



The **DIVINE LIFE**



The
Lord's blessings
are ever with His
devotees whoever chant His
sweet names and who work in
the world as His instruments.
Enthroned Him in your heart. Merge
yourself in Him. Continuous
remembrance of the Lord is the
secret of success in life and God-
realisation.

Sri Sri Sivananda

**APRIL - AUGUST
2020**

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

PRACTISE INTROSPECTION

Practise self-examination for ten minutes before you go to bed. Sit comfortably on a chair. Close your eyes. Think of all actions good and bad, that you did during the course of the day. Think of all the mistakes that you committed consciously or unconsciously.

On the first day, you may not be able to find out even two or three mistakes in your actions because you are not in the habit of doing so; but by daily regular and systematic practice, you will be able to visualise clearly the actions and mistakes of the day. Even an hour will not be sufficient to review the actions. The mind becomes subtle and sharp by the practice of introspection.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXIX

**APRIL - AUGUST
2020**

No. 01

PRASNOPANISHAD

CHATURTHA PRASNA (QUESTION IV)

SAURYAYANI AND PIPPALADA

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमान इष्टफलमेवोदानः स एनं
यजमानमहरहर्ब्रह्म गमयति ॥४॥

4. Because the Samana distributes equally the oblations, the expiration and inspiration, he is the priest (Hotri). The mind is the sacrificer, the Udana is the reward of the sacrifices; he leads the sacrificer every day (in deep sleep) to Brahman.

महागुरुवर्णमातृकास्तोत्रम्

MAHAGURU-VARNA-MATRIKASTOTRAM

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

ओंकारात्मकमप्रमेयममलं ब्रह्माद्वयं संसृते –

रोघावेगनियन्त्रणाय सततं ध्यायन्तमोजोनिधिम्।

औषध्याढ्यकलाधरस्य कलया भ्राजिष्णुमूर्जस्वलम्

ओंमाध्वीमधुरास्यपद्ममतुलं श्रीसद्गुरुं भावये ॥९॥

9. I devoutly worship Sri Gurudev of unparalleled glory, who constantly meditates upon Para Brahman, the one without second, the embodiment of Pranava, incomprehensible, spotlessly pure, to triumph over the terrific currents of the ocean of worldly existence; who is the abode of splendour, shining radiantly with the divine ray of Lord Siva and whose lotus-face is sweetened with the honey of Omkara.

औदार्यादिगुणोज्ज्वलं परशिवानन्दं चिदम्भोनिधिम्

औद्धत्यान्धकदैत्यदर्पदमनं दीनानुकम्पाम्बुदम्।

अकांक्षितसर्वमङ्गलमगावासप्रियं गङ्गया

भ्राजत्कं द्विजराजसेव्यमतुलप्रज्ञं भजे सद्गुरुम् ॥१०॥

10. I worshipfully adore Sri Gurudev who is adorned with the divine virtues like generosity, magnanimity etc., who is an embodiment of supreme auspiciousness and bliss, who is an ocean of divine wisdom, who has overcome the pride of the demon of vanity, who is blessed with all fortunes and is a cloud of compassion towards the poor, who loves to live in mountains by the sacred banks of Ganga, who is devoutly served by the spiritual seekers and who is endowed with unique intellect.

(To be continued)

Sri Krishna Janmashtami Message**EVERY ACTION IS A STEP IN YOGA¹****(Sri Swami Sivananda)**

When the clouds of fear, uncertainty and tension do not seem to disperse from above the horizon, when the life of man is ruled by passion, greed and hatred, the message of the Bhagavadgita pierces through the gloom as a bright ray of hope and inspiration and courage. The essence of that message consists in its being based on a spiritual sense of values and a correct perspective, undistorted by egoism and selfishness.

It is the gospel of non-attachment, immanence of the Spirit, immortality of the soul, divine knowledge, devotion to God, control of the mind and the senses, and selfless action, that constitutes the true ideal of life, an ideal which is conducive to a synthetic, harmonious and all-round development of the individual. The fulfillment of this ideal is the greatest Yoga in every human life, and the highest duty of man.

RIGHT PERSPECTIVE

The body is perishable, the mind is imperfect and a conglomeration of desires and cravings, the scope of the senses is limited, and all objects that one sees are transient; but the Spirit alone is real, eternal, and free from all duality. Knowing this, one should not get attached to the body, mind, senses and the objects of the world, and should cultivate a true understanding of the nature of things.

Life is a process of divine worship. Life is interdependent. Since the one Lord dwells in all, one should not hate one another, hurt each other, or build up a barrier of pride, vanity and egotistic assumptions, separating one from the other. When the consciousness of the immanence of Spirit dawns in one's mind, one can have no selfishness, greed, or hypocrisy. One cannot but be loving,

¹ Taken from DL 1958

friendly, kind, helpful and serviceable to others. That understanding must be cultivated.

ACTION IS UNAVOIDABLE

“Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection. Nor can anyone, even for an instant, remain really actionless; for helplessly is every one driven to action by the qualities born of nature.” When action is thus unavoidable, the Gita-ideal is to be detached and selfless. One should perform one's duty, not as a 'doer' but as an instrument of the Divine, without expecting any result thereof, for that is the look-out of God and because all expectations from an imperfect world are bound to cause disappointment and pain.

“He, who controlling the senses by the mind, with the organs of action, without attachment, performeth the Yoga of action, is worthy. Perform thou right action, for action is superior to inaction,

and, being inactive, even the maintenance of the body would not be possible.” Hence, when action is inevitable, it should be of the right type, done with the correct attitude and understanding of the values of life, and with the intention for the good of others.

YOGA OF ACTION

The Yoga of Action does not constitute merely in selfless service of others. Human nature being selfish and constricted, emphasis is laid on service of the suffering, the needy. That is important, indeed. But, more than that, the nature of one's daily life, one's thoughts, intentions, ambitions, mode of action, attitude towards himself, relations and others, that are of primary importance. Only when these have been transmuted into Yoga by right knowledge, self-control, detachment and selflessness, could one be called a Karma Yogi.

Every man is expected to be a Karma Yogi in his life, in whatever condition he be placed, for that is the only way out of all

misery, anxiety, fear and conflict. If every man realises that he is but an agent of God, not in a sense of domineering over others from a superior pedestal, but as a humble, dutiful, detached individual, with an ingrained feeling of fellowship and brotherhood, he can never be a cause of disharmony, dissension and bitter feelings. It is only when one is inordinately selfish, proud and egotistic, covetous, greedy and obstinate, is such an image automatically reflected in others through a hostile response. Otherwise, there is no reason why there should be mutual hatred, simmering anger, jealousy and tension.

VICTORY OVER LOWER NATURE

“The spirit is willing, but the flesh is weak.” Everyone knows that it is wrong to hate another, hurt another, be violent, disruptive and selfish, but the power of the lower nature is so strong, that one is carried away in spite of all good intentions and lofty idealism.

The spirit must be strengthened, the mind and the senses restrained, the will and determination buttressed, the heart purified, the lower nature sublimated through the process of Sadhana. Only then could the spirit achieve victory over the flesh. The Yoga of Action thus begins with the culturing of the nature of man. In this process of culture, all spiritual practices are implied. Balance of mind is Yoga. Detachment is Yoga. Beholding the one God in all is Yoga. Serving the one God in all is Yoga. Practice of truth, non-injury and continence is Yoga. Performance of one's duty without attachment or desiring a good result thereof is Yoga. Desirelessness is Yoga. Following the path of righteousness is Yoga. Every action when done with right knowledge is a step in Yoga.

May you all imbibe this spirit of the Bhagavadgita and effect its best possible fruition in your practical life. May the blessings of Sri Krishna be upon all.

GURU PURNIMA MESSAGE

THE INTUITOR OF REALITY¹

(Sri Swami Sivananda)

Seekers of Truth!

The desire to seek help, to search for light, to look up to higher powers, is inborn in all beings. The incapacity to achieve the ideals of the aspirations that spring from the heart, the anguish which accompanies such incapacity, and the knowledge of the existence of superior powers, obliges the individuals to take shelter under those that are endowed with the ability to lift them up to higher levels. The world is a dramatic scene of dependence of beings on others that can fill up what they lack. Love for God means the yearning to reach the highest, to become perfect, and this is not easy for all who wish to be so.

Perfection has its centre in the core of the seeker himself and hence, the difficulty of knowing the exact technique of realising it, which is God, Self, and all that is best. The key to the door that opens into the

realm of truth and perfection does not lie in those who see through the intellect, but those who intuit the reality in integral comprehension, not as an object lying outside but as rooted in the very meaning of the subject. These are called the seers or the sages, the Brahmanishthas who can communicate the spiritual consciousness even through a glance or a touch or through a single command. They are the Gurus or the Masters who teach the truth and shower God-consciousness on the mortals. Patanjali Maharishi says that Ishwara himself is the greatest Guru, for He is the most ancient and is omnipresent and being the seed of omniscience, He is the teacher of all teachers unsullied by the changes of time. To surrender oneself to God is, therefore, to seek shelter under the origin of knowledge, the source of power, the Lord of creation itself.

¹ Taken From DL 1949

Guru is not the human personality. Guru is the Divine Being, the immortal essence that shines through the human person. The perishable body constituted by the physical elements should not be mistaken for the Guru. The real teacher is the one Brahman that manifests Itself as and when It likes. Man can learn only from a man and hence God teaches man through a human body. The human body of the Guru is an occasion to worship His universal nature of Supreme Light, a nail to hang the shirt on. The human side of the Guru is not what is important; it is the unseen but the only real Atman, the ubiquitous principle that underlies it, that is the true Guru. When we pray to God, we pray not to a body. When one resorts to a Guru, he does not do so to a material form. The dignified substratum of life, light and joy, the grand consciousness that soars above the paltry grandeur of the universe—that is what is to be seen in a Guru! “Hit it, O Saumya”, says the Upanishad. That is the target of meditation and the object of devotion, the teacher and the saviour, the support and the

goal. Lord Krishna says, “Know Me 'in truth'” where He emphasises on the fact that His form, the body, is not to be mistaken for the Eternal. Guru is God and God is Guru, and the Svetaswatara Upanishad says that the truth is revealed to that high-souled one who does not consider God and Guru as two different beings.

The sacred relation of Guru and disciple is very ancient one. Even from Vedic times, we hear of the necessity of the aspirants' seeking Brahma-Srotriyas and Brahma-nishthas being stressed upon. “Examining the worthless nature of the action-bound world, the wise one should get disgusted with it, for the eternal cannot be reached through action. For the sake of knowing That, he should resort to a Guru, well versed in spiritual lore and also established in Brahman-consciousness”, says the Mundaka Upanishad. Though the Guru does not actually give anything not already possessed, he becomes the means to dig out the spiritual wealth that is buried under the ignorant mind

of the aspirant. Since all experiences in the world are the effects of the interaction of the knower and the known, the spiritual experience too is in a different way the effect as it were of the union of the subjective endeavour and the object presented before it, be it physical or purely psychical, be it embodied teachers or bodiless mental forms or ideas.

It is from the Guru that the seeker gets the influx of spirituality and Divine Bhava. What the aspirant receives, he intensifies and multiplies a thousand-fold through earnest Sadhana. This is the duty of all aspirants. The Guru is the gateway to the transcendental Truth-consciousness, but it is the aspirant that has to enter through it. The Guru is a help, but the actual task of practical Sadhana falls on the aspirant himself.

In truth, the Guru dwells in your heart. The Guru is ever by your side. You have only to think of him with real Bhavana and you will at once feel his spiritual presence without fail. In proportion to the effacement of the lower ego does the Guru

manifest in you and appear before you. Therefore, be ever ready to receive him and empty yourself of all contents so that he may fill himself in you.

Guru Purnima is the moment for you to invoke and rouse up the Sadhana Shakti in you through an intense renewal of Guru Bhakti and by sincerely surrendering afresh the impure self-will and Ahamkara. Even as Sannyasins take to the study of the Brahmasutras and the Upanishads during the "Chaturmasya" or the four months beginning from the day of Guru Poornima or Vyasa Pooja, those belonging to the other Ashramas too should study their religious texts like the Vedas, the Bhagavadgita, the Bhagavata, the Ramayana, the Yoga-vasistha, etc., and contemplate upon their central theme that the Absolute Brahman is the only reality which the Vedanta so boldly proclaims.

May the grace of Bhagavan Vyasa and all the Brahmailidya Gurus be upon you all! May you attain Self-realisation through Guru Bhakti and faithful and sincere practice of the teachings of your preceptor.

GURU PURNIMA MESSAGE**THE GREATEST GURU DAKSHINA¹***(Sri Swami Chidananda)*

Radiant Atman! Today, Thursday, is the day of contemplating the Guru. Let us consider the question: What is the best reverence, what is the best worship, what is the best devotion, Guru Bhakti, and what is the best service, Guru Seva that we can offer to the Guru?

The best Guru Bhakti is to love all, to be kind and compassionate towards all and never hurt any living creature—to try as much as possible to benefit life around us, to be good, do good, and to serve, so that out of us only good comes, only help comes, only service comes, only usefulness comes. All that is positive, creative, constructive, auspicious, good, beautiful—that only should come to all life around us, all God's creation, through our thoughts, words and actions. Anything that is negative, anything that is destructive, harmful or injurious should never come.

Thus, there is no greater Guru Bhakti, there is no greater

Guru Seva, there is no greater worship and adoration of the Guru than to become embodiment of kindness, compassion and doing good to others. This is the greatest Guru Dakshina (gift to the Guru) also. This is the hallmark of discipleship.

What is the greatest worship of the Guru, the greatest reverence we can offer, the greatest Bhakti and Seva? Truthfulness is the greatest Guru Dakshina, the greatest Guru Bhakti, the greatest Guru Seva. This is the second great way of worshipping and adoring the Guru. There is no greater way.

All that contradicts truth, contradicts Guru Bhakti, contradicts your reverence to the Guru. Reverence becomes a parody, an anomaly; it turns into an empty nothingness if we do not live to uphold that which the great Gurus of all time stood for, that which they proclaimed. Truthfulness, therefore, in all things, integrity, therefore, in all things is the highest Guru Bhakti, the highest Guru Dakshina, the

¹ Taken From DL 1996

highest Guru Seva.

What is the greatest Guru Seva, Guru Bhakti and Dakshina? Control the self, conquer the mind and its desires and be established in concentration and inner meditation. There is no Guru Seva, no Guru Bhakti, no Guru Dakshina higher than this. This is the highest way of paying reverence to the Guru. Be a person of self-control. To be a person of self-control, who has mastered his mind, its desires, vagaries and fantasies, to be established in self-control, overcoming the mind and successfully centering it upon God—that is the greatest Guru Bhakti and Dakshina. That is the greatest Guru Seva and it is true reverence to the Guru who is Brahma, Vishnu and Maheshvara.

Lord Siva has a trident. It is a weapon of destruction. He holds it and He wields it. Lord Vishnu has a discus. It is also a weapon of destruction. He holds it and wields it. Brahma has no weapon of destruction or harm. He is an embodiment of Ahimsa, non-injury. He gives life, He creates life. He holds a Kamandalu in one hand, a Japa Mala in another, the Veda in another, and He gives fearlessness with the other hand.

Therefore, Brahma is the creator of life and the embodiment

of Ahimsa. Lord Vishnu is Satyanarayana, truthfulness, and Lord Siva is ever self-absorbed, perfectly self-controlled, with mind and senses withdrawn and His entire interior plunged into a state of deep, deep meditation. These three—Ahimsa, Satya, Brahmacharya—constitute the essential part of Guru Tattva, and to reflect that in our own personality, in our own life, character and conduct, is to shine like the full moon, absorbing the light that shines in the Guru, in the Guru Tattva and embodying it in ourselves, reflecting it in all its fullness, glory and immaculate grandness and greatness.

That is discipleship. That is the greatest Guru Seva; that is the greatest Guru Bhakti; that is the greatest Guru Aradhana (worship); that is the greatest way we can pay our Guru Dakshina. To become an embodiment of compassion, kindness, truthfulness, perfect self-control and contemplation is the essence of discipleship. It is the essence of Guru Bhakti and Seva.

May we contemplate these facts, these truths of our own individual personal spiritual life, and may we realise their truth and become blessed. God bless you!

RIGHT ATTITUDE – A NECESSITY FOR ASPIRANTS¹

(Sri Swami Chidananda)

Festivals, religious functions, ceremonies and other rites have twofold aspect and purpose. There are the external observances sanctified by long custom and there is the inner truth which these functions are meant to remind us of and rekindle in us so as to keep them fresh in our mind and to readily recall the true basis of life on earth viz. sublimating the ordinary human nature to that of the Divine. Each festival and ceremony is in the nature of socio-religious keyword to remind one of higher spiritual truths. Unlike ordinary symbols that are silent, these ceremonies and functions are 'symbols in actual enactment'. The truths which the different sacred observances symbolise are better understood and glimpsed when their scriptural background is impartially studied.

On the auspicious occasion of Sri Rama Navami, the sacred birthday of Lord Rama, one of the greatest divine manifestations, we have the great privilege to offer worship in the form of chanting of hymns, Kirtan, offering of Puja and glorification of the Lord. This great opportunity is specially offered to

seekers and devotees all over the land of Bharatavarsha upon this annual occasion of Sri Rama Navami. This great Avatara of Lord Rama is of great significance and very special importance to us who have dedicated ourselves to the spiritual ideal, who have, by the Grace of God, begun to feel that the real purpose of life is not to be attained by enjoyment of the perishable objects of this phenomenal world but by striving to achieve the realisation of the high spiritual ideal, by the attainment of the Imperishable, Eternal. This occasion, the manifestation of the Lord as Rama, is in the nature of practical demonstration of the laws that operate upon the inward path of the soul's ascent unto divinity.

The lives of saints and sages everywhere are living commentaries upon the scriptures, and even so the great Avatars, the Divine Personalities, and their lives and missions form a demonstration of the laws that operate upon the spiritual realm, of truths pertaining to the inner life of Yoga Sadhana and Sakshatkara. Different aspects of this inner life of spiritual practice are

¹ Taken from DL 1967

brought out and demonstrated by different manifestations of the Supreme Deity and their various Lilas (divine acts in this world). If their right significance is understood, it will be of immense practical help and guide to the soul (Jiva) who is trying to attain the Supreme or the Source of all existence, the Paramatman. These incidents reveal great truths to the real aspirant, to the man of faith, of correct perception and proper receptivity.

If, for a brief moment, we consider the life of one of the great personalities in the Ramayana (I mean Sri Hanuman), we will find that in spite of great strength, learning and achievements, he was an ideal aspirant characterised by utter humility, perfect surrender, a high sense of devotion to the Lord, and his attitude or Bhava was pure in all his actions, not motivated by any selfish desire but with an one-pointed motive of service of the Lord. He was a perfect devotee, a perfect servant and he was a perfect spiritual aspirant, because he kept his ego always in subjugation and never for a moment, his one-pointed attitude or Bhava of utter self-surrender and service of the Lord changed. His strength is true love and devotion to the Lord. His strength is the strength of absolute faith in the Lord, faith in the Grace of the Lord, faith in His Name, and

as though to exemplify this, the glorious personality of Hanuman stands radiant before us in the pages of the Ramayana. So in all our doings, in our daily worship, in our spiritual practice, it is the correct attitude or Bhava that is important.

We should have an intense sense of the pervasiveness of the ever-present Lord. That ever-present Spirit, the Supreme Being, should make all our actions spiritually fragrant. Our actions may be prosaic, secular (Laukika), but we should feel that we are moving in the ocean of Satchidananda which pervades everywhere. '*Yatcha kinchit jagat sarvam drishyate srutyate-api va; Antar bahischa tat sarvam vyapya Narayanah sthitah*'—That Supreme Being, Narayana, interpenetrates everything inside and outside. If we do our actions in this peaceful, blissful awareness of His presence, then our actions become spiritualised, and this is the supreme necessity.

Then we must have the Bhava or attitude that whatever we are doing is an offering and a worship to this ever-present Deity which alone is visible to us through all names and forms. '*Purusha evedam sarvam yad bhutam yatcha bhavyam*'—whatever has been and whatever is to be in the future is none else but the Supreme Being Himself. There is nothing else—'*Na iha nana asti kinchana*'. With this

Bhava, one should do all actions. Animate and inanimate is all the One Self.

This Bhava is illustrated in a wonderful manner in the life of Ekanath. The saint was carrying the sacred Ganga water from Kashi to do Abhisheka of Ramnath at Rameshwaram, (from north to the southern tip of the land), when God seems to have tested him. The saint stood up to the test in a glorious manner by seeing his Lord in a donkey. The animal was there panting on the roadside, its parched-up tongue lolling out. Thousands of pilgrims were passing by, but none even looked at it because their Drishti (vision) was physical. But this saint who was going with the vessel of Ganga water and (what was important) he was within sight of the temple at Rameshwaram; and when he saw this beast suffering from thirst, he felt intensely for the suffering animal and soliloquised thus, "What greater act of worship can I do than attending to the immediate demands of my Lord here in this form?" He saw only the Lord and without the least hesitation, he knelt down and with his whole body filled with ecstasy, he poured the Ganga water into the donkey's mouth. During the process, he never for a moment regretted that he had wasted the sacred water,

which he had carried all along with all solemnity to worship the Deity at Rameshwaram, and that too wasted on an animal. This sacrifice was immediately rewarded. The donkey disappeared and in its place, the saint saw the resplendent form of Lord Narayana who blessed Ekanath and said, "You are My real devotee!" Many such instances we come across in the lives of saints. Saint Namadev ran after a dog. He was hungry and was eating when a dog snatched away his bread. Behind it ran Namadev with a pot of ghee, "Take this O Lord! Why are you running away with the dry bread?" That is the lofty lesson that the actions of these saints teach us. That indeed should be our vision of the objects towards which we continuously go. We must behold the Lord alone in all beings, and this attitude should always be maintained.

Even when we have this Bhava, activity usually throws the mind outward, it externalises the mind. And the Bhava can be held only if the mind is introspective. When the mind is externalised, it at once goes out and contacts the sense-objects and every one of them has got its inevitable effect upon the mind. The Bhava or correct attitude is weakened, and in its trail other emotions are evoked. What is the remedy? – Only deep earnestness,

genuine sincerity, patient and persevering practice or Abhyasa. Every time the mind gets externalised, try to keep one small portion of the mind cling to the Centre; just as the mariner's compass-needle always points to the North in whatever direction the vessel is moving. By this, the undercurrent of the mind always holds the central essential Bhava. That is to be developed by gradual practice. Then however much the Upadhis or super-impositions may come and dash against it and try to shake it, it will always be fixed in its central Bhava. A stage will be reached when this Bhava will never be entirely shaken or broken and thus the central thought of our divine attitude will not be lost. Then our entire life becomes transformed from mere living into real worship, Sadhana, Tapascharya and real Yoga. This is the purpose of life.

A few practical pointers are there to keep up and intensify day by day this Bhava of Oneness of all life. We start our day by waking and we end it by entering into sleep. So, the first idea to be impressed upon the mind when we wake up, fresh from a period of sleep, should be a prayer, 'O Lord! I awaken to worship Thee in all names and forms'. The feeling that you are Pujari (worshipper) of the Cosmic Form of the Lord should be

the first idea that should be impressed upon the fresh mind, when you get up from sleep. Devise your own prayer, 'O Lord! Whatever actions I may do, during the course of my waking hours this day, by thought, by word or by action, may it all be a continuous worship of Thee!'—

*'Namostvanantaya sahasramurtaye,
sahasrapadakshi shiroru bahave,
sahasranamne purushaya
shashvate, sahasrakoti yuga
dharine namah.'*

With this idea, commence your day's activities.

At intervals during the course of your activities, for brief moments try to collect yourself and say, "This is all worship; whatever I do is worship of the Lord."— '*Na Aham Karta, Harih Karta*'. Try to behold the Lord in every being. Every now and then, try to remind yourself that this is your Bhava, '*Sarvam Brahmayam*'. And, in the end, when you retire to sleep, offer up all actions of the day at the feet of the Lord. Say, 'What all I have done through hands, feet, eyes, ears, nose, tongue or mind, I offer up unto the Lord as my worship— *Brahmarpanam*'. Then go to sleep with this idea impressed upon the unconscious mind. This helps in your advancement in spirituality, this is practical spiritualisation of your life. Further, when you do certain

special actions during the day, try to see that at the beginning and at the end of each individual distinct activity, this process is gone through. For example, it is done when you sit for food, you offer up everything to the Lord and then start eating and again before you get up, you say, *Brahmarpanam*. When you sit to write a letter, mentally pray, 'O Lord, may it be a worship of Thee'; and when you complete it, say, *Brahmarpanam*. Every complete act that you perform, start with a prayer and end with the offering to the Lord.

This is the simple secret and is a most effective and powerful way of transforming all activities of the day into Puja, worship and sacrifice. This is what also our ancient seers and saints have discovered and given to us as our priceless heritage. We have also the beautiful Sloka in the Gita which should be constantly remembered by aspirants, '*Brahmarpanam Brahmahavih Brahmagnau Brahmana hutam; Brahmaiva tena gantavyam Brahmakarma-samadhina*'— He who thinks the act of offering as the Brahman, the sacrificer as the Brahman, the fire into which the sacrifice is made as the Brahman; and one who is thus fully engrossed in God-consciousness obtains Brahman Himself. This is

the supreme fruit which he attains by virtue of his having correct and pure Bhava or right attitude of mind in all his daily actions. The highest thing that man can achieve comes to him who allies all his faculties of body and mind with virtue, with faith and devotion, with the spirit of service, absolute self-surrender and correct Bhava or right attitude. To be ever absorbed in the repetition of the Lord's Name and to be ever absorbed in the service of the Lord is the shining ideal that the grand personalities, Avatara Purushas, present before humanity for all time. Therefore, all your activities and all your earnest efforts in spiritual pursuits, when it is allied to Dharma (righteousness), to devotion to God, worship of God, become fruitful in immortal glory, become fruitful in eternal union with the Lord. May our worship and prayers to the Lord on the auspicious Sri Rama Navami day celebration be with the right Bhava, and may this right attitude of the mind not only prevail on such yearly occasions but also in every moment of our lives day by day. May Lord Rama's blessings be upon all.

ANNOUNCEMENT

Due to the outbreak of Covid-19 pandemic and the ensuing Lockdown, the YVFA Press had not been functioning since 25th March 2020. Therefore, we could not print 'The Divine Life' and 'Divya Jeevan' magazines from April to July. However, to benefit the spiritual aspirants and devotees, the digital version of some salient features of 'The Divine Life' was uploaded on the website in the month of July.

Now, as the government has initiated Unlock Phase, the YVFA Press has started functioning partially following the guidelines issued by the Government. From now onwards, we will try to bring out the magazines with the salient features as regularly as possible.

— The Divine Life Society

***Dear friends in spiritual path,
Blessed Selves,***

***Om Namo Narayanaya.
Om Namo Bhagavate Sivanandaya.
Loving Pranams.***

This is the first occasion for this servant of Gurudev, Sri Swami Sivanandaji Maharaj, to address you through the “Divine Life” magazine with a hope, these words reach you in humbleness with abundance of grace and blessings from the holy Master.

In this time of Corona virus outbreak and consequent Lockdown, everyone is caught up in an unprecedented situation of difficulties and sufferings. We know how much hardship everyone of you has to face to keep the life going on its tracks. Every day, we pray at the holy feet of Worshipful Gurudev and Lord Almighty for the welfare and comfort of all of you, wherever and in whichever situation you are. We believe in the will of Lord, the all-powerful and merciful, that anything and everything ultimately is for the best of all of us.

From our side, we have to utilize all our resources, like understanding, forbearance, efforts, discipline, kindness and compassion to others with unwavering faith in the Lord. All-out efforts from everyone to meet the demand of this rare occasion in the

spirit of joyful service to the needy and suffering, shall be abundantly rewarded by the Divine. Such occasion comes rarely in the life of spiritual aspirants.

*Mookam karoti vachalam,
pangum langhayate girim;
Yat kripa tamaham vande,
paramananada Madhavam.*

“I offer my salutations to that Supreme Madhava, who is full of Bliss, and by whose grace the dumb man speaks, and the crippled crosses the mountains.”

This verse sung to glorify Bhagavan in Bhagavad Gita is really a baffling statement for the man of the world believing only in the matter-of-fact reality. But for a true devotee of the Lord, it is the truth with all guarantee entrusted. He knows that he himself is the proof and has unshakeable faith in it.

In the depth of this world appearance of all kinds of varying experiences, is the abode of the Divine. Within all of us, the Lord of the Universe dwells, as nearest and dearest of every one of us. This we have to recognize in our life and abide in, as the only purpose of life, which our Gurudev has again and

again told to us, tirelessly. The truth of uncertainty of life upon earth is being enacted world over, which no one can avoid. Same time it is a great opportunity to act and take a leap inwards to the indwelling Lord. History has also revealed to us that, it was amidst suffering and testing times, the inner urge to seek the Divine flamed up.

Now, many of you may be feeling sad for not being able to visit Gurudev's Ashram and spend some time at His holy feet. Feel His holy presence in your heart, in the midst of your family members, and daily do some Nama Japa, Kirtan and readings. Such activities will surely lift up your spirits and keep you united with Sri Gurudev and Lord Almighty. Remembrance of God is the channel and chanting Divine Name brings flood of grace in it. Sri Gurudev's protecting hand is always upon you.

The Ashram is also locked down and all the guidelines issued by the government of India are being religiously followed. Visitors and guests are not allowed since the first lockdown. In the temples, regular worships go on without any gathering. Evening Satsang is organised in a low key with few people for a short period. The Ashram hospital functions partially through OPD. The publication of monthly magazines

of the Ashram has also not been possible due to Lockdown. In pursuance of government's directives, the Ashram has also decided not to celebrate the Guru Purnima Day and Sri Gurudev's Punyatithi Aradhana Day and forthcoming festivals in a grand manner as per yesteryears. These sacred days will be observed on a very low key. In view of the present situation, we cannot say when normalcy will return, which you are all aware of.

Dear beloved devotees of worshipful Gurudev Sri Swami Sivanandaji Maharaj, recognize your greatest fortune of coming under the protecting care of such a unique Master. He is ever by our side; you only have to call and look at Him. Have unshakeable faith in this truth.

"Shraddhavan Labhate Jnanam". This Shraddha (faith) will enlighten you and lift you up from the entanglements of life and death once for all.

Again heartfelt prayers this Sevak offers on behalf of all of you, for everyone's highest blessedness, peace, prosperity and happiness.

Yours, in the service of Gurudev,

Swami Yogaswarupananda
President
The Divine Life Society

----- WORSHIP OF THE GURU

(SRI SWAMI KRISHNANANDA)

(Guru Purnima Message given in 1974)

Blessed be the holy Sri Vyasa Purnima, holy Sri Guruji. The full moon of the presence of the Guru is what we are adoring at this moment, and are devoted to in our own hearts. This is the day especially devoted to the Lord in the form of Sri Vyasa, who is the Guru of Gurus, the Sakshat Incarnation, an Avatara of Bhagavan Sriman Narayana Himself. Within this great Guru of Gurus, all the Gurus find themselves an abode. They get merged in this Master, Guru Sri Krishna Dvaipayana Vyasa. This is the occasion to worship the great spiritual Master, Sri Swami Sivanandaji Maharaj, our worshipful great Master. This is the occasion when we invoke into ourselves the presence of all the saints and sages of all countries, of all times, into our own hearts. Blessings, therefore, are poured into ourselves by this magnificent spiritual invocation.

The contemplation of the Guru is the art that the disciple has to learn. This art applies to any other form of meditation applicable to anything and everything in the world. Invocation is the placement of the deity in our own being. This is something to be emphasised again and again. The divinity that we are adoring is above us, of course. That is why we worship it. If it is equal to us or parallel with us, we would not worship it. One person does not worship another person. The worship is offered to that being which is superior to one's own self. The superiority consists not in an ordinarily

conceived fashion of importance.

Here the technique of yoga comes to our aid. Every form of true worship or adoration is a yoga par excellence. The yoga consists in the placement of a higher value in our own selves so that the higher takes possession of us, and for the time being there is a moment of meditation. We ourselves get transformed into the higher divinity which enters us, takes possession of us, seeps into ourselves, and becomes our Master so that it guides us through our avenues of understanding. This is the vision of a yogi.

We often think that there are many Gurus. The world has seen a multiple number of Masters who have come and gone. Inasmuch as the Guru is one who leads us to eternal existence, the Guru cannot pass away. That which passes away cannot lead us to eternal existence. Only eternity can lead us to eternity where the means and the end are of the same character, as the lower cannot lead us to the higher. It is the element of the higher present in our own selves that picks up the power to raise us to the level of that which we are adoring. Thus, we adore them even if they are no more in this world; we adore them even after they have departed from this world. Do we not keep their portrait, adore them, worship them, remember them and make them our own, though they are not in this world? We are worshiping them in the very spirit in which they were living even when they were visible to our

eyes. A dead father is no father. A living father is the father. So who is the father? The living principle is the father. The being that is about to leave this world cannot be identified with the living principle.

We, therefore, have to consider the presence of this living principle in each and every thing in this world, and as the living principle does not die, the Guru also cannot die. We need not shed tears because our Guru is no more. That which is no more is not our Guru. It is that which was present at that time, and is present now, and will be always present, that is our Guru. Remember always, perishable objects cannot bestow upon us imperishable existence. Therefore, our Guru lives in the form of a force that is immanent in all things. If in this way we visualise things, we will find there is nothing in this world which cannot be regarded as our teacher. Everything is implanted with a higher power beyond itself. Everything, anything anywhere, is of that nature. So we can summon the assistance of anything even in this physical world, provided we adore each and every being in this world as our Guru.

Remember the great Master Dattatreya's statement in his description of his Gurus: Everything, all things, living beings and non-living beings, temporal things, spiritual things, these were the Gurus of Master Dattatreya because the Guru is that which is immanently present in all things, in ourselves included. Can we suggest to our own selves a method of bringing into a focus of attention these admonitions of yoga practice, and deeply contemplate the Guru that

is present everywhere? They say Narayana is the Adi Guru. From him comes Brahma, the creator, who is the next state of the Guru. All that Brahma produced as the first creation becomes the third state of the Guru. According to the tradition into which we have been introduced, Vasishtha was the firstborn of Brahma the creator, so Vasishtha is our Guru. Vasishtha's progeny was a great Master called Shakti. He also is our Guru, and his progeny Parashar is our Guru. Parashar's progeny, Krishna Dvaipayana Vyasa, is our Guru. Suka is our Guru, Gaurapada is our Guru, Govindapada is our Guru, Sankaracharya is our Guru, R a m a n u j a is our Guru, Madhvacharya is our Guru. In this way, we bring into focus a fraternity of Masters pervading all places—not dead ones, but living ones. Here they are before us in the manner suggested, regarding them as a transcendent principle, not an outward object. In this manner, the Guru is to be adored and worshipped. In this manner, one contemplates the great Master. He not only becomes our teacher, he becomes our daily mentor, a guide in our day-to-day existence.

We need not, therefore, be in a state of despair. We are perfectly protected always, day in and day out, from moment to moment, by the leaf of a tree, by the sun that shines, by everything and anything, even by the sky. We are protected always, blessed always from moment to moment. Blessings inundate our existence. We have the grace of Worshipful Guru Swami Sivanandaji Maharaj. May he bless us forever.

THE BLESSINGS OF GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

(SRI SWAMI KRISHNANANDA)

(Aradhana Message given in 1974)

We have just had the occasion to celebrate the Sri Guru Purnima, the Sadhana Week, and the holy Aradhana Punyatithi of Gurudev Sri Swami Sivanandaji Maharaj, and have seen how it is necessary to lead a personal life of spiritual aspiration, devotion to Guru, love of God and service of mankind, all put together in a beautiful blend.

We are fortunate because, in Sri Gurudev's incomparable goodness, he has provided a venue for us all to stay under a roof so that we may not run in the rain and hot sun for bread to a *Kshetra*, like many of the Mahatmas are compelled to do on account of circumstances. Gurudev used to tell us, "Why should you fear? There is Khichari in the Vishvanath Mandir. There is a Vishvanath Mandir Mooladhana Fund which has been instituted so that you may get continuous Khichari. Why do you bother? If nothing comes, no donation comes, nobody helps you, this kitchari will sustain you. And you have got the temple where you can sit, pray and do your *Japa* or meditation, and a roof to live under. What else do you want?"

These were some of the simple parental, consoling, solacing words that he used to speak to us, and we have the wonderful, most unforgettable opportunity of staying on the bank of Mother Ganga.

I remember that when I was a small boy, I had heard about the greatness of Ganga and the Himalayas. I used to look at the atlas every day because I could see Ganga. I used to see in the atlas the blue line passing from the top to the bottom, and feel a satisfaction that there is such a thing called Ganga. I was enamoured by the

name Badri because of the association of it with Lord Krishna, Nara-Narayana, Vyasa, Vasishtha, etc. These were my childlike aspirations. You cannot call them foolish aspirations. They had a great meaning, and I think they have a meaning even today.

Well, now I need not see the atlas. Somehow or other we are here for years together, breathing the most energising atmosphere of Mother Ganga and the beneficence of the Himalayas, whose subtle influence upon us, only gods can understand. Physically it is difficult to appreciate. There is the gracious hand of God on our heads, as it is on the heads of everybody, which will perhaps indicate that we are proceeding on the path of God-realisation, for which we have all left our homes and come here. But we cannot forget, at the same time, that we all must be having a sort of subtle insecurity and difficulties in our hearts, which emotions can feel but understanding cannot express.

Why should we feel insecure in our hearts, unhappy in different moments, and somehow or other have complaints and grievances against every type of atmosphere around us? It is because the next step above us is not clear to us. We do not know what will happen to us tomorrow, which is not merely a way of saying, but a great fact. We do not know what will happen to us tomorrow, whether it is physically, socially, politically, or even spiritually. In every way it is uncertain, and uncertainty is the greatest unhappiness that can come before oneself. If we are

not sure as to what is going to happen to us the next moment, well, what can be a greater unhappiness than that? This is eating into our vitals, and we are not prepared to bring it out into the conscious surface of our minds and make it an object or subject of investigation and analysis, because that is a tremendous sorrow that is in our hearts. Who would like to bring the sorrow up to the conscious mind every day and see it as if it is there like a devil in front of us? So what we do is, we bury our sorrows and outwardly we try our best to appear as social as possible, as if sociableness is all-in-all in our lives.

The social attitude is a necessary attitude, but that is only one part of the way in which life manifests itself. It is not the whole of life. That we are all eating together, having tea every day and have some provision for rations, and some security of the police so that somebody may not attack us, as well as so many other conveniences physically, does not mean that everything is all right because this is one aspect in which life manifests itself, which may make us erroneously feel that things are perfectly all right. They are not all right because in spite of all the visible fortress that may be around us, a sudden change and transformation of things can take place for reasons which human understanding is too feeble to appreciate.

Emotions are the greatest powers in man. It is the dynamo that is working in every person. We live only on account of emotions. The intellect is only the conducting wire through which the force of the emotion passes, but the dynamo which generates energy within us is the emotion. The strength in us is the emotion in us. The emotion need not always be bubbling outward, but it can subtly vibrate through every cell of our

body. This emotion, again, is a part of the psychological personality, just as our social attitude and social security are only a part of the manner in which life manifests itself. Likewise, the emotion is internally only a part of the way in which our personality manifests itself, the other part being the intellect or the reason in us. But there is something very deep in our personality which is neither accessible to the outward emotions nor to the understanding of the intellect. That is the subconscious, the unconscious, as we call it.

All this is a mess outwardly as well as inwardly when it is not properly coordinated. Much of our suffering is due to a lack of proper coordination between our inner life and our outward life. The outward life sometimes takes the upper hand, and great emphasis is laid upon it for reasons which become obvious at different times. At other times, our personality takes the upper hand and we lay great emphasis on the personal aspects, and we begin to cry and complain that things are not all right because we are suffering personally.

The art of coordinating the personal life with the social life is a very difficult thing. Again I say that a Guru is necessary in all these subtle manoeuvrings of the forces of life. Life is an all-comprehensive manifestation which is outward, which is inward, which is visible, which is invisible, and various other faces of it are there.

So during these few minutes of our sitting here after the celebration of Master's Punyatithi Aradhana we may do well to bring to our memories the purpose for which Sri Gurudev lived, the way in which he lived, and also the manner in which he expects us to live as his followers, his disciples, his admirers, and his associates in one way or the other.

THE FOOLISH CAMEL

(Sri Swami Sivananda)

Yudhishthira said, “O Venerable Lord! What acts should a king do by performing which he may become happy? Enlighten me in detail on this point. You are endowed with the knowledge of everything. You are perfectly conversant with the duties of a king.”

Bhishma said, “O my beloved Yudhishthira! Kindly hearken with rapt attention to the story of the camel. There was a huge camel in the Krita age. It could recollect all the actions of its former life. It observed rigid vows and practised severe austerities in the forest. Brahma was very much pleased with its penance. He appeared before the camel and said, “Ask any boon and it shall be granted.”

The camel said, “O Lord! Grant this boon. Let my neck become long enough so that I may catch any food that may lie at the end of even a hundred Yojanas.”

Brahma said, “Be it so.”

After getting the boon, the camel lived in the forest. It became very idle from the day it obtained the boon from the Lord. It did not go out for grazing at all. It extended its long neck anywhere up to a hundred Yojanas and obtained food without any exertion. One day there was a great storm. The camel placed its head and a portion of the neck within the cave of a mountain and waited

till the storm abated. There was very heavy rain. So it could not obtain its food. It had to starve. A jackal that was drenched by rain entered the cave in which the camel had placed its head and neck. It was very hungry. It began to eat as much of the neck of the camel as it could. The camel in vain endeavoured to shorten its neck. But the jackal continued to eat the neck of the camel with great avidity and joy. The camel died in the end. The jackal had a good meal that day. The rain ceased and the jackal came out of the cave joyfully. Thus did the camel meet with its death on account of its foolishness.

O Yudhishthira! Mark! What disastrous results accrue to one who leads a life of sloth and idleness! Therefore, abandon idleness. Subdue the senses. Use your intelligence. Do everything in this world with intelligence. Then alone you will succeed in achieving all desired objects. Manu himself has said that one becomes victorious with the help of intelligence. Those who listen to the counsels of wise persons and act after proper scrutiny, reflection and mature deliberation always succeed in achieving all their objects. Exercise your intelligence and act in this world. Be happy, O King.”

(Shanti Parva, Section CXII)



STUDENTS' SUCCESS IN LIFE

Beloved Divine Children!

Om Namo Narayanaya!

Beloved Nectar's children!

The goal of life is Self-realisation or the attainment of Supreme Peace, Happiness, Joy, Bliss and Immortality. Peace is not an inert passive state. It is not a negative physical condition. It is a positive state of spiritual attainment. It is your centre, ideal and goal. Wonderful is the power of peace that brings joy and eternal bliss. Peace is not merely the absence of noise, tumult, strife or quarrels, controversies or disputes. You may be in quite adverse circumstances. You may remain in the midst of calamities, troubles, tribulations, difficulties and sorrows and yet you may enjoy the inward harmony and peace by withdrawing the senses, by stilling the mind and eradicating its impurities. Peace can be found only within. Certainly you cannot find it in external



objects. Wealth, women, children, property and palatial buildings cannot give you everlasting peace. Attain the 'peace that passeth all understanding' by silencing the bubbling thoughts and eradicating all desires, cravings or sense-hankerings. When you are established in this, you will not be shaken by sorrow, loss or failure, and inharmonious and disagreeable vibrations. You can tide over all difficulties and crises of life easily and will come out with success in all your undertakings.

—Swami Sivananda

CULTIVATION OF VIRTUES

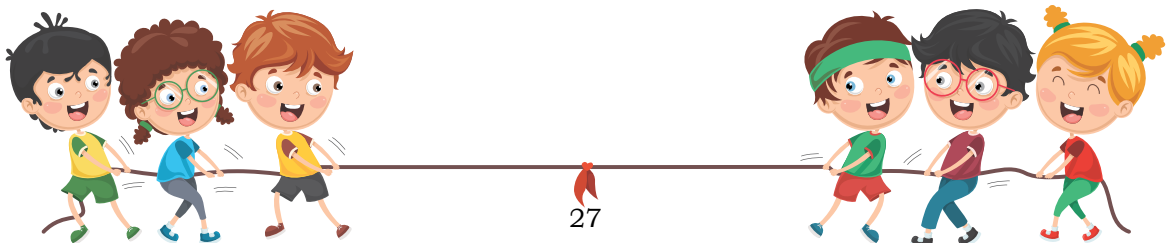
AMIABILITY

Amiability is the quality of being amiable or of exciting love. A man of amiability is of sweet disposition. He radiates so much of mental sunshine, love and joy that he is reflected in all appreciative hearts. He is friendly or pleasing in disposition. He is kind-hearted, gracious, genial. He has good nature. He is free from irritation.

The man of amiable character has ready affection and kindness for others, with the qualities that are adapted to win their love. 'Amiable' denotes a disposition desirous to cheer, please and make happy. The really amiable man avoids harsh words and rudeness. He has an easy disposition to get along comfortably with everyone in all circumstances.

Cultivate amiability. Let it become part and parcel of your nature.

—Swami Sivananda



ERADICATION OF VICES

ANXIETY

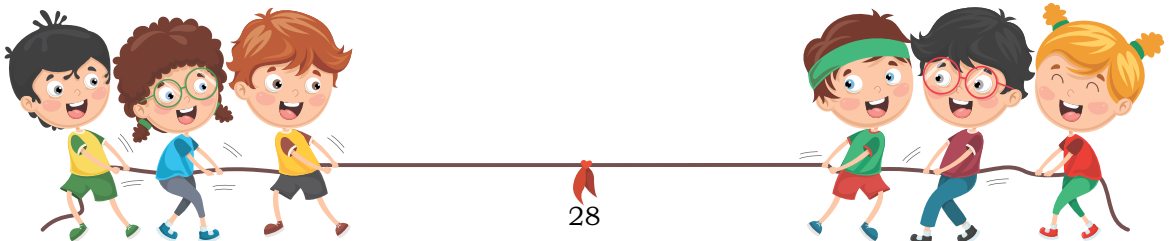
Anxiety is uneasiness or distress of mind regarding some uncertain event which may involve danger or misfortune.

Anxiety is the rust of life. It destroys its brightness and weakens its power. Anxiety is the poison of human life. Do not anticipate trouble or worry about what may never happen. Sufficient to each day are the duties to be done and the trials to be endured.

Full faith in God puts an end to anxiety. A childlike and abiding trust in God is its best preventive and remedy. The cares of tomorrow weigh a man down. Do not torment yourself with imaginary dangers or trials or reverses. Be always happy and cheerful. Trust in God and do the right. Leave the rest to God. God looks after everybody. He feeds even the frog that lives between the strata of rocks. He will do everything for you. Do not make yourself wretched by imagining catastrophes unforeseen in the distant future. Do not anticipate misfortune. Be always busy. Keep yourself ever occupied. Anxiety will take to its heels.

He who worships God, who sings His glory, who recites His Name is raised above anxiety for earthly wants.

—Swami Sivananda



TRIKONASANA

'Trikona' means triangle. Since this Asana gives the appearance of a triangle, when demonstrated, it bears the name Trikonasana.

Technique: Stand erect keeping the feet two or three feet apart. Now stretch your arms wide on the side in a line to the shoulders. The hands will be parallel to the ground. The palms should be facing the ground. Bend the spine at the hips to your left side slowly and touch the left toes with your left hand. You can slightly bend the head also. Remain for 5 seconds and slowly come to your standing position. Do not bend your legs or hand when you bend down and when you get up. From the standing position, bend at the hips to your right and touch your right toes with the right hand as before. Remain for 5 seconds and then come to your original standing position. This is Trikonasana. Repeat this 4 times on each side.



Benefits: Trikonasana tones the spinal nerves and the abdominal organs, increases peristalsis of the bowels and invigorates appetite. Constipation is relieved. The body becomes light. Those who suffer from shortening of the legs due to fracture of hip or thigh bone or bones of the leg will be benefited by this Asana. The trunk muscles are contracted and relaxed and stretched. This movement keeps the spine very elastic. For a Yogi, the spine or Merudanda is a great thing as it is connected with the spinal cord and the sympathetic system. Trikonasana practice keeps the spine in a healthy condition and thoroughly tones the spinal nerves.

—Swami Sivananda

KAPALABHATI PRANAYAMA

'Kapala' is a Sanskrit word; it means skull. 'Bhati' means to shine. The term 'Kapalabhati' means an exercise that makes the skull shine. This Kriya cleanses the skull. So this is taken as one of the Shat-Karmas (six cleansing processes in Hatha Yoga).

Sit on Padmasana. Keep the hands on knees. Close the eyes. Perform Puraka (Inhalation) and Rechaka (Exhalation) rapidly. This should be practised vigorously. One will get perspiration profusely. This is a good form of exercise. Those who are well-versed in Kapalabhati can do Bhastrika very easily. There is no Kumbhaka (Retention) in this Pranayama. Rechaka plays a prominent part. Rechaka should be done quickly and forcibly by contracting the abdominal muscles with a backward push. When you do Puraka, release the abdominal muscles. Some people naturally make a curve of the spine and bend their heads also. This is not desirable.



The head and the trunk should be erect. Sudden expulsions of breath follow one another as in Bhastrika. To start with, you can have one expulsion per second. Gradually, you can have two expulsions per second. To begin with, do one round in the morning consisting of 10 expulsions only. In the second week, do one round in the evening. In the third week, do two rounds in the morning and two rounds in the evening. Thus every week, gradually and cautiously increase 10 expulsions to each round till you get 120 expulsions for each round.

Benefits: It cleanses the respiratory system and the nasal passages. It removes the spasm in bronchial tubes. Consequently, Asthma is relieved and also cured in course of time. The apices of the lungs get proper oxygenation. Thereby they cannot afford favourable nidus (breeding grounds) for tubercle bacilli. Consumption is cured by this practice. Lungs are considerably developed. Carbon dioxide is eliminated in a large scale. Impurities of the blood are thrown out. Tissues and cells absorb a large quantity of oxygen. The practitioner keeps up good health. Heart functions properly. The circulatory and respiratory systems are toned to a considerable degree.

—Swami Sivananda

Celebration of Sri Guru Purnima and 57th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj at the Headquarters Ashram

**वन्दे गुरुणां चरणारविन्दं, सन्दर्शितस्वात्मसुखाम्बुधीनाम् ।
जनस्य येषां गुलिकायमानं, संसारहालाहलमोहशान्त्यै ॥**

I worshipfully adore the lotus-feet of our Holy Preceptors who have shown us the way to the eternal ocean of bliss of the Self and have given us the remedy for the Halahala (deadliest poison) of worldly delusion.

Due to the outbreak of Covid-19 pandemic, the sacred day of Sri Gurupurnima and Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj could not be celebrated in a grand manner at the Headquarters Ashram as per yesteryears. The devotees and guests were also not allowed to visit the Ashram.

However, both the blessed days were observed in a very simple way with the devout participation of the Ashram inmates. On 5th July 2020, Sri Guru Purnima Celebration commenced at 5.00 a.m. in the divine presence of Sadgurudev Sri Swami Sivanandaji Maharaj at the Holy Samadhi Shrine with Brahmamuhurta prayers and meditation. Thereafter, H.H. Sri

Swami Yogaswarupanandaji Maharaj in his message inspired all present to constantly pray for the welfare of entire humanity.

In the forenoon session, special worship was offered to the sacred Padukas of Sadgurudev at the Samadhi Shrine followed by Jaya Ganesh prayers and Bhajans. Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj invoked the blessings of Sri Vyas Bhagavan upon all present and read the first four Sutras and the last Sutra of the Brahmasutras as worshipful adoration at His lotus feet. It was followed by the blessing message of H.H. Sri Swami Nirliptanandaji Maharaj. Sri Swamiji Maharaj in his brief message highlighted the significance of Guru Purnima Celebration. The Satsang concluded with Arati and distribution of holy Prasad.

14th July 2020, the sacred day of 57th Anniversary of Sri Gurudev's Mahasamadhi commenced with devout prayers and meditation at the Samadhi Shrine. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his blessing message inspired the Ashram inmates to render their whole-hearted services towards the sacred mission of Beloved Gurudev as a token of their loving gratitude. In the forenoon session, a ceremonial worship with Laksharchana to the chant of 'Om Namoh Bhagavate Sivanandaya' was offered to the sacred Padukas of Sadgurudev at the holy Samadhi Shrine. The Celebration concluded with Arati and distribution of holy Prasad.

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

SEVA THROUGH SIVANANDA HOME

'Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for: the people who are home-less, temporary or permanent, fell sick, got lost or were abandoned'.

(Swami Chidananda)

For most of the inmates of Sivananda Home, social distancing is not a new feature. Once abandoned from their own home, distant from their own social environment, they landed up on the side of the road, and the society in general, kept its safe distance from them. A few years ago, though, one lady experienced the opposite, when she was sitting lost and lonely in the middle of the road, even in the middle of the night. Passers-by spotted her and brought her in their own car to Sivananda Home, then and there.

Her age was about forty years, but she did not tell it initially. Only after a few months, she started opening up, little by little, about her whereabouts, her struggles, trials and tribulations. Physically she was in a destitute condition, the skin broken open in many places, scratching wounds, lice all over, and an ulcer on the leg infested with maggots. But she was quickly on her feet again, till she was found to have an abscess in the breast. Needful was done: a minor surgery and drainage of the wound in the local Hospital. She recovered quickly, till intense backpain took its toll, and since medicines did not provide the expected relief, she was again sent to Hospital for check-up. Investigations showed Tuberculosis in the spine and the anti-tuberculosis treatment was immediately started. The pain decreased, and after a while

she was able to walk again with the support of a long Taylor's brace. This month, upon the starting of the monsoon, she suffered another physical breakdown. The liver reacted on the medicines and she had to be put under drip with intravenous medication. By Gurudev's grace, her health again improved quickly after 2 weeks being under drip, and it was lovely to see her being able to get up, having a little light food intake, washing her own utensils, and even offering to clean the utensils of her roommate, an elderly bedridden Mataji.

Social distance is one thing; physical distancing is just difficult, so, it is not 100% possible in a place like Sivananda Home. For this reason, the Home remains under lockdown, especially since most of the inmates and patients are having underlying medical conditions of all different kinds, and hygiene issues needing extra attention in the case of differently-abled people. Wearing a mask inside the Home has become a standard practice by them who are able to keep it on the right place.....“my nose is sick” was heard, when putting on a mask after one of the hand-washing rounds...

We pray for His Guidance, His Peace and ONLY Protection.

Om Sri Satgurudevaya Namah.

Hari Om Tat Sat.

“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

ONLINE DONATION FACILITY

The Divine Life Society Headquarters, Sivananda Ashram, Rishikesh is happy to announce that the Ashram has launched the 'Online Donation' facility to receive donations from Indian as well as foreign donors, with effect from 17th June 2020. Those who would like to avail this feature may do so, either 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.

GUIDELINES FOR REMITTANCE

All remittances to the D.L.S shall be by cheque/ D.D. drawn in favour of **“The Divine Life Society” Shivanandanagar, Uttarakhand**, payable at Rishikesh. A covering letter with Post Mail address, Phone No, Email Id and PAN should accompany the remittance.

In case of remittances through Electronic Money Order, please send us a letter indicating purpose of remittance and EMO number and date.

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.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

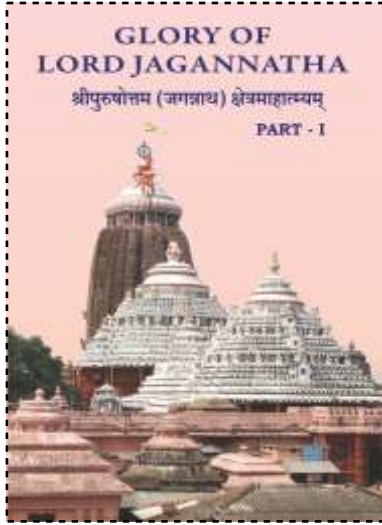
Adhyatma Yoga	₹ 125/-	Inspiring Stories	170/-
Ananda Gita	60/-	In the Hours of Communion	65/-
Ananda Lahari	35/-	Isavasya Upanishad	30/-
Analects of Swami Sivananda	55/-	Inspiring Songs & Kritans	130/-
Autobiography of Swami Sivananda	110/-	Japa Yoga	120/-
All About Hinduism	255/-	Jivanmukta Gita	75/-
Bazaar Drugs	60/-	Jnana Yoga	120/-
Beauties of Ramayana	120/-	Karmas and Diseases	20/-
Bhagavad Gita (One Act Play)	35/-	Kathopanishad	75/-
Bhagavadgita Explained	55/-	Kenopanishad	40/-
Bhagavadgita (Text & Commentary)	110/-	Kingly Science and Kingly Secret	165/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.)	500/-	Know Thyself	65/-
" (P.B.)	490/-	*Kalau Keshavkirtanat	300/-
Bhagavad Gita (Translation only)	65/-	Life and Teachings of Lord Jesus	80/-
Bhakti and Sankirtan	150/-	Light, Power and Wisdom	55/-
Bliss Divine	480/-	Lives of Saints.....	375/-
Blood Pressure—Its Cause and Cure	65/-	Lord Krishna, His Lilas and Teachings	170/-
Brahmacharya Drama	40/-	Lord Siva and His Worship	155/-
Brahma Sutras	375/-	Maha Yoga	20/-
Brahma Vidya Vilas	75/-	May I Answer That	125/-
Brihadaranyaka Upanishad	325/-	Mind—Its Mysteries and Control	255/-
Come Along, Let's Play	80/-	Mediation Know How	180/-
Concentration and Meditation	225/-	Meditation on Om	60/-
Conquest of Mind	330/-	Moral and Spiritual Regeneration.....	75/-
Daily Meditations	95/-	Mother Ganga	70/-
Daily Readings	95/-	Moksha Gita	55/-
Dhyana Yoga	125/-	Mandukya Upanishad	35/-
Dialogues from the Upanishads	100/-	Music as Yoga	80/-
Divine life for Children	90/-	Nectar Drops	40/-
Divine Life (A Drama).....	25/-	Narada Bhakti Sutras	100/-
Divine Nectar	230/-	Parables of Sivananda	75/-
Easy Path to God-Realisation	75/-	Passion and Anger	20/-
Easy Steps to Yoga.....	95/-	Pearls of Wisdom	55/-
Elixir Divine	35/-	Philosophy and Significance of Idol Worship	25/-
Essays in Philosophy	75/-	Philosophical Stories	65/-
Essence of Bhakti Yoga	110/-	Philosophy and Yoga in Poems	25/-
Essence of Gita in Poems	35/-	Philosophy of Life	35/-
Essence of Principal Upanishads.....	105/-	Philosophy of Dreams	50/-
Essence of Ramayana	110/-	Pocket Prayer Book	35/-
Essence of Vedanta	165/-	Pocket Spiritual Gems	35/-
Ethics of Bhagavad Gita.....	125/-	Practical lessons in Yoga	120/-
Ethical Teachings	105/-	Practice of Ayurveda	180/-
Every Man's Yoga	160/-	Practice of Bhakti Yoga	305/-
First Lessons in Vedanta	100/-	Practice of Brahmacharya	125/-
Fourteen Lessons on Raja Yoga	55/-	Practice of Karma Yoga	150/-
Gems of Prayers	70/-	Practice of Nature Cure	210/-
Glorious Vision (A Pictorial Guide)	650/-	Practice of Vedanta	145/-
God Exists	60/-	Practice of Yoga	215/-
God-Realisation	60/-	Precepts for Practice	125/-
Gurudev Sivananda (Pictorial).....	250/-	Pushpanjali	35/-
Guru Bhakti Yoga	100/-	Radha's Prem	U.P./-
Guru Tattwa	50/-	Raja Yoga	140/-
Hatha Yoga	120/-	Revelation	130/-
Health and Diet	110/-	Religious Education	65/-
Health and Happiness.....	130/-	Sadhana	630/-
Heart of Sivananda	115/-	Sadhana Chatushtaya	35/-
Health and Hygiene	190/-	Saint Alavandar or The King's Quest of God	40/-
Himalaya Jyoti	35/-	Sarvagita Sara	100/-
Hindu Gods and Goddesses	100/-	Satsanga and Swadhyaya	45/-
Hindu Fasts and Festivals	85/-	Samadhi Yoga	310/-
Home Nursing	75/-	Self-Knowledge	155/-
Home Remedies	125/-	Science of Reality	60/-
How to Become Rich	30/-	Self-Realisation	85/-
How to Cultivate Virtues and Eradicate Vices	180/-	Sermonettes of SW. Sivananda	130/-
How to Get Sound Sleep	70/-	Sivananda-Gita (Last printed in 1946)	65/-
How to Live Hundred Years	70/-	Sixty-three Nayanar Saints	85/-
Illumination	60/-	Spiritual Experiences	135/-
Illuminating Teachings of Swami Sivananda	75/-	Spiritual Lessons	115/-
		Stories from Yoga Vasishtha	110/-
		Student's Success in Life	55/-
		Stories from Mahabharata.....	180/-

Sureways for Success in Life	260/-	Swami Sivananda—Saint, Sage and Godman	205/-
Svara Yoga	75/-	The Quintessence of the Upanishads	45/-
*Sw. Sivananda - His Life in Pictures.....	75/-	The Role of Celibacy in the Spiritual Life	25/-
Spiritual Treasure	55/-	The Divine Destination	120/-
Spiritual Aspiration & Practice	115/-	The Truth That Liberates	35/-
Tantra Yoga, Nada Yoga and Kriya Yoga	120/-	*The All-Embracing Heart	100/-
Ten Upanishads	165/-	Twenty Important Spiritual Instructions	80/-
The Devi Mahatmya	120/-	Verses Addressed to the Mind	155/-
The Divine Treasure of Swami Sivananda	25/-	Walk in This Light	140/-
The Glorious Immortal Atman	50/-	*Worshipful Homage	500/-
The Science of Pranayama	70/-	By Swami Krishnananda	
Thought Power	75/-	A Brief Outline of Sadhana	60/-
Thus Illumines Swami Sivananda.....	20/-	Ascent of the Spirit	U.P.
Triple Yoga	95/-	Chhandogya Upanishad.....	100/-
Total Thinking	110/-	Commentary on the Bhagavadgita	485/-
Unity of Religions	80/-	Commentary on the Kathopanishad	145/-
Universal Moral Lessons	45/-	Commentary on the Mundaka Upanishad	95/-
Upanishad Drama	90/-	Commentary on the Panchadasi (Vol - II)	210/-
Upanishads for Busy People	40/-	Epic of Consciousness	20/-
Vairagya Mala	20/-	Essays in Life and Eternity	50/-
Vedanta for Beginners	55/-	Interior Pilgrimage	75/-
Voice of the Himalayas	185/-	Mundaka Upanishad	40/-
Waves of Bliss	75/-	Philosophy of Bhagavadgita.....	130/-
Waves of Ganga	70/-	Philosophy of Religion	50/-
Wisdom in Humour	70/-	Realisation of the Absolute	125/-
Wisdom Sparks.....	70/-	Religion and Social Values	50/-
World Peace	95/-	Resurgent Culture	20/-
What Becomes of the Soul after Death	150/-	Self-Realisation, Its Meaning and Method	45/-
Yoga and Realisation	120/-	Sri Swami Sivananda and His Mission	45/-
Yoga Asanas	85/-	Studies in Comparative Philosophy.....	U.P.
Yoga for West	35/-	Sessions with Ashram Residents	300/-
Yoga in Daily Life	75/-	The Attainment of the Infinite	50/-
Yoga Vedanta Dictionary	70/-	The Development of Religious Consciousness	85/-
Yoga Question & Answers	95/-	The Brihadaranyaka Upanishad	250/-
Yoga Vedanta Sutras	90/-	The Heart and Soul of Spiritual Practice	150/-
By Swami Chidananda		The Mighty God-Man of our Age	75/-
A Guide to Noble Living.....	55/-	The Tree of Life	60/-
An Instrument of Thy Peace.....	265/-	The Vision of Life	85/-
Awake, Realise Your Divinity	195/-	The Yoga of Meditation	70/-
*Autobiography (Swami Chidananda)	150/-	The Universality of Being	100/-
Bilss is Within	95/-	Ture Spiritual Living II.....	135/-
*Chidananda (The Joy of Knowing Him)	300/-	The Glory of God	90/-
*Cosmic Benefactor	300/-	The Spiritual Import of the Mahabharata and The Bhagavad Gita	190/-
Ego	20/-	The Struggle for Perfection	35/-
Essentials of the Higher Values of Life	65/-	Yoga as a Universal Science	65/-
Eternal Messages	45/-	Yoga, Meditation and Japa Sadhana	30/-
Forest Academy Lectures on Yoga	325/-	Your Questions Answered.....	U.P.
Gita Vision	20/-	Others	
God As Mother	85/-	Bhajan Kirtan in Gurudev's Kutir	60/-
Guidelines to Illumination	120/-	Ekadasa Upanishadah	140/-
Lectures on Raja Yoga	80/-	From Man to God-Man (N. Ananthanarayanan)	170/-
Life	25/-	Greatness Amidst Us	40/-
Light-Fountain	80/-	Guru Gita (Swami Narayananda)	95/-
Liberation Is Possible!	30/-	I Live to Serve	25/-
Light on the Yoga Way of Life	30/-	*Memories of Swami Chidananda	250/-
Manache Shlok	30/-	Miracles of Sivananda	80/-
Message of Swami Chidananda to Mankind	45/-	Sivananda Day-To-Day	85/-
New Beginning	45/-	Sivananda: Poet, Philosopher and Saint (Dr. Savitri Asopa)	70/-
Path Beyond Sorrow	155/-	Sivananda : Raja Yoga (Vol-4)	355/-
Path to Blessedness	105/-	Sivananda : Bhakti Yoga (Vol-5)	175/-
Ponder These Truths	245/-	Sivananda Vedanta (Jnana Yoga).....	230/-
Practical Guide to Yoga	50/-	Sivananda: The Darling of Children Sw. Sivananda-Hridayananda.....	30/-
Renunciation—A Life of Surrender and Trust.....	25/-	Sw. Sivananda Chitrakatha	45/-
Seek the Beyond	300/-	Sivananda Integral Yoga	65/-
*Souvenir	200/-	The Holy Stream	185/-
Swami Chidananda Talks in South Africa	135/-	This Monk from India	125/-
Swami Sivananda our Loving Awakener	80/-	Yoga Divine	60/-
		Yoga Sutras of Patanjali	60/-

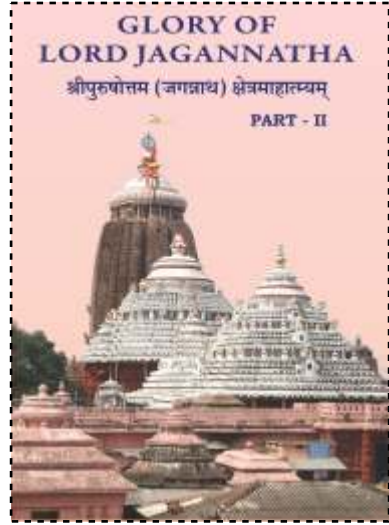
For Direct Orders: The Divine Life Society, Shivanandanagar—249 192, Uttarakhand, India.

For online orders and Catalogue visit: dlsbooks.org

NEW RELEASE!



Part - I Pages: 456 Price: ₹ 415/-



Part - II Pages: 448 Price: ₹ 410/-

Glory of Lord Jagannatha (Part I and II)

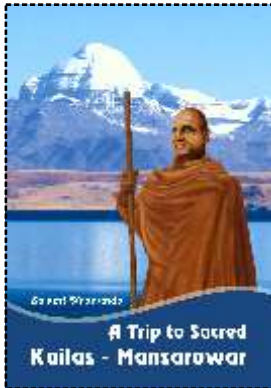
श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम्

A beautiful and lucid verse-to-verse English translation of 'Sri Purushottam (Jagannatha) Kshetra Mahatmyam' as given in Sri Skanda Mahapurana by H.H. Sri Swami Nirliptanandaji Maharaj, delightfully delineating the divine glories of Lord Sri Jagannatha and His sacred abode

मैं इसका उत्तर दूँ? (स्वामी शिवानन्द)

प्रथम हिन्दी संस्करण : २०२०

Pages: 184 Price: 130/-



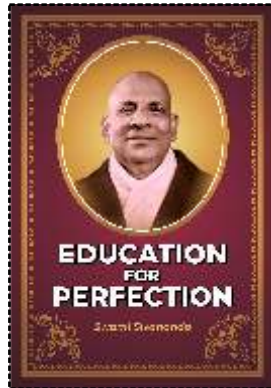
**First Edition - 1932
Second Edition - 2020**

A Trip to Sacred Kailas – Mansarowar

An inspiring spiritual travelogue by Worshipful Gurudev Sri Swami Sivanandaji Maharaj beautifully describing his journey and experiences during Sacred Kailas-Mansarowar Yatra undertaken in 1931

Pages: 64

Price: ₹ 30/-



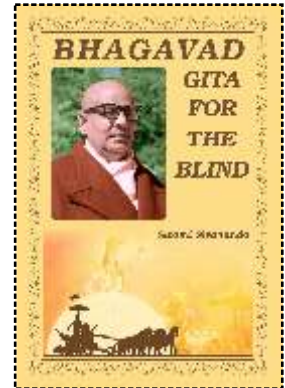
**First Edition - 1954
Second Edition - 2020**

Education for Perfection

A soul-elevating address of Worshipful Gurudev Sri Swami Sivanandaji Maharaj at the University of Roorkee enlightening the youth of India on true meaning of education

Pages: 40

Price: ₹ 25/-



**First Edition - 1957
Second Edition - 2020**

Bhagavad Gita for the Blind

The quintessence of Srimad Bhagavad Gita in the most simple and lucid language by Worshipful Gurudev Sri Swami Sivanandaji Maharaj

Pages: 48

Price: ₹ 30/-

TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

**APRIL - AUGUST
2020**

LICENSED TO POST WITHOUT PREPAYMENT

(Inland) Licence No. WPP No. 03/18-20 Valid upto: 31-12-2020

(Foreign) Licence No. UA/FGN/01/18-20 Valid upto: 31-12-2020

Posted at Shivanandanagar P.O., Tehri-Garhwal, Uttarakhand

DATE OF POSTING : 15TH OF EVERY MONTH:

P.O. SHIVANANDANAGAR—249192

THE GREAT ILLUSION

A doctor thinks that the advocate is very happy. The advocate thinks that a businessman is more happy. The judge thinks that the professor is more happy. This is an illusion. This is a trick of the mind. Verily, no one is really happy in this world. Real happiness can only be had in one's own Atman. Therefore, attain Self-realisation and be happy.

Swami Sivananda

To