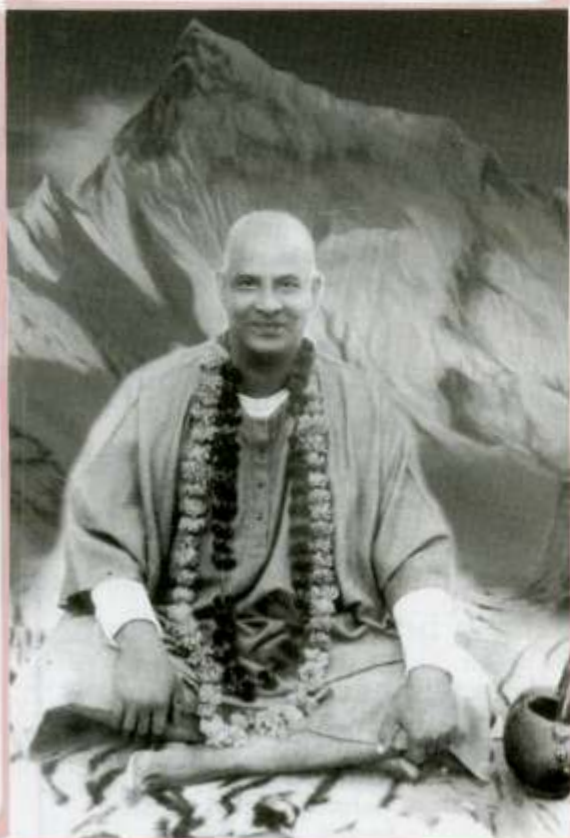


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The DIVINE LIFE



Atman
or Self is one.
One life vibrates in all
beings. Life is common in
animals, birds and human
beings. Existence is common. There
is one common consciousness. If you
hurt any other creature, you hurt
yourself. If you serve another man, you
serve yourself. By serving others, you
purify your heart, and purification of
heart leads to descent of divine
light and final emancipation or
Mukti.

Swami Sivananda

APRIL 2024

SPIRITUAL CALENDAR 2024-2025

THE DIVINE LIFE SOCIETY, P.O. SHIVANANDANAGAR—249 192,
DISTT. TEHRI-GARHWAL, UTTARAKHAND, HIMALAYAS, INDIA

2024 APRIL

			3	Wed	Pradosha Puja
			5	Fri	Amavasya
9	Tue	Ugadi, Lunar New Year's Day; Vasanta Navaratri begins	17	Wed	Harishayani Ekadashi
			18	Thu	Pradosha Puja
			20/21	S/Sun	Purnima
13	Sat	Mesha Sankranti (11.17 p.m)	21	Sun	Sri Gurupurnima; Sri Vyasa Puja; Sri Guru Puja
17	Wed	Sri Ramanavami	29	Mon	61st Anniversary of Punyatithi Aradhana of H.H. Sri Swami Sivanandaji Maharaj
19	Fri	Ekadashi			Ekadashi
21	Sun	Pradosha Puja; Sri Mahaveer Jayanti			
23	Tue	Purnima; Sri Hanuman Jayanti	31	Wed	Ekadashi

AUGUST

			1	Thu	Pradosha Puja
			4	Sun	Amavasya
4	Sat	Ekadashi; Sri Vallabhacharya Jayanti	9	Fri	Naga Panchami
5	Sun	Pradosha Puja	11	Sun	Tulsidas Jayanti
7/8	T/Wed	Amavasya	15	Thu	Independence Day
10	Fri	Akshaya Tritiya; Sri Parashuram Jayanti	15	Thu	Ekadashi
			17	Sat	Pradosha Puja
12	Sun	Sri Adi Sankaracharya Jayanti	19	Mon	Purnima; Raksha Bandhana
			26	Mon	Sri Krishna Jayanti
13	Mon	Sri Ramanujacharya Jayanti	29	Thu	Ekadashi
14	Tue	Sri Ganga Saptami	31	Sat	16th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj; Pradosha Puja
19	Sun	Ekadashi			
20	Mon	Pradosha Puja			
21	Tue	Sri Narasimha Jayanti			
23	Thu	Purnima; Sri Buddha Jayanti			

SEPTEMBER

			2	Mon	Somavati Amavasya
			3	Tue	Amavasya
			7	Sat	Sri Ganesha Chaturthi
1	Sat	Anniversary of Sannyasa Diksha of H. H. Sri Swami Sivanandaji Maharaj	8	Sun	137 Birth Anniversary of H. H. Sri Swami Sivanandaji Maharaj
2	Sun	Ekadashi	8	Sun	Rishi Panchami
4	Tue	Pradosha Puja	14	Sat	Ekadashi
6	Thu	Amavasya	15	Sun	Sri Vamana Jayanti; Pradosha Puja
16	Sun	Sri Ganga Dashahara			Ananta Chaturdashi
17	Mon	Nirjala Ekadashi	17	Tue	Purnima
19	Wed	Pradosha Puja	17/18	T/Wed	Purnima
21/22	F/Sat	Purnima	18	Wed	Mahalaya (Pritri Paksha) begins
			28	Sat	Ekadashi
2	Tue	Ekadashi	30	Mon	Pradosha Puja

(Continued on Cover iii)



THE DIVINE LIFE

Vol. LXXXIII

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No. 01

MUNDAKOPANISHAD

CHAPTER I—SECTION II

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥१३॥

To that pupil who has approached him respectfully, whose mind is at rest, and whose senses are subdued, let the wise teacher truly teach that Brahma-vidya (science of Brahman), through which the true, immortal Purusha is known.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

जगन्मोहनाकारमानन्दकन्दं
 प्रगल्भोक्तिमाराध्यरूपं महान्तम्
 सुगम्यं सदा पुण्यभाजां जनानां
 शिवानन्दयोगीन्द्रमेवाश्रयेऽहम् ॥४३॥

I take refuge at the sacred feet of the great sage Swami Sivananda whose divine form is very attractive, who radiates happiness all around, whose words are wisdom-filled, and who is ever attainable by virtuous people.

सर्वदा सर्वदानोत्सुकं वत्सलं
 शर्वसेवारतं शर्वरीशाननम्
 गर्वहीनाशयं श्रीशिवानन्दस-
 द्वेशिकं भावये दिव्ययोगीश्वरम् ॥४४॥

I devoutly meditate on the great preceptor Swami Sivananda, who is generous and kind-hearted, who is intensely devoted to Lord Siva, whose face is shining like the moon and whose mind is free from egoism.

(To be continued)

POWER OF 'RAM NAM'

Sri Swami Sivananda

'Ram Nam' is a blessing which millions of Hindus have treasured in their hearts since ages past. It is the supreme purifier of the mind of man, the bestower of perennial joy, the giver of peace, and the key to the gate of Immortality. The Ramarahasyopanishad says that the words 'Ra' and 'Ma' are the essence of the two most important Mantras, viz., Ashtakshara and Panchakshara, which, when the words 'Ra' and 'Ma' are removed from them, respectively, not only lose their primary meaning but give the opposite meaning.

When 'Ram Nam' is chanted, a significant change takes place in the entire being of the person chanting it. There is a twofold effect produced by the utterance of the Divine Name. The Mantra-Shakti or the power generated by the juxtaposition of the letters of the Mantra and by the utterance of the same, the whole nervous system of the chanter of the Mantra is set in

vibration—a vibration which brings about rhythm, harmony and equilibrium in it. When the nervous system is in such a harmonised state, the breath, too, flows rhythmically and the mind rests in a state of tranquility. It is in this peaceful state of the mind that the divine Consciousness is reflected and the supernal joy of the Eternal is experienced.

The idea of the Divine Being generated in the mind at the time of the repetition of the Name, gives a direct fillip to the mind in its attempt to unite itself with the Divine Being. The nervous system is in a state of perfect harmony when the vibration produced by the chanting of the Divine Name pervades it with a force of integration. The Divine Name is not merely a sound; it is a force which can overcome all the distractive forces in the human system and render it pure and make it fit for the experience of Sattva, the highly transparent medium through

which the Immortal Being is reflected.

'Ram Nam,' like the AshTaksHara and the Dwadasakshara Mantra, is a powerful aid in destroying the animal passions in man. Passions are agitative forces, and 'Ram Nam' is a tranquil force. When one adheres to 'Ram Nam' with exclusive and genuine devotion, it becomes the destroyer of all pain. But one's faith must not be divided between two or more Mantras. One should stick to 'Ram Nam' with full confidence in it. The more the faith and concentration, the quicker does the Lord's Name destroy the evils in man. The votary of Rama prays,

आपदामपहर्तारं दातारं सर्व सम्पदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

“I prostrate myself, again and again, before Sri Rama, the Saviour from all calamities, the Giver of all prosperity, the Delight of the world.” Such is the glory of 'Ram Nam.' It bestows on one the beatitude of absolute independence or Kaivalya.

But 'Ram Nam' should not be

used for the sake of obtaining worldly ends. 'Ram Nam' is the saviour of man from the affliction of mortality itself. It raises man from all penury and exalts him to the state of an undaunted sovereign over himself. Why do you use a gun to destroy a mosquito? 'Ram Nam' can cure the disease of Samsara itself; what to speak of lesser wants and turmoils. Therefore, use 'Ram Nam' as a Moksha Mantra and not as a servant to fetch you the glittering glass-pieces shining in the form of the objects of the world. 'Ram Nam' is the guardian in your body, protecting you at all times against all attacks, preserving your purity and virtue, and warding off the inimical urges of desire, passion and anger.

The repetition of the Mantra should be done with Bhava or deep feeling. A tremendous effect is produced when Namoccharana (repetition of the name) is attended with a consciousness of the relation of the Namoccharaka (chanter) to the deity of the Name. This, however, does not mean that a mechanical repetition of the Mantra without feeling is absolutely devoid

of all beneficial results. The Name is potent enough to cause a change in the psychological and the physical being of man even when it is mechanically repeated. 'Ram Nam' is a Mantra, and a Mantra is formed by significant letters, which by the very fact of their being uttered, produce a result, even if this result may not be directly connected with the consciousness of the chanter of the Mantra. This is a very peculiar process of physical and psychical transformation taking place at the time when the Mantra is repeated. Unconscious and mechanical repetition produces no direct psychical change, but causes biological changes through the nervous system which is immediately influenced by the vibrations set up by the chanting of the Mantra, and these biological changes indirectly bring about psychological changes; for these two natures in man are related to each other as effect and cause respectively and the effects are so intimately related to their causes that any change in the effects will be felt by the causes, and vice versa.

The devotee should not test

the Lord by the chanting of His Name. For example, one should not use the Name as an excuse for the deliberate perpetration of evil acts. The Name can overcome the effects of even such acts, but the implications of such acts would be that the devotee who uses the Name thus, has not genuine aspiration and devotion to the Lord, and his mind is still being attracted to things other than those that pertain to the Lord and to His Way. Hence, the condition for chanting the Divine Name is well laid out:

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।

अमानिना मानदेन कीर्तनीयः सदा हरिः ॥

'He who is humbler than a blade of grass, more tolerant than a tree, who does not crave for respect, but respects others, is the one fit to repeat the Name of Hari.'

God helps those who help themselves. The best possible effort that one is capable of exercising under the circumstances provided by God should be put forth, and only beyond this effort, should one seek the grace of God. Idleness is not self-surrender. Surrender of the self to God becomes complete only

when the individual consciousness is flooded over by love for the Divine. God's grace descends when the efforts exercised are found to be inadequate in the realisation of God.

'R a m N a m ' h a s a transforming effect not only on the psychological but also the biological personality. Even the physical ailments can be overcome by the chanting of the Divine Name. 'Ram Nam' is unfailing in its action—infallible in its operation. 'Ram Nam' properly understood, is the same as Omkara, the symbol of the Absolute, and Rama to the true devotee is the Absolute itself. Sri Rama is all-pervading. He is in the heart of all beings as the Antaryamin. What a power and glory should His Name possess! Even ordinary names of things of the world have the power of stimulating a corresponding mode of consciousness in man. How much more powerful should the Name of God be!

Saint Tulsidas says, 'The Name is even superior to the Lord, because the Nirguna and Saguna aspects of Brahman are tasted and realised by the power of the Name.

Rama delivered a single woman, Ahalya, while His Name has purified crores of wicked people. Rama gave salvation to two of his faithful servants, Jatayu and Shabari, but His Name has been the saviour of countless wicked persons. Blessed is the son and blessed are his parents who remember Sri Rama in whatsoever way it may be. Blessed are even the Chandala who repeat the Name of Rama day and night. What is the use of high birth to one who does not repeat 'Ram Nam'.

What a mighty power is latent in 'Ram Nam!' Only those who are endowed with devotion know it. The scientists now declare that sound vibrations have such a tremendous force that they can direct this power to silk fabrics and cleanse them of all dirt more thoroughly than a washer-man can.

The moment you utter the word Rama, the form of the Lord is aroused in your consciousness. So, the advanced devotees say that the Divine Name is the exclusive support of those afflicted by the tribulations of the Samsara.

The Valmiki Ramayana is the

standard history of Sri Rama:

वेदवेद्ये परे पुंसि जाते दशरथात्मजे ।

वेदः प्राचेतसादासीत् साक्षाद्रामायणात्मना ॥

'Verily, a Veda by itself was revealed by Maharshi Valmiki, in the form of Ramayana, when the Supreme Being, to be known through the Vedas, manifested Himself as the son of Dasharatha.' The Ramayana of Valmiki is a majestic epic expounding Dharma by way of depicting the great heroic life of the ideal person, Sri Rama. The greatness of the Valmiki Ramayana cannot be adequately described. It is a huge didactic poem which has its main aim in inspiring people to follow the path

of righteousness, and towards this end, it employs the popular technique of appealing to the hearts of people by narrating in a homely style the story of a life devoted to Dharma. The picturesque life of Sri Rama described by Valmiki is a grand glorification of the greatness of Sri Rama. Hence, the Ramayana is in a way an expanded form of the Name and glory of Sri Rama.

The hearing or the study of the Ramayana is a contemplation on the various divine qualities of Sri Rama, which purifies the mind of man and renders it spiritual.

May Sri Ramachandra bless all with spiritual illumination, prosperity, and Kaivalya Moksha.

The esoteric meaning of Ramayana is this: Ravana represents Ahankara or egoism. His ten heads represent the ten senses. The city of Lanka is the nine-gated city of the physical body. Vibhishana corresponds to the intellect. Sita is peace. Rama is Jnana (wisdom). To kill the ten-headed Ravana is to kill the egoism and curb the senses. To recover Sita is to attain the peace which the Jiva (individual) has lost on account of desires. To attain Jnana is to have Darshana of Rama or the Supreme Self.

Swami Sivananda

HOLY SRI RAMANAVAMI MESSAGE

Sri Swami Chidananda

Blessed Atma Svarupa!

Worshipful Homage unto Lord Rama and the World-Mother Sita Devi, His divine partner in His Avatara Lila upon earth! Among the specific objectives of His Avatara Lila, I shall state here two that are most important to mankind. One is secular and the other is spiritual. On the secular side, Lord Rama lived and acted in order to hold aloft before mankind, for all times, a noble ideal of the correct pattern of human conduct, character and behaviour, in all contexts of diverse human social relationships. On the spiritual side, the entire unfolding of the Ramayana epic is meant to serve as a revelation of the inner process of the descent and ascent of the human spirit or the story of the individual soul's bondage and liberation. This is its esoteric content. This is also explained in other versions of the Ramayana. Thus, the advent and the earth-Lila of this Avatara, constitutes a call to ethical idealism in our earthly life

and to spiritual liberation in our cosmic life. This is precisely what the Ramayana and Lord Rama should mean to human society. This is what the worship of Lord Rama, devotion to Him and adoration of Him should imply to His devotee (Bhakta) and to the Sadhaka who looks upon Lord Rama as his Ishta Devata. Devotion to Lord Rama is devotion to virtue and Dharma, and spiritual life and Sadhana. It includes adherence to Sadachara, pure moral character, virtuous conduct and behaviour. It includes resolute effort to move towards spiritual liberation and divine illumination. It stands for sincere effort for attaining union with God. The concept of Rama-Rajya is significant not merely for human society as a whole; but, it is also equally significant for the individual human being as well. Establishment of Rama-Rajya is the establishment in your own life of the two important principles of Dharma and Divine Wisdom.

Taken from DL 1977

This year Ramanavami is on 17th April.

Sita's imprisonment in Lanka by the ten-headed Ravana, is in fact, the Jivatma's bondage in individualised ego-personality, made up of the ten senses (five Karmendriyas and five Jnanendriyas). This captivity in this gross human physical-mental consciousness has brought about our separation from the Universal Soul or God. This is the painful separation of Sita (Jiva) from Lord Rama (Paramatma). This lost contact is restored only by the Guru, who is the link between the Lord and the bound individual being. In the Ramayana narrative, Hanuman (Guru) brings the glad tidings of the Lord and helps in ending this unbearable separation between the two. Total annihilation of the body-idea or identification with the gross physical personality (Dehadhyasa) is the condition prerequisite to this union. Thus, Sita is made to undergo the fire-ordeal before Sri Rama takes Her back. The original cause of falling into the state of bondage is succumbing to the glittering attraction of outer appearance (the golden deer) due to lack of discrimination (Avichara) and the consequent ignorance (Avidya). The golden deer is the epitome of this world of Nama-Rupa (name and form) and the attraction of this creation or projection of Maya which Maricha stands for. He and his assumed Mriga (deer) form is this Mriga-Marichika (mirage) of this world-appearance, whose illusion deludes the Jiva bringing on captivity, bondage and estrangement from Universal Consciousness (Rama). Sita's sorrow-ridden sojourn in the hostile surrounding of Rakshasas in Lanka is the Jiva's pitiable plight amidst the Asuric forces of this materialistic world of disease, pain and death. The way out of this painful bondage is to practise a ceaseless, continuous remembrance of the Lord, together with an intense longing for being united with the Divine once again. This was the Sadhana manifested by the noble-souled Sita, during Her captivity at the Ashoka-vana in Lanka, while at the same time, firmly resisting all flattery, blandishments and temptations held out by the unethical Ravana.

Resolutely turning away from enticements, refusing to give way before threats, Sita keeps Her mind and heart steadfastly fixed upon the Divine Rama and thus succeeds in invoking His Grace, which manifests itself in the form of His personal messenger (Guru) who, once again renews the lost contact between the Jivatma and the Paramatma. Where there is sincere aspiration and earnest Sadhana, there the Grace of the Lord comes in abundance and rescues the Jiva from its state of bondage and bestows upon it the supreme good fortune of Kaivalya Moksha (Rama Pattabhisheka Samrajya) granting the Jiva the coveted state of eternal close proximity with the Divine.

Sri Rama is Maryada Purushottama. Embodying in His personality the many-sided ideal of the correct human conduct and deportment, He stands before the whole mankind as a noble and worthy exemplar of moral rectitude and ethical propriety in human relationship and human behaviour. As a son, He nobly upholds the honour of His father and the fair name of His royal family by

sacrificing His personal advantage, prestige and status. As an elder brother, He presents before Bharata and Lakshmana, a perfect model of restrained and gracious charitable reaction in the face of a most vexing and aggravating situation. As a true partner-in-life to His wife Sita who insists upon accompanying Him to the forest, He wisely recognises Her claim upon Him and concedes to Her the right to come to Her own decision and choice in electing to share with Him the joys and sorrows and hazards of the jungle life. Because, the wife is an equal partner to the husband in the matrimonial life of the Grihasthashrama! As an individual in society, Rama instantly reciprocates the friendship offered by Guha-nishada and takes him into the warm embrace of His divine friendship, without the least consideration of the difference in their status, upbringing and background. Royalty mingles freely and lovingly with primitive jungle simplicity in instant appreciation of the genuine goodwill and friendship extended by the Guha. Rama's sense of gratitude is of such a

degree that as a gesture in response to Jatayu's self-sacrifice in defence of Sita, the noble Rama performs the last rites to the dead Jatayu, as He would have done to His own father. His life and conduct as an ascetic in the forest leading a Tapasvin's life of perfect self-control, moderation, celibacy and austerity, is a model life worthy of any man of penance and meditation. As a warrior upon the battlefield, Rama's chivalry and fairness shines as a noble example for all times. Having totally disarmed Ravana, during one of their early encounters, Rama could have forthwith taken his life. But instead, He requests His adversary to pick up his weapons and go home and rest and come again the next day with fresh strength. Ultimately, His supreme personal sacrifice to uphold His Raja-Dharma has no parallel in history. May modern human society be uplifted by the

inspiration of Rama's lofty ideal!

Beloved devotees of God! During this ensuing holy Ramanavami period, engage yourselves in the contemplation of Lord Rama and the special significance of His life to you personally. Study the great sacred epic narrative, the Ramayana. Make these nine days of Vasanta Navarati, a period of devotion, prayer and meditation. Carry out Nama Japa in the form of a nine-day Anushthana of Rama Nama Japa Yajna. Do also the Likhita Japa of this great Divine Name. Spend an hour daily in Sankirtan of Ramanama and Rama-dhun in company with other devotees. Thus, steep yourself in Rama Bhakti and Rama Bhajan and reap a rich spiritual harvest of bliss, purity and blessedness. May Lord Sri Rama shower divine grace upon you.

Om Sri Ram!

True renunciation is the renunciation of all passions, desires, egoism, and Vasanas. If you have a stainless mind, a mind free from attachment, egoism, and passion, you are a Sannyasin—no matter whether you live in a forest or in the bustle of a city, whether you wear white cloth or an orange-coloured robe, whether you shave the head or keep a long tuft of hair.

Swami Sivananda

RAMA— THE APOTHEOSIS OF HUMAN PERFECTION

Sri Swami Krishnananda

Let us observe this auspicious occasion of Sri Ramanavami as a moment of contemplation on a special spark of Divinity that made its advent on the earth. Popularly speaking, in ancient historical times, to emphasise the historical advent of this great Divinity on earth, has been the exoteric side of the epics, as people generally understand it. This popular emphasis on the incarnations of God on earth has taken the form of epics like the Ramayana. We are told in the Ramayana of Sage Valmiki, in the earliest of these documents, that it was a history par excellence, a history of a chronological procession of divine exploits, which is what we generally mean by a divine epic. It is believed that the earliest record of the history of Rama, the Ramayana of Valmiki, was written during the lifetime of Rama Himself. It was not a biography written later on, after several years. It was composed then and there by a contemporary of

Rama, Sage Valmiki, and so, it is but proper that devotees take it as the most authentic of documents pertaining to the history or life-story of Rama. Surprising though it may appear, this master poet who composed the Ramayana was an illiterate brute in his earlier life; but, suddenly transformed into a Master whose genius is today regarded as incomparable in the history of Sanskrit literature. This total transformation by a magical touch, as it were, was given to Valmiki by another genius, Sage Narada. One genius created another genius, and this genius has written an epic, stirring the soul of man, on a genius of human perfection, Sri Rama Himself. And so, even today, a contemplation on these aspects of holiness and perfection, brings us into contact with a unique feature, namely humanity as it ought to be properly understood and brought to bear on practical life.

The whole of the Ramayana is an epic of humanity. Humanity does

Taken from 'Spiritual Import of Religious Festivals'

(Sri Ramanavami message given on the 23rd of March, 1972)

not mean mankind, but that which particularly characterises human nature. It is in this sense that Sri Rama is oftentimes called the paragon of humanity, an example of the perfection of human nature. This perfection of human nature is not inclusive of the foibles of man in his lower endowments. In the majestic words of Valmiki with which the epic commences, we are given a description of what this perfection of humanity is, as an answer given by Sage Narada to a question put by Sage Valmiki, as to who is the ideal of human nature. "Who do you think, O Sage, is the perfect embodiment of humanity in this world, and can you give me an example of such perfection?" was the question put by Valmiki to Narada. And then, Narada commences a dignified description of a personality whom today we know and adore as Sri Rama. That majestic feature of bodily personality, the ideal perfection of physiological structure, the profundity and beauty of understanding, dignity of behaviour, exemplary nature of conduct—to put it in one word, 'perfection' as conceived or as

conceivable by the human understanding—this is what comes forth as an answer from the great Sage Narada.

We have two epics, the Ramayana and the Mahabharata, just as in the West they have two epics, the Iliad and the Odyssey. These two parallel movements of epic stories, known as the Ramayana and the Mahabharata, give us a complete picture of the process of the advancement of the human soul towards its Perfection. It is not to be taken as a surprise that the culture of Bharatavarsha is a culture of the Spirit, so that anything that is said and done or believed in, is directly or indirectly connected with the march of the Spirit towards the recognition of its Perfection. We have no other culture here except the culture of the Spirit. A connecting of the visible phenomena with what underlies the phenomena is the significance of the epics. And these two masterstrokes of genius given to us by Valmiki and Vyasa, in the form of the Ramayana and the Mahabharata, give us the religion of India.

There were some over-enthusiastic orientalist in the West

particularly, and sometimes in the East also, who began to believe that the culture of India is in the Vedas and the Upanishads. But, if we bestow a little thought on the actual situation, it will become clear that if the Vedas and the Upanishads were the sole basis of the culture of India, the Indian culture would have been wiped out like the cultures of Egypt, Greece or Rome. These cultures are only names to us now. They do not actually exist any more. They vanished in the process of time on account of their inflexibility, their rigidity of character and their emphasis on a particular aspect of human life. If, as people often believe, the dicta of the Vedas and Upanishads alone were to be taken as the foundation of Indian culture, there would have been no Indian culture today. It would have gone to the winds; because, what we have in the Vedas and the Upanishads are 'principles' like theorems of geometry or algebra, which are wonderful enough, and which are the basis of all scientific approaches and discoveries. Nevertheless, they are principles, and the masses do not live on principles. When we talk or when we move about in the

streets, we do not think of the principles behind speaking and walking. We work with the peculiar manifestation of our personality, which is spontaneous in its nature. Principles somehow have the aroma of fixity and rigidity. They cannot be changed. But, emotion seeks a spontaneous expression of itself and this feature, this peculiarity of human nature, was taken notice of by the sages of the Vedic times.

In the Srimad Bhagavata, one among the eighteen Puranas, at the very commencement itself, we are told that Vyasa felt the necessity of composing the Mahabharata and the Srimad Bhagavata. And, for a similar reason was the Ramayana composed. We believe what we see with our eyes, what we hear with our ears, what we perceive with the other organs, and what we feel from our hearts. We are incapable of believing anything else. Pure principles, though they may be eternal facts, are incapable of evoking the emotion of man. Hence, even the elite and the intelligentsia of mankind today think of God in the epic parlance, and not in the Upanishadic parlance. When you and I think of God, we think of the

epic God only and not the Upanishadic God or the Vedic God. The meaning is that, we think of a humanised relationship between ourselves and the Creator. When we de-humanise the Creator or take Him above what the human mind is capable of conceiving, the relationship between man and God gets snapped, and the vast majority amongst us, excepting perhaps the very few spiritual heroes, fall down to a level lower than that of the human being. So, the need was felt to bring home to the mind of man that concept of Perfection and Divinity which can be contained in the human mind, in the form of human perfection, animated by the force of that which is superhuman. Such was the personality of Sri Rama, the superhuman element infusing a personality of a human being. It is difficult to understand this peculiar blend, just as it is difficult to understand masters, sages and adepts in Yoga and even spiritual life. This is because, they are a blend of what we see and what we cannot see. What we see is the form of their lives and what we cannot see is the essence, the meaning and the significance of

what they live.

In the Ramayana, we have such a contradictory picture of the personality of Rama, presented by Valmiki, where we are asked sometimes to look upon him as the perfected man and sometimes as a perfection of Divinity itself manifest. It is in the Yuddha Kanda of Valmiki's Ramayana, (I am not talking of Tulasidas's Ramayana because that has a different approach altogether) for the first time, we have a proclamation of the divinity of Rama, where Mandodari in deep sorrow over the death of Ravana, her husband, exclaims that it is Narayana that has come as Nara which fact is unknown to Ravana and due to his ignorance, he has mistaken Rama for a human being. The contradiction which Valmiki brings out is that while he puts these words in the mouth of Mandodari, he puts a different type of statement in the mouth of Rama himself. When the whole theme is over, the drama played out, Brahma comes and speaks to Rama, "Thou art Lord Narayana, Thy play in this world is over, and we seek Thy entry back into Vaikuntha." And Rama says in reply, "What are you

speaking? I do not know anything. Am I Narayana? I think I am only a man—*atmanam manusham manye*. Whatever you may think or speak about me, I think I am a man, I am a human being.” These are the words of Rama himself. While Rama Himself thinks that He is only a man, Brahma speaks of Him as Narayana and wants Him to go back to His Abode, as His drama in this world is over. These interesting dramatic contradictions are brought into play by the genius of Valmiki, deliberately, to fulfill the purpose of the epic. Otherwise, there would be no meaning in the play itself.

It was not at all given to Rama to proclaim Himself as Narayana. That was not the purpose of the Avatara at all. It was to defeat the purpose of Ravana who had a poor opinion of human beings. Being a demon, he thought that human beings and monkeys were only a morsel of food for him. On account of this, he deliberately omitted men and monkeys from the list of his possible future enemies when he asked for boons from Brahma. “May I not have death from any one — Gods , Kinnaras ,

Kimpurushas, Daityas, Danavas, all superhuman beings,” was the boon he asked. But, he never said anything about monkeys and men. He thought, “They are only food for me; what need to fear them.” Now, this neglect, this contemptuous attitude of Ravana towards aspects through which God could manifest Himself and does manifest Himself, was the occasion for God Himself to teach humanity that He can work miracles even through the lowest of His manifestations. And the other side of the teaching of the epic is that through humanity, we reach Divinity.

Sometimes, we are told that the ten Avatars—incarnations of Vishnu beginning from the incarnation as Fish, the Matsya Avatara; the incarnation as Tortoise, the Kurma Avatara; the incarnation as Boar, the Varaha Avatara; and so on—represent the process of the evolution of the human consciousness to the perfection of its Realisation. From this point of view of understanding of human nature and its evolution, the stage which was enacted by Rama, God in human form was the penultimate step which

Consciousness takes in its attempt at Self-realisation. He showed what human perfection is and how it becomes a stepping-stone to divine perfection. This we can know only when we read the whole of the Ramayana from the beginning to the end, reading also between the lines. Most of us do not know what the whole Ramayana is. We know only some outline—that Rama was a son of Dasharatha, he learnt archery from Vishvamitra, married Sita, who was stolen by Ravana, and then he befriended Sugriva and Hanuman, crossed the ocean, went to Lanka and then killed Ravana. This is all the Ramayana we know. Everyone knows only this much of it. But, this is not the whole of Ramayana, whether it is the Ramayana of Tulasidas, Valmiki or anyone else. The real Ramayana is the spirit that is manifest in its words when we read the original of the Masters. Whether it is Kamban's Ramayana or Tulasidas's Ramayana or Valmiki's Ramayana, ultimately it makes no difference because it is said that all great men think alike. All these masters thought alike and they had a common purpose. One wrote in

Tamil, another wrote in Hindi and the third wrote in Sanskrit, but the spirit expressed by these is similar and common, and it is directed to the same purpose of transforming human nature into divine perfection.

I will now give an outline of the background of the writing of the Ramayana and the purpose behind the epics of India. The other more important aspect relevant to a Sadhaka or seeker of Truth is that Sri Ramanavami, the birthday of Sri Ramachandra, is a day for divine contemplation. It is an occasion for intensified contemplation on the Spirit, God, or Sri Rama, as we call Him. It is a day of self-control and an occasion to raise our emotions, feelings and understanding to the level of the understanding of Valmiki or Tulasidas or Kamban, or of Sri Rama Himself. These contemplations are processes by which Consciousness, our own Self, establishes relationship with the powers of the cosmos. The observation of the birthday of Sri Rama, or the celebration of Sri Ramanavami, is not a day of mere rejoicing or feasting, but a day of spiritual contemplation and self-

restraint by which we become en rapport with the forces of the world. What was the power of Rama? Why was He so powerful and forceful? We say that He was an incarnation of God. But, why is God so powerful, while we are not? What is the difference? What makes these masters, heroes and incarnations centres of such energy, force and activity, while we are the contrary of it? The simple reason is that they are en rapport with the forces of the universe, while we are cut off from them. They are facing the light of the sun and so they drink the nectar of the rays of the sun. But, we turn our backs to the sun and see only darkness. This is the difference between mortal men and divine incarnations who are immortal, eternal emblems moving on this earth. So, in these contemplations today, as on similar such occasions, we should recharge the cells of our personality by introducing a new light of divinity into ourselves. Let not the day pass in waste, in idle talk or merely hearing a few words about the Ramayana from someone. These celebrations are only indications for you, pointers to you, to help you to raise yourself up to a state higher

than you were yesterday. If your days have not been spent without getting at least an iota of satisfaction or contentment that you have become a worthy child of God, in His eyes, you should consider your life as unworthily spent.

One of the central questions in your spiritual diary should be, "What am I in the eyes of God?" But, this question is never put and you do not want to know the answer. You always wish to know, "What am I in the eyes of people, in the eyes of my neighbours, in the eyes of the public? What does the country think about me? What do the vote-givers think about me? What is the international opinion about me?" Never for a moment do you think, "What does God think about me?" Let this be your contemplation. The moment you begin to know what God thinks about you, you will not speak afterwards; your mouth will be hushed. It will be hushed for two reasons. One reason is that you would look so small and insignificant, a nothing, and all your importance vanishes in toto when you compare yourself in His light. The other reason is that you would feel lifted up into a state of joy that

the time has come for you to realise your true duty as a human being, which is nothing but realisation of God. This is what Sri Rama teaches us in the Rama Gita, as His final message—how the soul should come out of the cage of flesh, like a lion breaking its boundaries and roaring in its majesty or power. The moment you begin to recognise your true status in this world, you become powerful, not because you possess large wealth or you have a seat in the Parliament or in the cabinet, but, because you have a seat in the constitution of the universe. When this seat is given to you, you become a member of the government of the cosmos. And here, the powers are not given by votes or by plebiscite. People do not raise hands to make you a member. Something else—mysterious and miraculous—takes place. Your cells become revitalised. They get charged with a power totally unknown up to this time. From where does this power come? It does not come from anywhere. You keep yourself open to the powers that are and allow them to enter into you, while up to this time you were preventing them from entering into

you.

What are we doing now? It is something like building a house with four walls, without any ventilation, and sitting inside in pitch darkness while the sun is shining outside in all its might and glory. The sun has come up wanting to enlighten the whole world with its lustre and force. But, we live in a dungeon, covering ourselves with a blanket and closing our eyes so that the energy and the light of the sun may not have any effect on our personality. This is what we do in our relationship with God and in our relationship with the forces of the universe. The forces of the universe are just here, within this hall—wherever we are. They are not far away in the skies. You can keep yourself open to them or keep yourself shut to them. Thoughts which are directed to the body and to the centre of the personality called the ego, prevent the entry of universal forces into our personality, so that the more important we look in our own eyes, the more impervious we are to the entry of the forces of the cosmos. The bigger we are in the world, the worse we are from the point of view

of spiritual strength and knowledge, because this self-importance, self-assertion, Ahamkara, personality-consciousness, body-consciousness, social-consciousness and status-consciousness—all these put together act as psychological barriers which shut off the forces of the cosmos from entering into us. These forces of the cosmos are not absent. They are just here, and the moment we think in terms of them, they enter into us. When we think in terms of our own personality, they run away from us. So, contemplation on the Masters and Incarnations and the recognition of the forces of divinities which manifest as incarnations and sages are the ways in which a Sadhaka should observe Ramanavami, the day of God's incarnation or a celebration of a birthday of a superhuman Master. Our birthright is to imbibe the grace of the Masters, to assume the contour and personality equal to theirs, to attain Sarupya or equality of personality with them, to become like them and to imbibe their characteristics by meditation on them.

So, the epic of Ramayana is a

long meditation on the superior manifestation of God in the form of Sri Ramachandra. Terror was Rama, thunderbolt was Rama—says Valmiki. But butter was Rama, a rose petal was Rama, all compassion was Rama—says the same Sage Valmiki. In anger, Rama was fierce like fire—fire comparable only with the fire during the dissolution of the cosmos, and at the same time nobody could be so compassionate, goodhearted and simple as Rama Himself was. This is the dramatic contradiction of personality which Valmiki introduces into his epic, to bring out the greatness of the divine personality. What are the characteristics of great men? They are harder than a diamond but softer than a lotus petal. The great Masters are harder than a diamond and, therefore, you cannot do anything to them and they will never budge from their principles. You cannot shake them by your powerful logic and argumentation. This is only one side of these great Masters. The other side is that no person can be so good, merciful and tenderhearted as them, which characteristics are revealed in

proper time. Such is the mysterious combination, a terrific manifestation of divinity combined with most perfect humane characteristics and features that we see in Sri Rama.

I had occasions to go through the beautiful descriptions in the Valmiki Ramayana in Sanskrit, but I had less opportunity to go through the Tulasidas Ramayana. I believe that the comparisons and descriptions are almost similar. Without telling you what they actually want to tell you—this is the peculiarity of poets in general—they imply their meaning in words which, without your knowing, influence your emotions and the total personality. Slowly, without your knowing what is happening, the whole personality is shaken up from beginning to end when you read the Ramayana. You come out burnt and burnished, beautified and purified, because of a very graduated purification process which you undergo in your emotions and your understanding, when you pass from Kanda to Kanda in the Ramayana, until you reach the Pattabhisheka Kanda, the crowning glory of the Ramayana epic.

I shall conclude with a prayer and a request. We are humble seekers; we are not Masters. We are small people trying to follow the footsteps of great Masters like Swami Sivanandaji Maharaj, in our own humble, faltering way, trying to raise our minds to true devotion to God. In this attempt, let us be honest to ourselves. This is my prayer to my own self and to all. *Honesty of conscience* is the watchword of a Sadhaka. Honesty of conscience has a very important significance which we have to make note of. Many times we may look honest, but, we are not really honest in the deepest core of our feelings. Then it upsets the whole structure of our endeavour in the life spiritual; because, spiritual life is nothing but the life that we lead in the bottom of our being, and not the life that we live in our rooms or in our offices or colleges or factories. What our conscience speaks is our spiritual voice. And if our conscience is not honest and pure, well, you will see the sure outcome of it—an utter failure in the spiritual path. It is difficult to be true to one's conscience, because of the circumstances under which people

generally live. The pressure of society, the needs of the body and the weaknesses of flesh are such that it is difficult to be true to one's conscience. It only means that it is difficult to live the spiritual life, to have divine characteristics imbibed into our personality, and to be a devotee of God. In short, it is difficult to realise God.

For this purpose—the purpose of overcoming these unavoidable limitations of our personality—the remedy is to contemplate on the lives of saints. What a difficult but ideal life Saint Tulasidas lived! What a hard and painful life all our saints lived, in spite of the great obstacles placed on their path by the vast majority of the public! How difficult it is to be a man of God can be known only when we study the lives of saints. To be a man of God is to be a fool in the eyes of the public. This seems to be a necessary outcome of turning one's face towards God. *Yasyaham anugrihnamitasya vittam haramyham*. “When I want to shed My grace on any person, I deprive him of all his pleasure-centres,” is a famous statement reported to have been made by Lord Narayana

Himself as recorded in the Srimad Bhagavata. What are our pleasure-centres? We know them very well. The greatest fortress of our pleasure is our own personality-consciousness, our egoism. We have many other pleasure-centres, no doubt, but, the greatest among all of them is what we call, in common parlance: Izzat—dignity of personality, self-respect. This self-respect was unknown to great masters and saints. They respected God and so, they were humiliated in the eyes of people, put down as 'no-ones' in the eyes of the world. What torture and what suffering they underwent—it is something terrifying, if you think over it. We have only to read the lives of a few saints of the past. We can read even the life of such a recent personality as Swami Sivanandaji. While it is easy to think that we believe in God, it is really difficult to be true to the salt. Hence, may we take these auspicious occasions as occasions for honest Sadhana of our own conscience and spirit also, and not the Sadhana of the hands, the limbs and the feet alone. We have the Sadhana of the limbs of the body, in the form of ritualistic worship with

waving the lights in the temple, opening a scripture and reading it loudly through the vocal organ, and paying obeisance physically by Sashtanga Namaskara through the body. All these are beautiful, wonderful and very necessary. But, they become null and void if the conscience is set at naught and is opposed in its spirit to all our outer performances of rituals and religious observances. God is within us, in the deepest root of our being, and to turn to Him would be to turn to ourselves, in our essence, finally. This should be the spirit of Sadhana and devotion to God—and nothing can be more difficult, because it is the death of the individual personality.

“Die to live,” as Gurudev Swami Sivanandaji Maharaj used to say. If you want to live in the Eternity, you have to die to the temporal, which means to say that you should die to all that you regard as beautiful, meaningful and valuable in this world. Who can do this? No ordinary man is prepared for this. No ordinary mortal can have the courage, the power and the strength to face the weaknesses of flesh, the foibles of human nature

and the impetuosity of the human ego. Who can face these powerful demons? Who can face Ravana? No one, not all the gods, not even Indra could face him. And who are we? It is not a joke to face and overcome these great negative forces. They are awful—this is the only word we can use here. They are so terrifying that even a mere thought of them is enough to make one run away. Such is the terror that one has to meet with before one becomes fit for God-realisation. “The fear of the Absolute,” said Plotinus, a great saint of the West. Entering the Absolute is like entering a lion's den, from which you cannot come back. Fierce is the ocean, fierce is the lion, fierce is the conflagration of fire, fierce is the love of God. No one can love God, unless one is prepared to die, wholly and totally, to the so-called good, beautiful and pleasant in this world, to this body and to the ego. Hard is the job! Difficult is the task! God's grace is the only saving factor. So, may we pray to Him, the Almighty, that He may bless us with this uncanny courage, knowledge and strength, that we may realise Him in all His Glory in this very birth.

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

26th December, 1948

THE MIGHTY PROTECTING WILL

Swami Omkaranandaji and myself have been deputed by Siva to represent him at the Tehri-Garhwal State Constituent Assembly to be inaugurated at Tehri tomorrow. We prostrated at Siva's feet and left the Ashram at 9 a.m.

First came a test of patience! The car would not leave for another three hours!! Nor would we be told the exact time!! We lay in wait, repeating Siva's Name and narrating his Lilas.

At half past two, the bus left Rishikesh. The driver assured us that we would not reach Tehri before 9 in the night! To land in a strange place as strangers at that unearthly hour! Well, Siva's Will be done. We resigned ourselves to His Will. At Narendranagar again, we had to spend a half-hour. By this time (it was 5 p.m. and the sun had reached the end of his day's journey) our impatience had got

exhausted, and we regained the composure of despair.

"Om Namo Narayanaya! Swamiji!" greeted someone. I put on a friendly air. It is awkward being greeted so very familiarly by one whom you cannot recognise.

"You are going to Tehri?"

"Yes," I replied, but thought "How did this man know me and my business?"

"How is Swamiji?" etc., etc. He asked all about the Ashram.

Flash.....a thought was propelled from within.....why not? "You see: the Chief Minister does not know that we are coming. We will be reaching very late, too. Can you kindly send a message from here that Swamiji has sent us to Tehri to attend the Assembly?"

I never expected: but the man readily agreed. I dictated the Message. The car was ready to depart to Tehri. What a wonder: the bus has gone, in its place, we have a station-wagon, a faster-moving automobile! Surely, Siva helps

those who surrender themselves to him!

The swift car reached Tehri at 8 p.m. (Incidentally, I may mention that the bus by which we travelled up to Narendranagar arrived at Tehri at 1-30 a.m.) Pitch-dark all round. All round the bus-stand we could see only moving silhouettes. Voices from shadows. The car pulled up between two rows of uniforms.

"Swami Sivanandaji's Chelas are in this car?" Someone queried. "Yes" replied our escort and the driver of the car. We alighted: and the police people surrounded us. We distributed some Siva-Amritam in the shape of "Treasure of Teachings", Magazines and leaflets. The Name "SIVANANDA" passed from lips to lips—in a few seconds everyone's lips uttered the blessed Name, and every one's heart had a Sivananda.

"I wish to see the Chief Minister. Can I?" I enquired.

"Swamiji! A telephone message has already been received by C.M. about your arrival. It is unnecessary now to see him. Orders have been received to take

you to the High Court buildings where lodging has been provided for both of you."

I thought for a while: to see the Chief Minister is difficult, as he lives far away from the bus-stand; not to see him is impossible; for, Siva's letter and message were with me and had to be delivered. Someone from within prompted me: "Go to High Court."

We reached our apartments. A Public Prosecutor had been deputed to attend on us. A nice young man: he greeted us cordially and took us to our room. Again: on his lips was Sivananda; in his heart Sivananda: and in his hands the Sivananda-Jnana-Amritam.

I mentioned to him my desire to see the Chief Minister—casually. "The Chief Minister is in the adjacent building, Swamiji, talking to the other Ministers. I will at once tell him that you have arrived."

Presently, we were before the Chief Minister. He greeted us cordially and said: "Swamiji is so very kind. Oh! How quickly he has responded to my invitation and sent this precious message! He has no rivals in his dynamism." To the

other Ministers: "Few Sanyasins can equal him in turning out such tremendous work. Ever busy in the service of humanity, ever at work: he is a great blessing to our State."

27th December, 1948

SIVA IN CONSTITUENT ASSEMBLY

The next day when the Assembly met, Siva dominated the programme. The only important message read before the Assembly (there were but a couple of speeches, one by the Maharaja and the other by a Congress Chief) was Siva's. All the guests had a copy of the Magazine. All the Pressmen had a copy of the Message; so had all the members.

The Chief Minister called upon the members to take Oath. At that time, Siva from within prompted me: "Distribute the books." I got up the dais and told the Chief Minister that Siva had sent copies of his "Treasure of Teachings" for being presented to each member. The Chief Minister looked askance: he could not believe his ears!

"Welcome! Give them to me. I shall myself hand over the Treasure

to each member. (To the audience) Swami Sivanandaji, one of the greatest saints living in this Punya-Bhumi of Tehri-Garhwal State, has sent his Prasad and Blessings in the shape of this book. Each member after taking the Oath will please take his share of the Prasad."

We later got out of the Assembly Hall. Wherever we went, someone or other remarked to his companion: "Swami Sivanandaji's Chelas." Thus Tehri was pervaded by Sivananda.

28th December, 1948

PRECIOUS BOOKS FOR YOUTH

We left the Capital of the State. The Principal of Uttarakhand Vidyapeetha travelled in the same car. "Please request Swamiji on my behalf" he requested, "to present the Vidyapeeth with his works.

I am collecting some books for the Vidyapeeth Library. But none can equal Swamiji's works in their usefulness, especially for the youth of today. Swamiji's books contain just the right type of material for them and are written in very simple and direct style. Every youth who reads them will surely become a saint in course of time."



CHILDREN'S WORLD

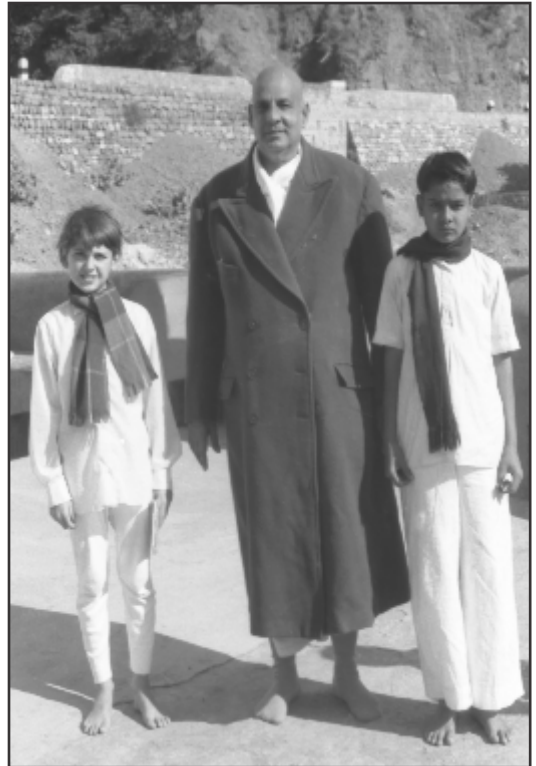
Blessed Children of Divinity,

Student life is the best portion of life. There is no family responsibility. A student is free from family worries. Your father and mother take care of you. The school is the place for building good character and forming good habits.

Mother also is your best teacher. She can mould your character. What the teacher teaches in one month can be taught easily by the mother at home in much less time.

Have a programme of your daily work. Have a time-table. Stick to it at any cost. Morning time is the best (5 to 7 a.m.) for preparing your lessons. Do not burn the mid-night oil during the examinations. This will affect your health.

Play games daily. This will keep your body quite fit and vigorous.



Swami Sivananda

Ramayana

Long ago, mighty kings ruled India. King Dasharatha was one among them. He had three queens, Kaushalya, Kaikeyi and Sumitra. For many years he had no sons, he did a great Yajna. Four sons were born. Rama was born to Kaushalaya, Bharata to Kaikeyi, Lakshmana and Shatrughna to Sumitra. All the four sons were heroic and virtuous.

Rama killed many demons even when he was young. He broke the great Siva's bow and married the noble Sita. Kaikeyi wanted to make Bharata, the king of Ayodhya. So, she sent Rama to the forest. Lakshmana was highly devoted to Rama. Rama, Sita and Lakshmana wandered in the forests for many years.

Great sages welcomed them and worshipped them with great joy. One day when Rama and Lakshmana were out hunting a golden deer, Ravana, the mightiest Rakshasa carried away Sita.

Hanuman was the wisest of the monkeys. He possessed great power and mighty strength. He helped Rama in finding out Sita.

Ravana was proud of his strength. He was wicked and cruel. He did not hear the words of his brothers, Kumbhakarna and Vibhishana. Vibhishana was quite a sincere devotee of Lord Rama. He requested Ravana many times to send Sita to Rama. Ravana refused. Fierce battle ensued between Rama and Ravana. At last, Ravana was killed. Sita joined Rama. Rama returned to Ayodhya. He ruled his kingdom justly and wisely.

Rama is the Avatar of Lord Vishnu. The story of Rama is called Ramayana. Sage Valmiki wrote this book. All Hindus, young and old, read Ramayana for peace and prosperity.

Study Ramayana daily. Lord Rama will bless you.

Raghupati Raghava Raja Ram
Pathita Pavana Sita Ram

Swami Sivananda

LOOK AT KALLU'S DEVOTION

Kallu was the servant of Seth Ram Das.
He used to take oath always in the name of his master.

He used to say,
“In the name of Seth Ram Das, I have told this truth.”

The Seth said, “O Kallu, why do you take oath
In my name always?
In future, take oath in your father's name.”

Kallu replied, “O adorable master,
Thou art my all in all.
You give me wages, food, clothing, etc.,
I depend upon you for everything.
You are really my father, protector,
So, I take my oath in your name.”
The Seth was highly pleased with Kallu.

Even in little worldly affairs,
A human being is pleased with the devotion of his servant;
Then what to speak of the Divine Grace,
If you make total self-surrender to the Lord?
Be devoted to the Lord; sing His praise;
You will obtain liberation and immortal Bliss.

Swami Sivananda

SRI MAHASIVARATRI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



मनस्ते पादाब्जे निवसतु वचः स्तोत्रफणितौ
करौ चाभ्यर्चायां श्रुतिरपि कथाकर्णनविधौ ।
तव ध्याने बुद्धिर्नयनयुगलं मूर्तिविभवे
परग्रन्थान् कैर्वा परमशिव जाने परमतः ॥

O Lord Siva! May my mind ever be centred on Thy lotus feet! May my speech be devoted to the singing of Thy glories! May my hands be ever dedicated to Thy worship! May my ears be devoted to listening to Thy divine stories! May my intellect ever meditate on Thee and my eyes have Darshan of Thy beautiful Form! What more do I need to know from various scriptures beyond this?

The sacred occasion of Mahasivaratri was celebrated with great devoutness at the Headquarters Ashram on 8th March 2024. As the



auspicious commencement of the celebration, the chanting of Panchakshari Mantra 'Om Namah Sivaya' was done daily for two hours from 3rd to 7th March at Sri Vishwanatha Mandir by the Sannyasis, Brahmacharis, devotees and guests of the Ashram.

The devotees of DLS Karikudi Branch, Tamilnadu sang 'Thiruvachakam' a beautiful composition in Tamil glorifying Lord Siva by the great saint Manikkavachakar, on 5th and 6th March as their



worshipful offering at the lotus feet of Lord Vishwanatha and Sadgurudev Sri Swami Sivanandaji Maharaj as well on the auspicious occasion of his Sannyasa Diksha Centenary Year.



On the Mahasivaratri day, the celebration commenced at 5.00 a.m. with prayers and meditation, Prabhat Pheri and Havan followed by the Akhand mellifluous chanting of 'Om Namah Sivaya' Mantra from 7.00 a.m. to 6.00 p.m. At 8.00 p.m., the Ceremonial Puja commenced in the beautifully decorated shrine of Lord Sri Vishwanatha. Four grand worships in four Praharas of the night were offered to the



Lord to the sonorous chanting of Namakam and Chamakam and soulful singing of Kirtans and Bhajans. The celebration concluded at 4.00 a.m. with Mangala Arati and distribution of holy Prasad at Annapurna Dining

Hall. A large number of devotees from different parts of India and abroad joyously participated in this sacred celebration and felt themselves immensely blessed.

May the all-merciful Lord Siva and Sadgurudev shower their grace upon all.

Sannyasa Diksha Centenary Celebration of Worshipful Gurudev Sri Swami Sivanandaji Maharaj



As a part of the Sannyasa Diksha Centenary Celebration of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, Parayana of



Rigveda and Sri Valmiki Ramayana was organised from 18th to 24th March 2024 at the Headquarters Ashram.

Sri V. Krishnan Namboodriji from Thiruvananthapuram, Kerala chanted Rigveda as his worshipful offering at the sacred feet of Sadgurudev Sri Swami Sivanandaji Maharaj. The Mula Parayana of Sri Valmiki



Ramayana was also done by him along with other devotees at Sri



Vishwanatha Mandir. Sri V. Krishnan Namboodriji and the devotees were reverentially felicitated by Sri Swami Advaitanandaji Maharaj.

May the abundant grace of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.



Inauguration of the 99th Basic Yoga-Vedanta Course

The sacred Ninety Ninth Jnana-Yajna i.e. the Basic Yoga-Vedanta Course of the Yoga-Vedanta Forest Academy was inaugurated on 1st March 2024 at YVFA Hall. Thirty eight seekers from different parts of India came to the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj to be blessed with the Divine Knowledge.

The Inaugural Function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the invocatory prayers and welcome address by Sri Swami Sivabhaktanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Course with lighting of the lamp. Thereafter, Br. Sri Gopiji, introduced the students to the Swamijis and the audience.

In his inaugural address, Swamiji Maharaj apprised the students of Sadgurudev Sri Swami Sivanandaji Maharaj's inspiring life and his great reverence for all the scriptures. Highlighting Sri Gurudev's salient teaching 'Be Good, Do Good' as the essence of all scriptures, Swamiji Maharaj inspired all to follow this divine teaching. The function came to a close with Puja to Mother Saraswati and distribution of sacred Prasad.

May the abundant grace of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

Sannyasa Diksha Centenary of Worshipful Gurudev Sri Swami Sivanandaji Maharaj

Blessed Atman,

Om Namō Narayanaya.

Om Namō Bhagavate Sivanandaya.

Loving Pranams.

The sacred day of 1st June 2024 commemorates the Centenary of a great event of supreme significance for entire humanity, and especially for all the members of the Divine Life Society. This was the blessed day when hundred years ago, Worshipful Gurudev Sri Swami Sivanandaji Maharaj renounced the secular life and embraced the Holy Order of Sannyasa. Had it not been his initiation into Sannyasa, which transformed Dr. Kuppuswamy into Swami Sivananda, the birth of The Divine Life Society and Sivananda Ashram would not have happened. Sri Gurudev's Sannyasa has indeed proved a Universal Blessing as it has granted the world the boon of a great spiritual guide whose soul-elevating teachings have inspired countless spiritual seekers all over the world and shown them the path to Perennial Peace and Bliss.

To offer our heartfelt gratitude at the lotus feet of our Adorable Gurudev and also to utilise this sacred occasion to have an in-depth contemplation about His inspiring life and divine teachings, the Headquarters Ashram is organising a series of programmes commencing from 22nd February 2024, which will culminate on the final day of celebration i.e. 1st June 2024.

As a part of the Sannyasa Diksha Centenary Celebration, 100-days Collective Mahamantra Chanting by the residents of the Ashram at the Bhajan Hall has been organised from 22nd February to 31st May 2024.

The Ashram proposes to organise various other programmes like Veda Parayana, Ramayana Katha and Path, Sri Vishnusahasranama Laksharchana, All India DLS Branches Meet, a three-day Spiritual Seminar and cultural programmes as well. The auspicious day of 1st June 2024 will be marked with grand worship and celebration.

All the devotees of Worshipful Gurudev should utilise the coming 100 days to intensify their spiritual Sadhana as it will be a befitting tribute to our Holy Master.

With Prem and Om
Yours in the Service of Gurudev



Swami Yogaswarupananda
The President

A real Sannyasin is the only mighty potentate on this earth. He never takes anything. He always gives. It was Sannyasins only who did glorious, sublime work in the past. It is Sannyasins only who can work wonders in the present and in the future also. It was Ramakrishna Paramahansa, Rama Tirtha, Dayananda, and Vivekananda who disseminated the sublime teachings of the scriptures and preserved the Hindu religion. It is only Sannyasins bold, who have cut off all ties and connections, who are fearless, who are freed from delusion, passion, and selfishness, that can do real service to the world. A Sannyasin alone can do real Loka-sangraha, because he has divine knowledge, he is a whole-timed man! One real Sannyasin can change the destiny of the whole world! It is one mighty Sankara who established the doctrine of the Kevala-advaita philosophy. He still lives in our hearts. His name can never be obliterated so long as the world lasts.

Swami Sivananda

An Outline of the Programme for the Sannyasa Diksha Centenary Celebration of Worshipful Gurudev Sri Swami Sivanandaji Maharaj

100 days Mahamantra Kirtan	22nd February to 31st May 2024 by Residents of the Ashram for one hour
Rigveda Parayana	18th to 24th March 2024 by Sri V. Krishnan Namboodri Thiruvanathapuram
Valmiki Ramayana Mula Parayana	18th to 24th March 2024 by Sri V. Krishnan Namboodri Thiruvanathapuram
Valmiki Ramayana Path	20th March to 8th April 2024 by Residents of the Ashram
Mahanyasam and Ekadasha Rudrabhisheka	9th April 2024 by Sri Arun Hariharan and Party
Sri Ramcharitamanas Parayana and Pravachan	29th April to 7th May 2024 by Smt. Kamal Panigrahi, DLS Ladies Branch, Sunabeda (Odisha)
Sri Vishnusahasranama Parayana (1000 Times)	23rd to 26th May 2024 by Sri Saibabu and Party, Karavadi, (Andhra Pradesh)
All India Divine Life Society Branches' Meet	27th and 28th May 2024
Spiritual Conference	29th to 31st May 2024
Grand Worship and Celebration	1st June 2024

Sri Vishnusahasranama Laksharchana, Boat Kirtan and Cultural Programmes will also be organised on suitable days for this sacred occasion.

Announcement

All India Divine Life Society Branch Meeting

It is proposed to hold a Meeting of The Divine Life Society Branch representatives on 27th and 28th May 2024 at The Divine Life Society Headquarters, Sivananda Ashram, Shivanandanagar, Rishikesh, Uttarakhand. The detailed letter regarding this matter has been sent to all the Branches of The Divine Life Society. The President and Secretary or two representatives of the Branch are requested to attend the Meeting which is aimed at improving the functioning of the Branches.

The Divine Life Society

A Divine Life Branch is a great blessing to man in the present age. It is a veritable boon from the Divine. It is a field of dynamic Yoga, a field of practical Vedanta. Spread of Divine Life is the hope of mankind. Through Divine Life shall man free himself from ignorance, pain and suffering and go beyond sorrow into the realms of peace and bliss now and here, in this very life. Divine Life brings peace and brotherhood to mankind. It purifies man, ennobles his nature and unfolds his glorious, hidden, divine personality. Divine Life is the gift of India to the world at large.

Swami Sivananda

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

Due to administrative reasons, and also to simplify the existing complex accounting system, it has been decided in the 'Board of Management' Meeting held on 10th March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11th March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1st April 2021: –

General Donation

1. Ashram General Donation
2. Annakshetra
3. Medical Relief

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

Therefore, devotees are requested to send donations to the above mentioned account heads only.

Further, it is hereby conveyed to all the devotees and well wishers of the Ashram that

- The income from the **ASHRAM GENERAL DONATION** shall cater to all the spiritual, religious as well as charitable activities of the Divine Life Society viz. care for the homeless and destitute through Sivananda Home, serving leprosy patients through Leprosy Relief Work, providing educational aid for poor students, running of Yoga Vedanta Forest Academy, printing of free literature, dissemination of spiritual knowledge, worship in Ashram temples, maintenance of the Ashram and Goshala, conducting regular religious and spiritual activities of the Ashram and also to any other spiritual, religious or charitable activities taken up by the Society from time to time.
- The donations for the **MEDICAL RELIEF** shall be utilised towards the treatment of sick and needy patients at Sivananda Charitable Hospital and also towards other medical relief works undertaken by the Society.
- Similarly, Interest income generated from **SIVANANDA ASHRAM CORPUS (MOOLDHAN) FUND** shall be utilised towards all the activities (spiritual, religious as well as charitable) of the Society.
- It is to be noted that the Society is not dispensing with any of its

- activities; it will continue to conduct its regular Ashram activities and Charitable activities as usual, though the 'Heads of Accounts' to receive donations have been reduced.
- Donations towards the Divine Life Society may be made through 'Online Donation Facility' by accessing directly to the web address **<https://donations.sivanandaonline.org>** or by clicking the 'Online Donation' link provided in our website **[www. sivanandaonline.org](http://www.sivanandaonline.org)**.
- Donations can also be sent through cheque/D.D. /E.M.O. drawn in favour of '**The Divine Life Society', Shivanandanagar, Uttarakhand**, payable at Rishikesh. A covering letter mentioning the purpose of donation, Post Mail Address, Phone No., Email Id and PAN should accompany the same.
- Further, devotees are informed that Puja in Ashram temples shall be done free of cost for all those who would like to perform Puja in their name or in their family members' name. They may do so by sending a written request well in advance with requisite details either by email or letter addressed to the General Secretary or the President.
- There is no change in guidelines regarding Remittance towards Fee for Membership, Admission, Life Membership, Patronship, Branch Affiliation and SPL advances as well.

**MEMBERSHIP FEE AND BRANCH AFFILIATION FEE OF
THE DIVINE LIFE SOCIETY HEADQUARTERS
SHIVANANDANAGAR—249 192, Uttarakhand**

1. New Membership Fee*	₹ 150/-
Admission Fee	₹ 50/-
Membership Fee	₹ 100/-
2. Membership Renewal Fee (Yearly)	₹ 100/-
3. New Branch Opening Fee**	₹ 1,000/-
Admission Fee	₹ 500/-
Affiliation Fee	₹ 500/-
4. Branch Affiliation Renewal Fee (Yearly)	₹ 500/-

* Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.

** Prior written permission has to be obtained from the Headquarters for opening a New Branch.

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bargarh (Odisha): The Branch had daily Puja, Swadhyaya, Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga every Saturday, and recitation of Srimad Bhagavad Gita with discussion on Sundays. Free Homeopathic treatment of poor patients was carried on regularly. On 14th February, Pratishta Diwas of Sri Vishwanath Mandir was celebrated with Rudrabhishek, Paduka Puja, Bhajan and Kirtan.

Bikaner (Rajasthan): The Branch continued daily Yoga class, recitation of Hanuman Chalisa, Sundarakanda Parayan and Mahamantra Kirtan on Saturdays. Besides this, Hawan was performed on Amavasya day. The Branch arranged special programmes like: Bhaja Govindam talks by Sri Swami Tyagavairagyanandaji from 29th January to 3rd February, Ramayana Katha from 10th to 18th and Srimad Bhagavat Saptah from 22nd to 28th February. It was concluded with Hawan.

Brahmapur (Odisha): The Branch had weekly Satsanga on

Sundays and mobile Satsangas on Saturdays. There were Gita Parayan on Ekadasi day and Sundarakanda Parayan on Sankranti day. Recitation of Hanuman Chalisa was done on 22nd February. A Special Satsanga was arranged on 26th at the residence of a devotee. It was followed by Paduka Puja, Sundarakanda Parayana and Narayana Seva.

Bhimkand (Odisha): The Branch had daily Paduka Puja and weekly Satsanga on Sundays. The Branch conducted a special Prayer on 28th February for the Supreme Peace of the departed soul of Late Sri Niranjan Pradhan.

Bhubaneswar (Odisha): The Branch had its daily Paduka Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Aradhana day of Sri Swami Atmanandaji Maharaj was observed on 5th February. The Branch arranged Ashtaprahari from 9th to 11th with Nagar Sankirtan and chanting of Mahamantra. Mobile Satsangas were held on 16th, 18th and 24th. A Special Satsanga was arranged on 22nd. The Branch conducted chanting of "Sri Ram Jai

Ram Jai Jai Ram” on 24th of every month.

Chhatrapur (Odisha): The Branch continued weekly Satsanga on Thursdays with Bhajan, Kirtan, recitation of Bhagavad Gita, discourse on Ramayana, and Paduka Puja on 8th and 24th of every month. Four mobile Satsangas were conducted in the month of January with recitation of Sundarakanda and Hanuman Chalisa. The Branch arranged a Sadhana Shivar on 4th January with Prayers and Japa. On the auspicious occasion of Sri Ram Mandir Prana Pratishtha day at Ayodhya on 22nd, the Branch conducted special Puja, Deepa Prajwalana and Bhajans.

Chandapur (Odisha): Daily Puja, weekly Satsanga on Saturdays, Paduka Puja on Thursdays, Sundarakanda Parayan on Sankranti day and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Hanuman Chalisa was done on 7th, 10th and 13th February.

Gurugram (Haryana): Under the guidance of Sri Swami Devabhaktanandaji of DLS Hqs, Rishikesh, the Branch had arranged special Satsanga from 5th to 7th

February. It was followed by Sundarakanda Path, Pravachan, Paduka Puja and Sankirtan, etc.

Cuttack (Odisha): The Branch successfully rendered service to poor patients through Sivananda Allopathic Charitable Dispensary. Besides this, daily Paduka Puja and mobile Satsanga on Sundays were continued regularly. Sadhana day was observed on 7th January with Paduka Puja and Pravachan. The Branch Foundation day was celebrated on 15th. Gita Parayan was held on Ekadasi day. On the auspicious occasion of Sri Ram Mandir Prana Pratishtha day at Ayodhya on 22nd, the Branch conducted special Puja, recitation of Vishnusahasranam and Hanuman Chalisa, Deepa Utsav, Bhajan and Kirtan.

Jamshedpur (Jharkhand): The Branch had its weekly Satsanga on Fridays. A Special Satsanga was held on January 1st. On 10th, drawing competition was conducted for children of the Antyodaya Baste.

Jeypore (Odisha): The Branch continued daily Puja, weekly Satsang on Sundays and Paduka Puja on Thursdays. Hawan was performed on 8th January. Sri Ramcharitamanas Parayan was arranged from 16th to 22nd. A Special Satsanga was held

on 24th.

Jaipur (Rajasthan): The Branch arranged daily Narayana Seva, Matri Satsanga on Mondays and Hawan on Sundays. Free Homeopathic treatment of poor patients was continued. Vasanta Panchami was celebrated on 14th February. The Branch provided financial assistance to 30 women and scholarship to 80 students.

Kabisuryanagar (Odisha): Daily Yoga class, Narayana Seva and weekly Satsanga on Thursdays and Sundays were continued regularly. On January 1st, New Year was celebrated. Makar Sankranti and Sadhana day were observed on 14th with Paduka Puja, Bhajan and Kirtan. Besides this, Pravachan on Guru Gita was arranged from 11th to 17th January. The Branch Inauguration day was observed on 28th with Paduka Puja, discourse, Bhajan and Kirtan.

Kakching (Manipur): Daily Puja with chanting of Shiva Mahimna Stotra, Shiva Abhisheka on Mondays, and Guru Paduka Puja, Bhajan and Kirtan on Thursdays were continued by the Branch. Akhanda Mahamantra Kirtan was held on Sundays. Monthly Satsanga and Siva Abhishekam was arranged

on 8th of February. Besides this, 3rd anniversary of Chidananda Guest House was celebrated on 18th with special Satsanga and Abhisheka.

Lucknow (Uttar Pradesh): The Branch conducted a special Satsanga at Lekhraj Homes on 4th February. Under the guidance of Sri Swami Dharmanistanandaji of DLS Hqs, Rishikesh, the Branch arranged a special Satsanga on 23rd with Prayers, Bhajans, and Mantra Japa, etc. Besides this, there was chanting of Mahamrityunjaya Mantra for welfare of all beings.

Malkangiri (Odisha): The Branch had weekly Satsanga on Sundays and recitation of Vishnusahasranam on Ekadasi day. Besides this, Mahamantra Kirtan was arranged on 1st, 3rd and 24th of January at the residence of devotees. Special talks on Srimad Bhagavad Gita were conducted from 18th to 24th January.

Nandinagar (Chhattisgarh): The Branch held daily morning prayers, Gita Path, chanting of Hanuman Chalisa and Vishnusahasranam. There was Mahamantra Kirtan on 3rd February. Besides this, weekly Satsanga on Thursdays, and Matri Satsanga on Saturdays with recitation of

Sundarakanda and Hanuman Chalisa were continued regularly.

Panchkula (Haryana): The Branch conducted a Satsanga on 18th February with study of Bhagavad Gita, Bhajans and Prayers for world peace etc. Besides this, Narayana Seva was done on 8th at the Civil Hospital, and on 24th, green fodder was offered at a Gowshala.

Puri (Odisha): The Branch had daily Satsanga, weekly Satsanga on Thursdays and Sundays, and Guru Paduka Puja on 8th and 24th. There was recitation of Hanuman Chalisa on Sankranti day, and Gita Path on Ekadasis. Sri Ramcharitamanas Parayana was arranged from 15th to 21st January. On the auspicious occasion of Sri Ram Mandir Prana Pratishtha day at Ayodhya on 22nd, the Branch conducted Akhand Mahamantra Kirtan.

Rourkela (Odisha): Daily Yoga class and weekly Satsanga on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam, etc. As usual, free Acupressure treatment and medicines were provided to needy people. A Special Satsanga was held on 14th February and Prabhat Pheri on 24th.

South Balanda (Odisha): Daily Puja, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Special Satsanga was held on Sankranti day. Gita Path, recitation of Vishnusahasranam and Hanuman Chalisa were done on Ekadasis. There was Akhand Mahamantra Sankirtan on 28th February for world peace and universal brotherhood.

Warangal (Telangana): The 48th Divya Jeevana Spiritual Conference was organised at Yadadri from 26th to 28th January. Sri Swami Padmanabhanandaji Maharaj Vice-President DLS Hqs, Rishikesh inaugurated the Conference with Deepaprajwalana. Sri Swamiji Maharaj presided over the Conference with his Anugraha Bhashana. All the three days, the programme commenced with Nagar Sankirtan followed by Yogasana class and recitation of Vishnusahasranam and Bhagavad Gita Parayan. During the day, saints and scholars from different places addressed the gathering on various spiritual subjects, and in the evening session, there were cultural programmes.

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By H.H. Sri Swami Sivanandaji Maharaj

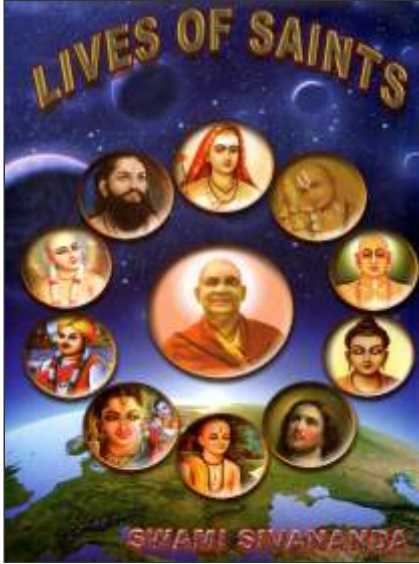
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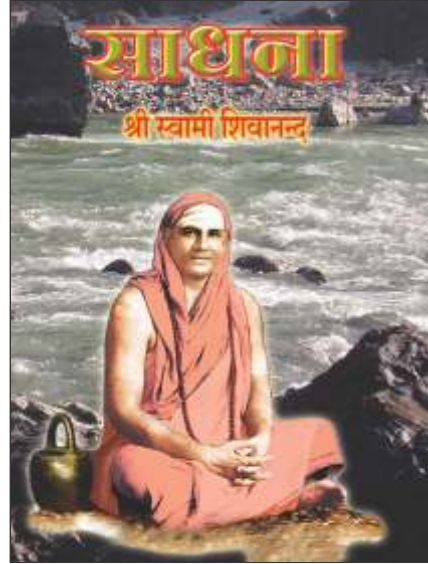
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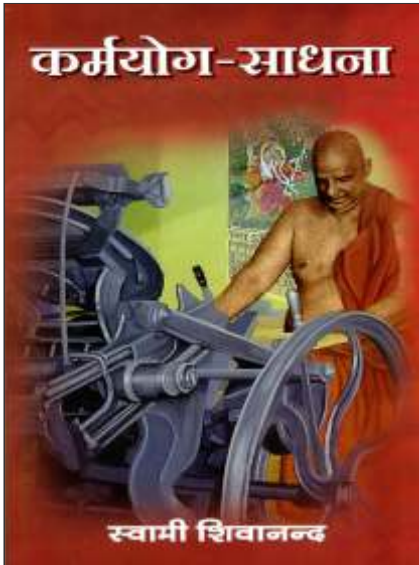
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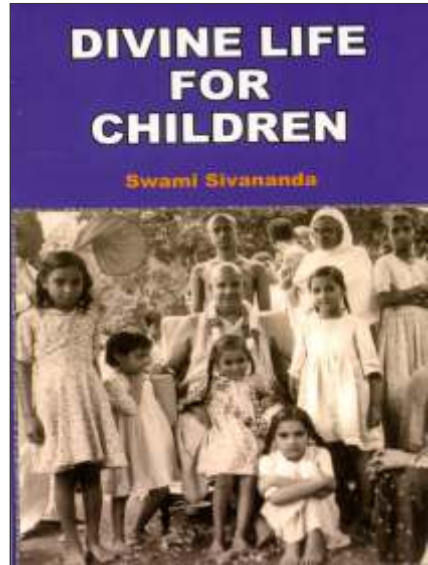
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(Continued from Cover ii)

		OCTOBER	13	Fri	Pradosha Puja
			14	Sat	Sri Dattatreya Jayanti
2	Wed	Gandhi Jayanti, Amavasya; Mahalaya (Pitri Paksha) ends	14/15	S/Sun	Purnima
			25	Wed	Christmas Day
			26	Thu	Ekadashi
3	Thu	Navaratri Puja begins	28	Sat	Pradosha Puja
10	Thu	Saraswati Avahana	30	Mon	Somavati Amavasya
11	Fri	Sri Durga Ashtami; Sri Maha Navami; Sri Navaratri Puja concludes	31	Tue	81st Anniversary of Pratishtha Mahotsava of Sri Vishwanatha Mandir at Sivananda Ashram
12	Sat	Vijaya Dashami			
13	Sun	Ekadashi			
15	Tue	Pradosha Puja			
17	Thu	Purnima; Maharshi Valmiki Jayanti			
					2025 JANUARY
24	Thu	Sri Radha Jayanti	10	Fri	Ekadashi
28	Mon	Ekadashi	11	Sat	Pradosha Puja
29	Tue	Pradosha Puja	13	Mon	Purnima
30	Wed	Naraka Chaturdashi	14	Tue	Makar Sankranti (Uttarayana Punyakala 03.26 p.m.)
31	Thu	Deepavali; Sri Lakshmi Puja			
			25	Sat	Ekadashi
			26	Sun	Republic Day
1	Fri	Amavasya	27	Mon	Pradosha Puja
2	Sat	Govardhan Puja, Go Puja; Sri Bali Puja	29	Wed	Mouni Amavasya
					FEBRUARY
7	Thu	Skanda Shashthi			
9	Sat	Gopashtami; 23rd Punyatithi Aradhana of H. H. Sri Swami Krishnanandaji Maharaj	3	Mon	Vasanta Panchami
			4	Tue	Ratha Saptami
			5	Wed	Bhisma Ashtami
			8	Sat	Ekadashi
12	Tue	Ekadashi	10	Mon	Pradosha Puja
13	Wed	Pradosha Puja	12	Wed	Purnima
14	Thu	Vaikuntha Chaturdashi	24	Mon	Ekadashi
15	Fri	Kartika Purnima, Sri Gurunataka Jayanti	26	Wed	Sri Mahasivaratri Amavasya
26	Tue	Ekadashi	27/28	T/Fri	
28	Thu	Pradosha Puja			
30	Sat	Amavasya			
					MARCH
			10	Mon	Ekadashi
			11	Tue	Pradosha Puja
			13/14	T/Fri	Purnima
1	Sun	Amavasya	14	Fri	Sri Chaitanya Mahaprabhu Jayanti
3	Tue	81st Anniversary of Akhanda Mahamantra Sankirtan Yajna at Sivananda Ashram	15	Sat	Holi
			25	Tue	Ekadashi
			27	Thu	Pradosha Puja
11	Wed	Sri Gita Jayanti; Ekadashi	29	Sat	Amavasya

Note: When two dates are mentioned for any occasion, it means that the particular Tithi occurs both on the first day evening and the next day morning.

APRIL 2024

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Swami Sivananda

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