And you are never thinking about yourself which is the most important thing.

Please recognise what Gurudev is trying to do for us all, for the whole world, so that modern mankind will be liberated from the shackles of the self-created ignorance, which is the prolific root-source of all complications that arise later on. Gurudev says: "Know thy Self, and be free!"

By this Self-introduction, you should try to know what is within you, by which you can know that in the inner chamber of your heart abides the highest Reality, which ever-shines. That is my little message. And humbly with folded hands, I pray to you all, beg you all, be constantly engaged in knowing your Self in the higher sense!

On the way, there are obstacles created by the mind and its ramifications. It does help to know a little of yourself psychologically, so that you will know what to clear out of the way. You do psychological introspection and self-analysis and that is self-knowledge in the lesser sense. It is

not out of place, it has a very valid role to play in your spiritual unfoldment and Self-knowledge. It is worthwhile engaging in it.

Don't unnecessarily clutter your Antahkarana Chatushtaya (fourfold internal instrument –mind, intellect, ego and subconscious mind) by trying to think about other people's thoughts. Be more engaged in knowing yourself psychologically. The knowledge of your true identity is always there, waiting patiently, and it will come in due course. And all the Sadhanas have only one important implication: to remove the obstacles in the way of knowing and being your real Self, and living to express yourself in the higher and truer sense of yourself.

The love is that which goes out and embraces the whole universe, knowing the presence of God, who is the great beloved of the whole universe. That love is instantly transforming, purifying. It makes the animal nature of man become the divine nature. It is a transmuting alchemic force, because it is God. True love is nothing but God Himself manifest in the human heart. Only the conquest of the lower instinct by love can slay the animal in man. Hatred breeds hatred. Love is a healing power radiating vital energy that uplifts the spirit, the body and beautifies life. Love is the law of life. Love can bring hope where reason leads to despair. Love thinks no evil. Love thinks no impurity. Love thinks no motivation. Love is not Moha (infatuation or deluded attachment). Love sees the bright

side of all things. Love is the greatest healing power in the universe. To love is to share and to serve.

If your love does not make you share and serve, then it is Mamata (mine-ness). It is Moha. It is a partial, particularised love directed towards a single thing or individual. To love is to share and to serve. In love, lies the salvation of all beings. Without love, no cause can permanently be successful. Love is the center of peace. Love anybody or anyone, but yourself, and you love in truth. Hating anybody is, in truth, hating your own self. The Reality is a common factor that connects all beings in a cosmic spiritual unity.

Therefore, cultivate cosmic love. Universal love identifies one with all others in this universe. The heart of cosmic love is that all beings in this universe and the whole world are encompassed. To permeate the world with friendliness, kindness, love, sympathy, compassion is the way to union with God, the ever-present Reality.

There is but one religion, the religion of love! Love all. Serve all. Be humble. Be compassionate. Meditate on the Lord and realise Him. This is the essence of all religions. In all religions, there is a common aspiration towards truth in love.

This is the message of Swami Sivanandaji Maharaj, because He alone exists! So let us all glorify Gurudev!

Hari Om Tat Sat!

## THE MESSAGE OF SWAMI SIVANANDA AND THE DIVINE LIFE SOCIETY\*

(SRI SWAMI KRISHNANANDA)

What does The Divine Life Society teach? What is its message? The Divine Life Society was founded by the great saint and sage Swami Sivananda to act as a representation of ways and means to implement human aspiration. Basically mankind, humanity, has a uniform aspiration. This was realised by stalwarts such as Swami Sivananda, and he was not the only stalwart that modern India produced. There were equally great giants who lived in the twentieth century: Sri Ramakrishna Paramahansa, Swami Vivekananda, Swami Ramatirtha, Sri Aurobindo, Ramana Maharishi and Mahatma Gandhi, to mention only a few.

It was necessary, at least in the beginning of the twentieth century, to awaken mankind in two ways. At this time India, and the world as a whole, were passing through a sort of crisis. The forces of history seemed to work in a way in which somehow, for reasons not very clear even to investigative minds, the senses and the mind of man moved in the direction of material comfort. There was the Industrial Revolution and a craving for satisfactions which can be called political, social, physical or material, and there was a stifling and extinguishing of the inner longings of man, which somehow did not appear to be there at all. There was a seeking for comfort. Materialistic forces—call them scientific, call them the forces of physics, chemistry

and biology, and so on—seemed to emphasise an aspect of living which converted man into a kind of tool, a means to an end, which was a life of comfort.

Materialism is the name that we give to a philosophy and doctrine which emphasises that life is impossible without dependence on externals. We are always hanging on something outside us. Now, this is contrary to what we call freedom. A total dependence on external factors, even if it is on gadgets that make us comfortable, cannot be regarded as anything contributory to the freedom of the human individual. Freedom was completely lost in every sense—politically, socially, and even in family circles. The soul of humanity was almost dying. The soul does not die, of course, but it was clouded, just as the sun does not become non-existent even when there is an eclipse. Even when there is a thunderstorm and dark clouds hover in the sky and it appears that the midday sun has completely gone, it has really not gone. The spirit of humanity's longing was not dead because the spirit cannot die. Yet, it appears as if it was not there on account of the clouding of this inner light of the spirit of mankind by these materialistic and externally motivated desires.

There was a need, therefore, to rouse the spirit of mankind. Swami

\* Taken from a talk addressed to the National Academy of Administration on July 12th, 1983.

Sivananda and people of that kind were, no doubt, born in India, but their message was not only for Indians. It was a world consciousness that was surging forth to wake up the sleeping spirit of man and make him conscious of his universal destiny.

We belong to a family; it is true. Each one of us has a family of his own or her own. But you know that notwithstanding the fact you have a family and you are not really connected to someone else's family, as citizens of a nation, your family is connected to other families also. And though you are an Indian, a citizen of Bharatavarsha in the same way as you may belong to a family, yet you do not entirely belong to India because no person can entirely belong to only a region of the Earth, in the same way as one cannot live a closeted life which is restricted merely to one's own little family or community, ignoring its relationship with the entire national welfare. Therefore, you are Indian, but you are not merely that. You belong to the whole of humanity.

Now comes a masterstroke of these messengers of Truth. You do not belong merely to humanity. Your concern even with humanity is not a completion of your aspirations. Though it is true that you do not merely belong to one country, that you belong to the whole world, this is also a limitation. You belong to a larger administrative area extending beyond the Earth. This Earth is a planet going around the Sun, and so it has a relationship with the whole solar system to which it belongs. Therefore, may say that, finally, there is

nothing which is not vitally related to the whole of creation.

Our session here at this moment may look like a little gathering in this hall of the Ashram, but we are sitting on the face of the Earth. We are sitting in the solar system. We are sitting in the universe. We are not sitting in Rishikesh. This is not Muni-ki-reti, this is not Uttar Pradesh, this is not India, this is not Earth; this is the solar system. Widen your eyes still more and understand that it is not merely that; this is the universe in which you are.

These relationships of man, therefore, are to be studied in their essentiality. Culture, to define it broadly and simply, may be said to be that demeanour, that conduct, that behaviour, that way of expression of an individual which is in consonance with the consciousness of one's belonging to the government of the universe. Once you are aware of this, you immediately become aware of what sort of behaviour is expected of you in relation to your neighbour. You know how to behave with another person, with any living being, because you belong to this family of the cosmos.

This large, wide, deep, cosmic message is not only of Swami Sivananda of The Divine Life Society. It is a message of all the Masters, of all the prophets, of all the founders of religious faiths, and even of the great geniuses in science, because science is no longer merely the study of electricity, magnetism, sound, light, heat, etc. It is the study of cosmic forces which have turned man into a citizen of that administrative area we call

the whole cosmos. Man is a national of the governmental system of the whole of creation.

Now, in this light, if you know where you are placed, you will also know what your obligations are. When truth is known, nothing else need be told to you. Once you know where you are placed, your relationship to other people is automatically known. There is no need to teach you ethics and morality: to be good and do good, and so on. I need not tell you that. Once you know where you are stationed and you know the atmosphere in which you are—you have that awakening by which you are aware of the atmosphere and environment around you—ethics automatically follow from this knowledge. So there is no need of teaching any dos and don'ts. Religion today seems to boil down to these mechanical instructions: don't do, don't do, don't do; and do, do, do. There is no need of these instructions. The necessity for these instructions arises because man is still not awakened. He does not know where he is sitting, and therefore somebody has to tell him: "You are sitting here. This is fire; don't touch it." Why should I tell you not to touch fire? I have only to awaken you to the knowledge that it is fire, and I must instruct you in the knowledge of what fire is capable of doing; then I need not tell you to touch it or not touch it.

Thus, ethical and moral instructions are a kind of mandate that seems to be necessitated from outward sources only so long as you yourself are not awakened, but you have to be awakened one day or the other. You

need not always be a student of a schoolmaster. This is real freedom. Freedom is the knowledge of the basic fact of life, and freedom is that behaviour, conduct and responsibility which follows as an automatic consequence of this freedom. This is the message of the great founder of this institution. This is the message of The Divine Life Society. This is the message, as I can gather, of all those who have stood for the welfare of not merely this country, but of mankind as a whole. These people were cosmic citizens, and therefore they expected us to follow in their footsteps. You are a superman, not merely a human being. The destiny of man is to become supermen, which means to say, to be affiliated to the laws of the universe.

This message can be called cultural, if you like, and, as I mentioned, there is no need to tell you anything more because anything else that you need to know is implied in what is already said. All responsibilities which are political, social, economic or personal, even religious and spiritual, naturally follow as a conclusion from a premise in a syllogism, and no further elaborate commentary on these essentials of life is called for.

I have placed before you an analysis and a presentation of the basic intentions of Swami Sivananda and The Divine Life Society, which message I offer as my little service in the name of the great saint who founded this Ashram and in the name of the Almighty, Who sees everyone with His omniscient eyes. May God bless you.

## SWAMI SIVANANDA: A PEN-PORTRAIT<sup>1</sup>

(Dr. M. Hafiz Syed)

There is no religion or system of philosophy in the world which has fully taken into consideration the evolution of mankind as a whole and has laid down rules and regulations for the guidance of every type of human being, who tread the path of worldly and spiritual life. The great Hindu seers always bore in mind the past cycles of mankind through which man has passed and his future destiny.

The great law-giver Manu's scheme of life has fully recognised the existence of two paths, or Margas, the path of Pravritti and Nivritti, in other words, the path of forth-going and the path of return.

The human Jiva first plunges headlong into earthly enjoyments, experiences pain and pleasure, sorrow and suffering of various kinds, and having found them at a later stage transitory and short-lived, he begins to search for some higher and more permanent values of life. His final satiation turns his attention Godward and he begins to seek lasting values of life. This may be called, his turning out on the Nivritti Marga.

On the basis of this ideal of life, rational and comprehensive as it is, the great law-giver Manu has divided human life on this earth into four stages, popularly called the student life, the life of a householder, forest dweller and finally Sannyasi—the life of total renunciation and public service.

One, whose mind and body have not been trained and disciplined as a student, can, by no means, be considered qualified to enter into and discharge the duties and responsibilities of a householder where he has to strain every nerve in order to earn his livelihood and maintain his family. Of all the Ashramas, the Grihastha Ashrama is looked upon as of the highest value. Without gaining experience as householder, one cannot understand the full significance and purpose of human society and its ethical values.

As soon as a man fulfils his duties and responsibilities as a faithful householder, he is enjoined to withdraw himself from self-seeking activities and devote his time and attention to self-purification and selfless service of his fellow beings. In the words of Lord Manu, in this third stage of man's life *“he is to befriend all creatures and think tenderly of all beings. He is to give ever and take never!”*

The Bhagavat (IV-xiv/41) has laid down the qualifications for this stage of life in these words: “Even though the Brahmana has reached the stage of same-sightedness when he seeth all with equal eye, and has attained to the peace beyond the turmoil of this fleeting world, yet so long as he weareth any sheath of any place, so long must he help the suffering dwellers of that plane. If he neglects and fails to help the suffering,

<sup>1</sup> Taken from the book 'Sivananda – My Divine Father'

his virtue of spirit, his knowledge, his super-physical power, his Brahmin-force and illumination, gained and stored with so much self-negation, shall pass away from him even as water leaketh out from a cracked vessel.”

The successful discharge of the Vanaprastha stage qualifies the individual for the final stage of Sannyas, renunciation of all worldly connections, wherein are perfected and carried to their finishing, the virtues of the forest-dweller and the problems of the spiritual life are solved. The Manu Smriti has put this ideal in these words: “Having thus spent the third quarter of his life in forest retirement, let him wander forth, homeless, for the last quarter. Let him not wish death, and not wish for life. Let him abide his time patiently as the worker waiteth for the day of wages. Let him behold the subtlety of the Supreme Self by means of Yoga contemplation”. (The Laws of Manu by Dr. Bhagavandas pgs. 328-332).

The renunciation of work on the physical plane is the assumption of work on higher planes, all this for the service of the World. The cultivation of love and goodwill to all, the subordination of the personal to the social self, the avoidance of arrogance and invidiousness, the balancing of rights by duties, are constantly insisted on by the great law-givers of ancient India.

Now when we look at the life of Sri Swami Sivanandaji from his earliest days to the present day we find that, unlike a large number of Sannyasis, who roam about in our country, he has had

sufficient experience of Grihastha life, has served as a medical practitioner and then he decided to dwell in retirement, devote his life and energy for the cultivation of higher purpose and finally consecrate his life to the service of his fellow beings, without distinction of caste, creed, sex or colour. More than a quarter of a century ago, he gave up his avocation as a medical practitioner and retired to spend his remaining days on the banks of the Ganges in the holy land of Rishikesh.

The first few years of life, he spent in intense Sadhana, deep study and meditation. Having reached his final goal, he made the service of his fellow beings the be-all and the end-all of his life. A more unselfish Sannyasin we have not yet seen. Instead of devoting all his time in divine contemplation and enjoying the bliss of communion with the Higher Self all the time, he devotes all his time and energy in working for the commonweal. Having freed himself from all attachments, he thinks of nothing else than the service of mankind. He is ever ready to share with all his knowledge, his experiences and his spiritual enlightenment. He is not only bearing in mind sufficiently advanced and well educated Indians but also the good of his less fortunate brethren, who are not in a position to be benefited by others.

Swamiji is quite alert and vigilant and knows what is going on round about the world. He has an unusual insight into the spirit of the age in which he lives. He knows all that is happening in this country and abroad and is quite familiar

with the present condition of the Hindu Society. He is fully aware that lakhs of Sadhus and Sannyasis live at the cost of, and supported by their countrymen and that yet they do not think of them and their well-being in any way. Some of them are quite content with their self-improvement, never thinking of the weal and woe of the social order of which they are an integral part. Thought of serving others hardly occurs to them. They are self-sufficient and self-centered. At the present moment, the Hindu society urgently and badly needs the services of selfless, moral preceptors who may go about instructing people in the laws of their elementary Dharma.

It stands to the eternal credit of Sri Sivanandaji that he only recently called a conference of a large number of Sadhus in Rishikesh to consider the ways and means of improving their lot and awaken in them a sense of duty which they owe to the rank and file of the people of this unhappy land. We have reason to believe that under the inspiring guidance of Swamiji, this conference will bear fruit and will be of real service to the Hindu Society. This is one of the many types of services which he has been rendering to our country. He runs a medical dispensary in Rishikesh at his own cost where poor people are freely treated. He is the founder and conductor of the monthly magazine 'The Divine Life' through which he influences a large number of people and creates in them an interest in moral and spiritual life.

He is the founder-president of the 'Divine Life Society' which has a large

number of branches in various parts of India and is doing real service to the cause of religious revival in this land. Lastly, he has been serving the English knowing people here and abroad through his numerous pamphlets and books which are widely read and appreciated in different parts of India and the outside world. He writes both for the learned and the common man. A man of average intelligence and a mediocre can also be benefited by his writings. His small booklets such as 'Upanishads for busy people', 'Advice to women', 'Pearls of wisdom', 'Sivalilas', 'Synthetic Yoga'—a list too long to be given here—are accessible to, and understood by a large number of English-knowing people. Thus, it may be seen that he has not spared himself at all and is ever thinking of and writing for the benefit of the various sections of the Hindu Society. In one word, it may be summed up thus: he is one of the very few Sannyasis in this country, who truly lives in the lives of others and who has done not a little in reviving and popularising religious and spiritual ideals in this vast sub-continent.

It is in the fitness of things that his entrance into the holy life of Sannyas should be celebrated with utmost gratitude and veneration. We pray to the Eternal Source of our being to afford Swamiji more and more time and energy to be of still greater service to the land of his birth, Bharata Mata, who has reason to be rightly proud of one of her most illustrious and distinguished sons.

## GANESH CHATURTHI<sup>1</sup> (Sri Swami Sivananda)

Salutations to Lord Ganesha who is Brahman Himself, who is the Supreme Lord, who is the energy of Lord Shiva, who is the source of all bliss, and who is the bestower of all virtuous qualities and success in all undertakings.

*Mushikavaahana modaka hasta,  
Chaamara karna vilambita sutra,  
Vaamana rupa maheshwara putra,  
Vighna vinaayaka paada namaste*

MEANING: "O Lord Vinayaka! The remover of all obstacles, the son of Lord Shiva, with a form which is very short, with mouse as Thy vehicle, with sweet pudding in hand, with wide ears and long hanging trunk, I prostrate at Thy lotus-like feet!"

Ganesh Chaturthi is one of the most popular of Hindu festivals. This is the birthday of Lord Ganesha. It is the day most sacred to Lord Ganesha. It falls on the 4th day of the bright fortnight of Bhadrapada (August-September). It is observed throughout India, as well as by devoted Hindus in all parts of the world. Clay figures of the Deity are made and after being worshipped for two days, or in some cases ten days, they are consigned into water.

Lord Ganesha is the elephant-headed God. He is worshipped first in any prayers. His Names are repeated first before any auspicious work is begun, before any kind of worship is begun.

He is the Lord of power and wisdom. He is the eldest son of Lord Shiva and the elder brother of Skanda or Kartikeya. He is the energy of Lord Shiva and so He is called the son of Shankar and Umadevi. By worshipping Lord Ganesha, mothers hope to earn for their sons the

sterling virtues of Ganesha.

The following story is narrated about His birth and how He came to have the head of an elephant:

Once upon a time, the Goddess Gauri (consort of Lord Shiva), while bathing, created Ganesha as a pure white being out of the mud of Her Body and placed Him at the entrance of the house. She told Him not to allow anyone to enter while she went inside for a bath. Lord Shiva Himself was returning home quite thirsty and was stopped by Ganesha at the gate. Shiva became angry and cut off Ganesha's head as He thought Ganesha was an outsider.

When Gauri came to know of this, she was sorely grieved. To console her grief, Shiva ordered His servants to cut off and bring to Him the head of any creature that might be sleeping with its head facing north. The servants went on their mission and found only an elephant in that position. The sacrifice was thus made and the elephant's head was brought before Shiva. The Lord then joined the elephant's head onto the body of Ganesha.

Lord Shiva made His son worthy of worship at the beginning of all undertakings, marriages, expeditions, studies, etc. He ordained that the annual worship of Ganesha should take place on the 4th day of the bright half of Bhadrapada. Without the Grace of Sri Ganesha and His help, nothing whatsoever can be achieved. No action can be undertaken without His support, grace or blessing.

In his first lesson in the alphabet, a Maharashtrian child is initiated into the Mantra of Lord Ganesha, *Om Sri*

<sup>1</sup> Ganesh Chaturthi is on 2nd September 2019

*Ganeshaya Namah.* Only then is the alphabet taught.

The following are some of the common Names of Lord Ganesha: Dhoomraketu, Sumukha, Ekadanta, Gajakarnaka, Lambodara, Vighnaraja, Ganadhyaksha, Phalachandra, Gajanana, Vinayaka, Vakratunda, Siddhivinayaka, Surpakarna, Heramba, Skandapurvaja, Kapila and Vighneshwara. He is also known by many as Maha-Ganapati.

His Mantra is *Om Gung Ganapataye Namah.* Spiritual aspirants who worship Ganesha as their tutelary Deity repeat this Mantra or *Om Sri Ganeshaya Namah.*

The devotees of Ganesha also do Japa of the Ganesha Gayatri Mantra. This is as follows:

*Tat purushaaya vidmahe  
Vakratundaaya dheemahi  
Tanno danti prachodayaat*

Lord Ganesha is an embodiment of wisdom and bliss. He is the Lord of Brahmacharins. He is foremost amongst the celibates.

He has as his vehicle a small mouse. He is the presiding Deity of the Muladhara Chakra, the psychic centre in the body in which the Kundalini Shakti resides.

He is the Lord who removes all obstacles on the path of the spiritual aspirant, and bestows upon him worldly as well as spiritual success. Hence He is called Vighna Vinayaka. His Bija Akshara (root syllable) is Gung, pronounced to rhyme with the English word "sung" He is the Lord of harmony and peace.

Lord Ganesha represents Om or the Pranava, which is the chief Mantra among the Hindus. Nothing can be done without uttering it. This explains the practice of invoking Ganesha before beginning any rite or undertaking any

project. His two feet represent the power of knowledge and the power of action. The elephant head is significant in that it is the only figure in nature that has the form of the symbol for Om.

The significance of riding on a mouse is the complete conquest over egoism. The holding of the Ankusha represents His rulership of the world. It is the emblem of Divine Royalty.

Ganesha is the first God. Riding on a mouse, one of nature's smallest creatures and having the head of an elephant, the biggest of all animals, denotes that Ganesha is the creator of all creatures. Elephants are very wise animals; this indicates that Lord Ganesha is an embodiment of wisdom. It also denotes the process of evolution—the mouse gradually evolves into an elephant and finally becomes a man. This is why Ganesha has a human body, an elephant's head and a mouse as His vehicle. This is the symbolic philosophy of His form.

He is the Lord of Ganas or groups, for instance groups of elements, groups of senses, etc. He is the head of the followers of Shiva or the celestial servants of Lord Shiva.

The Vaishnavas also worship Lord Ganesha. They have given Him the name of Tumbikkai Alwar which means the divinity with the proboscis (the elephant's trunk). Lord Ganesha's two powers are the Kundalini and the Vallabha or power of love.

Take fresh spiritual resolves and pray to Lord Ganesha for inner spiritual strength to attain success in all your undertakings.

May the blessings of Sri Ganesha be upon you all! May He remove all the obstacles that stand in your spiritual path! May He bestow on you all material prosperity as well as liberation!

## THE VESSEL MUST BE PURE TO HOLD THE LIGHT<sup>1</sup>

*(Swami Gurusharanananda)*

27th JUNE, 1955

Sri Tiwari enquired, "Swami, you have written that Brahman resides in the cave of the heart. How is the cave of the heart different from the mind?" Swamiji immediately replied, "This is all confusion. The vessel must be pure to hold the Light. Do not be impatient." After a pause, Swamiji added, "Brahman is all-pervading. It is only for making the dull people understand, it is said that Brahman resides in the cave of the heart. In fact, the cave is not in the heart but in the intellect."

The above is a typical instance showing Swamiji's dislike for dry theorising and his unsparing insistence on self-purification as a necessary condition for the dawn of Self-knowledge. The other day, while conversing with Swamiji, Sri. T. L. Venkatarama Iyer, a Supreme Court Judge, confessed that it was after studying Swamiji's books that he learned the importance of practice. He went to the extent of saying that talk was the enemy of action. Swamiji's emphasis on practice has penetrated into thousands of minds.

**ASPIRANTS MUST HAVE PATIENCE**

No sooner had Swamiji emerged out of his Kutir on his way to attend the Satsang than he saw a cow chasing another cow furiously. On seeing this Swamiji remarked, "In how many millions of lives man must have been born as animals with so much hatred and anger! Yet, man wants to attain Samadhi quickly." This remark of Swamiji impressed upon the minds of the people who heard him, the necessity for patience in the spiritual path, for self-purification and perfection. A few days earlier, while Sri Godavari Mata of Sakuri, accompanied by her disciples, was taking leave of Swamiji at the time of their departure to Sakuri after a week's stay in the Ashram, Swamiji, supplementing Swami Chidanandaji's points in his short talk on Sadhana, which he delivered at the command of Swamiji for the benefit of the disciples of Sri Godavari Mata, observed, "There are two obstacles to spiritual progress. They are (1) recollection of past enjoyments and (2) impatience". On this occasion also Swamiji had emphasised the need for patience on the part of aspirants.

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

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## NILAKANTHA DIKSHITAR

### (*Sri Swami Sivananda*)

Three hundred years ago, an exalted and sagacious personality known as Nilakantha Dikshitar dwelt in South India. He was a born genius, a poet, a picturesque philosopher, an unparalleled devotee, a highly distinguished statesman with a receptive and responsive, subtle and penetrating intellect. He could remember anything even at the first reading.

Nilakantha Dikshitar was the brother of Appayya Dikshitar who was on the peak of intellectual integrity and divine realisation. Appayya wrote volumes on spiritual and philosophical subjects and was even considered as an incarnation of Lord Siva.

The time came for the family partition and Nilakantha was asked by the adorable Appayya Dikshitar to spell out his shares. The wise and discerning Nilakantha implored Appayya for his blessings for wisdom and nothing else. Highly pleased, Appayya blessed him with wisdom no doubt, but material prosperity too followed.

One day, while Nilakantha was delivering lectures on Devi Mahatmya in the orthodox and soul-stirring style of the ancient times, the then puissant ruler, Tirumalai Nayak of the Pandyan Kingdom at Madurai was bewitched by

the boy's depth of wisdom, brilliance and sublimity of speech and made up his mind to make the matchless youth his Prime Minister and Court Pundit.

A condition there was at that time for premiership, which was simple but was an enigma not easy of solution. It eluded the understanding of even the mighty brains. But it was quite simple for Nilakantha. He answered it.

In the very midst of royal splendour and many a pleasure, Nilakantha led a simple life of the pious, a serene life of the philosopher, an austere life of the recluse, an intensely devoted life of the mystic.

Under the direct supervision of Nilakantha, Sundaramurti Asari, who had reached the acme of perfection in art, chiselled the statue of the queen of Tirumalai Nayak for placing it in the Pandu Mandapam which was under construction then. But, to his misfortune, an undesirable event took place. A thin slice flew away from the right thigh of the queen's statue, making a conspicuous lacuna therein. Again the sculptor tried, but in vain! Nilakantha of comprehensive vision, knowing the mole in the thigh of the queen, told the sculptor, who was perturbed beyond description, to leave the statue as it was.

The king came to know of the whole story. He was clouded by suspicion, deluded by misunderstanding and fury, and with his confused intelligence, commanded the arrest of Nilakantha.

Nilakantha at that time was waving camphor Arati to the Mother of the Universe, Meenakshi, whose staunch Upasaka he was. By the grace of the Mother and through intuitive perception, he knew of the storm raised in the mind of the king and of his command. He added some more camphor to the light and applied it to his eyes and left them blind.

The king heard of this tragic incident and came to his senses. Drowned in the ocean of repentance and remorse, the king ran to the crystal

pure Nilakantha to beg pardon of him. Nilakantha of all-compassion, tender feelings and inimitable devotion poured out his heart to the Mother in a hundred and five verses for the restoration of his eyesight and to save the king from remorse.

From that day, Nilakantha cut off the bonds that bound him to the Royal Court. Tirumalai Nayak, the ruler, honoured him by presenting the Jagir of Palamadai, four miles from Tirunelveli.

In his last days, the devotion-intoxicated Nilakantha, who was a glorious saint and sage, wrote several inspired works which were natural and spontaneous, sublime and elevating, scholarly and vibrant with feeling. He took Sannyasa and entered into Samadhi.

Spiritual opportunity is a rare privilege. Do not lose such opportunities. Take recourse to the company of sages and saints. One moment of company with the Holy builds a ship to cross this ocean of life.

God is the great purifier. A saint also is a great purifier. God incarnates as saints and sages when their need is felt most.

Study the lives of saints. You are inspired at once. Remember their sayings. You are elevated immediately. Walk in their footsteps. You are freed from pain and sorrow.

Seek the company of sages and evolve. Satsanga with sages is unfailling in its results.

—*Swami Sivananda*

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## THE INNER GURU

### (*Swami Atmaswarupananda*)

Pujya Swami Chidanandaji constantly quoted Gurudev, and one of the quotes he used to frequently make was, “Obedience is better than reverence.” Both Gurudev and Pujya Swami Chidanandaji had literally thousands of devotees who were very dedicated to them. But somehow what they seemed to appreciate more than anything else was those who would obey them.

The difficulty that devotees of both Gurudev and Pujya Swami Chidanandaji had was, to quote Swamiji, “I don't think I ever heard Gurudev give a direct order.” In other words, if you wanted to obey Gurudev—and the same thing applied to Pujya Swami Chidanandaji—you had to go beyond obeying orders and listen carefully for suggestions that were very often, indeed perhaps usually, so indirect that if you weren't paying close attention—or if you didn't have a real desire to obey—you would miss the suggestion altogether.

Why is obedience better than reverence? We can be very devoted to someone, serve them, offer them financial help, be dedicated in all ways, without giving up one fraction of our ego. As Pujya Swami Chidanandaji said, “The only purpose of the guru is to get rid of the ego of the disciple,” and obviously giving obedience to another person is a hammer blow to our ego, which always wants to remain in charge of our life.

If the guru has an even more immediate desire for the disciple than getting rid of the ego, it is to rub away the ego to an extent that we can obey the guru within. The purpose of the outer guru is, in another expression they would use, to lead us to the inner guru. The outer guru will let us go as soon as he can, as soon as he can train us to listen to the inner guru. But like an outer guru such as Gurudev or Pujya Swami Chidanandaji, the inner guru seldom gives us direct orders.

Sometimes it happens—in a very strong voice the inner guru will give us certain instructions—but normally we have to listen. We have to want to give up our own will in order to follow the will of the inner guru. It is our choice. The inner guru won't force it. If we want to spend birth after birth after birth going our own way, the inner guru has all the patience of eternity. It will wait for us to get fed up with our own mistakes, our own way of doing things and finally recognize that our happiness and salvation is in being in harmony with It, with the inner guru.

Thus, finally, our devotion, our understanding, all our spiritual practices are to lead us to take refuge in the Lord—to take refuge in the inner guru, to obey the inner guru with all our heart, to be silent and listen to the inner guru to constantly refer ourselves to the inner guru—to allow us to finally recognize that we are the inner guru.

## Children's World



### POTANA

Potana lived between 1400 A.D. and 1475 A.D. in a village called Ontimetta in Cudappah District, Andhra Pradesh. He was originally an illiterate without any formal schooling. While grazing cattle in the fields one day, Yogi Jitananda met him and initiated him. By the Yogi's blessings, Potana got his intellectual awakening along with spiritual knowledge. Potana is held in great esteem and reverence all over the Telugu country.

Potana's Bhagavatam is a famous book. It is written in Telugu verse. Narayana Satakam, Bhoginidandakam and Virabhadra Vijayam are the other works of Potana.

Potana was born in a poor Brahmin family. His father's name was Kesana. Lakshamma was the mother of Potana. Though Potana was poor, he entertained his guests whole-heartedly. He was quite indifferent to his bodily comforts. Potana was a poet-saint. He was a devotee of Lord Rama. He was an ideal Bhakta. Lord Rama Himself appeared before Potana and ordered him to write the Bhagavatam in Telugu.

Srinatha, the great Pundit and State poet, was the cousin of Potana. One day, he went in a palanquin to see Potana. Potana was sitting in his fields and writing the Bhagavatam and his son Mallana was busy at the plough. Srinatha asked the palanquin-bearers in front to leave off the palanquin. He showed to Potana that he could make the palanquin go as



usual. Potana asked his son to unyoke the bull on one side of the yoke. The plough went on as usual with only one bull. Srinatha next asked the bearers on the back to give up the palanquin. The palanquin moved as usual. Potana asked his son to unyoke the other bull also. The plough went on as usual.

Srinatha asked Potana to pardon him for his arrogance and presumptuousness. Srinatha suggested that Potana should dedicate his Bhagavatam to the king and get a decent reward, which would remove his poverty. Potana did not give a definite reply. He kept silent. Srinatha informed the king that Potana had consented to dedicate his Bhagavatam to him. The king was very much delighted when he heard this happy news. He anxiously awaited the arrival of Potana. But Potana never turned up. Potana considered the reward of the king as mere straw and dedicated his book to Lord Rama Himself.

The king was greatly enraged. He persecuted Potana in diverse ways. The king sent several soldiers to capture Potana. The Lord assumed the form of a boar and killed all the soldiers. The king ordered his servants to set fire to Potana's house. But Sri Hanuman guarded Potana's house and Lord Vishnu's Chakra guarded Potana's book. The king's palace went up in flames. Potana was driven away from the village. The king lost his wealth and kingdom. He then repented very much for all his inhuman acts. He recalled Potana, implored pardon and conferred on him riches and presented to him his native village.

Srinatha made some comments on that chapter of Bhagavatam which dealt with the rescue of Gajendra. He asked how Lord Hari could proceed to save Gajendra without His conch. Potana taught Srinatha a lesson. He concealed Srinatha's son in a safe place and told Srinatha, when the latter was taking his food that his son had fallen into a well. Srinatha gave up his meal and ran to the well without washing his hands. Potana said to Srinatha, "How can you save the child without a rope or any other thing?" He then informed him that his son was quite safe and that he wanted to make him understand that the anxiety of the Lord was even greater than what he felt at the news of his son's fall into the well; and in that state, the thoughts of the means for rescue did not arise. This touched the heart of Srinatha. He learnt a good lesson and became a devotee of the Lord.

Potana spent the rest of his life in the service of the Lord and attained the region of eternal bliss.

—*Swami Sivananda*

## **THOUGHT POWER FOR AN IDEAL LIFE**

Entertain loftiest thoughts. Your character will be exalted. Your life will be noble and ideal.

But, different people have different mental backgrounds. People vary in their capacities, mental and intellectual, and in physical and mental strength to do things. Therefore, each of you should have an ideal which is suited to your temperament, your capacity, and realise it with great enthusiasm and dynamic action. The ideal of one person will not suit another. If one keeps an ideal that he cannot realise, an ideal that is beyond his reach and capacity, he will get disappointment. He will give up his effort and become Tamasic.

You should have your own ideal. You may realise it this moment or after ten years with faltering steps. It does not matter much. Everyone should endeavour his or her level best to live upto this ideal. Your whole energy, nerve-force and will must be put in the realisation of the ideal. You can chalk out your own ideal yourself according to your own standard. If you are unable to do this, have your guide and he will select for you the ideal that is suitable to your capacity and standard.

One should not treat a man, who has a low ideal, with contempt. He may be a baby-soul, who is just crawling now in his moral or spiritual path. Your duty is to help him in all possible ways in the realisation or accomplishment of his ideal. You should give him all sorts of encouragement in his sincere endeavour to live up to his own highest ideal.

It is highly deplorable to note that the vast majority of persons have no ideal at all. Even educated persons do not cherish any ideal. They lead an aimless life and therefore are drifted hither and thither like a piece of straw. They make no progress in life. Is this not a very sad plight? Highly lamentable indeed! It is very difficult to get a human birth and yet people do not realise the importance of keeping up an ideal and living up to the ideal.

The idea of "Eat, drink and be merry," is adopted by the Epicureans, the gluttons and rich people. This school of thought has countless followers and the number is increasing by leaps and bounds daily. This is the ideal of Virochana. This is the ideal of Asuras and Rakshasas. This ideal will lead a man to the dark region of misery and sorrow.

Blessed is the man who elevates his thoughts, keeps up an ideal and struggles hard to live up to his own ideal, for he will soon attain God-consciousness.

**—Swami Sivananda**

## LIGHT ON LIFE

Lust for power, material greed, sensual excitement, selfishness, passion, passion for wealth and the lower appetites have drawn man from his **true life** in **Spirit** into the materialistic life. He can **regain** his lost **Divine glory** if he practises in **right earnest** the **principles** of **Bhakti**. Bhakti **transmutes** animal nature into Divine **Nature** and raises him to the **pinnacle** of Divine glory and **splendour**.

May you **develop** Bhakti so that it will lead you to **attain Godhead** or **Self-realisation** in this very life! May the **spiritual flame grow brighter** in you!

—Swami Sivananda



*Find the Words given in bold letter above*

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



## SRI KRISHNA JAYANTI MAHOTSAVA at the Headquarters Ashram



मधुरमधुरमेतन्मङ्गलं मङ्गलानां सकलनिगमवल्लीसत्फलं चित्स्वरूपम् ।  
सकृदपि परिगीतं श्रद्धया हेलया वा भृगुवर नरमात्रं तारयेत् कृष्णनाम ॥

*'Krishna-nama' is sweeter than the sweetest, the best among auspicious things, the quintessence of the Srutis and consciousness absolute. This Name, if uttered even once through reverence or indifference, can deliver anyone from the worldly bondage'.*

The sacred day of the divine advent of Lord Sri Krishna on this earth plane was celebrated with great devoutness and spiritual rejoicing at the Headquarters Ashram on 23rd August 2019. The Celebrations commenced from 18th August with the collective chanting of the most sacred Dvadashakshari Mantra 'Om Namō Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare' for two hours. This melodious chanting signifying joyous and prayerful welcome of the Lord continued till 22nd August.



On 23rd August, i.e. Sri Krishna Jayanti Day, immediately after the Brahmamuhurta prayer-meditation session, a Prabhat-Pheri was organised wherein the devotees felt immensely blessed and greatly rejoiced by the devout singing of Lord's names. The Akhand Chanting of Dvadashakshari Mantra commenced at Sri Vishwanatha Temple with the lighting of the sacred lamp at 7 a.m. by H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj and continued till 6.00 p.m. permeating the entire atmosphere with sacred vibrations. A Havan for peace and welfare of the world was also performed at the Ashram Yajnasala.

The ceremonial worship of the Lord Murali Manohar enshrined in the beautifully decorated sanctum-sanctorum of Sri Vishwanatha Temple commenced at 8 p. m. wherein grand Abhisheka to the Lord to the chant of Vedic Mantras was performed. The beautiful idol of the Lord was then splendidly adorned with silken clothes, glittering ornaments and variegated garlands enhancing the bewitching beauty of our Beloved Lord Sri Krishna. Thereafter, the floral Archana was offered to the Lord to the chant of Sahasranamavali. All the inmates, guests and visitors of the Ashram devoutly participated in the Abhisheka and Archana of the Lord and in the soulful singing of Bhajans and Kirtans as well.

At 11.30 p.m., the Lord's manifestation as described in the 10th Skandha of Srimad Bhagvatam was read by H. H. Sri Swami Padmanabhanandaji Maharaj followed by an elaborate Arati. The celebration concluded with the distribution of sacred Prasad at the Annapurna Dining Hall.



***May the abundant blessings of flute-bearer of Vrindavana and Sadgurudev be upon all.***

## Celebration of 11th Punyatithi Aradhana Day of Most Worshipful Sri Swami Chidanandaji Maharaj

28th August 2008, the Krishna Paksha Trayodashi of Bhadrapada month, was the sacred day when Worshipful Sri Swami Chidanandaji Maharaj left his mortal coil and merged into the Supreme. After eleven years, this sacred Tithi fell on the same date i.e. 28th August 2019 and was observed with great sanctity and devoutness at the Headquarters Ashram.

The programme commenced at 5.00 a.m. with Brahmamuhurta

prayers and meditation. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired the devotees to emulate the ideal example of Worshipful Sri Swami Chidanandaji Maharaj. It was followed by Prabhat-pheri, special worship at Sri Vishwanatha Mandir and Havan at the Ashram Yajnasala for the welfare of entire humanity.

In the forenoon, grand Puja was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine wherein Senior Swamijis, Sannyasis, Brahmacharis, devotees and guests of the Ashram participated to offer their loving adoration to Beloved Swami Chidanandaji Maharaj. Thereafter, a brief Satsanga was organised wherein the soulful singing of the favourite Bhajans and Kirtans of Worshipful Sri Swamiji Maharaj by the Sannyasis and Brahmacharis of the Ashram filled the hearts of the devotees with the sacred memories of Pujya Sri Swamiji Maharaj.





During the night Satsanga, after the Bhajans by the inmates and devotees, Sri Swami Advaitanandaji Maharaj in his reverential tribute quoting from Srimad Bhagavad Gita highlighted the saintly personality of Pujya Sri Swamiji Maharaj. Then, H.H. Sri Swami Padmanabhanandaji Maharaj paying his loving homage to Worshipful Sri Swamiji Maharaj said that the real worship of Pujya Swamiji Maharaj is to

practice what he has preached. Thereafter, Pujya Sri Swamiji Maharaj's Darshan and inspiring message through a DVD show gave one and all the blessed opportunity to bask in his divine presence. To commemorate the auspicious occasion, three booklets of Param Pujya Sri Swamiji Maharaj were also released. The Satsanga concluded with Arati, distribution of Jnana Prasad and Prasad.

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



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## Educational Aid and Social Welfare Projects in Himalayan Villages



As part of its charitable activities, the Divine Life Society Headquarters Ashram has been providing educational support every year to the poor and needy children of the remote villages of Uttarkashi. During the present year, 2000 children are being supported under this project. Inspired by the Prime Minister's 'Swachha Bharat Abhiyan,' the Society has also undertaken a project of constructing toilets and

bathrooms for the economically weaker families in upper areas of Uttarkashi. The construction of 200 toilets and bathrooms were taken up under the fourth phase of this project.

To distribute the educational kits among the students, to inspect the toilets blocks completed and under construction and also to get the feedback of the beneficiaries, a team comprising H.H. Sri Swami Padmanabhanandaji Maharaj, Sri



Gopiji, Sri Swami Sadasivanandaji, Sri Sanjay Manchandaniji, Sri Swami Sridharanandaji, and Sri Mahendranji proceeded to Uttarkashi on 20th August 2019.

A special programme was

organised on 21st August by the collective efforts of local villagers, school teachers and Br. Ram Chaitanyaji of Kashika (an NGO), at Government Model Primary School, Kamad, Uttarkashi district. The





programme began with the honouring of Pujya Swamijis, followed by the cultural performance by students. A list of students had already been made from 14 schools spread over in 7 villages of Dunda Taluka of Uttarkashi district by Br. Ram Chaitanyaji. The distribution of Education Aid started at around 10 a.m. by H.H. Sri Swami Padmanabhanandaji Maharaj, Sri Gopiji,





Sri Swami Sadasivanandaji, and Sri Sanjay Manchandaniji. The students were very happy to get new school uniform, school bag, note books and other stationery items. Along with this education kit, special Prasad in the form of muffins, candies, lollipops were also distributed to them which enhanced the glow of their joyous eyes.

The villagers had prepared a special lunch with much love and devotion for all the guests. After lunch, the team went to inspect the toilets and bathrooms. 56 toilets and bathrooms have been constructed in Kamad village and are fully functional. The team hiked up to the Kumarkot village despite rain interruption where 78 toilets and bathrooms have been completed and are fully functional. The team enquired from the members of each beneficiary family if the work had been completed to their satisfaction, to which they all responded happily and positively. Next day i.e. on August 22, Sri Gopiji and Sri Mahendranji travelled to Bhatwari area and hiked to Malla and Superakha villages, where 12 toilets and bathrooms have been



completed. Later on, the team also visited Saura village where 6 more toilets and bathrooms are constructed.

The Pradhan (Headman) of Kamad village expressing his great joy and satisfaction over the construction of toilets and bathrooms by the Divine Life Society said that before the construction of toilet blocks, there used to be open defecation on both sides of the main lane running

through the village causing great inconvenience to the villagers and visitors as well. The water source was also getting polluted. Now, the whole village has become neat and clean and it has been a great convenience to everyone, especially for woman and children. The whole village appreciating the noble efforts of the Divine Life Society, expressed their gratitude to the Society.





Constructing a toilet in the mountains is an expensive affair as transportation charges make the expenses almost double. The Society provided all the construction material, skilled labour and wages for masons as well while the unskilled labour work and transportation of material from road to the site of the work was done by the beneficiary families. Family's contribution gave them a sense of ownership and achievement. A total number of 180 toilets and bathrooms have been completed so far and the balance are in the final stage of completion.



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

## SEVA THROUGH SIVANANDA HOME

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

A couple of years ago a call had come with a message that a patient was sitting in the middle of the road near Kailash Gate, traffic passing by, and he was profusely bleeding from a head injury. The patient was admitted and was found to have almost lost one ear and had a huge cut over his scalp. First aid was immediately arranged for in a local hospital and the patient recovered quickly. A middle-aged gentleman, initially he did not speak, but he started slowly opening-up. It was understood that he had come from the Garhwal region, and that he had undergone severe family disputes and troubles due to which he had to leave the house. The story was not clear, since he suffered also from a mental illness for which treatment still continues, as per prescription of the psychiatrist. Gradually he started to feel at home, though even after the injury was cured, he remained on the bed almost all day. Till he was called, till he was named, till his name was sounded with the words. “Come! Come!” He came, and he was taken to the kitchen and was found to be a good carrier of all kinds of items. Now he is the first to arrive even when he is not called, to lift and bring the vegetables or LPG cylinders from the Gate and bring them to the kitchen. A seemingly small and insignificant act, but its impact is tremendous. Not being addressed on one's weakness or illness but being addressed on one's ability and strength—to let someone know that he matters, that his presence makes a difference. Often people who have been staying on the roadside, being abandoned from their kith and kin, lose their feeling of self, needing to fight for their food and their rights on the roads with its rough and tough atmosphere—survival of the fittest.

So was the case of a new patient, in his twenties only, and being diagnosed with Leprosy more than one year ago. He hails from Chhattisgarh, but stayed in Delhi for the last fifteen years, where he was treated in AIIMS and tested thoroughly thereafter. Out of fear of the disease he only went to the Hospital when he was not able to continue his job any longer, the heavy stitching work of pillows and cushions etc. It is a huge shock for a person of his age to hear a diagnosis like this being pronounced. Like past and future melt together and hope gets completely lost. He stayed for one year in a Home for people with Leprosy, but had to leave, since the maximum stay was one year. There, he heard about Gurudev Sri Swami Sivanandaji and Swamiji Maharaj's compassion in action, realized and effected in the establishment of the Leprosy Colonies. The aim was not to separate them from society, but to protect and safeguard them against the ignorance of the society towards the disease, and to provide for shelter, food, safety, clothing and medical care.

And so, he arrived one day at the Feet of Gurudev, empty-handed and bare, with hope and faith, seeking His blessings and care.

Jai Sivananda! Jai Gurudev!

*“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**

**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<br>+91 86587 73767 |
| 2. Sri Akshaya Kumar Dash | Mobile No. | +91 94370 43225<br>+91 79781 41003 |

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

**-The Divine Life Society**

## 9<sup>TH</sup> CHHATTISGARH STATE SPIRITUAL CONFERENCE 4th to 6th January 2020

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 9<sup>th</sup> All-Chhattisgarh State Spiritual Conference will be held from 4<sup>th</sup> to 6<sup>th</sup> 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 30<sup>th</sup> 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



### SPECIAL ARADHANA CONCESSION

From 1<sup>st</sup> JULY 2019 to 30<sup>th</sup> SEPTEMBER 2019

#### DISCOUNT ON PUBLICATIONS (BOOKS ONLY) :

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## 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. were continued. Besides this, Free Jala Seva and Homeopathy Dispensary continued to serve the people. On 9th June, Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj, President of DLS HQs, Rishikesh was observed with Prayers.

**Angul (Odisha):** Daily Puja and weekly Satsang on Sundays with Guru Paduka Puja were continued by the Branch. Guru Purnima on 16th July and 56th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Nagar Sankirtan, Paduka Puja, recitation of Hanuman Chalisa and discussion on life and teachings of Sadgurudev etc.

**Aska (Odisha):** The Branch had daily Prayers and weekly Satsang on Thursdays and Sundays with Guru Paduka Puja. The Branch observed special occasion of Guru Purnima on 16th July, Sadhana Saptah from 17th to 23rd and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th. These were concluded with distribution of Jnana Yajna Prasad and Prasad.

**Bargarh (Odisha):** The Branch conducted daily Swadhyaya, Pranayama

and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavata and Bhagavad Gita and discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly. Guru Purnima was celebrated on 16th July with Paduka Puja, Bhajan and Kirtan.

**Barbil (Odisha):** Weekly Satsang on Thursdays and residential Satsang on Mondays were continued by the Branch. 264 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary, and Sadhana day was observed on 24th of June.

**Bellary (Karnataka):** Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays and concluded with prayer for world peace and Arati. Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated on 19th June.

**Badhiausta-Ganjam (Odisha):** The Branch celebrated Guru Purnima Mahotsav on 16th July with morning Prayers, Paduka Puja, Gita Path, recitation of Hanuman Chalisa, Bhajan and talk. In the evening session free booklets, and medicines were distributed and it was concluded with Narayan Seva.

**Balichhai (Odisha):** 56th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 26th July with Nagar Sankirtan, Paduka Puja, Gita Path, recitation of Hanuman Chalisa etc. Besides this, weekly Satsang continued on Thursdays.

**Bangalore (Karnataka):** 56th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed from 24th to 26th July. The programme commenced with Bhajans, cultural programme of Ramananjali and Paduka Puja. In the evening session there were discourses, Tiruppuga Bhajans and Narayan Seva. Besides this, weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc., continued regularly. Special Satsang was held on 28th. There was an Akhanda Kirtan of Mahamrityunjaya Mantra on 3rd Sunday of every month.

**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. Sundarakanda Parayan was done on 17th July for world peace. Guru Purnima on 16th and 56th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Nagar Kirtan, Paduka Puja and discourse on life and teachings of Gurudev.

**Chhatrapur (Odisha):** The Branch continued daily Puja, Swadhyaya and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. On the occasion of Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj, the Branch arranged Prayers, Gita Path and Ramcharit Manas Parayan from 9th to 24th June. Shodashi Aradhana of Sri Swamiji was observed on 24th with Narayan Seva. There was recitation of Sundarakanda on 29th.

**Chandigarh:** The Branch had Yoga class and weekly Satsang on Sundays with Narayan Seva. There was Akhanda Maha Mantra Kirtan on 8th June. The Branch celebrated its 40th foundation day on 9th with talk on Bhagavad Gita and Bhjans, and Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj was observed with chanting of Maha Mrityunjaya Mantra. Free medical treatment and free monthly publications were continued as usual.

**Dalabhanapur (Odisha):** There were daily yoga class, weekly Satsang on Tuesdays with Gita Path, recitation of Hanuman Chalisa, Bhajan and Kirtan. Guru Purnima on 16th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated by the Branch. Special Satsangs were arranged on 21st and 30th.

**Dharmagarh (Odisha):** The Branch conducted daily Puja, weekly

Satsang on Thursdays and Paduka Puja on Sundays.

**Gurudaspur (Punjab):** Weekly Satsang continued on Saturdays with Prayers, chanting of Maha Mrityunjaya Mantra. On the occasion of Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj, the Branch arranged special Prayers on 13th July. Free medicines were distributed for lepers at Dinanagar.

**Jamshedpur (Jharkhand):** The Branch continued 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.

**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. Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated on 13th June. Around 250 patients had free Homeopathic treatment through the Koraput District Charitable Homeopathic Dispensary. Shodashi Aradhana of Sri Swami Vimalanandaji Maharaj was observed on 24th June with Paduka Puja, study of Bhagavad Gita and recitation of Vishnu Sahasranam.

**Kabisuryanagar (Odisha):** Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. On 24th June, Shodashi Aradhana of H.H. Sri Swami

Vimalanandaji Maharaj was observed with Paduka Puja and Narayan Seva. Guru Purnima on 16th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated by the Branch. Two sessions of Pravachan on Kaivalya Upanishad and Srimad Bhagavata were arranged from 28th July to 1st August.

**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. Sri Mahalakshmi Puja was done on 17th June. Guru Purnima was celebrated on 16th July with Paduka Puja. Special Satsang was held on 28th.

**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 6th July and 7th Paduka Puja and Narayan Seva were arranged. Guru Purnima was celebrated on 16th with Paduka Puja. During Shravana month special Rudrabhishek was held on Mondays.

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

**Khatiguda (Odisha):** The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 2nd July with Paduka Puja and Swadhyaya, etc. There was recitation of Vishnu Sahasranam on Ekadasis. On 24th June, Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj was observed with Nagar Sankirtan, Paduka Puja and Narayan Seva. In the evening Satsang was arranged with Bhajan and Kirtan.

**Khurja (U.P.):** The Branch had Yoga class for gents in the morning and for ladies in the evening, and Meditation class on Sundays. Matri Satsang was held on Ekadasi day at Balkeshwar Temple. Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated on 13th June. International Yoga Day was observed on 21st. The Branch distributed free literature and also Homeo Medicines for the needy patients at Sri Swami Devananda Homeo Dharmarth Aushadhalaya.

**Kendrapara (Odisha):** The Branch had daily Satsang with Paduka Puja. Mobile Satsangs were held on 14th and 17th July. Guru Purnima on 16th and Punyatithi Aradhana Day on 26th were celebrated by the Branch.

**Lanjipalli (Odisha):** Guru Purnima on 16th July and 56th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated. Besides this, the Branch continued its daily and weekly

Satsang on Sundays with Narayan Seva. Sadhana day was arranged on 28th July.

**Lanjipalli Ladies Branch (Odisha):** In the months of June and July, the Branch continued daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Bhagavata Mahapurana and Srimad Bhagavad Gita, and recitation of Hanuman Chalisa and Sundarakanda Parayan were done on Sankranti day. There was Narayan Seva on 3rd Sunday of every month. On 14th June, a Blood Donation camp was held where 44 Units of blood was collected by Red Cross Blood Bank. Guru Purnima was celebrated on 16th July.

**Lucknow (U.P.):** Guru Purnima was celebrated on 16th July at Lekhraj Homes with Prayer, Bhajan, Paduka Puja, Gita Path, Mantra Japa and Swadhyaya, etc.

**Mysore Ladies Branch (Karnataka):** Guru Purnima was celebrated on 16th July with Paduka Puja and Sivananda Ashtottara-shatanamavali, etc. Sadhana Saptah was arranged with Pravachan on Sadhana Panchakam from 17th to 20th, and Pravachan on Ramayana from 21st to 25th. Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 26th with Paduka Puja.

**Panchkula (Haryana):** The Branch continued daily Swadhyaya from Yoga Vasishtha and Ramayana. Mobile

Satsangs were held on Sundays at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra for world peace, etc. Under Birth Centenary Celebration of H.H. Sri Swami Premanandji Maharaj, Narayan Seva was arranged on 7th June. Monthly Birth dates of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Bhajans. On these occasions Narayana seva was done, and milk, Biscuits and fruits were distributed to the children at Radha Madhav School.

**Patiala (Punjab):** In the month of June, the Branch had mobile Satsangs with Prayers, Bhajans, and talks on life and teachings of Gurudev Swami Sivanandaji Maharaj. Regular donation to local Gowshala is being done.

**Razol (A.P.):** Guru Purnima was celebrated on 16th July with Paduka Puja, Kirtans and Sivananda Ashtottara-shatanamavali etc.

**Raipur (Chattisgarh):** The Branch continued weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis. Guru Purnima was celebrated on 16th July with Prayers, meditation and Paduka Puja etc.

**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

Acupressure treatment and medicines were provided to needy people. Guru Purnima on 16th July and 56th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th 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. On 9th June, Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj was observed with chanting of Maha Mrityunjaya Mantra, and on the occasion of Shodashi Aradhana of H.H. Sri Swamiji Maharaj on 24th, the Branch conducted Paduka Puja and Narayan Seva. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Guru Purnima on 16th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with Prayers, Paduka Puja Bhajans and chanting of Vishnu Sahasranam, etc, and concluded with Narayan Seva.

**Steel Township—Rourkela (Odisha):** The Branch continued mobile Satsangs, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays. Shodashi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj was observed on 24th June with Paduka

Puja, recitation of Hanuman Chalisa, Gita Path, Bhajan and Kirtan. Guru Purnima on 16th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated by the Branch.

**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. On 9th June, Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj was observed with chanting of Mahamrityunjaya Mantra, and there was Akhanda Mahamantra Sankirtan on 24th for Shodashi Aradhana of Sri Swamiji. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa were done on Ekadasis, and Sadhana Satsang was on Sankranti day.

**Sunabeda (Odisha):** Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangs on Wednesdays and Saturdays. Ekadasis were observed with recitation of Vishnu Sahasranam and Sundarakanda Parayan on Sankranti day. Guru Purnima on 16th July and 56th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th were celebrated with talk on Guru Gita and Paduka Puja.

**Vadodara (Gujarat):** Sannyasa Diksha day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June. Maha Samadhi of H.H. Sri Swami Vimalanandaji Maharaj on 9th June and Shodashi Aradhana of H.H. Sri Swamiji Maharaj on 24th were observed with Prayers and discourse. The Branch arranged Yoga Shivir on 24th with talk on Patanjali Yoga Sutras. Besides this, weekly Satsang on Thursdays, Panchakshari Mantra Japa on Mondays, and Upanishad class on 1st and 3rd Sundays continued regularly. Mobile Satsang was held on 14th July. Guru Purnima was celebrated on 16th with Paduka Puja, Bhajans and talks, etc. Free Homeopathic and Ayurvedic treatment continued for needy people.

**Visakhapatnam (A.P.):** Daily Satsang was continued by the Branch with recitation of Vishnu Sahasranam, and there were weekly Satsang on Mondays with Bhajan and Sankirtan, and Narayan Seva on 9th of July. Besides this, Srimad Bhagavad Gita Pravachan on Thursdays, medical camps on Mondays and Sri Satyanarayana Puja on full-moon days were continued regularly. Guru Purnima was celebrated on 16th July with Paduka Puja.

**Warangal (Telangana):** The Branch celebrated Guru Purnima on 16th July with morning Yoga and meditation class, Paduka Puja and talks, etc.

## AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

**By H.H. Sri Swami Sivanandaji Maharaj**

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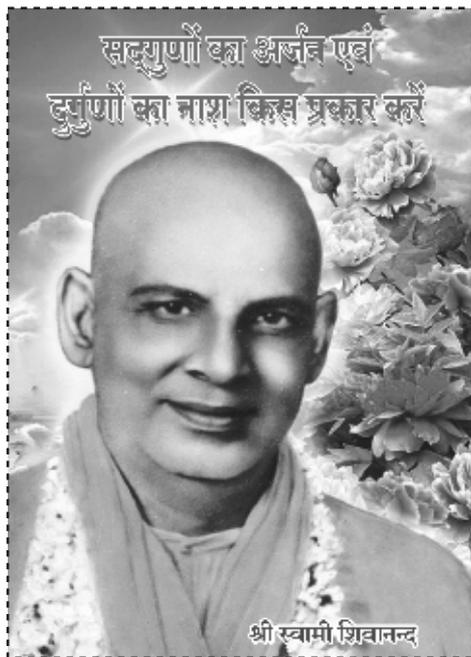
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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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.

**SEPTEMBER  
2019**

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You must not be afraid.  
I promise I will be ever with you.  
If you turn right,  
I will be on the right side.  
If you turn left,  
I will be on the left side.  
But go ahead because  
I will be right in front of you.  
We have lived and worked  
together for many births.....  
**NEVER FORGET THAT**  
May God bless you

*Sivananda*

*To*