

₹100/- ANNUAL



# *The* DIVINE LIFE



The New Year lies  
like a fresh scroll before  
you. Take up the new leaf and  
inscribe on it the message of Love and  
Oneness. Write therein in golden scripts  
that "Hatred is conquered by love alone  
and the service of man is the worship of  
God." Place before you Buddha's ideal of lofty  
Love, Mohammed's ideal of Brotherhood and  
Christ's ideal of Compassion and  
Forgiveness. Combine and manifest this  
fourfold ideal in every word and act of  
yours and make the New Year a  
herald to the advent of a blessed  
New Era.

*Sri Sri Yogananda*

**JANUARY 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**

## **CHANGE YOUR ATTITUDE**

The attitude of friendliness or enmity is a mental creation. The enemy or friend is not outside. It is the feeling or imagination from within. An intimate friend of long standing becomes a deadly enemy within a second. One hot or harsh word changes the situation completely within the twinkling of an eye.

A human being erroneously identifies himself with his body and wrongly imagines that he is a little Jiva with little power and little knowledge. This is his human Bhava (attitude). This should be changed into Brahma Bhava by changing the angle of vision and mode of thinking. Think you are Brahman. Think you are pure and all-pervading intelligence, light and consciousness. Think you are immortal, omnipotent, omniscient and omnipresent.

*Swami Sivananda*



# THE DIVINE LIFE

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## **PRASNOPANISHAD**

**CHATURTHA PRASNA (QUESTION IV)**

**SAURYAYANI AND PIPPALADA**

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ ।

भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिज्जाग्रति कतर एष देवः  
स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥१॥

1. Then Gargya, the grandson of Surya questioned him: O Bhagavan, what are they that sleep in man? What again are awake in him? Which is the Deva who sees dreams? Whose is this happiness? On what do all these depend?

## महागुरुवर्णमातृकास्तोत्रम्

### MAHAGURU-VARNA-MATRIKASTOTRAM

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri)

इच्छामात्रसुकल्पितस्य जगतः स्थित्यन्तकर्तुः प्रभो –

रिन्धानद्युतिपादपद्मभजनादिष्टं लभध्वं जनाः ।

तुच्छं वैषयिकं सुखं त्यजतरे ! स्वच्छा मतिर्वो भवे –

दित्थं लोकहितं सदोपदिशते भूयो नमस्ते गुरो ! ॥३॥

3. O Divine Preceptor! Salutations and Prostrations to you, who are constantly blessing the devotees with thy nectarine teachings for their supreme welfare thus – 'O Men! Get all your wishes fulfilled by devoutly worshipping the resplendent lotus feet of the Almighty Lord who by His mere will, creates, sustains and destroys the world'; 'Renounce the petty sensual pleasures'; and 'Cultivate purity of mind and intellect'.

ईहामोहमदादिकं दुरितदं दूरीकुरुध्वं जनाः

ईशेच्छावशगं जडं जगदिदं शक्त्या विहीनं स्वतः ।

ईषच्चिन्तयतेश्वरस्य चरणं सर्वार्थचिन्तामणिम्

एवं सद्गुरुशासनं दधति ये चित्ते हि धन्या अमी ॥४॥

4. Those disciples are immensely blessed who enshrine in their hearts the following instructions of Sri Gurudev – 'O Men! Give up the vices such as passion, delusion, pride etc.' This world, powerless in itself, depends upon the will of the Lord for its existence; therefore, meditate at least for a little time on the lotus feet of the Lord, which like Chintamani (wish-fulfilling gem) bestow all blessedness.

**(To be continued)**

# **NEW YEAR MESSAGE<sup>1</sup>**

**Ananda Kutir, Rishikesh**



**Beloved friends,  
Let every happiness be  
thine this New Year.**

**Behind this noise,  
tumult and boisterous  
uproar of this sensual  
world, there dwells the  
silent Witness, the unseen  
Governor of this vast  
universe of names and  
forms, the living Silence or  
the awakened Silence, the  
substratum or basis or  
source for everything.**

**Silence is golden.  
Silence is the language of  
the heart. Silence is your  
sweet original home.  
Silence is your immortal  
abode. Silence, Peace,  
A t m a n , B r a h m a n ,  
Chaitanya are synonymous  
terms. Go back to your  
original home and enjoy  
this magnanimous Silence.**

**Srutis emphatically declare “Shanto Ayam Atma”—This Atma is Silence. ‘Shantam Shivam Adwaitam sa Atma’—This Atma is an embodiment of peace, auspiciousness, one without a second. The mind will find its eternal peace only if it rests in this ocean of Silence. Become silent. Do not talk unnecessarily.**

**By the command of this Imperishable Silence, O Ram, minutes, hours, days and nights, half-months, months, seasons, years—all stand apart. Seconds roll on. Minutes and hours roll on. Days, months, years and centuries roll on, but the Timeless Silence is ever permanent. Silence is beyond time, space and causation. Silence is Akala. Silence is Sat-chit-ananda. Silence is thy real nature.**

**Turn a new leaf in the pages of your life this New Year. Overcome all weaknesses. Make a firm resolve to attain Self-realisation in this year and become a dynamic Yogi or a Liberated Sage or Jivanmukta. Keep daily Spiritual Diary and Mantra-notebook and march boldly in the spiritual path.**

***May that Silence guide you. May that Silence be your centre, ideal and goal. May you rest in that Ocean of Silence.***

**Om Shanti!  
Thy Own Self,**

*Sarvam Sivam*



# THE KEY TO COSMIC CONSCIOUSNESS<sup>1</sup>

(Sri Swami Sivananda)

*Isavasyamidam Sarvam Yat  
Kinchha Jagatyam Jagat*

The Lord pervades all that exists here!

Salutations to the All-Pervading Lord, the Supreme Truth, the Eternal Fountain of unalloyed Bliss and Perennial Peace!

Beloved Immortal Atman! Be truthful. Be honest to yourself. Let there be unity among your thoughts, words and deeds. This is the way to integrate your personality. With an unintegrated personality, how can you live in peace and happiness?

You have read in the scriptures, you have heard from the sacred lips of saintly persons, and your own experience tells you—that there is no happiness in the sensual objects of this world. Be sincere. Give up this meaningless craving for them. Do not cheat yourself by imagining that the sense-objects can give you even the least pleasure.

What has deep sleep taught

you? Have you, in the fruitless rush of your daily routine activity, paused a moment to reflect over this wonderful phenomenon of deep sleep? You are cut off from this world. You have withdrawn yourself into the innermost core of your being. You enjoy peace and happiness. Sleep is Nature's best gift to man, to refresh him and revitalise him; but, do not neglect the hidden spiritual message in sleep. It teaches you: HAPPINESS IS WITHIN, PEACE IS WITHIN YOU. Have you attempted to experience this happiness, this peace, consciously?

How to get this experience? Be truthful to yourself. Be honest to your convictions. Be sincere. This is all that is really required in life. You know a lot. You have a nodding acquaintance with ethics. You have read about Liberation, about the Immortal Spirit that you are in reality, and about the nature of this world. But you are not truthful; you are not honest; you are not sincere. Therefore, you suffer here. You are

<sup>1</sup> From DL 1956

caught in this wheel of birth and death. You are subjected to pain, grief, misery, failure and dishonour.

These are not your essential nature. You are Satchidananda in reality. You are Immortal. You are all-wise. You are Bliss itself. Be honest and express these in your daily life. Realise that Immortal Bliss here and now.

Practise. Practise. You know it is dishonesty, hypocrisy to indulge in lip-vedanta, in tall talk of spirituality and Yoga. Do something. Do it now. Delay not. Meditate now. You will instantly experience that peace and bliss that eternally wells up within you. Love all and serve all; you will experience the Unity of Existence here and now. Do charity; give, give and give. Your heart will expand and you will have the Bhuma experience, the experience of the Infinite, here and now. Be truthful; be honest; be noble and gentle. Feel that you are one with all. Mentally repeat the formula several times a day: "I am the Self of all; I am the All; I am the All-in-All". Identify yourself with every creature in this world. Respect and love every living being.

If you feel your oneness with all, will you cheat anyone, will you harm anyone, will you behave rudely towards anyone, will you entertain evil thoughts towards anyone? No. Never. Be sincere. For in sincerity, lies your salvation. Whatever you know, put into practice. That will confirm your sincerity and enable you to be firmly rooted in cosmic consciousness. You will rejoice forever; you will be at peace with yourself. You will radiate joy and peace. You will become an enlightened being to whom the whole world will look for solace and guidance.

Blessed child of the Almighty! Won't you do this for your own permanent eternal good? Will you not, through diligent inner discipline, realise God and shine as a Yogi, sage or Bhagavata here? This is your foremost duty. This is the purpose for which God has granted you this precious human birth. May you all attain this grand goal of life in this very birth, nay in this very second! May God enlighten your intellect! May God bless you all with health, long life, peace, prosperity and Kaivalya Moksha.



## WHAT DOES A NEW YEAR MEAN TO YOU? <sup>1</sup>

*(Sri Swami Chidananda)*

Revered Immortal Atman!

I have addressed you as “Revered Immortal Atman”. This address contains the message for the New Year! When Swamiji writes a letter, he does not begin it with “My dear John” or “My dear Govind”, but he begins with “Revered Immortal Atman” or “Glorious Immortal Atman”. This mode of address forms the message for mankind. Be aware of your real nature! Do not be under the delusion that you are this physical body and this ever-fluctuating mind. You are the blissful, immortal Atman. This mode of address contains the quintessence of all teachings. That Light which is eternally pervading everything, that Light thou art! When the day dawns tomorrow, do not have the feeling that 'I am this body', or 'He is my friend', 'He did good to me', 'He did evil to me'. Instead, have the feeling of divine oneness. The Self which is in me is in all. “I am all purity. No evil feeling can arise in me, because I am made of God. I am heir to the Immortal Kingdom of God. I am the Emperor of emperors.” Let this new feeling pervade your consciousness in the New Year. Completely shed off

yesterday's consciousness. If you have been feeling that you are this little personality, now feel that you are not this personality.

The coming part of your life should be utilised to realise this great message of the scriptures. The message of the scriptures is not confined to the particular person to whom it is addressed, but all such messages are universal in their application. Vasishtha did not instruct Rama, only for the sake of Rama. Anasuya did not instruct Sita, only for Sita's sake. Yaksha did not talk to Dharmaraja, only for the latter's sake. Their instructions are meant for all.

This reminds me of an interesting story. Once, an orthodox Pandit used to conduct a certain Katha daily for one hour. Once while conducting the Katha, he had occasion to explain the various kinds of food, Sattvic, Rajasic and Tamasic, and in his discourse, he said that one variety of vegetables, viz., brinjals, should be given up. His wife was also listening to the discourse. After the Katha was over, he and his wife returned home. The wife asked him, “What shall I prepare for the night?” He mentioned

<sup>1</sup> From W.L. 1987

the same vegetable, which he had said that people should not take. The wife was astonished and said, "You told those people that brinjals should not be taken." The Pandit replied, "You woman, you do not understand. The thing that I asked them not to eat is the vegetable in the book, but not the vegetable that is in your kitchen. Go and prepare it." This mentality should not be there. In books, you read that you are the Atman. You appreciate and say, "What a beautiful, sublime Vedanta is there in that book!" If wonderful Vedanta is there, it should come in your actual life. Otherwise it is useless, though it may mean good sales for the book-seller. Vedanta should come in action. The life of man should be transformed. In this New Year, let us all bring Vedanta into our actual life. Let our life be pervaded by Yoga and Vedanta. That is the New Year's Message.

I will tell you one fine observation. Supposing we sit at the feet of saints and they go on giving their Upadesha. When they talk about the usual human weaknesses, like selfishness, etc., supposing there are hundred people hearing. They all hear and enjoy the little jokes and funs when the speaker points out particular common human weaknesses. Even when

Swamiji sometimes speaks and points out the common failings of men, we think that this vice belongs to another person, but we never think that any of the vices belongs to us. We never feel that we have that particular vice and that we should correct ourselves. We enjoy the lecture thinking that the weaknesses mentioned belong to someone else. On the other hand, when such defects of men are mentioned, you must always find out which defects belong to you and try to remove them. "This is the weakness that I have got. I must remove it." If this attitude is there, your evolution will proceed with electric speed. Only after cutting and polishing several times, the diamond shines. That is the shape our life has to take.

'New Year'—the words themselves are significant. You should become new. It conveys that you have got the whole year to become new. It gives you three hundred and sixty-five golden days. Make use of them. You have three hundred and sixty-five days to become new. What is meant by becoming new? It does not mean that you should put on nice clothes on the New Year's Day. It does not mean physical renewal. It is a total renewal of one's consciousness and

one's mode of thinking and feeling. In what way one's mode of feeling and thinking can be renewed? Have a new vision. "*Udaracharitanam tu Vasudhaiva Kutumbakam*". To those who are large-hearted, the whole world is their kith and kin. Such a man feels as though he himself is suffering when he finds someone suffering. But a man of little heart feels that this is his, this is someone else's. Therefore, have love, affection, regard for everyone. Let us behold the earth with the vision that everyone is our own kith and kin. And then have a still newer vision. Let the aspirant see the whole world as God. See everything as a manifestation of God Himself. See Divinity alone everywhere. That should be the new vision. This new light should come to all. Worship the world, looking upon it as Manifest Divinity, in cosmic form, even as Arjuna saw the whole universe as the Lord's Vishwarupa. Let our thoughts be renewed. Let us not have Raga-Dvesha. "Let him do anything. I will forget it." Let us have this attitude. Forget all evil. See no fault. Fault-finding nature is the surest way of accumulating all defects within ourselves. The more you see faults in others, the more your mind dwells on those defects, the more you develop those defects

in yourself. If you hold a negative thought for a long time, it becomes a trait of your own nature. Instead of finding fault in others, pray to God, "O God, let me not have this fault-finding nature". If someone says something, you are annoyed. Determine, "I will not get irritated, under any situation." Your life should be characterised by unruffled serenity. Perfect serenity should be your new reaction to disturbing situation.

Let our vision be new, our thoughts be new, our feelings be new, and let our reaction to surroundings be new. In all these things, we have to renew ourselves. Let us see everyone as a manifestation of God. Let us not take in anything that is bad. Let us not hear what is evil, speak what is evil, think what is evil. Let us see only what is good, hear only what is good, think only what is good, do only what is good. Let our hearts feel only that which is good. Let us thus pass from all that is bad to all that is good. Let 'tomorrow' mean to us a life of progressive goodness, talking no evil, feeling no evil, but living a life of goodness. Let us march progressively towards Godliness! Let this be for us the meaning of the New Year!

Hari Om Tat Sat!

## SADHANA SHAKTI

(SRI SWAMI KRISHNANANDA)

There is a thing called sadhana shakti, a power that gets generated within oneself through the practice of sadhana. While sadhana may look like something that we are doing, there is another factor associated with this so-called 'doing'—namely, an atmosphere that it creates. This atmosphere is to be understood as a field of energy, a magnetic environment, as it were, with which one clothes oneself, and which acts as a blanket over the person who is practising sadhana. Performances of any kind—works, whatever they be, and events taking place in any fashion, anywhere—have a peculiar characteristic of creating an atmosphere around themselves.

When some event takes place or some action is performed, we generally believe that there are only two sides of the matter: the one that causes the event or does the work, and the direction in which the event moves or the work is directed. Only two things are necessary for anything to take place. Someone should do it on the one side, and there must be something in respect of which it is done. This is also the case with events which are not always associated with individual persons. An event is like an individual. It is a stress in a particular location, even as the work that we do is a stress in the location of our personality.

We generate two kinds of atmosphere around ourselves in accordance with the nature of our conduct, especially our psychological conduct. We call it character, but the behaviour of a person is principally a mental attitude. Whatever is the gesture of the mind at any given moment of time, that should be considered as the attitude of the person concerned, irrespective of physical gestures or external arrangements and the like.

The person is the mind. The person is not the body. Anything that is material, externally tagged on to a person, cannot be regarded as essential to the person. Therefore, the person's behaviour is not to be judged in terms of these external material associations, even if it be a large material gift that is offered. That gesture of offering a material gift cannot be considered as the real attitude of the person because the person is the thought, the feeling, the intention, the purposiveness, the aim, and whatever is expected thereby. We create a negative atmosphere around ourselves if our relationship with people or things is centred round the exploitation of that particular thing or individual concerned, in terms of like and dislike, love and hatred.

It may look like only two terms of relation are required for love or hate to

happen—one that loves and one that is loved, one that hates and one that is hated—but it is not so. The consequence of love and hatred is not limited to the locality of the loved person or the loving person, and the hated person or the hating person. It is a field, the meaning of which has to be clear to our minds. It is a wide relation. In order to love a thing or to hate a thing, to mentally gesticulate in respect to a person or a thing, some action has to take place in consciousness. This is not difficult to understand, especially if we can remember that objects that are loved and hated need not necessarily be very near us. A thing that is loved may be ten kilometres or a hundred kilometres away, and so is the case with that which is hated.

Therefore, how do love and hatred operate, considering the large physical distance that can be there between the two terms of the relation? The operation of love and hatred, irrespective of physical distance, brings to relief a great truth that loves and hatreds are not necessarily physical elements. They are not entirely conditioned by the physical personalities of the persons or things apparently related. A ripple, a gyration of a force, a whirl as it were, invisible to the physical eye of any person, suddenly erupts in the area of the action of the mind of the person that loves or hates; and this peculiar

phenomenon that is inseparable from the mental attitude of love and hatred is always lost sight of in the hustle and bustle of this emotional activity.

There is an invisible factor operating behind the loves and hatreds. This invisible factor is imperatively there, without which love or hatred cannot be there. This peculiar thing is not an object of sense perception, and cannot even be ordinarily believed to be existing at all because of our daily confinement to our bodies. This peculiar thing is our bondage. Our bondage is not taking place within the anatomical structure of our physical body—taking, for the time being, that a person is just the physical frame.

To repeat once again, human beings are minds and not physical bodies, because if a person is only a physical entity, it is impossible to communicate affection through distant space. The communication is possible because of a non-physical element operating in everyone. We are actually non-physical in our essentiality. Our thoughts make us or mar us. By 'thought' I mean anything that is connected with the psychological operation—thinking, understanding, remembering, feeling, self-allocation, affirmation. All these various ramifications of mental operation will also have to be included in the word 'mind' when we generally use it in ordinary language.

The repulsion that one feels in respect of a hated thing and the attraction that one feels in respect of a loved thing is a trick that is played by this internal phenomenon, which plays hide and seek; and no one can know what is actually happening inside when intense emotions of love and hatred are made to charge upon external objects.

The externality of a thing is a point here which is very important to consider. How do we envisage the location of a so-called externalised object? In loves and hatreds we confirm their externality. We wish that they be entirely external. It is our prayer, our confirmation and our belief, and we are certain that the thing that we love or hate is actually physically, spatially distant from that which is loving or hating. But nature is perhaps not made in this way. The affirmation of a spatial distance in respect of a loved or hated object is an immediate signal to nature's law, which will show a red light that something is wrong and some step has to be taken in this regard. It immediately retaliates—within a fraction of a second—as an agonising sorrow inside, and no one who loves or hates can ever be happy. Though we hate because we think we will be happy by that, and we love because we think we will be happy by loving, this is not the truth.

The person who is caught in the tangle of affection is an abode of misery, and the person who is caught in the tangle of hatred is in a reservoir of sorrow. Therefore, only sorrow will be there as a credit that will come to us from the balance in the repository of nature for the great thing that we have done—our achievement of love and hatred in this world. Gone forever is the peace of mind of that person who loves and of the person who hates.

I placed before you as a kind of introduction how the same law—this psychology of the operation of the mind in terms of the objects of the world, with whom we normally deal—works in an altogether different way in a spiritual seeker. The same law, which means to say, the presence of an element transcending the work that we do or the object that we aspire for, which in ordinary daily life of loves and hatreds causes damage to the person, protects the person here.

Sadhana shakti is a protective power. The mantra that we chant, the prayer that we offer, the scriptures that we read, the meditations that we practise create a psychological field around us in the same way as we have a field around us in other erroneous psychological movements. Now for the time being we shall not think of these erroneous movements. The point is how sadhana protects us, guides us, strengthens us, comforts us, and gives us solace.

**—To Be Continued...**

## UNIQUE THEATRE<sup>1</sup> (Swami Venkatesananda)

31st DECEMBER, 1949

The Nataka Sabha staged the drama 'Harischandra' under the able direction of Rampremi. R. acted excellently and had trained others also very well, many people in the audience were shedding profuse tears during the whole show.

Siva gave a short introduction: 'Truth is God. Truth is Brahman. One who wishes to realise Brahman or God, must follow the path of truth, the path of Dharma. A man given to falsehood can never realise God. Our youngsters will now stage before you the life of one who never swerved from truth and realised God through the rigorous practice of truth. Kindly see the drama in perfect silence and attentively.'

It was not a drama as dramas are. The moment the curtain dropped and till it rose again, there would be Sankirtan. Everyone repeated His names. On one such occasion, Siva asked Sri Suryanarayan to recite the Isavasya Upanishad. On another, two Ashramites enacted a dialogue from 'First Lessons in Vedanta'. On yet another occasion, Sri Kamla, daughter of Sri Vishnu Dutta Sastri, and Gargi, her sister, delivered beautiful lectures and sang Bhajans. At about 10.30 at night, Siva got on to the platform and did Kirtan with harmonium. Then he repeated the shooting and awakening Dhwanis which stirred the audience. As he stood on the platform and roared the

Garjan Dhawanis, no one could hardly feel that Siva was fasting without taking even a drop of water the whole day.

Later Siva explained: 'Whatever be the state of my health, and the state of my body, I cannot repress the desire to make people repeat the Rama Nama. I must stand up on the platform, whatever be the time, to give the names of the Lord. I have also got the dramatic instinct: and I must give something of that also to the people.'

'In the Gita, the Lord says: *'Nigrahaḥ Kim Karishyati'*—what can restraint do? A man's nature asserts itself repeatedly. My nature is to give the Rama Nama to people, at every opportunity. Even in the last moment of my life, I must give the Rama Nama. I must cheer up people. I must make one man do Bhajan and Kirtan. I cannot restrain this. I cannot bother if I have enough physical strength to stand up and do Kirtan or not.'

The Drama concluded at about 11.45 p.m. Shortly afterwards, the Bhajan Hall clock struck midnight. Siva roared OM: everyone turned to him. He then repeated the Peace Chants: *'Sarve Bhavantu Sukhinah....'* and added: 'It is now midnight. A New Year is born. May Lord bless you all with health, peace, happiness, and prosperity during the New Year. May you all shine as Jivanmuktas, dynamic Yogis even while living, in this very year!'

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



## THE PATHWAY TO REALISATION<sup>1</sup>

*(Dr. M. Hafiz Syed)*

There are certain things that come uppermost to my mind. One is, for what purpose do we come here to this sacred place? Have we ever given a thought to the purpose and object for which we come to this place and to the holy feet of His Holiness Swami Sivananda? Some people have rather vague ideas of what is called spirituality. I have often seen some of the writers and speakers confusing the word 'spirituality' with 'spiritualism,' altogether forgetful of the fact that spiritualism treats of a lower psychism and Siddhis whereas spirituality stands for a higher understanding of spiritual values. There is difference between them in English language. If you look into a dictionary, you will find that there is difference in meaning between the two words. You will find a correct definition or estimation or understanding of the word 'spirituality' in the Upanishads and the Bhagavadgita. Now the essence, the quintessence of all the Upanishads is simply this. They point out that the outer phenomenon is an illusion, and underlying it there is the unchanging Reality. What is the chief characteristic of that Reality? It is One. The Upanishads say, "It is one without a second". That fact every aspirant on the path of spirituality has to clearly grasp, viz, there is one Atman. Both the Dvaita and Advaita Vedanta recognise that Reality, whereas Advaita says there is one supreme Reality

without a second. They are not my words, they are the words of the Chhandogya Upanishad. "He is one without a second," and how could there be two? There can only be one Reality, and that Reality, as Swami Sivananda, has emphasised off and on in all his writings, is One. So what are we to do now? Are we to run after shadow or seek the Reality? That is the question which should be uppermost in our mind. Another question that should arise in our mind is "Why should we seek that Reality? Why should we try to become one with It, although in reality, according to the ancient sages, we are already one with It. There may be outer differences. There may be outer sense of separateness, but so far as the actual Reality is concerned, there is no difference whatsoever at all, and so you and I live and move and have our being in It.

Now what is the obstacle in our way to that Realisation? That too you will find sufficiently elaborated in almost all of Swamiji's writings. But why should we not realise as quickly as we wish? The answer is simply this. The Guru has done his part. He has pointed out the path, with all its ups and downs. But the Guru cannot realise It for yourself or myself. No Guru has ever done it, nor, any Guru can do it. His duty is simply to point out the path to

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

help you here and there when you fail or falter. Everyone individually, separately, has to tread the path according to the laws laid down by all the saints and sages of the past and the present age. So the first thing that we have to grasp is the fact that we have to tread the path alone. At the present moment, everyone sitting here, man or woman, thinks that he is separate from the other. Yes. We are separate in a way, but not essentially. As you already know, the characteristic of the Spirit or Purusha is oneness, unity.

The characteristic of Prakriti is separateness. Matter divides, separates, disunites. The Spirit unites. We have been identifying ourselves, for lives together in the past, with the different bodies which we have, physical, mental, astral and so on. We have got several bodies, Annamaya-kosha, Pranamaya-kosha, Manomaya-kosha, Vijnanamaya-kosha and so on according to Vedanta.

But again, to come back to Swami Sivananda, he published a pamphlet some years ago and the subject of that pamphlet was "Who am I?" Before treading the path, before undertaking a journey you have to find out where you have to go and how to go. If you have to travel abroad, you try to get necessary information about the routes that you are going to take leading to your destination. Similarly you have to take into consideration the path pointed out by the Gurus. I just told you that we have been identifying ourselves

repeatedly, in so many past lives, with our bodies. We look upon our bodies as our own Selves. But that is not the fact. Who can prove it that it is not a fact? Not the Guru, not Gods, but you yourself, and how? By means of self-analysis and self-investigation—the things with which we are not familiar, or the things from which we generally run away, fight shy of. I have told you in the beginning that we have to do the work of treading the path. No other person can help us. I speak without the least fear of contradiction. I have done it myself. I have sat at the feet of so many Gurus, and I told you no Guru can do it for you. If you are hungry, you have to eat yourself. Therefore, what we have to do is to learn the art of self-analysis, self-investigation. Who am I? Am I this body the senses, the mind or the Buddhi? Ask yourself and the answer comes. At the end of your search, you will come to this conclusion that you are not these, but there is something in you which is conscious, which is self-aware, of which you are all the time aware and should be aware at every moment of your life. Your mind is preoccupied with things of outer life, with the objects of senses, and you do not care to sit for a while and think of the subject. All the time, speaking philosophically, you are thinking of the objects and not of the subject which you really are. If you really feel who you are and what this 'I' is, then a different kind of life begins to dawn upon your mind. You have got to organise and regulate your life according to the conviction that

you are the subject. You are a conscious being who shares divine life and therefore essentially you are Satchidananda, and in order to attain that happiness, that immortality, that knowledge, you have got to make certain sacrifices, you have got to discipline yourself, your body, your mind and all that belong to them and then you may be said to tread the path and attain that unity and that Reality of which you are essentially a part. That is spirituality.

I have given you some faint idea of what is spirituality from the point of view of the great sages of the East. Now what are we here for? Everyone of us who comes here either comes here with the object of getting something out of Swamiji, a child, a position, a rank, a recommendation. That is the lower kind of motive. There are others who come for higher purposes, namely to get his guidance for treading the path of spirituality. Now I find in this great Ashram there are people who are leading a life of self-dedication and consecration to the Divine. They are most worthy people and they must be respected. I find from my third visit to this Ashram that there are people who are all the time busy in serving others unselfishly, sacrificing their comfort for the sake of others. So far so good. I find people who are religiously inclined and they take up some books to read. May I most respectfully remind you all that three things are necessary in order to realise the highest Self of unity? The first is study, Swadhyaya, as it is called. And the second thing is service,

and the third and most important thing is meditation. These are three things. I have just hinted to you that if you want to go to a new place, you first find out the routes and timings of the train, ship or plane. Similarly, a spiritual aspirant must know the map of life, whence he comes, whither he goes and what is his goal. Therefore, it is necessary that one must know the theoretical side of things which he is going to put into practice in life. Who is an authority on it? All the saints and sages, the Upanishads, the Gita, the Ramayana, the Mahabharata. There you find a sort of map of life. But mere mention of their names is not enough. We must study the complete Hindu way of life. I find many people who are very good at Kirtan, Bhajan, and sometimes even in meditation, but they lack ordinary simple knowledge of the map of life. I give you one example. I come across very few people who know the working of the law of Karma, the law of cause and effect. Because they do not understand it, they do not know it, therefore they are full of doubts, despair, mortification. Sometimes when something unforeseen happens, they are winnowed like a chaff. But one who understands the working of the immutable law, understands everything in its right place, Sthanya as it is called in Gita. The moment you have made up your mind to tread the path, you must remember that the great ones expect you to pay off your debts to the uttermost farthing.

**—To Be Continued...**

## WILDERNESS OF LIFE<sup>1</sup>

(Swami Sivananda)

Dhritarashtra said, “O Venerable Vidura! Tell me at full length the story of the Brahmin who was caught in the wilderness of life.”

Vidura said, “Once a certain Brahmin was caught in a vast thick forest which was inhabited by wild beasts like lions, tigers, leopards and other kinds. The Brahmin became perturbed and frightened. He went hither and thither to find out some place of refuge. He did not succeed. He found the forest enmeshed in a net. He saw a terrible woman standing there with outstretched hands. Many five headed snakes also lived in that terrible forest. There was a pit within the forest which was covered by trees, herbs and creepers. The Brahmin fell into the pit in the course of his wanderings. He got himself entangled in the spreading branches of a big tree. He was hanging there with feet upwards and head downwards.

In this position, he saw a big snake within the pit. He also saw a huge six-faced, twelve-footed elephant slowly approaching the pit and a number of black and white mice and rats gnawing and eating the very roots of the tree. Bees

swarmed in large numbers to drink the honey in the comb that was hanging from a branch of the tree. The honey was trickling down in drops. The man who was thus hanging from the tree drank the honey but his thirst was not quenched. He did not obtain any satisfaction. On the other hand, the thirst became more and more intense. He was restless and discontented. He was not disgusted with life. He was still clinging to life. The thirst for life became intense. His desire to continue his existence even in such miserable conditions was growing stronger and stronger.

Imagine the miserable plight of the Brahmin! He got terrified of the carnivorous beasts, of the gigantic woman with outstretched arms, of the huge snake at the bottom of the pit, of the elephant near the tree, of the impending fall of the tree through the action of the rats and lastly of the bees flying about to taste the honey. But the ignorant Brahmin continued to dwell in this miserable condition. He lost his power of discrimination. He was lost to all sense of right understanding and intelligence. But

<sup>1</sup> From Stories from Mahabharata

he did not lose, at any time, the hope of prolonging his life.”

Dhritarashtra said, “O learned Vidura! Tell me, what is that wilderness you refer to? What is the snake that dwells in the bottom of the pit? What is that six-faced elephant? Please explain to me in detail all about this excellent parable.”

Vidura replied, “The 'wilderness' is this mysterious universe. The limited sphere of one's own life is the enmeshed 'forest' within it. The 'beasts' that dwell in this forest are the various diseases to which man is subject to. The 'gigantic woman' who resides in this forest is decrepitude which destroys beauty. The 'pit' is this physical body. The 'huge snake' that dwells in the bottom of that pit is time, the universal destroyer of all creatures. Desire for life is the 'tree' that grows in the pit. Man is attached to the spreading

branches of this 'tree' and hangs down.

The 'six-faced elephant' is the year. This marches towards the tree that stands at the mouth of the pit. The 'six faces' are the seasons. Its 'twelve legs' are the twelve months. The 'rats and the mice' that are cutting off the tree are the days and nights that are continually lessening the span of life of all creatures. The 'bees' are our desires. The 'drops of honey' that are oozing out are the sensual pleasures derived from the gratification of our desires. The ignorant man clings to the sensuous objects. He is thus caught in the wheel of births and deaths. The sages know life's course to be even such. They tear off the bonds of this mundane life through discrimination, dispassion and knowledge of the Self and enjoy Eternal Bliss and Immortality.” (Santi Parva, Section VI)

Why should you prolong the bondage unnecessarily? Why should you not claim your divine birthright right now? Why should you not break your bondage now? Delay means prolongation of your sufferings. You can break it at any moment. This is in our power. Do it now. Stand up. Gird up your loins. Do rigorous and vigorous Sadhana and attain freedom, which is immortality or eternal bliss.

—Swami Sivananda

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## HIGHS AND LOWS IN THE SPIRITUAL LIFE

### *(Swami Atmaswarupananda)*

In some ways this universe is very consistent. Day follows night, night follows day. One season follows the other seasons. The stars move in their designated courses. Everything is in many ways predictable. But then, if we examine our lives we can see that while we may have the illusion that we know what is going to happen today, none of us do. Indeed, moment by moment, if we have the eye for it, it is a constant surprise, it is constantly new.

How should we look at it? Why not see both? See its predictability and its uncertainty. Be alive to both; be comfortable with both. So too with the spiritual life. It too can have infinite variety. We can set up certain routines, but every part of our routine will have its own differences each day. It is unavoidable. It should be appreciated. It should be incorporated into our expectations.

We can have grand, impressive, memorable experiences, not all of which are pleasant, some of which can be very illuminating. We can have highs when insight after insight comes, experience after experience. On the other hand, there is what has been described as the dark night of the soul where nothing seems to be happening. It can last days, weeks, months, years. There are families of experiences, but

no two highs or no two dark nights are exactly the same. Even our highs can occasionally become frightening, and our lows can bring some sort of comfort.

But then, while we must be awake to all the differences in this world, we should remember at all times the one to whom this is happening. Who is always there, always the same? No matter how high the highs, or how low the lows, someone or something is knowing them. What or who is knowing them? The answer is, I am. Who am I? Whatever I am, I am aware. I am equally aware of the highs and lows. I am ever the same.

When we have highs, it is difficult to keep the ego from taking over and feeling a certain pride. When we have the lows, it is difficult to avoid having the ego take over by feeling sorry for itself. Both highs and lows, therefore, can nourish the ego. However, nourishing the ego is certainly not the purpose of our spiritual life. If we ever keep in mind that which is witnessing both the highs and the lows, we starve the ego.

Therefore, let us live fully the differences in this world, including our spiritual life, but ever remember That which never changes, that part of ourselves which is aware of all the changes.



## **Beloved Divine Children!** **Om Namo Narayanaya!**

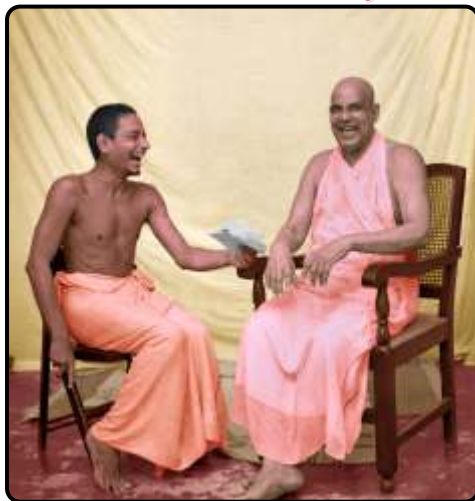
Beloved Nectar's Sons!

You are the future hope of the motherland. You are the citizens of tomorrow. You should endeavour your level best to mould your character properly. Your whole life and your success in life entirely depend upon the formation of your character.

Health is the greatest wealth and asset for you. If you do not possess good health, you cannot prosper in any walk of life. The ingredients of good health and longevity are regular exercise, moderation in diet and everything, early rising and early retiring, simple and nutritious food, open air, sun-bath, continence, temperance and little care, worry and anxiety.

May you be endowed with good health, vigour and vitality through the grace of the Lord. May you all become glorious and enlightened saints and Karma Yogins, rejoicing in the service of humanity!

**—Swami Sivananda**



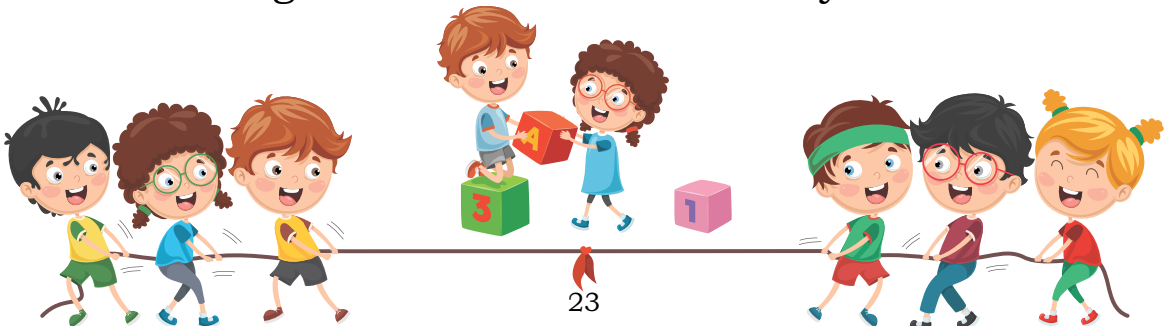


# DEVELOPMENT OF VIRTUES

For everyone's success in life, it is essential that he should develop certain cardinal virtues. Virtue is strength, power and the key to peace. A virtuous man is ever happy, peaceful and prosperous. The "Song of Eighteen 'Ities'" enumerates the virtues that everyone should cultivate. Take up any one virtue and develop it to a very high degree of perfection.

## SONG OF EIGHTEEN ITIES

Serenity, regularity, absence of vanity,  
Sincerity, simplicity, veracity,  
Equanimity, fixity, non-irritability,  
Adaptability, humility, tenacity,  
Integrity, nobility, magnanimity,  
Charity, generosity, purity,  
Practise daily these eighteen 'ities',  
You will soon attain immortality.  
Brahman is the only real entity,  
Mr. So and so is a false non-entity.  
You will abide in eternity and infinity,  
You will behold unity in diversity.  
You cannot attain this in the university,  
But you can attain this  
In the Yoga-Vedanta Forest University.



# ERADICATION OF VICES



## Song of Avidity

This Song of Avidity places before you a set of evil traits that you should guard yourself against. It also shows you the method of overcoming them.

Avidity, cupidity, stupidity,  
Audacity, turbidity, unstability,  
Angularity, eccentricity, irritability.  
These are the obstacles to Samadhi.  
These are the impurities of the mind.

Remove these impurities through the opposite virtues.



Avidity through practice of generosity;

Cupidity through practice of purity.

Unstability through Trataka and

Pranayama, Upasana and Japa.

Angularity through practice of humility;

Eccentricity through practice of right conduct;

Irritability through practice of patience, forbearance.

You will enter into Samadhi and attain Kaivalya.



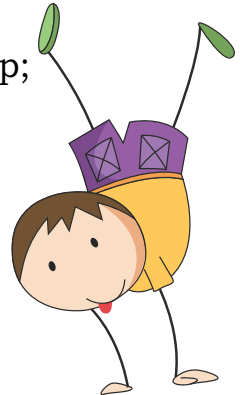
—Swami Sivananda



# HEALTH AND STRENGTH

Observe the laws of health,  
Follow the rules of hygiene;  
Prevention is better than cure,  
Nip the malady in its bud.  
Diseases are destroyers of health,  
Health is the means for God-realisation;  
Keep the body healthy and strong,  
Fast once a month or take milk and fruits.  
Masticate the food thoroughly,  
Have a balanced diet;  
Take moderate quantity of food,  
Avoid stimulants and intoxicants.  
Go to bed early, rise early,  
Keep the bowels open, with nature's help;  
Take a cold morning bath,  
Avoid late suppers at night.  
Bask in the sun for a while,  
Run in the open air;  
Take a long walk,  
Do Asanas and exercises.  
Qualify as your own doctor,  
Have knowledge of diseases and their symptoms;  
Ward off troubles as they arise,  
Nurse the sick for mental purity.  
Have simple living and high thinking,  
Lead a life of continence;  
Pray fervently, meditate regularly,  
Attain Eternal Bliss and Immortality!

—Swami Sivananda



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## ***Celebration of the Seventy Sixth Anniversary of Mahamantra Sankirtan Yajna***



The auspicious day of the Seventy Sixth Anniversary of Mahamantra Sankirtan Yajna was celebrated with great spiritual gaiety at the Headquarters Ashram on 3rd December 2019.

The inmates, devotees and guests of the Ashram offered their oblation in this sacred Yajna by the chanting of the Mahamantra collectively for three hours from 27th November to 2nd December







2019. The auspicious day of 3rd December commenced with Brahmamuhurta Prayer and meditation at the holy Samadhi Shrine and a Havan for the peace and welfare of world at the Ashram Yajnasala.

At 2.30 p.m., a beautifully decorated palanquin with the portraits of Lord Sri Rama, Lord Sri Krishna and Sadgurudev was taken in a procession by the devotees and guests singing joyfully the Mahamantra. The programme concluded with Archana to the chants of Ashtottarashata-Namavali of Lord Sri Rama and Lord Sri Krishna, Arati and distribution of sacred Prasad.

***May the benedictions of Lord Sri Rama, Lord Sri Krishna and Sadgurudev be upon all.***

## SRI GITA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM



गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते।

तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥

*All the holy places of pilgrimage like Prayaga etc. dwell in that place where the Sacred Scripture Srimad Bhagavad Gita is kept, and where it is devoutly recited.*

The blessed day of Sri Gita Jayanti was celebrated with great sanctity and devoutness on 8th December 2019 at the holy Ashram. The programme commenced with prayer and meditation session at the Samadhi Shrine and Gita Havan at the Ashram Yajnasala. Thereafter, all the Sannyasis, Brahmacharis and devotees of the Ashram participated in the Jnana Yajna in the form of recitation of all the eighteen chapters of the Divine Scripture organised from 9 a.m. to 11.30 a.m. in the sacred presence of Sri Gurudev at Samadhi Hall. It was followed by floral Archana to the Jagadguru Lord Krishna to the





chant of Ashtottarshatnamavali. The Yajna concluded with Arati and distribution of Prasad.

During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj in his blessing message co-relating one line of Sri Gurudev's Universal Prayer 'Let us behold Thee in all these names and forms' with the second last verse of the Eleventh Chapter of the sacred scripture Srimad Bhagavad Gita, beautifully explained the concept of Ananya Bhakti i.e. single minded devotion to God. To mark this auspicious day, two books of Sadgurudev were also released. The Satsanga concluded with Arati and distribution of Prasad.



***May the abundant blessings of Lord Sri Krishna and Sadgurudev be upon all.***



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## **SRI DATTATREYA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM**



The sacred day of the advent of the Lord Dattatreya on this earth plane was celebrated with great devotion at the Headquarters Ashram on the Purnima (full moon day) of the Margashirsha month i.e. 11th December 2019. The inmates, devotees and guests of the Ashram devoutly participated in the Satsanga organised from 9 a.m. to 11.00 a.m. at Dattatreya hillock wherein grand worship, with Abhisheka and Archana to the Vedic chants, was offered to



the Lord Dattatreya enshrined in the Dattatreya Temple. The Sannyasis and Brahmacharis of the Ashram presented Bhajans and Kirtans as their worshipful offering at the sacred feet of Avadhuta Guru. After the Arati, everyone partook the holy Prasad.



During the night Satsang, H.H. Sri Swami Advaitanandaji Maharaj gave a discourse on Lord Sri Dattatreya's advent and His teachings. Two books were also released on this auspicious day.

***May the divine grace of Lord Dattatreya and  
Sadgurudev be upon all.***



## Christmas Eve Celebrations and the Christmas-New Year Retreat at the Headquarters Ashram



Holy Christmas, the sacred day of Lord Jesus's advent on earth, was celebrated with great spiritual éclat at the Headquarters Ashram on 24th December 2019. The venue of celebration was the Swami Sivananda Auditorium Satsang Hall. To welcome and guide the devotees and guests

towards the venue, white lights were strung from the Vishwanath Mandir to the Auditorium. Ashramites and guests joined together in the joyous function that began with Jaya Ganesh Kirtan at 7.30 p.m. and concluded with the distribution of sacred Prasad at 10.30 p.m.

The nativity scene, illustrating the birth of the new child, was installed in a temple in the centre front of the Satsang Hall. A delightfully decorated Christmas tree was placed at the front right of the Hall. A beautiful statue of Mother Mary adorned the one side of the hall.

The evening featured devotional songs in English, Hindi and Malayalam. The beautiful rendering of Sri Damodara Ashtaka enhanced the beauty of the programme and delighted the hearts of the listeners as well. 'God is Love: The Implications' being the theme of the Christmas Retreat, two articles "God is Love" and "You are Unique in the Eyes of God" from Worshipful Sri Swami Chidanandaji Maharaj's book 'Ponder These Truths' were read. Their devout reading followed by a song reflecting the trust of a seeker in the love of God under all conditions deeply touched the hearts of all present.

Traditional Bible readings were later read interspersed with sacred music. The first Bible reading from the prologue to the Gospel of John, "In the beginning was the Word," was followed by the uplifting canon Halleluya. After the reading of Mary's Vision, a wonderful solo in Romanian was sung. A famous children's Christmas hymn, "Away in the



Manger” followed the reading of “The Birth of Jesus”. The evening concluded with silent meditation, the floral Archana to the recitation of the 108 Names of Lord Jesus, closing prayers and the distribution of sacred Prasad. During the night Satsang of 25th December, a soul-elevating rendition of two different musical instruments by Leo Nardo of Brazil, filled the hearts of all present with indescribable peace.

From 26th December 2019 to 1st January 2020, the Annual Christmas-New Year Retreat for devotees from abroad was held at Swami Sivananda Auditorium Satsang Hall. Devotees and guests from seventeen countries attended the inspiring sessions of the Retreat. As per yesteryears, the Retreat centred around a theme. The theme for this year was 'God is Love: The Implications'. The senior Swamijis of the Ashram and the other speakers offered their wisdom and insight on the theme analysing it from many points of view.



At night Satsang held in Gurudev's sacred Samadhi Hall, guest speakers, regular speakers and participants continued the discussion of the theme. The participants devoutly attended guided meditation session led by senior Swamijis every evening and morning meditation session in the sacred Samadhi Hall as well and felt immensely benefitted.

***May the benedictions of Lord Jesus and Sadgurudev be upon all.***

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## Pratishtha Mahotsava of Sri Vishwanatha Mandir



The sacred day of the 76th anniversary of the Pratishtha (consecration) of Sri Vishwanatha temple was celebrated with great devotion at the Headquarters Ashram on 31st December 2019.

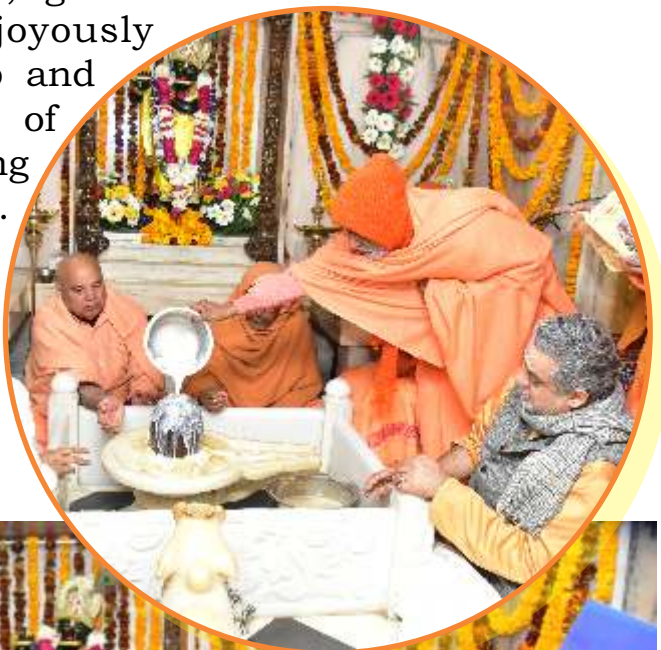
The celebration commenced with the chanting of the sacred Panchakshari Mantra in Sri Vishwanatha temple for two hours daily from 27th to 29th December 2019. On 30th December, the Akhand Kirtan of the sacred Mantra was organised from 7 a.m. to 6 p.m. wherein the inmates, guests and devotees of the Ashram devoutly sang the Mantra in varied tunes with accompaniment to musical instruments.

On the auspicious day of 31st December, Prabhat Pheri was organised followed by a Havan for the peace and welfare of the world. During the special Satsang in the forenoon, a grand



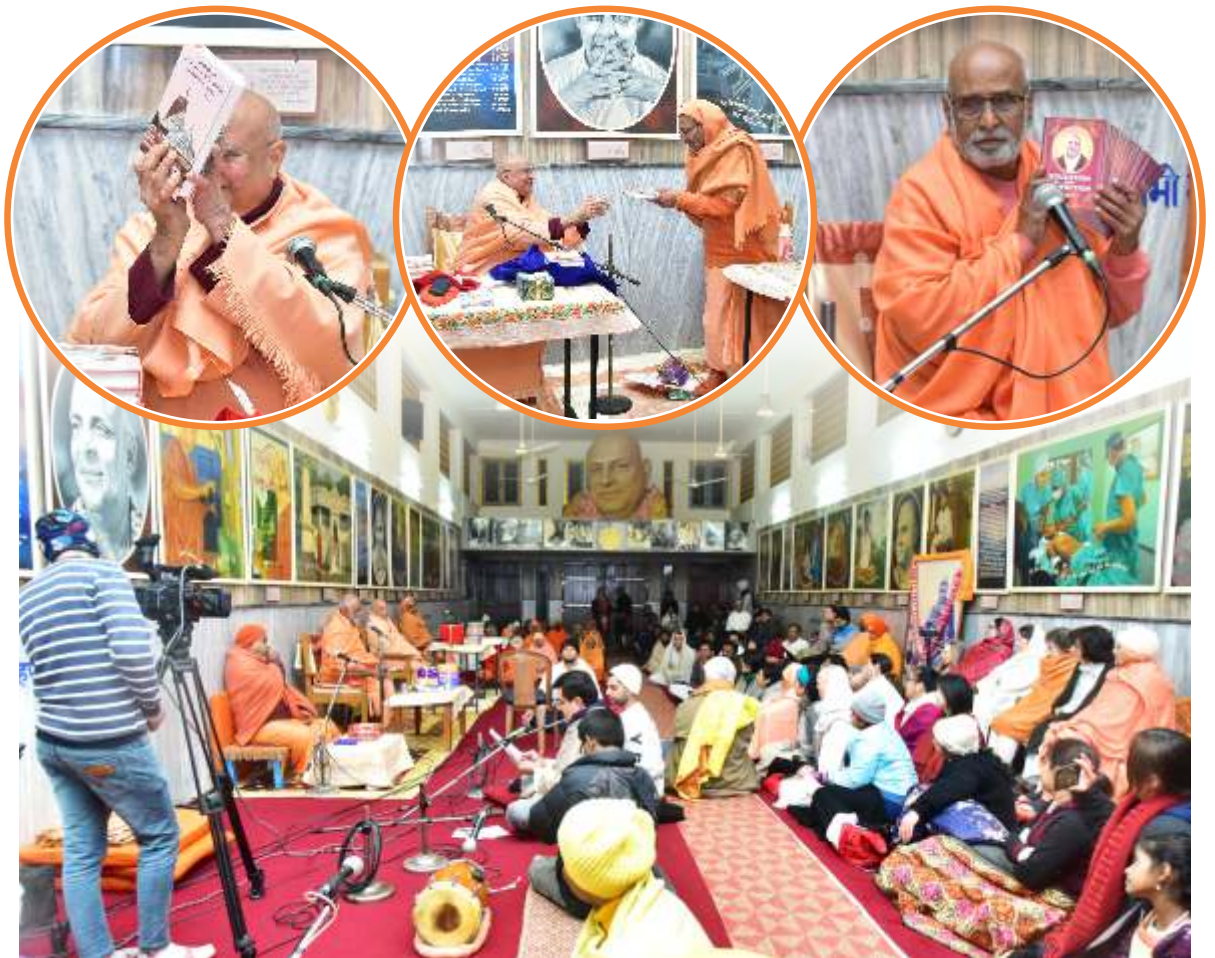
worship with Abhisheka and Archana to the chanting of Vedic Mantras was offered to Lord Sri Vishwanatha enshrined in the beautifully decorated sanctum- sanctorum of the temple. All the Sannyasis, Brahmacharis, guests and devotees of the Ashram joyously participated in the worship and also in the soulful singing of Bhajans and Kirtans glorifying Lord Sri Vishwanatha. Everyone felt immensely blessed to be a part of this sacred celebration.

May the divine grace of Lord Sri Vishwanatha and Sadgurudev be upon all.



## New Year Celebration at the Headquarters Ashram

As per yesteryears, the New Year Eve was celebrated with great spiritual rejoicing at the Headquarters Ashram on 31st December 2019. The celebration commenced at 7.30 p.m. with Jaya Ganesh prayer and Stotra-chanting. It was followed by soulful Bhajans and Kirtans by the Sannyasis and Brahmacharis of the Ashram. Thereafter, Kum. Himavarshini and Kum. Advaita from Andhra Pradesh





gladdened the hearts of one and all by their beautiful performance of Bharatanatyam. Then, the guests and devotees from different parts of India and world presented devotional music as their worshipful offering at Sadgurudev's lotus feet. The marvellous enactment of a short drama describing the journey of a spiritual aspirant by the Christmas Retreat participants touched the heart and soul of all present.



It was indeed a blessed experience for one and all to have the Darshan of Sadgurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj and receiving their inspiring New Year Messages through a DVD show. H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj also blessed the gathering with their brief messages. Thirteen books and booklets were released to mark the sacred occasion. With prayer and meditation till twelve midnight, all entered into Year 2020. The celebration concluded with Arati and distribution of special Prasad.



May Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj shower their abundant blessings upon all.

## **EDUCATIONAL AID**

### ***during the Year 2019-20***

As per yesteryears, the Headquarters Ashram offered educational aid to the students from the economically weaker sections of society residing in Rishikesh and nearby villages during the year 2019-20. 4249 boys and 6031 girls studying in 709 schools and colleges of 524 towns and villages were benefitted with the educational aid of Rs. 2,74, 27, 500/(Two Crore Seventy Four Lakh Twenty Seven Thousand Five Hundred Only). Out of the total 10280 beneficiary students, 2301 students were from Primary Level, 2875 from Upper Primary Level, 4507 from Secondary and Senior Secondary Level, 542 from Graduation Level and 55 students from Post Graduation Level.

The parents of the beneficiary children from the mountain villages are mostly peasants and many are under BPL category. The urban children belong to small scale vendors, hawkers, maids, widows, daily labourers and other menial workers. To encourage them to attend school regularly and also to enable them to meet small expenses regarding their studies, the Ashram renders its noble Seva of offering educational aid every year.

***May the divine grace of Lord Dattatreya and  
Sadgurudev be upon all.***

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## SEVA THROUGH SIVANANDA HOME

'Sivananda Home is a Center 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)*

The first time he was spotted by one of the staff members, who invited him to come inside. He entered the home during food time, had his meal, fell asleep and left early the next morning. The second time he came at the gate by himself, asking if he could have food, after having confirmed that nobody would beat him. *"They say I am crazy, but I am not. I am hungry. I am not crazy, I am scared. They say I am crazy and chase and beat me up when I talk to myself. I am not crazy, I am just alone, to whom should I talk?"* He seems to be around the 30, walking or running on the road, without shoes, without a coat, without a blanket, just a shirt and a pant, frightened away, like hunted for, though unwanted; eating his meal in so much rush, as if any moment someone would come and take it away from him. It will take a while before these sentences, that he goes on repeating, will be replaced by other words. Most of the day he is by himself, since many people around give extra triggers to his restlessness and anxiety. It will take a while before he himself starts believing that he indeed is not crazy, but just a brother in need at this moment, in need of food, clothing, shelter, medicines, yes for sure, but in need too for security and company, for the feeling of being worthy as a human being, appreciated and loved for who he is. And for sure, only Gurudev brought him to His shelter, and pray that rest may come in his mind and heart.

One of the boys who has his residence in Sivananda Home since a few years was found at the side of the road nearby. He was hardly able to walk that time, not able to talk, and his legs and arms with uncontrolled movements affected. Using sign language, he started to make himself understood, and appeared to be most interested in giving a helping hand wherever possible, even leading the visually-handicapped to their seat; thus having not only the understanding, but the feeling for the difficulties of others too, in spite of his own condition. This week he shone from top to bottom when he showed how he had learnt to flush the toilet all by himself!

Minor things matter much – Each small step, a touch of grace, and hope abiding every pace. Om Sri Sat Gurudevaya Namah.

*"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**

**Divya Jeevan Sangh,  
Swami Sivananda Sevagrama Charitable Society,  
Gaham, Angul (Odisha) Organises its  
4th Sadhana Shivir and Spiritual Conference**



To propagate the Divine Life message of Sadgurudev Sri Swami Sivanandaji Maharaj, Divya Jeevan Sangh, Swami Sivananda Sevagrama Charitable Society, Gaham, Angul (Odisha) successfully organised its 4th Sadhana Shivir and Spiritual Conference from 28th November to

1st December 2019 at Sivananda Sevagrama, Gaham.

H.H. Sri Swami Padmanabhanandaji Maharaj presided over the Conference and blessed the devotees with his brief messages in the different sessions of the Conference. Sri Swami Tyagavairgyanandaji Maharaj, Trustee DLS Headquarters and Sri Paramhansa Prajnananandaji Maharaj, President, Kriya Yoga International also attended the programme and addressed the gathering. Sri Swami Sivachidanandaji Maharaj, Sri Swami Dharmanisthanandaji Maharaj, Sri Swami Swarupanandaji Maharaj, Puja Babaji Sri Brijbandhu Dasji Maharaj, Sri Birendra Kumar Pandaji, Bramhachari Sri Biswambharji, Bramahachari Sri Sivaprasadaji, Sri K Sridhar Dashji, Acharyaa Annapurna Deviji and Sri Radhamohan Singhji also guided the Sadhakas through their discourses on various aspects of Sadhana. Sri Swami Krishnadasanandaji Maharaj ably conducted all the sessions of the





Conference as the Master of Ceremonies. 780 registered delegates and a large number of devotees from various parts of Odisha participated in the Shivir and Conference.

On 1st December, a Blood Donation Camp and a Free Eye Operation Camp were organised. Sri Swami Padmanabhanandaji Maharaj inaugurated these Camps and also performed Bhumi Puja for the construction of Sadhaka Block II.



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

## District Level Srimad Bhagavad Gita Written and Chanting Competition by Divya Jeevan Sangh, Swami Sivananda Sevagrama Charitable Society, Gaham, Angul (Odisha)



To create awareness among young generation regarding the unique spiritual heritage of India and to inculcate ethical and spiritual values in them, Divya Jeevan Sangha, Swami Sivananda Sevagrama Charitable Society,

Sivananda Sevagrama, Gaham, Angul, Odisha organised 'District Level Srimad Bhagavad Gita Written and Chanting Competition' for the High School students of Angul District with the kind permission of District Education Officer, Angul.

The Competition was organised in two phases i.e. 16 Preliminary Level and 3 Final Level Tests wherein nearly 3000 students of 138 schools enthusiastically participated. All the participants were given certificates and the first ten were felicitated with certificates, cash prize and other attractive gifts.



***May the Almighty Lord and  
Sri Gurudev shower their grace upon all.***

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## **ANNOUNCEMENT**

### **DIVINE LIFE SOCIETY, CHANDIGARH BRANCH ORGANISES SPIRITUAL CONFERENCE**

By the grace of Most Worshipful Gurudev H. H. Sri Swami Sivanandaji Maharaj, the Divine Life Society Chandigarh Branch is organising a Spiritual Conference on (ढाई अक्षर प्रेम के) (Dhai Akshar Prem Ke) in the loving memory of Param Pujya Sri Swami Premanandaji Maharaj at Sivananda Ashram, Chandigarh, on 20th, 21st and 22nd March 2020 to commemorate Pujya Swamiji Maharaj's Birth Centenary Year and to celebrate the Annual Day of the Branch as well.

Senior Saints from Headquarters Ashram and other Institutions shall grace the function. Devotees from all the Branches (India and Overseas) of Divine Life Society are cordially invited to participate in the programme.

For enrolment and information, please contact:-

- |    |                    |           |               |
|----|--------------------|-----------|---------------|
| 1. | Er. F. Lal. Kansal | President | 0-98140 15237 |
| 2. | Dr. Ramneek Sharma | Secretary | 0-98141 05154 |

Sivananda Ashram,  
Divine Life Society  
#2, Sector 29-A,  
Chandigarh – 160 030.

**ANNOUNCEMENT****DIVINE LIFE SOCIETY, WEST BENGAL – SADHANA SHIBIR**

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 12th February (evening 6.00 pm) to 16th February (forenoon) 2020 at Sri Kashi Viswanath Seva Trust Complex located at Hamiragachhi. Railway Station: Malia on Howrah-Tarekeshwar Railway line; 54 km by road from Kolkata to venue.

Participation fee will be Rs. 450/- per person for delegates from West Bengal and Rs. 350/- per person for delegates from other States. This includes food and dormitory accommodation.

The last date of enrollment is 31st January 2020.

For Enrollment and information please contact:

- |  |               |
|--|---------------|
| 1. Sri Nitul Parekh  | 0 98300 40730 |
| 2. Sri Prafulla Kumar Mahapatra  | 0 94383 03624 |
| 3. Sri Bijoy Kumar Swain,  | 0 93393 92845 |
| 4. C Meher Ali Mondal Street,<br>Mominpur, KOLKATA,<br>West Bengal-700027. |               |

All Devotees are requested to participate.

**-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 95<sup>th</sup> residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **04-05-2020 to 28-06-2020**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
  - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
  - (b) Must be able to converse in English fluently as the medium of instruction is English.
  - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
  - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
  - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-03-2020**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

**For the Application Form and Prospectus please write to:**

SHIVANANDANAGAR  
JAN, 2020

Also Application Form and Prospectus  
can be downloaded from website  
[www.sivanandaonline.org](http://www.sivanandaonline.org)  
[www.dlshq.org](http://www.dlshq.org)  
e-mail: [yvacademy@gmail.com](mailto:yvacademy@gmail.com)

**THE REGISTRAR,**

The Yoga-Vedanta Forest Academy,  
**THE DIVINE LIFE SOCIETY,**  
P.O. SHIVANANDANAGAR—249 192  
Distt: Tehri-Garhwal, Uttarakhand  
Himalayas, INDIA  
Phone : 0135-2433541 (Academy)

- Note:— (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
- (ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

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

- |  |           |
|--|-----------|
| 1. New Membership Fee*                       | ₹ 150/-   |
| Admission Fee . . . . .                      | ₹ 50/-    |
| Membership Fee . . . . .                     | ₹ 100/-   |
| 2. Membership Renewal Fee (Yearly)           | ₹ 100/-   |
| 3. New Branch Opening Fee**                  | ₹ 1,000/- |
| Admission Fee . . . . .                      | ₹ 500/-   |
| Affiliation Fee . . . . .                    | ₹ 500/-   |
| 4. Branch Affiliation (Renewal) Fee (Yearly) | ₹ 500/-   |
- \* Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.
- \*\* Prior written permission has to be obtained from the Head quarters for opening a New Branch.
- ⇒ Kindly send Membership Fee and Branch Affiliation Fee by Cheque or by DD payable at any Bank in Rishikesh.

**IMPORTANT GUIDELINES FOR “REMITTANCE”**

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

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

Remittance directly into our Bank Account without our consent are not accepted by the Society due to Management and accounting reasons.

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## REPORTS FROM THE D.L.S. BRANCHES

**Ambala (Haryana):** The Branch continued weekly Satsang on Sundays and Tuesdays with Japa, Bhajan, Kirtan and recitation of Hanuman Chalisa. Free Jal Seva and Homeopathy Dispensary continued to serve the people.

**Angul (Odisha):** Daily Puja and weekly Satsang on Sundays with Guru Paduka Puja were continued by the Branch. Special Satsangs were arranged on 10th and 28th November at the residence of devotees. The programme was concluded by recitation of Hanuman Chalisa and Vishnusahasranam, Paduka Puja, Bhajan and Kirtan etc.

**Ankoli (Odisha):** The Branch continued weekly Satsang on Sundays and mobile Satsang on Thursdays. Recitation of Hanuman Chalisa was done on Sankranti day, and also Ramcharit Manas Parayan and Pravachan was conducted.

**Bangalore (Karnataka):** Weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and

Bhagavad Gita were continued regularly. There was Akhanda Kirtan of Mahamrityunjaya Mantra on 17th November. Special Satsang was arranged on 24th with Bhajans.

**Bargarh (Odisha):** The Branch had daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday, and recitation of Bhagavad Gita and discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly. Pravachan on Upadesha Sara was conducted from 14th to 21st November.

**Bellary (Karnataka):** Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays and concluded with prayer for world peace and Arati. The Branch opened Sri Swami Sivananda Satsang Bhavan on 20th October. The programme was followed by Paduka Puja, Abhishek and Sri Ganapathi Havan.

**Chandapur (Odisha):** Daily Puja, weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. Ramcharit Manas Parayan was conducted from 4th to 12th November. There were recitation of Sundarakanda and Hanuman Chalisa on 17th for world peace.

**Chatrapur (Odisha):** The Branch continued daily Puja and study of Srimad Bhagavat, besides weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. Special Satsangs were arranged on 12th and 18th October at the residence of devotees. Sundarakanda Parayan was done on 26th. Ramcharit Manas Parayan was conducted from 14th October to 12th November.

**Chandigarh:** The Branch had Yoga class and weekly Satsang on Sundays with Narayan Seva. There was Akhanda Maha Mantra Kirtan on 8th July. Free medical treatment and free monthly publications continued. Besides this, the Branch rendered

financial assistance to a kidney patient for treatment. Chidananda day was observed with Akhand Mahamantra Kirtan and Narayan Seva, and also Lakshmi Puja was done on 27th.

**Gandhinagar (Gujarat):** In the month of October, the Branch had daily two-session Yogasana class and weekly Satsang on Sundays. Besides this, financial aid and medicines were given to poor and needy patients.

**Kabisuryanagar (Odisha):** Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Two sessions of Pravachan on Mahabharata and Upadesa Sara from 8th to 12th October. Golden Jubilee Ceremony of the Branch, talk on Bhagavad Gita and Dhanyashtakam were arranged from 16th to 20th November.

**Kakinada (A.P.):** The Branch conducted Pravachan on Sundarakanda on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Saturdays. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Special

Satsang was held on 12th October, and during Kartika month daily Rudrabhishekam was arranged.

**Kanpur (U.P.):** Under Birth Centenary Celebration of H.H. Sri Swami Premanandji Maharaj, the Branch conducted Sundarakanda Path on 2nd November, Narayan Seva on 3rd, Paduka Puja on 7th. Besides, daily chanting of Maha Mrityunjaya Mantra was continued. Under the guidance of Sri Swami Dharmanistanandaji of DLS HQs. Rishikesh, the Branch conducted Bhajan Sankirtan at Old Age Home on 10th November and Yoga session on 11th, and it was followed by Pravachan and Bhajans by Sri Swami Devabhaktanandaji on 15th and 16th. Monthly Satsang was held on 24th.

**Kendrapara (Odisha):** The Branch had daily Satsang with Paduka Puja. During Kartika month special Puja was arranged from 8th to 12th November. Mobile Satsangs were held on 17th and 24th, and Ramcharit Manas Parayan on 29th.

**Khatiguda (Odisha):** Daily Puja was held by the Branch and weekly Satsang on Thursdays. Sadhana day was observed on 3rd

November with Japa, Paduka Puja and Swadhyaya etc. Ekadasis were observed on 8th and 23rd with recitation of Vishnu Sahasranam. During Kartika Month Prayers, Prabhat Pheri, Mahamantra Sankirtan and Paduka Puja were done from 23rd to 27th November.

**Khorda Road-Jatni (Odisha):** The Branch celebrated Gandhi Jayanti on 2nd October, and had special Satsang on 26th with Bhajan, Kirtan and recitation of Hanuman Chalisa. Sadhana day was observed on 31st. Besides this, daily Yoga class and evening Satsang continued.

**Kodala (Odisha):** Rudrabhishek was arranged by the Branch on Mondays, weekly Satsang on Thursdays with Prabhat Pheri, Paduka Puja and Narayan Seva, and evening Satsang with Prayers and Swadhyaya etc. Mobile satsangs were continued on 8th and 24th of every month.

**Konisi (Odisha):** The Branch continued weekly Satsangs on Sundays with study of Srimad Bhagavat and Paduka Puja on Thursdays. Ramcharit

Manas Parayan was done and Children's Day was celebrated on 14th November, and on this occasion prize distributed to the students in speech competition.

**Lanjipalli Ladies Branch (Odisha):** The Branch continued regular daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita, and recitation of Hanuman Chalisa and Sundarakand Parayan on Sankranti day. There was Narayan Seva on 3rd Sunday of every month. During Kartika month Ramcharit Manas Parayan and Pravachan was arranged from 1st to 12th November.

**Lucknow (U.P.):** Sri Swami Devabhaktanandaji of DLS HQs, Rishikesh visited the Branch on 8th and attended the special Satsangs from 8th to 11th November. The programmes were conducted at Baldeep School on 9th, Paduka Puja on 10th at the residence of a devotee and on 11th Satsang at Blind School on 11th. Besides, regular Satsang was held at Lekhraj Homes on 24th with

Prayer, Bhajan, Gita Path, Mantra Japa and Swadhyaya etc. Yoga session was arranged on 25th at Baldeep School.

**Nayagarh (Odisha):** The Branch conducted Parayan of Tulasi Ramayan and evening talk on Bhagavad Gita from 4th to 12th November. Paduka Puja, recitation of Hanuman Chalisa and Sundarakanda Parayan were done on 17th. Besides this, weekly Satsang continued on Wednesdays regularly.

**Panchkula (Haryana):** The Branch had daily Swadhyaya from Yoga Vashishtha and Ramayana. Mobile Satsangs were held on Sundays at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamrityunjaya mantra for world peace etc. Under Birth Centenary Celebration of H.H. Sri Swami Premanandji Maharaj, Narayan Seva was arranged on 19th November, and milk, biscuits and fruits were distributed to the children at Radha Madhav School. Under the guidance of Sri Swami Devabhaktanandaji of DLS HQs. Rishikesh, the Branch conducted Satsang and Narayan Seva at various places.

**Raipur (Chattisgarh):** The Branch conducted weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis.

**Rourkela (Odisha):** Daily Yoga class, weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. As usual, free Acupressure treatment and medicines were provided to needy people. Special Satsangs were held on 11th and 17th November.

**Steel Township - Rourkela (Odisha):** Mobile Satsangs, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays, Swadhyaya on Saturdays and weekly Satsang on Sundays were continued regularly. Special Satsang was held on 20th October with talk on Sadhana.

**South Balanda (Odisha):** Daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa was done on Ekadasis. There was Akhanda

Mahamantra Sankirtan on 3rd November. Srimad Bhagavat Parayan and Pravachan was conducted from 6th to 12th, and it was concluded with Narayan Seva.

**Sunabeda (Odisha):** Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangs on Wednesdays and Saturdays. Ekadasis were observed with recitation of Vishnu Sahasranam and Sundarakand Parayan on Sankranti day. The Branch celebrated Golden Jubilee from 15th to 18th October. The programme included Yoga session, discourses, Bhajans, and a souvenir was also released.

**Visakha Rural Branch (A.P.):** The Branch had daily Yogasana class and Bhagavannama Sankirtana on Mondays at Vishwanath Mandir. Six days in a week Satsang was conducted at different neighbouring villages. In addition to this, monthly Satsang was held on 6th October with Bhajans, Pravachan and Narayan Seva.

## 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/-
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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/-
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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/-
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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/-
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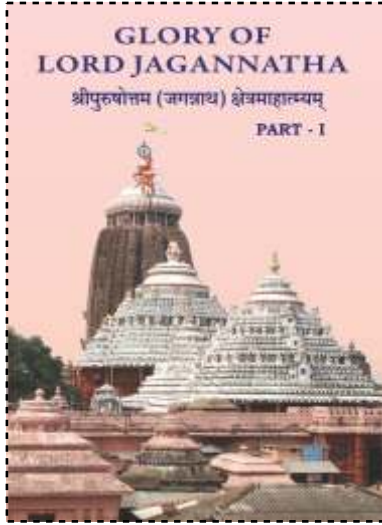


Sureways for Success in Life .....	260/-	Swami Sivananda—Saint, Sage and Godman .....	205/-
Svara Yoga .....	75/-	The Quintessence of the Upanishads .....	45/-
*Sw. Sivananda - His Life in Pictures.....	75/-	The Role of Celibacy in the Spiritual Life .....	25/-
Spiritual Treasure .....	55/-	The Divine Destination .....	120/-
Spiritual Aspiration & Practoce .....	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/-	<b>By Swami Krishnananda</b>	
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/-
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What Becomes of the Soul after Death .....	150/-	Self-Realisation, Its Meaning and Method .....	45/-
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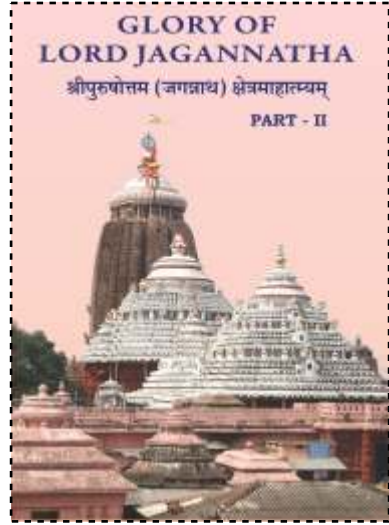
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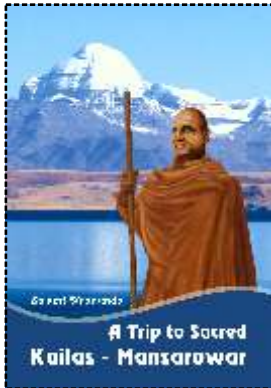
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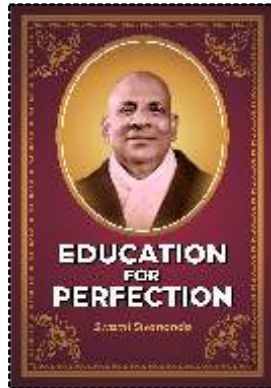
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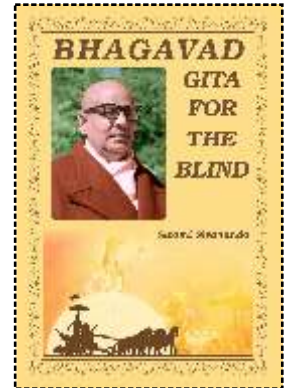
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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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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.

**JANUARY 2020**

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## **THE OBJECT OF PHILOSOPHIC SEARCH**

Know what you seek, and then seek. What you pursue here fails to give you what you truly seek, and recedes like a mirage. Nothing on earth can give you everlasting happiness. Youth fades like the evening flowers, strength vanishes like the rent cloud; the beauty of the body quickly gives way to the ugly death. Your pleasure-centres mock at you, for you have mistaken pain for happiness, mirage for water! The real object that you seek, the one treasure without which you are restless is the realisation of the imperishable bliss of God-head within.

*Swami Sivananda*

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**To**

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