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THE DIVINE LIFE



1st June 1924 — 1st June 2024

MAY 2024

Cosmic Consciousness is not an accident or chance. It is the summit, accessible by a thorny path that has steps—slippery steps. I ascended them step by step the hard way; but at every stage, I experienced God coming into my life and lifting me easily to the next stage.

Swami Sivananda

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

In 1923, I renounced the life of ease and money-making and took to the life of a mendicant, a true seeker after Truth.

From Singapore, I reached Banaras and had Darshan of Lord Siva. Then I proceeded to Nasik, Poona and other important religious centres. From Poona, I walked to Pandarpore, a distance of seventy miles. On my way, I stayed for a couple of days in the Ashram of Yogi Narayan Maharaj at Khedgaon. Then I spent some four months in Dhalaj on the banks of Chandrabhaga. During my incessant travels, I learnt how to adjust and adapt myself to various types of people.

I learnt a lot from the lives of Yogins, Mahatmas and great men. The spirit of service ingrained in me enabled me to lead a smooth life of peace everywhere. The life of a mendicant during pilgrimage helped me to develop in a great measure Titiksha (forbearance), equal vision and a balanced state of mind in pleasure and pain. I met many Mahatmas and learnt wonderful lessons. On some days, I had to go without food and walk mile after mile. With a smile, I faced all hardships.

Swami Sivananda



THE DIVINE LIFE

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MUNDAKOPANISHAD

CHAPTER II—SECTION I

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापियन्ति ॥१॥

This is the truth. As from a blazing fire, sparks, being like unto fire, issue forth by thousands, so various Jivas are produced from the indestructible (Brahman), O beloved youth, and also they return to Him.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

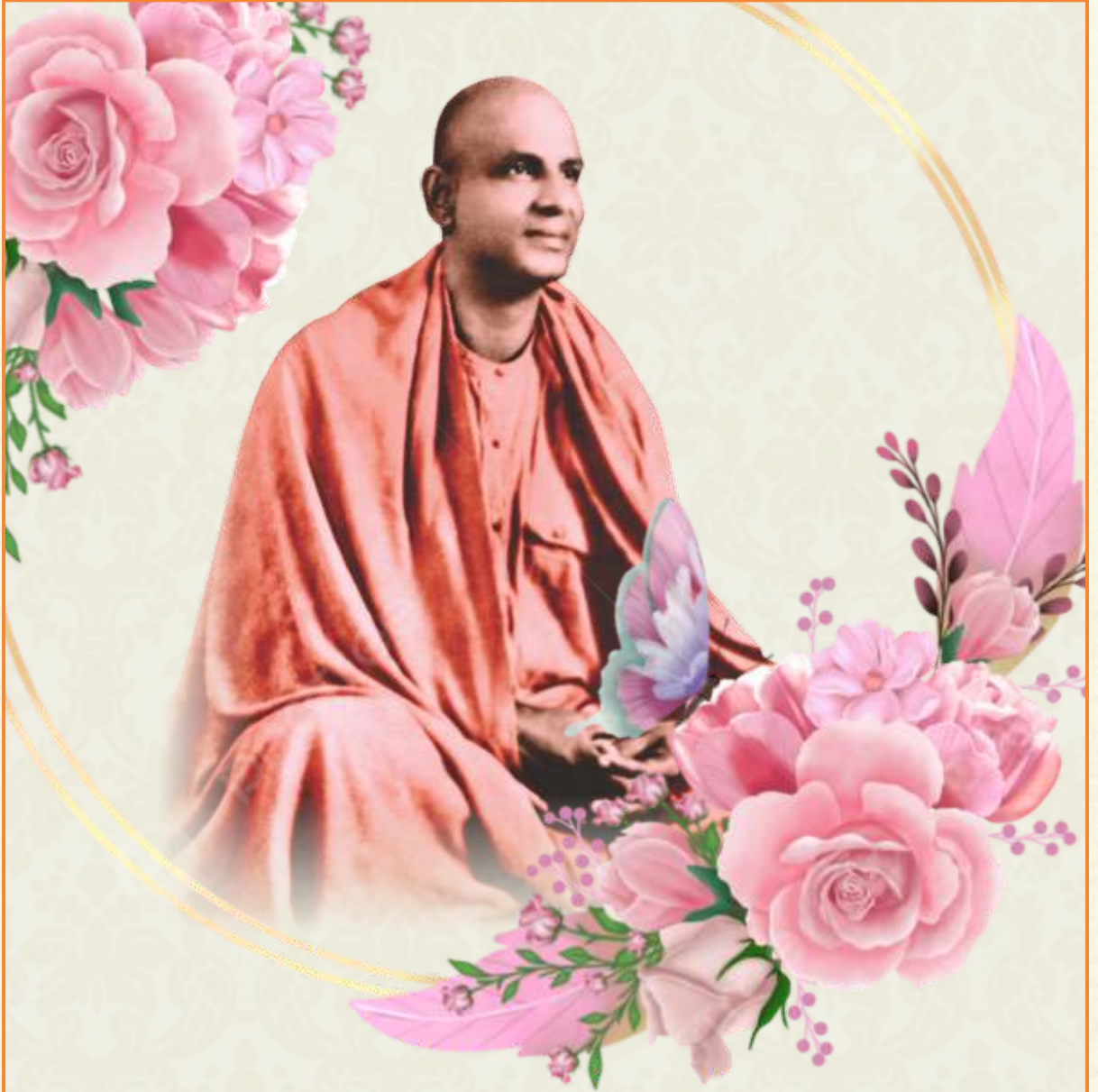
मोक्षमार्गोन्मुखान् कर्तुकामं जनान्
 वीक्षणैर्भाषणैरार्ततापापहम्
 अक्षतानन्ददं वन्दनीयाकृतिं
 श्रीशिवानन्दसद्देशिकं भावये॥४५॥

I devoutly worship the world-preceptor Swami Sivananda, whose sole desire is to lead people along the path of liberation, who dispels the afflictions of mankind by his sweet words and gracious glance, who is the bestower of eternal happiness and whose form is adorable.

दिव्यतेजोमयं भक्तियोगायनं
 नव्यसूक्तैर्जनान् बोधयन्तं सदा
 भव्यरूपं विभुं श्रीशिवानन्दस-
 देशिकं विश्वलोकार्चितं भावये॥४६॥

I worship Gurudev Sivananda who glows with divine splendour, who inspires the people to tread the path of devotion through his illuminating teachings, who is endowed with magnificent form and who is lovingly worshipped by all people.

(To be continued)



SHINE AS A YOGI

Peace is the nature of the innermost Self of man— *Shanto Ayam Atma*. He who even strives to realise this Self, who has begun to direct his attention towards this Self, enjoys this peace that prevails in the Self.

Even as the nuclear explosion spreads destructions for miles around, this superphenomenal experience of the Peace of the Self generates the powerful current of Peace that dispels the darkness of ignorance and disharmony from the heart of everyone who attunes oneself to the Yogi of such experience. Even a few Yogins of Inner Spiritual Experience of Self-realisation, can transform the whole world and bring peace, plenty and prosperity. For, millions devoted to them will share the spiritual treasures acquired by them. They will begin to feel that the One Self dwells in all. One Life lives in all, and One Cosmic Will expresses Itself through countless beings. They will begin to see that all distinctions are man-made and that all boundaries are imaginary. They will begin to think in terms of humanity, to practise the universal religion of cosmic love. This is the road to peace.

Therefore, turn the gaze within. Shut the doors of the senses. Restrain the turbulent mind. Slay the doubting intellect. Fill your heart with the nectar of faith and devotion. Serve humanity selflessly. Do Japa. Concentrate. Meditate. Pray and wait. Seek the Peace within. Realise the Self. Shine as a Yogi, the greatest benefactor of humanity.

May God bless you all with health, long life, peace, prosperity and Self-realisation.

Swami Sivananda

INSTRUCTIONS TO THE NEWLY INITIATED SANNYASINS

Sri Swami Sivananda

Initiated today into the order of Sannyasa, all of you are called Swamis. "Swami" means God. So, you should possess at least some of the attributes of God. You should manifest divine virtues. Cosmic love, tolerance, service, humility—these virtues you should manifest. You should not hate anyone. You should embrace the whole world. That is Sannyasa. The whole world is your body.

Putraishana, Vittaishana, Lokaishana (desire for progeny, desire for wealth, desire for fame)—all these three Eshanas you have renounced. The three "Ka's (Kamini, Kanchana, Kirti—lust, gold and fame) you have renounced. It is very difficult to renounce them, but you have taken the vow that you have renounced them, before the fire. You are now ready to serve the whole world. You have burnt all desires. That is the meaning of the Gerua, ochre robe. And you have also burnt the body. All the Panchakoshas you have burnt—Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha,

Anandamaya Kosha—and only Parabrahman remains in you. You are Nitya-Shuddha-Buddha Atman (Eternal, pure consciousness), Shantam, Sivam, Advaitam. This is the significance of Sannyasa.

A glutton is not fit for Sannyasa. A little you can eat; anything a little excess is dangerous, people hold Sannyasa Order in high esteem. They prostrate to you thinking that you are God. At least, you must try to possess some of the divine qualities. Anger, hatred, malice should go away, and feeling of oneness, love and unity must come. This is called Sannyasa.

You must pray to God, to Dattatreya, Sanaka, Sanandana, S a n a t k u m a r a , S a n k a r a , Padmapada, Hastamalaka. We are children of these people. Sannyasin's life is a glorious life. People honour the Sannyasins and offer Arghya.

A Sannyasi should not fight with the porters or with the coolies or with the kitchen-in-charge. Maya's centre is the kitchen. That is the place where fights and quarrels occur. Never complain, "The In-

Taken from 'Necessity for Sannyasa'

charge has not given me sugar; he has not given me milk." You should not come down upon any person. Serenity, devotion, dispassion, discrimination, aspiration, renunciation, meditation, all these you must practise. You must study the Prasthanatraya—Gita, Upanishads and Brahmasutras—and live in Brahman.

There is no world for you. In deep sleep, there is no world for you. Only when there is mind, there is world. Mind is nothing but a bundle of Vasanas and Samskaras. If you remove these through meditation, there will be no world. It is the mind that causes bondage. Mind, with desires for objects, leads to bondage. Mind, without these desires, is Paripoorna, all-blissful. The wealth of the whole world belongs to you, if you have renounced all desires. You need not require a cheque-book. Nature will meet your requirements wherever you go. Materials will come by themselves. You should possess all divine virtues and radiate peace, bliss, Brahmic brilliance or Tejas. Everyone will then invite you. The whole world is your home. There is no such thing as "stranger". Everything is Parabrahman. Satyam, Jnanam, Anantam, Prajnanam Brahma.

Satchidananda is Brahman. Brahman means Great, Knowledge, Bliss. Brahman is Paripoorna. If you attain Brahman, you attain everything. Here everything is Apoorna.

All Devas prostrate before you; you can command nature; you can command elements; the fire burns on account of the Tejas of Brahman. Such is the glory of a Sannyasi.

You should control anger. You should have cosmic love. You should not commit any Himsa. You must maintain perfect Ahimsa. That is called Sannyasa.

You should not have any attraction for the objects of the world. The Atman is the whole. Within that, there is a vibration. The world is that vibration. Where is Infinity and where is Asia? If you think of this, it is grand. Where is Hindustan or Pakistan or Asia or Europe, in Brahman? For a Sannyasi, there is no Hindustan or Pakistan. The world is a footprint of a calf. You are infinity— Satyam, Jnanam, Anantam Brahma. Here, there is a little happiness; but in Brahman, there is undecaying bliss which is not mixed with pain, which is everlasting. In the world, man is happy for five minutes, and he weeps for the next five minutes. That is the

nature of the world. But there, everyone is happy. Nobody can imitate the Sadhu's blissful smile.

Everybody must become a Sannyasi one day or the other. Everyone is moving towards Brahman. Where is happiness? You should find out. Deep sleep state gives you the clue that you are one with Brahman, but there is a veil of ignorance. Destroy this veil through Satsanga, discrimination, Dharma-megha Samadhi, etc.

Do not become angry, under any circumstance. Practice Kshama or forgiveness. Even if anger manifests in the mind, do not give expression to it, nor act upon it. Though this is difficult; for a sincere aspirant, the grace of the Lord comes and he becomes established in forgiveness. Remember, you have given Abhayam (fearlessness), to all beings.

You must share whatever you have. Do not keep any money in the Savings Bank Account. Your pension should not go to your sons, but it must go to the poor people, it must go to the whole world. A Sannyasin has no body. He is the Atma of all beings. That means he possesses everything. When you say, "*Ahamatma nirakarah sarvavyapi svabhavatah*", you should feel that you are all-pervading

Atman. You should assert, "*Prajnanam Brahma*" "Pure Consciousness is Brahman". The teacher says, "Thou art That", one indwelling Consciousness. Like butter in the milk, like fire in the wood, like electricity in the insulated wire, this Atman pervades all forms.

Everyone wants unalloyed bliss. Everyone desires to exist for ever. Everyone wants unlimited knowledge. These show that you are in essence Parabrahman. Again and again, meditate on this formula. Reduce your thirst for worldly objects. Daily spend some time in meditation. All difficulties and tribulations will terminate even if you think once— "*Ahamatma nirakarah sarvavyapi svabhavatah*". Even if you are a king, you may be beaten and taken away by the enemy armies, who are more powerful than yours. You are Atma Samrat. No dacoit can take away this wealth. *Ahamatma nirakarah*— this Atman is without form. You should have the strength born of discrimination. You should have the strength born of Atmic-realisation, and not the strength born of position or bank-balance or any property. "*Kowpeenavantah khalu bhagyavantah*", says Sankara. Such is the glory of Sannyasin.

A little Japa, a little meditation, a little study of Upanishads, a little control of anger—all these you should practice. Anger will come, but try to control it. Leave the place at once. Gradually, you will gain strength. If you control anger and annoyance, you will have plenty of energy. If the anger is controlled, you can move the world. You will have Ojas-Shakti which is very useful for meditation and awakening Kundalini. A man who leads a Brahmic life is not afraid of anything. Let any danger come, what is that for you? It is only attachment that causes fear. "*Veetaragabhayakrodhah*". From attachment, spring fear and anger. If anyone disturbs you or takes your things, you get angry, because, you are attached to conditions and things. He, who has controlled Bhaya and Krodha, is established in equanimity. We should get established in equanimity.

You should have mental strength, moral strength and spiritual strength. A little word makes your blood hot. You must keep quiet, if one abuses you. A little wealth, a little position, a little strength, fattens your egoism. Be like the Avanti Brahmin. If you study

Bhagavatam, you will find his story. He was driven away by his relatives. People tied his legs and hands, spat on him and mocked at him. But, he laughed at them. That is the strength we want. Mental strength is quite different from physical strength. Do Japa, Kirtan. Meditate that you are Infinite Bliss, Infinite Strength. Money gives you a little pleasure; but, the Atman is an embodiment of bliss. You do not want anything. Practice Vichara. Do not get angry at least today, the day of initiation into the Order, or at least for one week. If a man beats you, think and feel that you are the Atman.

Every one of you should resort to high self-discipline. You should do selfless service. Man has a constricted heart. Very few people have a large heart of charitable disposition. Man loves only his brother or sister, and a few friends who will help him, when he himself is sick, from whom he can borrow. You don't feel, "The whole world is my family—*Vasudhaiva kutumbakam*." You will have to crush this smallness of heart through service, generosity, Sattvic thinking, daily study of Yogavashistha and try to put them into practice. Vedanta is not

philosophy; Raja Yoga is not a theory. It is vital fundamental experience. Raja Yoga is an experience, even as the tasting of the sweetness of the mango is an experience. It is the daily experience of those who sit for meditation daily, those who get up at 4 O'clock in the morning (Brahmamuhurta). Brahmamuhurta is most favourable for meditating, because the mind is filled with Sattva, and the whole atmosphere is charged with Sattva. You have just woken up from deep sleep, just come down from the experience of the Inner Being, from the Supreme Consciousness. That consciousness remains in the mind as "I enjoyed a good sleep." You were one with the Atman, through the veil of Avidya or Karana-Sharira. The mind is free from the currents of the world; just at that time get up and saturate the mind with Sattva, by reciting some of the Shlokas like:

*Brahmanandam paramasukhadam
kevalamjnanamurtim
Dvandvatitam gaganasadrisham
tattvamasyadilakshyam
Ekam nityam vimalamachalam
sarvadhee-sakshibhutam
Bhavateetam trigunarahitam
sadgurum tam namami*

This is the nature of the Virat.

This is your essential nature; never think, "I am weak." Even if you are clad in rags, even if you have nothing to eat, even if your people have deserted you, because, you have not got much money, this faith will elevate you. You are the Soul, *Tat Tvam Asi*. Don't be afraid. You are all-powerful Soul. These are your clothing. You are immortal.

*"Ajo nityah shashvatoyam purano
na hanyate hanyamane shareere."*

This is the truth. You are unborn; that which takes birth is only the body. "*Ajo nityah shashvatoyam purano*"— this will give you strength: "*Sivoham, Satchidananda-Svarupoham, Anandoham*", "*Atma Ajara Amara Avinashi*. There is an Achintya Shakti, there is an ineffable force in these words: "Om Akhanda", "Om Paripoorna", "Om Nitya, Eternal". You sublimate the physical body through Anvaya-vyatireka. Just as you see a snake in the rope, this world is superimposed on the Brahman. This is the Vivarta-vaada of Sri Sankaracharya. All this is mere appearance. The reality behind the names and forms— that is unchanging, that is eternal, that is self-luminous, that is Paripoorna. These are formulae which will give you strength, real strength in times of stress and difficulties.

SAGE JANAKA AND RENUNCIATION

Sri Swami Sivananda

Yudhishtira said, "Tell me, O venerable grandsire, if anyone has attained emancipation without giving up the domestic mode of life. What is the supreme form of salvation or Moksha?"

Bhishma said, "O king! Listen to this discourse between Janaka and Sulabha."

In olden times, there was a king of Mithila, named Janaka. He was well-versed in the Vedas and in the scriptures that treat of emancipation and the duties of a king. He was devoted to the practices of the religion of renunciation. He had all his senses under perfect control.

Sulabha, a woman, belonging to the mendicant order, practised Yoga and wandered over the whole world. In the course of her wanderings, she heard from many Dandi Sannyasins that Janaka, the ruler of Mithila, was highly devoted to the religion of emancipation. She wished to have an interview with Janaka. She went to the capital of Mithila, abandoned her original form and assuming the form of a young beautiful girl through her power of

Yoga, appeared in the guise of a mendicant before Janaka. Raja Janaka enquired, who she was, whose she was and whence she came? He paid her due respects. He offered her seat and water to wash her feet and gave her good food also.

Sulabha doubted whether Janaka was really emancipated or not. She entered the mind of the king through her power of Yoga.

Janaka said, "O pious lady! I am the beloved disciple of the reputed person Panchasikha, belonging to the mendicant order of Parasara's race. I am well-versed in the Sankhya and the Yoga systems, the ordinances regarding sacrifices and other rites. My preceptor gave me discourses on the various means for attaining salvation. He did not command me to give up my kingdom. Renunciation of all kinds of attachments is the highest means prescribed for salvation. Through Yoga, one attains the knowledge of Brahman. One attains immortality through knowledge of the Self. I have acquired this knowledge. I have transcended all pairs of opposites. I have no attachment for anything. I

Taken from 'Stories from Mahabharata'

SANNYASA DIKSHA CENTENARY YEAR OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

have neither love for my wife nor hatred for my enemies. I have developed the faculty of regarding everything with the same equanimity. I regard him, that smears my right hand with sandal paste, and him that injures my left hand, with the same indifference.

“I am always happy. In my view, a clod of earth, a piece of stone and a lump of gold, are of equal value. Though I rule a kingdom, I have no attachment of any kind. Some say that emancipation has a triple path, viz., knowledge, Yoga and sacrifices. Some are of opinion that complete r e n u n c i a t i o n o f a c t s is the means of attaining emancipation. Some say that knowledge is the only means. Yatis hold that acts constitute the means to attain emancipation. If men who lead the domestic mode of life, diligently and sincerely practise Yama and Niyama, they are equal to Sannyasins. If Sannyasins are subject to desires, hatred and pride, they are none better than men who lead the domestic mode of life.

“Both the king and the Sannyasin can acquire knowledge and therefore attain the final emancipation. If a person abandons the domestic mode of life and takes to Sannyasa, he cannot necessarily be

considered as one who is at once freed from all attachments. The wearing of orange-coloured robes, shaving of the head, bearing of the trident or Danda and the Kamandalu, are the outward signs of one's mode of life. Emancipation is not confined to poverty, nor is freedom from bondage to be found in prosperous condition. One attains emancipation through knowledge of Brahman alone, whether he is poor or rich. I have cut off all attachments with the sword of renunciation, whetted on the stone of knowledge derived from the scriptures, which treat of emancipation.

“O Sulabha! I have great regard for you. But your behaviour does not correspond with the practices of the mode of life to which you have taken yourself. You are young and beautiful. I doubt very much whether you have controlled your senses or not. You have entered into me through your power of Yoga and caused my body to cease functioning for ascertaining whether I am really emancipated or not. This is a wrong action. You do not adhere to your Danda. For, one who is not free from desires the trident (triple stick) is unfit.

“You are a Brahmin woman. I am a Kshatriya. You are a

Sannyasini. I am a householder. There has been an unnatural union between persons who do not lead the same mode of life. You have caused intermixture of castes. You have done a sinful act. Have you done this act from ignorance or from perverted intelligence? On account of your evil nature, you have become thoroughly callous and unrestrained in your behaviour. You have tried to show your superiority. You wanted to defeat not only me but also all the learned persons of my court and to glorify yourself. You are proud of your Yogic powers. You have caused a union of your knowledge with mine and thereby you have mixed together poison with nectar. Do not continue to touch me. Know that I am righteous. Do not act according to your own mind. Do not conceal from me your secret motives. One should not appear deceitful before a king. What is your object in coming to me? To what order do you belong?"

Though Raja Janaka rebuked Sulabha in these unpleasant and improper words, she was not at all abashed. She gave the following apt answer to the king.

Sulabha said, "You have asked me, who I am, whose I am and whence I am coming? Listen to me with close attention. Just as lac and

wood, grains of dust and drops of water exist, commingled when brought together, so also are the existences of all creatures. Sound, touch, taste, form, smell and the senses, exist in a state of assimilation like dust and drops of water. Nobody asks any of these, who art thou? Each of them also has no knowledge either of itself or of the others. The 'eye' cannot see itself. The 'ear' cannot hear itself. The 'eye' cannot perform the functions of any of the other organs. It can carry out its own function of seeing. Similar is the case with the other organs. If all of them even join together, they cannot know their own selves, just as dust and water brought together cannot know each other though existing in a state of union. They await the contact of objects that are external to them in order to perform their respective functions. Three things, viz., the eye, object and light are necessary for the function of seeing. Similar is the case with the functioning of other senses. Even then, the senses cannot function without the help of the mind. They simply transmute the sensations or vibrations to the mind. It is the 'mind' that really sees, hears, tastes, smells and feels. Mind is called the eleventh sense. Intellect is the twelfth

principle. When doubt arises in the mind, intellect comes forward and settles all doubts. Sattva is the thirteenth principle. Consciousness is the fourteenth principle. It helps one to distinguish the 'Self' from what is 'not-Self'. Desire is the fifteenth principle. The entire world functions on this principle. On account of desire only, man is born again and again in this Universe.

“Avidya is the sixteenth principle. Happiness and sorrow, gain and loss, heat and cold, honour and dishonour, censure and praise, are called the pairs of opposites. Time is another principle. Births and deaths of all creatures are due to the actions of this principle. The five great primal elements are five other principles. Some regard the unmanifest Prakriti to be the source or cause of these principles. Kanadas regard the atoms to be their cause. The constituent elements of the body undergo change every moment. This body is composed of five elements. When the Prana departs, the body decomposes and disintegrates. When such is the state of the bodies of all creatures the questions 'who are you', 'whose are you' and 'where do you come from' have no meaning. What connection does there exist

between creatures and their own bodies? When two sticks of wood are rubbed against each other, fire is generated. Even so, creatures are produced from the combination of the above principles. Why do you not see your own body and your own soul in the bodies and souls of others? If you see your identity with others, why then did you ask me 'who I am' and 'whose'? If you are really freed from the erroneous idea of duality, what use is there with such questions as 'who art thou', 'whose art thou' and 'whence dost thou come'? When you have so many faults, how can it be said that you have attained emancipation? The idea of duality is still in you. You can have, therefore, no equal vision. You claim that you are emancipated, but you still have attachment. You are not free. The king is always dependent on others. The king entertains fear of those who wait upon him. If a number of wise, heroic and wealthy men come together, the king's mind is filled with distrust. The king is drowned in sorrow when his country is ruined, when his dear relatives perish, when the city is consumed by fire. The king is not free from desire, hatred, fear and the pairs of opposites, such as pleasure and pain. He is afraid of his enemies.

A king is forced to remain attached to his possessions or responsibilities. He has no independence. He cannot have his own time for sleeping. Ministers and others will disturb him, even while he is sleeping, to attend to some urgent work. There is no happiness for a king. O ruler of Mithila! I can mention hundreds and thousands of faults like these that attach to kings.

“The real 'I' has no real connection with my body. How then can I be said to have any contact with the bodies of others? You cannot charge me that I have caused an intermixture of castes. It seems that you possess only worldly knowledge. You are bound by the bonds of touch, wife, palace, etc., like an ordinary man of the world. If you have really attained emancipation, if you are really freed from all bonds, what harm have I done by entering your person with only my soul-force? I have not touched you, O king, with my hands or feet or thighs or with any part of my body. What harm have I done to you by entering into your intellect from which alone comes the real knowledge? My entering into your body is in spirit only and was not known to others. It concerns us two only. Was it not improper for you to publish that private act before

your court? You are born in a high and noble family. You have foresight. But you are not really acquainted with the rules of propriety with regard to speech. I am staying in you without touching you at all through my Yogic power like a drop of water on a lotus leaf that remains in it without drenching it in the least. In spite of this, you still feel my touch. You have not understood the instructions of your Guru. You have not practised any spiritual Sadhana. You have no abstraction of the senses from the objects. You have not attained emancipation. All your talk of being emancipated is mere empty or tall talk only. You have not grasped the truths of Vedanta. You are only a lip Vedantin. You have no direct knowledge of the Self. You have not yet experienced the light of true knowledge. You pretend that you have reached the goal of life. You have still a long way to go to reach it. You are neither a householder nor a sage who has realised Atman. The contact of a liberated soul with a Yogi, cannot lead to an intermingling of the kind you are afraid of. He who regards the soul to be identical with the body and thinks that the several orders or modes of life to be really different from one another has the erroneous idea of

intermingling.

“My body is different from your body; but my soul is not different from your soul. I realise this. Therefore, I am quite sure that the real 'I' or my soul is really not staying in thine, though I have entered into your body by Yoga. There is a pot in the hand. There is milk in the pot. There is a fly in the milk. The pot is not certainly a part of the milk. Nor has the milk been converted to the nature of the fly. The condition of each can never be changed by the condition of that kind of thing with or in which it may exist temporarily. Similarly, colour and practices do not really affect a liberated person. Intermingling of orders cannot occur on account of our union.

“I am not superior to you in colour. I am neither a Vaishya nor a Shudra. I am of the same order with you. I am born of a pure race. You might have heard of the royal sage Pradhana. I am born in his race. My name is Sulabha. Indra accompanied by Drona, Chakradwara and Satasringa used to attend the sacrifices performed by my ancestors. No suitable husband could be obtained for me. Thereupon, I was instructed in the religion of emancipation and practised rigid austerities in order to attain it.

Having done so, I now wander over the world alone.

“I am not a religious hypocrite. I strictly adhere to the principles of the mode of life to which I belong. I am firm and steady in my vows. I never utter any useless word. I reflect well and then speak very cautiously. I heard that you are a liberated sage. I thought I would be profited spiritually by your Satsanga and discourses on emancipation. I do not want to glorify myself. I do not wish to humiliate my opponents. I am very sincere. I do not want to enter into intellectual discussion for attaining victory. I want to devote myself to meditation on Brahman, the sole seat of Eternal Peace. Just as a Sannyasi resides for only one night in an empty house and leaves it the next morning, so also I shall reside this one night in thy person which, as I have already said, is like an empty chamber, being devoid of true knowledge of Self. Tomorrow I shall leave this place. You have honoured me with speech, seat, refreshments and other offers. Thou art my venerable host. I am grateful to thee, indeed.”

Janaka heard these words of wisdom. He was much benefited by the philosophy preached to him by Sulabha.”

SANNYASA

To give up the illusory names and forms
And to rest in the nameless, formless Absolute is Sannyasa.

To abandon attachment to names and forms
And to get attached to Brahman is Sannyasa.

To kill egoism, the root of mundane life
And to merge in the egoless Atman is Sannyasa.

To destroy ignorance, cravings, likes and dislikes
And to rest peacefully in the Soul is Sannyasa.

To give up the vision of plurality
And to behold unity of Self is Sannyasa.

To slay lust, anger and greed,
And to wear the orange robe of wisdom is Sannyasa.

To shave the mind of all its desires
And to hold the staff of Brahma-jnana is Sannyasa.

To slay the idea of separateness and differences
And to drink the Advaita nectar from the Kamandalu is Sannyasa!

Swami Sivananda

Taken from 'Waves of Bliss'

SANNYASA DIKSHA CENTENARY YEAR OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

TRUE SANNYASA

Sri Swami Chidananda

Beloved Worshipful Gurudev! Homage unto thy glorious and gracious spiritual presence, thou who art the light, the life and the soul of this Ashram that you have created upon this holy spot on the right bank of Divine Mother Ganga in sacred Uttarakhand! Fortunate are we to gather together in this sacred Samadhi Hall during this early morning hour of quietness and to enter into silent spiritual fellowship with souls whom you have drawn by the power of your inspiration and divine wisdom teachings.

Most fortunate are those who visit this place. Most fortunate indeed are those who are able to spend some time here doing Japa Anushthana, and most fortunate indeed are those thrice blessed souls who dwell with you and live the life divine. I bow to your presence and invoke thy glance of grace, Kripa-kataksha, upon all those assembled here. I pray that thy Guru-kripa and choicest blessings may enable them to lead the life sublime, to lead a life of Tyaga and Tapasya, Nivritti and

Sannyasa, Bhakti and Bhajan, self-control and discipline, concentration and meditation, a life of active enquiry, discrimination and analysis, a life of introspection, reflection and contemplation, a divine life of truth, purity, compassion and kindness, a divine life of service, devotion, meditation and aspiration for Self-realisation.

May this be your special gift on this day, June 1st, the anniversary of your Sannyasa, your renunciation. In 1924, you came here as a lone wanderer, not knowing the language of this part of the land, not knowing the customs prevailing here and unfamiliar with the experiences of extreme heat and extreme cold. You had but one thought, to be in seclusion, in silence, and to chant the Name of God, pray to Him and attain realisation.

Blessed is that day, for, out of that renunciation of yours, out of your embracing the monastic order, has sprung up a monastic family of effulgent Tyagis, effulgent monks filled with a light of a higher

Taken form DL 2015

(Early morning talk given on 1-6-1992 in Gurudev's sacred Samadhi Hall)

SANNYASA DIKSHA CENTENARY YEAR OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

awareness, a higher consciousness, benefiting others by this inner light that they have acquired by their contact with you. Blessed is that day, for, it has given rise to this great, noble edifice of Divine Life, of Yoga-Vedanta, of practical spiritual Sadhana, in this age of materialism, scepticism, atheism and hedonism.

Blessed Immortal Atman! Beloved fellow seekers after the Eternal Reality! There is the need to awaken, unfold and activate the latent, dormant spiritual Samskaras, the spiritual impressions and the latent tendencies, spiritual inclinations and Vasanas, carried over from past births. Otherwise, they will remain dormant without fructifying.

A number of years back, in Egypt, when one of the tombs of a young pharaoh was opened, they discovered beside his mummy, many seeds of grain left there by the ruler's loyal subjects. The archaeologists were fired with an intense curiosity: "Will these seeds sprout? Are they still holding the life principle after lying here for thousands of years?" So, with great anticipation, they planted them. And lo! and behold, when the seeds were watered and

given the right conditions for germination, they soon sprouted forth and grew into shoots of grain. Civilisations had come and gone, kingdoms had risen and fallen, but in these seeds entombed with the young pharaoh, life remained dormant ready to sprout forth given the right conditions.

Even so, we have considered how Samskaras and Vasanas, impressions and latent tendencies, will ever lie latent and dormant, without effectively making their appearance felt as part of our life, without becoming dynamically active, vigorously expressed and manifested in our own nature, until and unless they are made to sprout forth, awaken, put forth their fruits, by bringing to bear upon them a keen aspiration, a great desire, an intense longing, a fervent yearning for spiritual unfoldment, spiritual growth, spiritual realisation—Subheccha, Mumukshutva and Jijnasa.

Such was the intensity of aspiration that burned in the heart of young Dr. Kuppaswami when he turned his face north towards the Himalayas and the Ganga and walked the length of India, arriving

here in 1924. He had an intense longing, an all-consuming desire in the heart, a desire implanted by God, which is part of God's nature, Vidya Maya. *Dharmaviruddho bhuteshu kamotsmi bharatarshabha* (In all beings I am desire unopposed to Dharma, O Arjuna).

It is such desire that liberates. It is such desire that awakens. It is such desire that brings into dynamism latent tendencies and dormant spiritual Samskaras. It is like a flame being applied to a combustible material which will otherwise ever remain dull and cold like any other thing around it. It is only when a flame is applied to it that it immediately bursts forth into a blaze full of radiance, full of heat, full of the power to consume, to reduce to ash anything that comes into contact with it. That power comes when it is awakened, made to manifest in an active way.

That was what happened. Dr. Kuppuswami's heart was fire for Self-realisation, for Brahma-jnana, it intensely yearned to become a Jivanmukta, to have the peace that passeth understanding, to have the *sukham-atyantikam yat tad-buddhi-*

grahyam-atindriyam (endless bliss beyond the senses that may only be grasped by the pure intellect), Paramananda (supreme bliss) which gives, Nitya-tripti (eternal satisfaction). And he kept this longing, ever ablaze, ever fiery; he never allowed it to die down or become dull or become mediocre. It was kept to a high intensity of heat through his fervour, through his zeal, through his enthusiasm, through his keen longing and eagerness.

It was this that was the key to the Self-realisation, saint-hood and sage-hood of Beloved and Worshipful Guru Maharaj Swami Sivanandaji. This is the factor that causes a latent force, a spiritual force and power, to make itself actively manifest, to be dynamically expressed in our life as a transforming power, an uplifting force. If it is kept up to the very last, it takes us to the supreme state of blessedness and crowns our life with the glory of God-realisation.

And Guru Maharaj was that awakening and sparking factor who ignited your dormant and latent spiritual tendencies through his wisdom teachings. It is when you opened a book of his and your eyes

alighted upon some page— that is what caused the miracle. That became the turning point. Immediately, the latent and dormant spiritual Samskaras and Vasanas sprang forth into dynamism. For innumerable souls all over the world in this twentieth century, the wisdom teachings of Gurudev have acted as a sparking factor, as that sudden, awakening touch, transforming force. Thousands and thousands of lives all over the world have been transformed by his power of grace, by the power of his wisdom teachings.

But then, sparks are to be fanned. Flames are to be fed with fuel. If the fuel that is there is burned up, then the fire dies out and it becomes ash. It has to be stoked; it has to be fed with fresh fuel, and it is an ongoing, continuous process. It is not as though if you put some burning material into the fireplace that it will go on burning forever. No, it does not happen that way. It is not so.

This being Gurudev's Sannyasa day, let us consider what Sannyasa is, what constitutes Sannyasa. Guru Maharaj was very specific about it. He said that merely shaving the head and putting on

coloured cloth does not make you a Sannyasin. A change of location does not make you a Sannyasin. Coming away into seclusion or sitting on a mountain top or inside a cave in the forest does not constitute Sannyasa, if together with this outer giving-up or renunciation, you have not simultaneously also kept up a process of a constant and a continuous inner giving up, an inner renunciation of the false ideas that "I am this body, I am a human individual, I am a physical being, I am a psychological being, I am mind, I am emotion, I am sentiment, I am thought, I am desire, I am memory, I am longing, I am imagination."

All these ideas constitute ignorance. All these falsehoods should be renounced. They should be rejected. Truth has to be affirmed again and again and yet again. The essence of renunciation, therefore, is renunciation of this identification with the human, individual personality and all that it constitutes, its entire make-up, right from the physical up to the subtle—memory and imagination, projecting into the future and identifying with the past.

Gurudev was very specific. To

lead the spiritual life, it is not necessary to withdraw into the forest, hide oneself in a cave or go to a mountain top. What is needed is the renunciation of false ideas, of identification with the false human personality. It requires renunciation of Abhimana (Pride), Ahamkara (Ego), renunciation of desire, renunciation of Mamata and Asakti (mine-ness and attachment).

Again and again, in all the eighteen chapters of the Bhagavad Gita wisdom teachings, Nirmama, Nirmoha and Anasakti (absence of mine-ness, absence of attachment and dispassion) have been stressed. Thus true renunciation, true Sannyasa, constitutes giving up these false ideas: "I am a human individual. I am a physical being, I am an emotional, sentimental being, I am an intellectual being. I am a being separate from God, apart from all others."— All that is ignorance. That is bondage. That is Samsara. That is Maya. That is Prapancha. That is individuality. Renunciation of this is real Sannyasa.

Renunciation of the ego that comes out of this ignorance, this identification—that is Sannyasa. Renunciation of selfishness that

springs out of the ego—that is Sannyasa. Renunciation of attachment that springs out of another aspect of ego, I-ness and mine-ness—that is Sannyasa. Renunciation of desire, the innumerable desires—their number is legion—that follow in the train of ego identification, attachment and selfishness—that is real Tyaga, that is real Sannyasa.

Once desire is given up, one no longer has any Sankalpa, no other Spriha (desire) other than to have devotion to the lotus feet of the Supreme, and to attain Aparokshanubhuti (direct experience). "I am a mere instrument; whatever is being done, Thou it is that doest all." This idea becomes firmly implanted in the consciousness, and then only Sankalpa is no longer there. That is the state of Sannyasa. That is the state of real renunciation.

God bless you to ponder these truths that have been shared with you this morning by the prompting of Guru Maharaj. May the grace of the Almighty make you a true Sadhaka, a real devotee of the Lord, a real renunciate and a real walker upon the path of spirituality and spiritual life! God bless you all!

GLORY OF RENUNCIATION

Sri Swami Krishnananda

Spiritual Renunciation or Sannyasa is the denial of the validity of plural and dual consciousness in the light of the Truth that 'Existence is one'. The discriminative grasping of the essential condition of Existence implies the negation of the state of appearance which is in contradiction to the nature of Reality.

An aspiration for higher purposes in life necessitates a transformation and transcendence of lower condition of limited life. The mortal and the Immortal are utter contradictions. Where the one is, the other is not. So long as there is faith in the multitudinousness of objects, there is a loss of Kingdom of Immortality. There cannot be perfect satisfaction and ideal divine life except in the realisation of the Transcendent Presence. It is going beyond the totality of phenomenal existence, a gaining of the everlasting life, and it can be attained only by a merciless withdrawal from the sense of diversity.

Sannyasa is the rejection of the three worlds together with their

contents. Likes and dislikes, attractions and repulsions are a network of delusion which hinders the soul's progress towards Eternity. These knots with which the individual is bound to the earth must be cut asunder and the sense of differences broken down before the individual steps into the Portal of Divinity. Finite pleasure and Infinite Bliss cannot be had at one and the same time. Where there is Kama, there is no Rama.

A complete surrender of selfishness and egoism to the cause of Spiritual Perfection is the condition demanded by the Process of Truth-realisation. Truth does not feed the selfish individuality and an expansion of consciousness is what paves the way for the Infinite Blissful Existence.

Sri Swami Sivananda Saraswatiji Maharaj is the exemplary ideal before us of such a stable rootedness in Brahman and of complete negation of phenomenal attachment. He has shown to us, through his own life, what Buddha

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was, what Bhartrihari was and what the 'lotus-leaf' of the Gita is. A blazing fire of renunciation and detachment from the delusive business of life as he really is, Sri Swamiji embodies in himself the stupendous depth of spiritual wisdom which reminds us of the sages of yore who silently used to walk in the Light of Divinity hidden from others by a covering of mortal flesh and whose dynamic vibrations maintain the sanctity of the holy Rishikesh even now.

The hallowed Name of Sri Swamiji is attended with such magnetic powers, usually met with only in an Ideal Paramahansa, that it has been a solace to many who could be responsive to the higher Call of life. He has lived a glorious life, which in its dedication to the Supreme Cause has been a brilliant torch to many a blinded souls and it is now twenty-five years since Sri Swamiji began to answer the cry of the spiritual man. He thought that one who has broken the fetters of mortal existence must free others also from the jail of the cycle of birth and death. He has done it, and he has taught us how to do it.

The SILVER JUBILEE
CELEBRATION of the Great

Renunciation of Swami Sivanandaji is an epochal observance in the history of the life of a saint who has not only immortalised himself but has also saved others from the mouth of death! It is the splendour of his Sannyasa and the lustre of his spiritual Illumination that has opened many folded buds of sleeping souls. He has endeared himself to all, because he has plunged deep into the Root Abyss of Life which pulsates within the heart-core of all beings.

Gurus are many in this world but rare are those who abandon the love of life on earth and even in heaven, and centre themselves in the Absolute Substratum and goad others also towards that end of life's pilgrimage. Are they not real saviours whom we must adore and worship? One among them is Sivananda whose example we are required to follow if we wish to save ourselves. In remembrance of his renunciation for Eternal Life and in obedience to his blessed ideal, we have to renounce the selfish ego, refuse to act according to the dictates of the lower self and strive to drown ourselves in the Consciousness of the Spiritual Reality.

Om Tat Sat

SIVANANDA— THE DIVINITY PERSONIFIED

Sri Swami Venkatesananda

It is indeed difficult to appreciate a divine personality during the period of His presence amongst us. Very few recognised Lord Krishna as a divine being when He was 'alive'. This vision to recognise the Avatara is itself His Gift to those few whom He chooses for fulfilling His purpose.

I

Who is an Avatara-Purusha?

'Avatara' itself means DESCENT – a descent from the Supreme Seat of Godhead. It is as though God gives up His Param Dham in answer to the prayer of the devout, and descends into the realm of the humans in human garb, to live as a Man amongst men and thus to lead men along the Divine Path to the Goal of human life, God-realisation. Avatara is willing and voluntary subjection of God to the laws that govern human beings, over which ordinarily He has transcendental control.

The Avatara-Purusha may not be conscious that He is the Supreme Being. Lord Krishna was fully conscious of His Divinity. Yet this

Purnavatar too, following the laws of physical being, took food, drank to quench thirst, rested, slept, etc. Lord Rama seemed to be not conscious at all. Whether it is conscious pretence or an unconscious, momentary identification with the role assumed, it matters very little. The momentum given to the Avatara by Himself is supremely divine. The 'content' of the Avatara is exceptionally divine. And the Avatara achieves the purpose surely and certainly, whether or not the consciousness of Godhead persists. The charm of the Lord's Lila is none the less for the seemingly momentary unconsciousness of His Identity.

Consciously or unconsciously, the Avatara becomes for the time being almost entirely human (e.g. Sri Rama). But as the Divine Birth is with a purpose, He is not lost in the human garb. There seems to be a dual current in Him – one is the divine which is much more manifest in the Avatara-Purusha than in others, and the other, the human. Inasmuch as there is a very great proportion of the Divine in the

Taken from 'Life of Swami Venkatesananda'

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Avatara, it rules the human aspect. The human qualities too have the colouring of the Divine. Therefore, we find ethical perfection and moral excellence, as well as an abundance of Daivi Sampatti in Him.

If an Avatara-Purusha is a man amongst men, how shall we recognise Him?

When you look for an Avatara, do not search for supernormal, superhuman features (e.g. Narasimha Avatara) or for miracle-making. If only miracle-making and supernormal features were to be the marks of an Avatara, then we ought to regard the ten-headed and twenty-handed Ravana with powers over cosmic beings like the sun and the moon, Kubera and even Lord Siva, as Avatara, in preference to Lord Rama. On the contrary, we consider that Ravana was a demon.

If you reflect for a moment on the Nine Avatars, you will see that the days of non-human Avatars are past. The Fish, the Man-Lion, the Dwarf yielded place to Rama, the pious and virtuous man and Krishna, the cowherd. They were both as human as They were divine. It is therefore essential that we are not deceived by the human qualities of an Avatara. Lord Krishna was as

fond of butter as any child today. Sri Rama was as much grieved at the loss of His wife as any loving husband would be today. In fact, even here the Avatara-Purusha has His own Divine Purpose. By such manifestations of human weaknesses, He gives His devotees opportunities galore to adore Him in a variety of ways. How many Bhaktas have entered into Bhavasamadhi singing the glory of the childhood pranks of Lord Sri Krishna! To what heights of poetic ecstasy Valmiki has risen in describing the pangs of separation from Sita that Sri Rama suffered! No action of an Avatara-Purusha is therefore ultimately without significance.

An Avatara is to be recognised by his deeds. Has he fulfilled the Lord's Promise – Dharmasamsthapana (re-establishment of eternal righteousness)? The more effectively this has been done, the greater are the chances that he is an Avatara.

A man may be ethically perfect, a very good man – but he is only a saintly person, not an Avatara, unless he influences the world and causes righteousness to be established in the world. It happened in the case of Lord Rama that His

mere conduct came to be regarded as a salutary influence which, without His having to preach, profoundly influenced humanity. However, but for the fact that He killed Ravana, the greatest perpetrator of Adharma, and established the Rama Rajya, the perfect government based on righteousness, He would not have been considered an Avatara. Dharmasamsthapana had to be done; that has ever been the criterion of an Avatara.

Take the case of Harishchandra. If personal moral excellence alone were to be the criterion for Avatahood, he ought to be an Avatara. But not so; though he placed himself as an eternal example of a perfectly truthful man, he had not done any Dharmasamsthapana as Lord Krishna and Sri Rama had done.

The case is different with Lord Sri Krishna. Any ignorant man can pick holes in His conduct. But besides destroying all the Asuras, He has given to humanity the priceless spiritual treasure, the Gita, which shall remain as a beacon light of Dharma for all time to come. Therefore, He is considered an Avatara, not because He held up the Govardhan mountain with His little

finger, not even because He had four hands and weapons (conch, discus, etc.) – another Rakshasa had exactly the same form and he impersonated Krishna Himself! Dharmasamsthapana was the criterion.

Without Dharmasamsthapana, mere moral excellence or even Self-realisation would make one only a saint. There is this essential difference between an Avatara-Purusha and a saint. An Avatara-Purusha is God in human form. A saint of God-realisation is a Man with God-consciousness. In the former case, it is one of Descent. In the latter case, it is one of Ascent. The former is God descending upon us as a readymade Siddha-Purusha. The latter is a Sadhaka who has achieved Siddhi through great effort (Tapasya and Sadhana). An Avatara-Purusha too may indulge in Sadhana and seem to strive for Siddhi, but it is only because:

*Yadyad aacharati sreshthah
tattadevetaro janah
Sa yat pramanam kurute
lokastadanuvartate*
(Gita Chapter 3 Verse 21)

The people are guided by the great man's conduct; the principles enunciated by him are the path

which mankind treads.

The Avatara-Purusha, like Lord Krishna, feels '*mama vartmanuvartante*' [the people will follow My Path], ignorant of the fact that He is an Avatara; they would try to imitate His actions and come to grief, as they would expect Siddhi to drop into their lap without effort. In order to prevent this general degeneration, the Avatara-Purusha exemplifies in Himself the conduct that He has come to preach. He too indulges in Tapas and Sadhana. But in the case of a saint, years of toil are a necessity. It is the ease with which the Avatara-Purusha ascends to the top rung of Perfection that makes Perfection itself seem natural to Him, which He need no more struggle to maintain, as in the case of a saint who has to be careful till Videha-Kaivalya [liberation after death] is attained. The Path and the Culmination are not new to the Avatara-Purusha and therefore, He walks with firm (though rapid and seemingly light) steps. He is bold and definite about the Path and the Goal, when He speaks of them to others. The saint speaks on the authority of scriptures. The Avatara-Purusha is Himself the authority, though He might extol existing scriptures to

justify His human garb. A saint strives to root himself in Dharma. An Avatara-Purusha Whose very breath is Dharma is here to establish that Dharma in the world.

Therefore, an Avatara is to be recognised by this one acid test – has he striven for Dharmasamsthapana, has he worked for the solidarity of the world, has he done anything to lead humanity along the path of righteousness? If so, to what measure? The greater the intensity of his Dharmasamsthapana, the more surely he is an Avatara and the greater manifestation of God he is. As Lord Krishna not only established Dharma in His own time by the destruction of the Asuras, but gave the Gita for all time to come, He is considered a Purna Avatara [complete Avatara].

II

In the light of the foregoing, there can be very little doubt that Sri Swami Sivanandaji Maharaj is an Avatara of the Lord. He embraced Sannyas after a fairly long period of strenuous (in his 'untiring selfless') service to the suffering humanity in Malaya; he appeared to be a novitiate in the Nivritti Marga at the fairly advanced age of thirty-eight. But with an ardour that was the envy of

fellow Sadhakas who were more youthful and with a spiritual pace that would prove to be too rapid even for more energetic people who renounce the world earlier in life. In the full-bloom of youth before spending any energy in any worldly pursuit (however good and noble), he ascended the summit of Sadhana. His seniors in the Path stood aghast watching this new recruit to the Order march swiftly past with meteoric speed, reach the summit and smile at them with compassion and humility; they bowed to him and said: "He is not a man."

Siva had embraced Sannyasa in 1924; in 1936 he was widely known as a great Yogi, a Siddha-Purusha, a Jagat-Guru. He had already come to be regarded as a Spiritual Guide. He founded the Divine Life Society in 1936 in order to serve humanity more systematically (his service has been none other than Dharmasamsthapana). The rapidity with which the Divine Life Mission has grown during the past just over a decade is common knowledge. People who visit the Ashram after a few years are amazed: "You have created a heaven in what was a forest!" – "Swamiji entered Rishikesh in 1924 with only a Kowpeen ; by his mere

Satsankalpa, he has created around himself a great institution within so short a time!" "Surely only Ishwara could do all this!" – these expressions have often surged up from the heart of the most distinguished visitors to the Ashram. Those who are nearer to him, who work under his guidance, are often amazed at the way he conducts the affairs of the worldwide institution of which he is the founder. Its very existence is a miracle to them. Financial experts think that the institution should have been wound up long ago! Yet see that it is flourishing from glory to greater glory every day!

These are all miraculous features, superhuman features, no doubt. But the crowning glory, however, is that to Siva all these (the institution, the Ashram, the material resources and the manpower) are but instruments with which he carried on His Mission – Dharmasamsthapana. "I will sell the buildings. I will lead you all to the Kshetra for Bhiksha and thus eliminate our expenses on food. But dissemination of spiritual knowledge must go on!" – These very words have been heard from his lips very often, especially when financial crises have threatened to wipe the institution

out. Dharmasamsthapana is Siva's life-breath.

If we pause and think for a while, we shall at once discover the divine wisdom that should have prompted him to write in simple English. It is through this foreign language that we received the alien culture. Every Indian is aware of this. And it is in order to counteract this influence alone that our leaders are struggling to supplant it with Hindi. Siva has short-circuited the problem itself. "If English is the language that turns the heads of our youngsters, offer them the best spiritual thought in that very language!" It is the English educated men and women of today who are drifting away from the path of righteousness, often in spite of themselves. Dharmasamsthapana should naturally direct its endeavours towards them. And that is exactly what Siva is doing. To bring these English educated round to the path of righteousness is his mission. It is these English educated people who mislead the good people and spread Adharma. Siva works amongst them. Thousands and thousands have been transformed. Countless young men and women have been rescued from the clasp of Adharma, and Dharma has been

restored to them and so to the land. If we closely analyse Siva's method of work, we shall find that he has placed his books (the spiritual sentinels) at every portal through which Adharma c o u l d i n v a d e m a n . Dharmasamsthapana has been the one all-consuming end and aim of Siva.

III

The All-India Tour furnished ample proof that Siva was the very e m b o d i m e n t o f Dharmasamsthapana. He has made it clear at the very outset of the Tour that he was undertaking it in order to serve humanity, to disseminate spiritual knowledge. At every centre, people witnessed one heart-rending miracle: Siva's body is weak, his throat had become extremely sore, his vocal cords were all but broken, yet Siva smiled brilliantly (defiantly, as the doctors called it), and as he faced every audience, he joyously served them with the richest food for their soul. Listeners might have got tired, going from one function to another and sitting up listening to Siva's lectures which were throughout thrilling and charming. But Siva was fresh as a morning flower (even when he was running a

temperature!) A dynamic spiritual propagandist like Goswami Ganesh Dutt Ji admitted and admired it. The organisers and the people sitting around Siva on the dais were often nervous at the extraordinary strain that Siva was imposing on himself, but Siva himself had no thought for the throat. The Divine Will for Dharmasamsthapana was the Master and his body the servant. It had to obey. And it did obey.

It was again this Will to Dharmasamsthapana that attracted millions to him, millions who had never before met him, nor even heard of him. They were there because the Divine Will had to be done. He made them sing the Lord's Name. He talked to them in their own language – in a language simple enough for them to understand. He made them SING HIS INSTRUCTIONS. This is a very important point to note. Dharmasamsthapana is not done by merely lecturing to those whom you wish to transform! They may forget all that you say, before they leave the hall. Siva had adopted a very novel method. Often learned Pundits and 'great men' who came to hear Siva expounding Advaita Vedanta were surprised when he started singing:

*"Eat a little", "drink a little",
"Talk a little", "sleep a little"*

with a seriousness that they could associate only with Veda Mantras. They were perplexed when Siva asked the audience to repeat this peculiar Kirtan after him. Little did they know what a profound influence it had upon the audience. The very novelty of the song nailed it to the heart of the listeners. Children memorised it and began to sing it from that day – because they liked the song (whether they grasped the meaning or not). Visitors to the Ashram after the conclusion of the All-India Tour have uniformly admired Siva for his novel Kirtan. They now admit that these songs had a most profound influence on the people. Similarly with the other songs – 'Song of Eighteen Ities', 'Song of Govinda', 'Song of Instructions', etc. A saint would feel nervous to sing such songs in public, lest his reputation should be affected! An Avatara-Purusha knows that they and they alone would serve His purpose, viz. Dharmasamsthapana.

He whose very life-breath is Dharmasamsthapana, as Siva's is, is none other than an Avatara-Purusha!

WORLD'S GREAT GOD-REALISED SANNYASI

His Holiness Sri Swami Ramdas, Anandashram, Kanhangad

Sri Swami Sivananda Saraswati is a God-realised personality. He can be looked upon as one of the spiritual leaders of the age, because he has been a world figure sending out his spiritual messages to all parts of the earth for the guidance of thousands of seekers after truth.

Ramdas has heard of and seen hundreds of Divine Life Societies started in different parts of India and abroad. They all help to awaken the ignorant to the

awareness of their spiritual nature and also to inspire them to serve the poor and the distressed fellow beings. This work has been done in the name of and as inspired by Sri Swami Sivananda Saraswati. Look at the wonder! A Saint, a Sannyasin, who is somewhere in the Himalayas, has been responsible for such vast and extensive activities for the amelioration of the conditions of unhappy humanity and for bringing light and peace to millions!

There is no physical world for me. What I see I see as the glorious manifestation of the Almighty. I rejoice when I behold the Purusha with thousands of heads and thousands of eyes and feet, that Sahasrarashirsha Purusha. When I serve persons, I see not the persons, but Him of whom they are the limbs. I learn to be humble before the mighty Being whose breath we breathe and whose joy we enjoy. I do not think there is anything more to teach or to learn. Here is the cream of religion, the quintessence of philosophy that anyone really needs.

Swami Sivananda

Taken from 'Necessity for Sannyasa'

SANNYASA DIKSHA CENTENARY YEAR OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

A PRAYER TO SRI SANKARA

Sri Swami Sivananda

Hey Sankar Bhagavan, the adorable Sri Sankaracharya, we prostrate at Thy Lotus Feet again and again on this memorable day of Thy sacred incarnation on this earth plane centuries ago. Thou incarnated to extinguish atheism, to establish righteousness, to hoist the banner of Advaita in this land, to save humanity from gross ignorance and delusion. Thou art our Jagadguru, the Saviour! Thou art the deliverer, to all thirsty aspirants, from the ocean of dire Samsara! Salutations and adorations unto Thee again and again.

O Lord Sankara! Thou art the incarnation of the Lord of Kailasha. Hail to Thee, O Saviour! Hail to Thee, O Adi Guru of the order of Sannyasa! Thou art the indweller of all hearts. Thou blessest every creature on this earth. Thou art an embodiment of mercy and grace. Thou art the Sadguru for every Sadhaka. All sages, saints, Jnanis, all preceptors are Thy veritable forms.

Thou art the pet-child of Sivaguru and Aryamba. Thou art a

Siddha Yogi. Thou mastered the Vedas in Thy 7th year; embraced Sannyasa in the 8th year; performed Digvijaya over all religious heads in the 16th year and established the four famous Mutts. Thou left this world in Thy 32nd year. Such in short is Thy glorious life!

Thou art the disciple of Sri Govindapadacharya. Thou art the conqueror of the Mandan Misra. Thou art the expounder of Kevala Advaita. Thou hast climbed the Sarvajna Peetham. Thou possessest Yogic powers. Thou art the boy-genius of Kerala. Thou art the pride of Kerala and the pet child of Bharatamata. The entire world is today proud of Thy attainments! Thou hast raised the religious and spiritual standard of the inhabitants of this sub-continent of India! Hail Hail to Thee, O All-knower!

Remove this day, O Jagadguru, our ignorance, our weaknesses, our pitfalls and failures. Stand by us in our moments of temptations and tribulations. Always remind us, O Lord —

Taken from DL 1948

This year Sri Sankaracharya Jayanti is on 12th May, 2024.

*Janma dukkham jara dukkham
jaya dukkham punah punah
Samsara sagaram dukkham
tasmata jagrata jagrata*

*Kamakrodhashcha lobhashcha
dehe tishthanti taskarah
jnanaratnapaharaya
tasmata jagrata jagrata*

*Punarapi jananam punarapi maranam
punarapi janani jathare shayanam
Iha samsare bahu dustare
kripaya pare pahi murare*

and such other of Thy precious teachings.

Bestow on us this day, the milk of the wisdom of the Vivekachudamani, Atma-Bodha and Tattwa-Bodha. Thou art our father, mother, friend, preceptor and guide in every path. To whom shall we look up in times of grief, sorrow and temptations ?

Make us all Vivekis. Make us all possess 'Sadhana Chatushtaya'. Make us qualified to tread the path of Nivritti. We, Thy helpless children, come and beg of Thee this boon.

With thy grace alone, we can hope to attain God-realisation. With thy grace alone, we can hope to cross this wide ocean of Samsara! O Jagadguru Sankara!

Thou art Siva! Become thou our saviour! Pray guide, protect, save, enlighten all Thy children.

Hail Hail! The powerful magnet of Vedanta! Hail Hail Jagadguru! Hail Hail Hail Saviour! Hail Hail! the Indweller of our hearts! Hail to Thee crores of millions times! We take refuge in Thee alone! Initiate us into the mysteries of Kaivalya! Transform us into Thy own form. May this be our Bhiksha today.

In search of a Guru, I reached Rishikesh and prayed to the Lord for His Grace. From the sacred hands of Paramahansa Vishwananda Saraswati, I received Holy initiation on the bank of the Ganga on 1st June, 1924. The religious rite of Viraja Homa was done for me by my Acharya Guru, Sri Swami Vishnudevanandaji Maharaj at Kailash Ashram.

Swami Sivananda

KEEP OPEN THE DOORS OF YOUR HEART

Sri Swami Chidananda

Salutations and prostrations to all the Brahmavidya Gurus from the earliest times—even beyond creation—Adi Narayana, Sadasiva to the Tattva-Vetta Brahma-Jnanis, Siddha Mahapurushas of the Vedic era, the Upanishadic times, to the medieval Acharyas: Sankara, Ramanuja, Madhva, Vallabha, Nimbarka, Gauranga Mahaprabhu, to all the great, modern illumined souls, seers and sages: Sri Ramakrishna Paramahamsadev, Vivekananda, Rama Tirtha, Aurobindo, Ramana Maharshi, Swami Ramdas, Gurudev Swami Sivananda, Anandamayi Ma and to all the Great ones who have ever blessed this holy land, Punya Bhumi, Matri Bhumi, India, with their divine presence, sanctifying their times, sanctifying the very ground on which they trod!

They are all bridges to liberation, to immortality. They are all portals to supreme blessedness. They are all gateways to the highest Kaivalya Samrajya Moksha (the kingdom of final liberation).

Mahajanah yena gatah sa panthah—that is the way, the way trodden by the great ones. And preceding us they have left their footprints upon the sands of time. May you also go that way and attain the same state of supreme blessedness that they attained!

They are pioneers upon this great path that leads to liberation, illumination, supreme blessedness, attaining which there is no returning into this world of pain and death. They are trailblazers. Therefore, to keep them in the heart, to keep their ideal lives before us as radiant examples to emulate and live up to, is the surest way of attaining that very state of blessedness. Contemplate, therefore, the saints, the sages, the seers, the illumined masters, the perfected ones.

Contemplate them daily—morning, noon, evening and night. Keep them in your heart. Keep them ever before your vision. They are the lights that illumine our path to blessedness. Without them, this world would be a dreary desert, a

wilderness full of thorns, poisonous trees and venomous creatures. Without them, this world would be what it is today on the outer surface. Because of them, there is hidden—beneath the outer exterior of this present day world of violence, hatred, conflict, clash, selfishness and immorality— a radiant spiritual world, a radiant world of purity, of perfection, of goodness. There is here and now a radiant world of Divinity.

Live in that world! Not in this external world which, with its strident noise, seems to demand your attention, forces itself upon your consciousness. Reject it! Get thee behind me, Satan! Refuse to recognise it, because there is a greater reality. The seen is not the real; the unseen is the real. The outer, visible one is not the real; the inner, hidden one is the real. The outer is but a pale, ineffective reflection of that which is radiantly real, eternal and unchanging. Focus upon that truth and cross the bridge to eternity that the ideal, exemplary lives of the sages and saints constitute for humanity.

As long as human memory cherishes the sublime, noble and ideal lives of these great ones, there is

a future for humanity. As long as human hearts cherish these lofty and radiant examples, we walk in the light; we do not dwell in darkness. This is the truth. This is verily the truth. This is indeed the truth.

You live where you choose to live. If you close your eyes to the light, you choose to live in darkness; but if you choose to keep your eyes open to the light, your heart will be flooded by light. You will walk in the light; you will live in the light. And there will be no groping, no stumbling, no wandering. There will be a sure and steady progress towards a clearly perceived ideal and goal.

In firm footsteps, you can walk upon the path that is radiantly present before you, lit up and illumined by your own faith, lit up and illumined by your own vision, lit up and illumined by your own awareness that behind the seen, there is the unseen; behind darkness, there is light; behind the cloud, there is sunshine; behind the screen, there is the great beauty of beauties, the ever-present radiance, the splendour that the body-house houses. Within this body-temple, there is the hidden splendour.

That is to be focused upon.

That is to be held firmly in your heart. That is to be cherished in your thoughts. Man without vision perishes. Man with vision is never harmed. No harm can come to that being that lives with a vision and a goal. *na hi kalyanakrit kashchid durgatim tata gacchati* (The doer of good, O my son, never comes to grief). *kaunteya pratijanihi na me bhaktah pranashyati* (O Arjuna, know for certain that My devotee never perishes). Thus says Lord Krishna in Srimad Bhagavad Gita.

These are not vain statements. They are the manifestations of truth, the utterances of eternal promises. We should recognise that we live in the Light even in a world of darkness around us. For, beyond and behind the ever-changing, the seen world of unrealities, transcending them, there is an unseen world of the eternal, unchanging Reality. We must live in this truth, in the awareness of this fact. That is the surest way of overcoming all things external, conquering all obstacles and attaining the supreme, for which we have been sent here. We have not been sent here to go around in circles. We have not been sent here to grope in the darkness. We have not

been sent here to wander, to stumble and fall, to weep and wail. We have been sent here for attainment. We have been sent here for overcoming and accomplishment. And until we attain that, we should not rest upon our oars.

That is the great glory of human life. That is the grandeur of these times, times that have been endowed with more light, more wisdom, more knowledge, more insight and more vision than any other century, than any other generation within human memory, within known human history.

This closing decade of the twentieth century and the first decade of the twenty-first century form a glorious period in human evolution. Just as the fifteen minutes before and the fifteen minutes after the midday and midnight Sandhis (junctions) are spiritual moments in time and the two hours before and half an hour after dawn comprise a charmed period, even so, the junction point between the twentieth and the twenty-first centuries has on either side a decade of supreme blessedness and auspiciousness, potent with infinite possibilities for spiritual evolution. This generation

is supremely blessed, and you who are now living in this period are more blessed than you can ever imagine.

All the positive forces of radiant and resurgent spirituality are converging upon this period, filled with great blessedness, great possibilities, great potential and immense spiritual help from all the Brahma-Vidya Gurus from the most ancient times. For, they are immortal. They are beyond time; they are eternally present. *Brahmavid brahmaiva bhavati* (He who knows Brahman verily becomes Brahman). They are called Nityasiddhas, eternally present. Dattatreya, Dakshinamurti, Vyasa and Vasishtha are one with Brahman. They are ever-present spiritual centres, spiritual forces, ever-present centres of light, and they only await our call, our turning to them. They are there as centres of grace, centres of spiritual power, force and energy.

Therefore, to recognise this great truth and to seek to make the very best use of this period, rather than to allow it to pass and later on lament, would indeed be wisdom on your part. Remember the parable of the wise and the foolish virgins in the

New Testament. Remember that this is a period when God is knocking at the doors of the human heart. This is a period when God is calling, "*Uttishthata jagrata prapya varan nibodhata* (Arise, awake, having reached the wise become enlightened)."

He may call through an Aurobindo, through a Ramana Maharshi, a Ramdas or a Sivananda. He may call through a Ramakrishna, Vivekananda, Ramatirtha, Nityananda, Sai Baba or Muktananda. He may even call through Venkateshananda, Krishnananda or Chidananda. He may call through anyone. He may call through a dream. He may call through your own sudden intuition. He may even call through a passing, seemingly insignificant incident in your daily life. He has no dearth of ways of calling. He may call from the mouth of a babe. There is no end or restriction to where He may call from. If you heed the call, then he that hath eyes, let him see; he that hath ears, let him hear. We have to develop the vision and the receptivity. We have to develop the wakefulness, the alertness to catch the call as did the wise virgins, as have all the great

ones who responded to the call.

These are all truths which you have to recognise and reflect over. They are being placed before you as so many indicators of the supremely blessed period in which you are living. They are placed before you for your serious consideration and immediate recognition. Let it not be said of you that blessings were poured upon you, showered upon you, and you did not receive. Sri Anandamayi Ma used to say, "There may be a downpour of rain, but if a vessel is kept with its bottom up, then it will not collect even a drop of water. Take care how you keep your vessel. You must keep it right side up."

Therefore, keep open the doors

of your heart. Let it not even require to be knocked upon. Keep it open before anyone comes to knock and ask you to open. Then you are thrice blessed. Even otherwise, ask and it shall be given, knock and it shall be opened unto you, seek and thou shalt find it. But if you already keep seeking, already keep the doors of your heart open, you are indeed thrice blessed. You are indeed most wise and supremely fortunate.

That is how you should be as spiritual children of blessed Gurudev Swami Sivanandaji, who was the awakener par excellence of global humanity in this twentieth century. Congratulate yourself and crown your life with glory!

Spiritual progress requires intense and unswerving faith in the teachings of the Guru and the Shastras, burning and lasting Vairagya, yearning for liberation, adamant will, fiery resolve, iron determination, unruffled patience, leech-like tenacity, clock-like regularity, child-like simplicity.

I came to Rishikesh in June 1924 and found it my destination. My Guru gave me initiation and enough spiritual strength and blessings. Gurus can do this much only. It is the student who has to do intense and rigorous Sadhana.

Swami Sivananda

SOCIAL IMPLICATIONS OF ACHARYA SANKARA'S PHILOSOPHY

Sri Swami Krishnananda

This is an auspicious occasion, the annual celebration of the advent of a supreme spiritual leader and a master-mind the country has produced, whose name will perhaps be remembered as long as the sun shines in the sky. As revered Swamijis have already mentioned a few minutes before, the achievements of Acharya Sankara during the short span of his life on this earth, were memorable indeed—achievements which cannot normally be expected of a human being during such a short period of time. This superb genius which he demonstrated in his personal life during these few years, has compelled people to adore him as a divine incarnation. Nothing short of an incarnation could achieve such success in such profound fields of human life as the ones which adorn the life of Sankara .

People generally consider Acharya Sankara as a philosopher, a supreme advocate of the cause of God as the only Reality, a spiritual

stalwart, a friend, philosopher and guide to seekers of Truth, a spiritual master. But, rarely does it occur to peoples' minds, for obvious reasons perhaps, that he was also an unparalleled social reformer. It was only a person of his kind that could bring about a tangible change in the outlook of human life, an outlook which is of a permanent character, not subject to the whims of human minds or the vicissitudes of time. I would like to pin-point the few words that I speak today to the social service that he has done—a point which always misses the attention of students of Sankara, who take him as a metaphysician, a mystic, a Yogi and a Godman. Yes, he was all these things, but, he was also, as a matter of fact, a down-to earth practical person, who did yeoman's service to bring about a revaluation of the values of life and to instil into the minds of people a sense of values which will bring about real social unity and social welfare. We have umpteen social workers in our world.

The world abounds in philanthropists, social welfare organisations and people who sweat day and night for the good of mankind. But, we have seen with our own eyes that efforts in the direction of social welfare, purely on the social level, have not yielded the desired results. Human tension continues. Distrust, animosity, jealousy and incompatibility of natures continues in spite of world-organisations which have devoted themselves to the cause of social welfare.

What is the reason behind the travesty that seems to follow even honest efforts and endeavours in the line of social work and social peace? The reason is a lack of the wisdom that a person like Sankara possessed. Activity minus the wisdom of life will be an empty shell like a corpse without a soul inside it. All social work is an activity, an outward skeleton which life puts on in its empirical level; but, the skeleton itself is not an organism and we cannot say that it has life. What we lack in social life today is a vital power, a soul in our existence. We lack soul, and a soul-less outlook of life will naturally engender a soul-less activity, whatever be the piety of

intention that may be behind the activities of people. Goodness will succeed only when there is Godliness backing it. Minus Godliness, the so-called ethical, moral or social goodness will be empty of content. It is difficult to imagine sustained and meaningful goodness and valuableness in life when it is divested of the divine element.

A stalwart and a towering personality like Sankara, went deep into the root of the cause of human suffering and discovered that all sorrows are an automatic consequence of the absence of the divine element in human life. It is the abolition of God from existence, the banishing of the ultimate values of life from society, that has led to the sorrows of mankind. Whatever be our efforts in our outer life, to bring about peace and solidarity in the work-a-day world, that is not going to succeed unless there is the supreme cementing principle at the back of all aspirations and desires; and merely work without the divine power behind it, will be like keeping bricks one over the other without mortar to keep them together. The whole structure will collapse. We have structures and edifices of human

effort, all backed up by good intention; but, what is the use of good intention, like a baby, an untutored man, building a huge cathedral, a temple, or a palace, without mortar, cement or the necessary implements to make it a stable whole. People lack the commonsense which should recognise the necessity to accept the presence of God in practical life. I should say, it is just commonsense and not logic and philosophy — that is far from us. Sheer commonsense, which should be the endowment of an intelligent human being, is lacking in life, and, perhaps, it is not merely a humour when we say that commonsense is the most uncommon thing in the world.

How can there be friendliness among people, love among brothers, sisters, parents, family, society? How can I have any kind of relationship with you at all, if there is nothing at all to connect you with me or me with you? People cry hoarse from pulpits that we should work for the welfare of mankind, that there should be one Government, one humanity, etc. But, why should there be this effort at all! Who tells you that there should be one humanity? How does the desire arise in the mind of any person that

there should be commonweal, social peace? Let there be no social peace. What is the harm? Let the world go to the dogs. Why not? Who tells you that it is worthwhile having common peace? Why are you impelled by a sense within to love your neighbour as yourself? Why do you feel a sense of charitableness in your hearts? Why should it be? Why should it be necessary for you to be a good person? Why should you tell truth? Why should you be honest in life? Where is the need for ethics and morality?

There is a basis which is super-empirical, trans-social, and we may call it spiritual, for want of a better word. Acharya Sankara came with this cudgel in his hand, to drive into the minds of people the need to accept this transcendent element as an imperative even in our day-to-day life, in the little family in which we live, and in the social endeavours upon which we are embarking! The philosophy of the Atman, which was his forte, was the answer to the problems of mankind. He was not talking merely mysticism and Yoga in any transcendent sense, when he took immense pains to establish the existence of the Atman as the

universal principle behind the varieties of the world. If the Atman were not to be one, if the Self or the Soul of the people were not to be a single unifying reality, how could there be a need felt to live in society at all? Where would be the necessity for me to speak to you, to look at your face at all? I would, then, mind my business and you yours. Even an untutored, unphilosophical mind feels a sense of commonness with its neighbour. One has an affection for people. We feel sympathy at times. How could sympathy be possible? Where is the rationale behind the feeling of sympathy, the sense of affection, the sense of duty, if there is not going to be a soul behind this sense, or aspiration? It goes without saying that the soul has to be one. Otherwise, each soul would be cut off from the other. There would be no concourse or intercourse between the one and the other.

The philosophy of Acharya

Sankara is simple commonsense, and while his doctrine is the most difficult to grasp, it is also the most simple to appreciate. I have very little to tell at this hour, except a prayer to people the world over, that it is high time for us all to be serious and sincere in our lives, and not merely show lip-sympathy to the values of life; because, nothing is more serious than life. If life itself is going to be a joke, or a play-toy, what could, then, be a more serious thing anywhere? To live life is to live philosophy, says Sankara, and to live philosophy is to live in God. This is to put the whole system of Sankara in a few pithy words which contain a wealth of significance and meaning, and I leave it to you all to ponder over this truth for the benefit of everyone.

The presence of the Atman as the Universal Principle is the reason behind the need for, as well as the feasibility of, social well-being of every kind.

The Name of the Lord is Divine Nectar. Name is your sole refuge, prop and treasure. Name and Nami (God) are one. Always chant His Names with devotion. Do Kirtan. This is the principal Sadhana in Kali Yuga.

Swami Sivananda

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

31st DECEMBER, 1948

INCOMPARABLE INTEREST IN OTHERS

"Have you shown the Yoga Museum to Ramakrishnaji?" Siva questioned Vishnudevji, who had been commissioned for this task.

"Not, yet, Swamiji."

"Come; then, let us go there. Go and get the key from Sridharji (Chidananda Swamiji.)"

This was on Siva's way back from the evening Satsanga meeting. Siva was standing outside the Museum Hall all the time till the key was brought! I would have merely chided Vishnuji or left it off or at least postponed the thing for the morrow. What with the cold wintry night, Gurudev stood there, absorbed in himself.

After the key was brought, he opened the Hall and explained the entire things to Ramakrishnaji who greatly admired the ideas and arrangements.

Siva is not the teacher who would merely tell a thing to his

Taken from Sivananda-Day-to-day

disciple and leave him to do it or leave it! He must himself literally "sit upon him" and make him go through all the process. He must sit with every student and teach him the alphabet! Even my father and mother would not have done this; who could have such patience and such abiding interest in another?

EVER-READY SIVANANDA

At 11 A.M., Siva was told that at 12, a foundation for a new Kutir (to be built by Sri Gajanan Sharma of Janjgir) was to be laid. Already Siva had made two rounds of the hillock; once in the morning to attend the University class and again his usual trip to the cave. And, food was waiting; it was getting late. Today is the Birthdate Bhandara. Yet, such is Siva's readiness to oblige, Siva walked up all the way to bless the foundation-stone-laying ceremony!

10th JANUARY, 1949

THEN AND NOW

A tonga was in front of Siva's Kutir at about 1 p.m. A Swami from Baba Kali Kamliwala Kshetra has come to take

Siva to the Advisory committee meeting. This took us all by surprise as the notice previously received mentioned the date as 20th that was obviously a clerical error.

U n m i n d f u l o f t h e inconvenience caused by this wrong intimation and not caring to take even a moment's rest after a strenuous morning, Siva at once greeted the Kshetra Swami and entertained him.

Within fifteen minutes, we were ready to start. As usual, one of Siva's bags contained fruits, the other the fruits of his ceaseless toil to spread spiritual knowledge—books, pamphlets, copies of the Magazine, etc.

Siva was warmly welcomed by the Joint Secretary of the Kshetra—Rai Bahadur Shri Duttji at the Kshetra. The Kshetra is situated in the Rishikesh Bazar, which Siva had not visited for more than a decade past; so, Siva expressed surprise at the rapid growth of buildings and shops and the urbanisation of the abode of hermits! Nearly quarter of a century ago, Siva had visited the same Kshetra as a mendicant — today he was received with folded palms by the Kshetra

authorities as an honoured guest and advisor!

GUEST ENTERTAINS HOST

As soon as the members assembled, Siva began to empty the bags of their contents. Fruits and sweets were nicely served to the members and divine literature also flowed around.

Shri Duttji could not help remarking, "You see, usually it is the host that serves the guest. But, this divine personality serves the hosts themselves!" Then as the members hurriedly dispatched the edibles to their rightful destination, Shri Duttji merely sat gazing at the Prasad. Later, he said, "This Prasad from a venerable Saint, I value a million times more than their edible value. I deem it a God-sent gift. Therefore, whether they will last so long or not, I shall keep it safely for several days and partake of the Prasad."

THE SIVANANDA SCHEME

A very happy coincidence was that, for the first time at this meeting, came up for discussion the Plan for founding a cultural centre under the auspices of the Kshetra, which Siva had inspired long ago. When the President's son visited the Ashram more than a year and a half ago, Siva

had given him an oral blue-print. Later, Siva had written a detailed letter to Shri Duttji about his ideas. They had based their scheme on these suggestions and began to collect funds too.

Shri Duttji showed Siva all the plans so far prepared and acquainted him with the present position of the Scheme. The meeting passed a vigorously-worded resolution recommending to the Calcutta H.Q. Committee to go ahead with the Scheme and concentrate all their attention on it.

AN IMPOSING WILL

Tea was served. The meeting and the discussions were almost over. One very learned member wound up the meeting by saying: "Achcha! That is the end."

Instantly, Siva closed his eyes,

and ere his words "Now we shall do a little Kirtan" had left his lips and reached our ears, began.

*Hare Rama Hare Rama
Rama Rama Hare Hare
Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Namah Sivaya Namah Sivaya
Namah Sivaya Namah Sivaya*

Then, concluded it with his usual Shanti Path. Shri Duttji's feeling of joy was irrepressible, "You have crowned the meeting with the auspicious Lord's Name."

Siva returned to the Ashram after paying a visit to Vishwanath Bagh. We three started on the march; but, soon Siva was surrounded by Sadhus and devotees. It was then a real procession with someone stopping Siva and prostrating to him every few yards!

The doctor's profession gave me ample evidence of the great sufferings of this world. I was blessed with a new vision and perspective. I was deeply convinced that there must be a place—a sweet home of pristine glory, purity and divine splendour—where absolute security, perfect peace and happiness can be enjoyed eternally. Therefore, in conformity with the dictum of the Sruti, I renounced the world—and felt that I now belonged to the whole world.

A course of severe self-discipline and penance endowed me with enough strength to move unscathed amidst the vicissitudes of the world-phenomena. And I began to feel the great good it would do to humanity if I could share this new vision with one and all. I called my instrument of work "The Divine Life Society."

Swami Sivananda



CHILDREN'S WORLD

Divine Life for Little Boys and Girls

Beloved Divine Children! Come now and listen to me. I want you all to become great. I want you all to grow up into heroic men and women. You must shine like the noble Ekalavya, Nachiketa, Prahlad, Dhruva, like Savitri, Sita, Anusuya, Mira, Ahalya Bai. I wish to make you healthy, happy, strong and clever. I wish to make you brave, truthful, noble and good. I will show you the way. Follow me with love. Practise what I say with interest and care. Now attention!

GOD IS LOVE

God is Love. God is Truth. God is Peace. God is Bliss, God is Light. God is Power. God is Knowledge. Realise Him and be free.

Keep a picture of God in your room. Worship Him daily. All your desires will be fulfilled.

Do Kirtan, Prayer daily morning and night. Pray daily. Offer flowers to Him. Prostrate before Him. Offer sweetmeats to Him and then eat. Place light before Him. Burn camphor before Him. Do Arati. Put garland on Him.

GLORY TO GOD

God created you, your brother, sister, father, mother, friend and your relatives. He created the sun, moon and the stars. He created the animals and

Taken from DL 1945



the birds. He created the mountains, rivers and the trees. He created this whole world. He dwells in your heart. He is everywhere. He is all-pervading. He is all-knowing. He is all-powerful. He is all merciful. He is all-loving. He is all-blissful. Your body is the moving temple of God. Keep the body, pure, strong and healthy.

Pray to Him daily. He will give you everything.

OBEY YOUR ELDERS

Obey your parents implicitly. Do not abuse or insult them. Do not use harsh words to them. Address them with respect. If you insult your parents, you will undergo great sufferings in life.

Obey your teachers. Adore them like God. They bestow learning, which is the highest gift. They remove darkness and show the real light of wisdom. Those who insult their teachers will suffer the pangs of hell.

If you obey your parents, teachers, brothers and sisters, you will get plenty of wealth, prosperity and happiness.

Swami Sivananda

RESTLESS HORSE-MIND

A great Badshah purchased a horse
For ten thousand rupees.
The horse was restless,
No one was able to ride on that horse.
But his son Sikandar said,
“Beloved Father, I can ride on this horse.”
He sat on the horse
And rode in the direction of the sun—
The horse galloped.

The Badshah was quite astonished.
He said, “O Sikandar, how did you manage to ride?”
Sikandar replied, “The horse was afraid of his shadow.
I made the horse run towards the sun.”

Such is the restless horse-mind also.
If you turn it towards the Atman, it will be peaceful.
Turn it towards Maya, it will jump and dance.

Swami Sivananda

Sannyasa Diksha Centenary Celebration of Worshipful Gurudev Sri Swami Sivanandaji Maharaj

Laghu Rudra Puja



यः एतरुद्रीयमधीते सोऽग्निपूतो भवति, सुरापानात्पूतो भवति, स ब्रह्महत्यायाःपूतो भवति,
स सुवर्णस्तेयात्पूतो भवति, स कृत्याकृत्यात्पूतो भवति, तस्माद् विमुक्तमाश्रितो भवति ।

अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥ अनेन ज्ञानमाप्नोति संसारार्णवनाशनम् ।

तस्मादेवं विदित्वैनं कैवल्यं पदमश्नुते — कैवल्यं पदमश्नुत इति।

One who recites Shatarudriya becomes purified from the five great sins (Pancha Mahapataka) and sins of all commissions and



omissions, and gains refuge in the One who is ever established in the Truth i.e. Lord Siva. One who belongs to the highest order of life should repeat this hymn always or at least once a day. By this, he attains the knowledge which destroys the ocean of worldly transmigration and enjoys liberation i.e. Kaivalya.

(Kaivalya Upanishad)





As a part of Sannyasa Diksha Centenary Celebration of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, Laghu Rudra Puja was organised at Sri Vishwanatha Mandir on the sacred day of Chaitra Shukla Pratipada i.e. 9th April 2024 wherein Lord Sri



Vishwanatha was devoutly worshipped to the eleven times chant of Rudri (Namakam) by eleven Ritviks. It was followed by Rudri Homa, Vasordhara and Sri Rudra Kramarchana.

Sri Balasubramanianji



and Sri Arun Hariharanji along with other devotees offered their loving Seva in performing the Puja and Homa. The Sannyasis, Brahmacharis, devotees and guests of Ashram joyously attended this sacred celebration and felt themselves immensely blessed.



Discourses on 'Understanding Sannyasa in Modern Context'

From 8th to 10th April 2024, H.H. Sri Swami Muktanandaji Maharaj, the Spiritual Head of Anandashram, Kanhangad, Kerala blessed the devotees with a series of discourses on 'Understanding Sannyasa in Modern Context' at the holy Samadhi Shrine.

In his illuminating discourses, Pujya Swamiji Maharaj referring to the divine teachings of Param Pujya Papa Ramdas, Worshipful Gurudev Sri Swami Sivanandaji Maharaj and other spiritual luminaries enlightened the gathering on the true implication of Sannyasa. Narrating various inspiring anecdotes, Swamiji Maharaj lucidly explained how true Sannyasa implies renunciation of 'me' and



'mineness' and how it constitutes a journey from 'me' to 'we' i.e. individual to universal. On the concluding day i.e. 10th April, H.H. Sri Swami Nirliptanandaji Maharaj expressed heartfelt gratitude towards Swamiji Maharaj for his visit to the sacred abode of Worshipful Gurudev Sri Swami Sivanandaji Maharaj and his illuminating discourses



as well. Thereafter, Pujya Sri Swami Muktanandaji Maharaj was reverentially felicitated.

May the divine grace of the Lord Almighty and Worshipful Gurudev Sri Swami Sivanandaji Maharaj be upon all.



Sri Ramanavami Celebration at the Headquarters Ashram

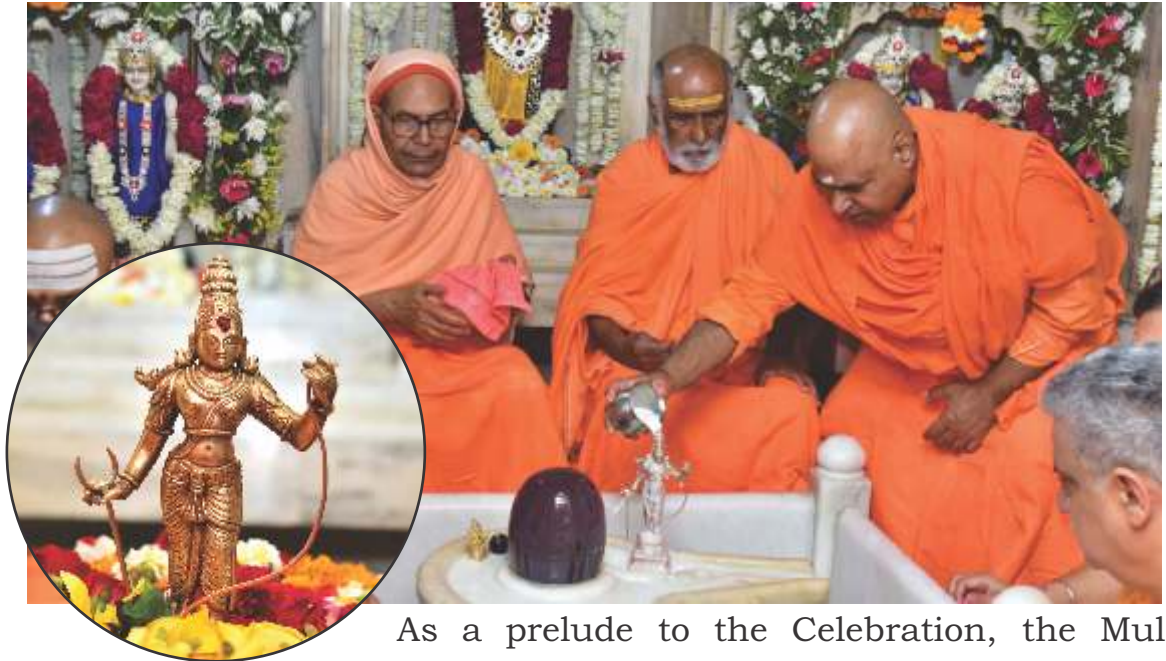


विश्वोद्भवस्थितिलयादिषु हेतुमेकं मायाश्रयं विगतमायामचिन्त्यमूर्तिम् ।

आनन्दसान्द्रममलं निजबोधरूपं सीतापतिं विदिततत्त्वमहं नमामि ॥

Devout Prostrations to the Lord of Sita, who is the cause of this world's creation, sustenance and destruction, who is the one without second, who is beyond Maya though Maya inheres in Him, who is inconceivable, immaculate and full of bliss, who is the embodiment of Self-knowledge, and the knower of Supreme Truth.

The sacred day of Sri Ramanavami was celebrated at the Headquarters Ashram with great devotion on the Ninth day of Vasanta Navaratri i.e. 17th April 2024.



As a prelude to the Celebration, the Mula Parayana of Sri Valmiki Ramayana was done at Sri Divya Nama Mandir from 20th March to 8th April by the Sannyasis, Brahmacharis and guests of the Ashram. The Divine Mantra 'Sri Ram Jai Ram Jai Jai Ram' was also sung daily for two hours from 12th to 15th April in the holy premises of Sri Vishwanatha temple. On 16th April, the Akhanda chanting of sacred Mantra was conducted from 7 a.m. to 6.00 p.m. filling the hearts of one and all with the divine nectar of Ramanama.

The programme of the blessed day of Sri Ramanavami commenced at 5 a.m. with prayers and meditation followed by Prabhat-pheri. A special Yajna was also performed for world peace. From 9 a.m. to 12 noon, a grand worship was offered to Lord Sri Rama with the chanting of Vedic Mantras and singing of soul-elevating Bhajans and Kirtans in the beautifully decorated Sri Vishwanatha temple wherein all present got the blessed opportunity of doing Abhisheka and Archana of the Lord. It was followed by sonorous chanting and mellifluous singing of Avatara Sarga from Sri Valmiki Ramayana and



Sri Ramacharitamanasa by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj respectively. The Celebration concluded with Arati and distribution of sacred Prasad.



During the night Satsanga, the Sannyasis and Brahmacharis presented Bhajan and Kirtan as their worshipful offering at the feet of Lord Sri Rama and Sadgurudev Sri Swami Sivanandaji Maharaj. Thereafter, H.H. Sri Swami Advaitanandaji Maharaj delivered a brief message glorifying the ideal life of Lord Sri Rama. To mark the blessed occasion, five books of Sri Gurudev were also released. The Satsanga concluded with Arati and distribution of Prasad.

May the abundant blessings of Lord Sri Rama and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.



Celebration Of 102nd Birth Anniversary Of Worshipful Sri Swami Krishnanandaji Maharaj

The sacred day of 102nd Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj was celebrated with great devoutness at the Headquarters Ashram on 25th April 2024.

The day's programme commenced with early morning prayer-meditation session at holy Samadhi Shrine and Havan at Yajnashala. To mark the auspicious day, special worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine wherein Senior Swamijis, Sannyasis, Brahmacharis and Sadhakas of the Ashram devoutly participated. After the Paduka-Puja, Sannyasis of the Ashram sang Bhajans-Kirtans as their loving homage to Worshipful Sri Swami Krishnanandaji Maharaj. One book of Pujya Sri Swamiji Maharaj was also released on this auspicious day. The Satsanga concluded with Arati and distribution of Prasad.

During the night Satsanga, H.H. Sri Swami Advaitanandaji Maharaj in his brief message, paying his loving tribute to Pujya Swamiji Maharaj, highlighted his supreme devotion towards Sadgurudev Sri Swami Sivanandaji Maharaj. With prayers and Arati, the Satsanga came to a close.

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



Students of Brijmohan School for the Blind, Meerut Visit the Headquarters Ashram



Twenty one students of Brijmohan School for the Blind, Meerut along with their Principal Sri Praveen Sharma, and teachers Smt. Upasana Sharma, Sri Vaibhava Sharma and Smt. Archana Sharma visited the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd April 2024 to seek His divine blessings.

During their two days' stay at the holy Ashram, they visited the sacred shrines of the Ashram and paid their devout obeisance. On 23rd April, during the night Satsanga at the Samadhi Hall, these specially gifted children presented a beautiful cultural programme as their love-offering at the feet of Sri Gurudev. The sonorous chanting of Chapter 12th of Srimad Bhagavadgita, and soul-stirring singing of Bhajans-Kirtans by Kum. Rida Zehra, Kum. Sanjana and Master Dhruva delighted the hearts of the devotees. Thereafter, a beautiful dance performance by Kum. Ritika brought joyous tears in the eyes of all present. H.H. Sri Swami Advaitanandaji Maharaj invoked the grace of the Lord Almighty and Sri Gurudev on them and gave them gift-bags as Sri Gurudev's Prasad.

May the abundant blessings of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon them 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
Discourses on 'Understanding Sannyasa in Modern Context'	8th to 10th April 2024 by Sri Swami Muktanandaji Maharaj Anandashram, Kanhangad, Kerala
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

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

The Holy Sri Guru Purnima will be celebrated at the Headquarters Ashram on the 21st of July, 2024, and the 61st Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be observed on the 29th of July, 2024.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 22nd July to 28th July, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us through Email or letter, giving complete Postal address, number of persons etc. arriving, which should reach us not later than the 30th of June, 2024.

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

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

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

May Sri Gurudev's Blessings be upon all!

Shivanandanagar

1st May, 2024

—THE DIVINE LIFE SOCIETY



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY

THE DIVINE LIFE SOCIETY

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

ADMISSION NOTICE

Applications are hereby invited for undergoing the **101** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **30-8-2024** to **25-10-2024**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only.
2. Age Group: Between 20 and 65 years
3. Qualifications:
 - (a) Preferably graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health
4. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, Study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda
 - (b) There will be final examination after the completion of syllabus.
 - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions, and Questions and Answers will also form part of the Course.
5. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website www.sivanandaonline.org. Candidates can also apply for the Course using Online Mode through the link given in our website www.sivanandaonline.org. Duly filled Application Form should reach the undersigned by **31-7-2024**.
7. The aim of the Yoga-Vedanta Forest Academy is not merely academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

Shivanandanagar
1st May, 2024

Registrar,
Yoga-Vedanta Forest Academy,
Phone: 0135-2433541, email—yvfacademy@gmail.com

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

Barbil (Odisha): In the month of February, the Branch continued weekly Satsanga on Thursdays and residential Satsanga on Mondays. 400 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Sadhana day was observed on 24th with Paduka Puja.

Brahmapur (Odisha): The Branch had weekly Satsanga on Sundays and Paduka Puja on Thursdays and 8th and 24th of every month. Mahasivaratri was celebrated on 8th of March with Abhisheka and chanting of "Om Namah Sivaya". There were Gita Parayan on Ekadasi day and Sundarakanda Parayan on Sankranti day. Sri Ramcharitmanas Parayan was arranged at the residence of a devotee. Sadhana day was held on 3rd Sunday.

Bhimbikand (Odisha): The Branch continued daily Paduka Puja and weekly Satsanga on Sundays. The Branch arranged Srimad Bhagavata Parayan and Pravachan from 9th to 15th March. There was Akhanda Mahamantra Kirtan on 16th.

Bhubaneswar (Odisha): The Branch continued its daily Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. The Branch conducted special Prayer and chanting of Mahamrityunjaya Mantra on 4th for early recovery of Sri Parth Rath. Mahasivaratri was celebrated on 8th March with Abhisheka and chanting of

"Om Namah Sivaya". As a part of the Sannyasa Diksha Centenary celebration of Gurudev Sri Swami Sivanandaji Maharaj, the Branch arranged Mahamantra Kirtan on 18th. Besides this, special Satsangas were held on 14th, 19th, 30th and 31st. Chidananda Day was observed on 24th with Srimad Bhagavata Parayan and Chanting of "Sri Ram Jai Ram Jai Jai Ram".

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. Mahasivaratri was celebrated on 8th March with Puja and Akhanda Nama Sankirtan. The Branch Annual Day celebration and Sadhana Shivar was held on 24th. Besides this, recitations of Hanuman Chalisa were done on 25th and 27th March.

Chhatrapur (Odisha): The Branch continued weekly Satsanga on Thursdays with Bhajan, Kirtan recitation of Bhagavad Gita and discourse on Ramayana, and Paduka Puja on 8th and 24th of every month. Special Satsanga were held on 1st and 19th February. Five mobile Satsanga were conducted on 3rd, 12th, 14th, 24th and on 27th with recitation of Sundarakanda and Hanuman Chalisa.

Chandigarh (Punjab): The Branch conducted daily online Satsanga and weekly Satsanga on Sundays with Narayana Seva. The Annual Day and

three days, Spiritual Conference “Jin Khoja Tin Paya” was organised on 15th, 16th and 17th March. During these days, saints and Scholars from different places addressed the gathering on various spiritual subjects.

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 2nd February with Paduka Puja and Pravachan. Gita Parayan was held on Ekadasi day. The Branch arranged Srimad Bhagavata Mahapurana Parayan and Pravachan from 29th February to 7th March.

Choudawar (Odisha): The Branch continued daily Puja, weekly Satsanga and Yoga classes on Sundays with Paduka Puja. Srimad Bhagavata Satpaha was arranged from 13th to 19th March with Paduka Puja, recitation of Vishnusahasranam, Bhajan and Sankirtan. It was concluded with Narayana Seva.

Jamshedpur (Jharkhand): The Branch had its weekly Satsanga on Fridays, and organised free drawing classes for children of the Antyodaya Baste every Sunday. Mahasivaratri was celebrated on 8th March with Rudrabhisheka. Special Satsanga was held on 10th with Bhajans and Narayana Seva. Besides this, Sadhana day was arranged on 12th with Paduka Puja, Gita Path, Pravachan and Bhajans.

Kakinada (Andhra Pradesh): The

Branch continued weekly Satsanga on Mondays with Pravachan on Bhagavad Gita and Sankirtan on Saturdays. Besides this, monthly Satsanga was arranged on 11th February with Japa, Bhajan and Pravachan.

Kanpur (Uttar Pradesh): Monthly Satsanga was held on 17th March with Gita Path, recitation of Ramcharitamanas and Hanuman Chalisa. Sri Swami Dharmanisthanandaji of DLS Hqs, Rishikesh, visited the Branch on 25th March and gave a discourse. On Holi festival, the Branch distributed pens, pencils, notebooks and sweets to the children.

Kakching (Manipur): Daily Puja with chanting of Shiva Mahimna Stotra, Shiva Abhishekam 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 were arranged on 8th of March. Mahasivaratri was celebrated on 9th with Abhishekam, Bhajan and Kirtan. Mobile Satsanga were arranged on 17th and 25th March.

Lanjipalli Ladies Branch (Odisha): The Branch had daily Puja, weekly Satsanga on Sundays with Swadhyaya, Paduka Puja and mobile Satsanga on Thursdays. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita and Srimad Bhagavata. There were recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. It was concluded with Narayan Seva.

Lucknow (Uttar Pradesh): The Branch conducted special Satsanga at Lekhraj Homes on 10th and 30th March with Prayers, Bhajans, and Mantra Japa etc. Besides this, there was Chanting of Mahamrityunjaya Mantra for welfare of all beings.

Panchkula (Haryana): The Branch arranged Narayana Seva on 8th March at Civil Hospital, and on 24th, green fodder was offered at a Gowshala. Besides this, monthly Satsanga was held on 17th at the residence of a devotee.

Puri (Odisha): In the month of February, the Branch had daily Satsanga, weekly Satsanga on Thursdays and Sundays and Guru Paduka Puja on 8th and 24th of every month. There was recitation of Hanuman Chalisa on Sankranti day, and Gita Path on Ekadasis. Akhanda Mahamantra Sankirtan was conducted on Purnima and Amavasya day.

Rourkela (Odisha): Weekly Satsanga on Thursdays and Sundays continued with Paduka Puja, Archana and recitation of Vishnusahasranam etc. Vishwanath Mandir Pratishtha day was celebrated on 5th March. Mahasivaratri was celebrated on 8th with Paduka Puja, Rudrabhishekam and chanting of "Om Namah Sivaya". Special Satsanga was arranged by the Branch on 2nd April.

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. Mahasivaratri was celebrated on 8th March with chanting of "Om Namah

Sivaya". Special Satsanga was held on 14th, Sankranti day and Gita Path, recitation of Vishnusahasranam and Hanuman Chalisa were done on Ekadasis. There was Akhanda Mahamantra Sankirtan on 31st March for world peace and universal brotherhood.

Visakhapatnam (Andhra Pradesh): Daily Puja, Yoga class, dance and music classes were continued by the Branch. There were weekly Satsanga on Mondays with Japa, Bhajan, recitation of Vishnusahasranam, and a short talk on life and teachings of Gurudev. Besides this, Abhishekam, Kukuma Archana and Parayan of Lalita Sahasranam were done on Fridays. Mahasivaratri was celebrated on 8th March with Abhishekam. The Branch conducted free medical camp on 2nd and 4th Sunday of every month with co-operation of Mihira Charitable Trust. Gayatri Hawan on Purnima day and Mahamrityunjaya Hawan on Shani Trayodasi day were organised by the Branch. Besides this, Srimad Bhagavad Gita study classes were held on every Sunday.

OVERSEAS BRANCH

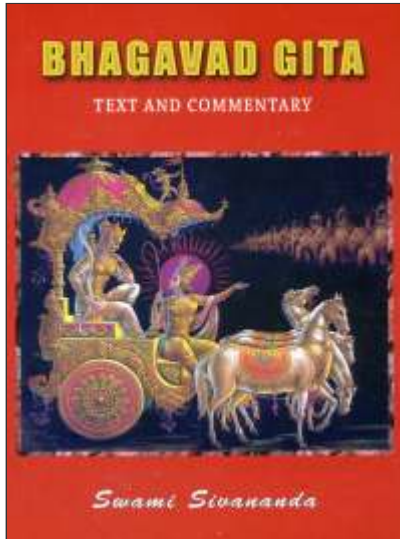
Hong Kong (China): The Branch conducted Mahamantra chanting on 4th and 18th November in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Monthly Satsanga was arranged on 24th February with talk on Yoga Vedanta Sutras and significance of Gayatri Mantra, chanting of Mahamrityunjaya Mantra, it was concluded with meditation session.

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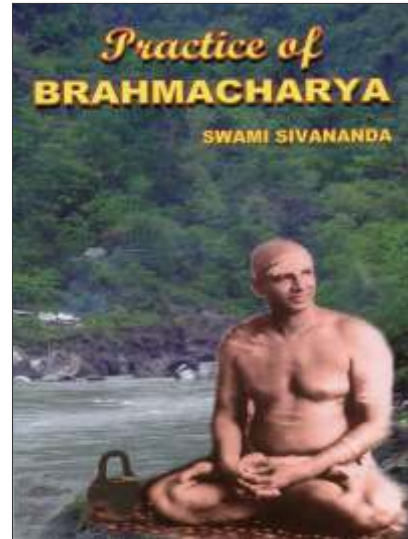
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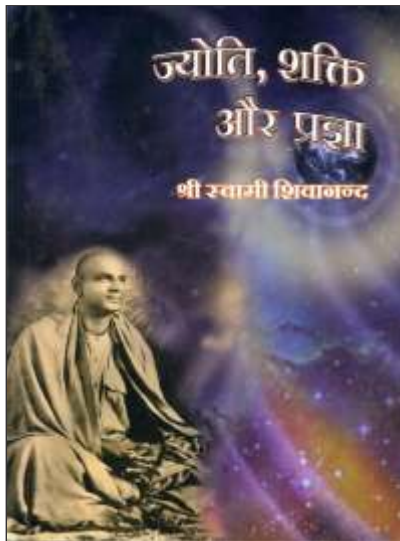
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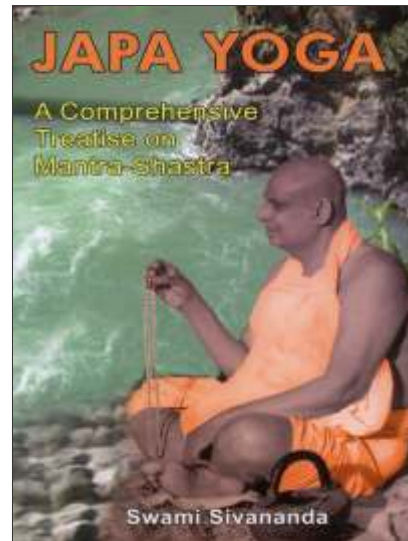
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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

Om Santih Santih Santih!

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

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I have seen God in my own Self.

**I have negated name and form, and what remains is Existence-
Knowledge-Bliss Absolute and nothing else.**

I behold God everywhere. There is no veil.

I am One. There is no duality.

I rest in my own Self. My bliss is beyond description.

The world of dreams has gone. I alone exist.

Swami Sivananda

To