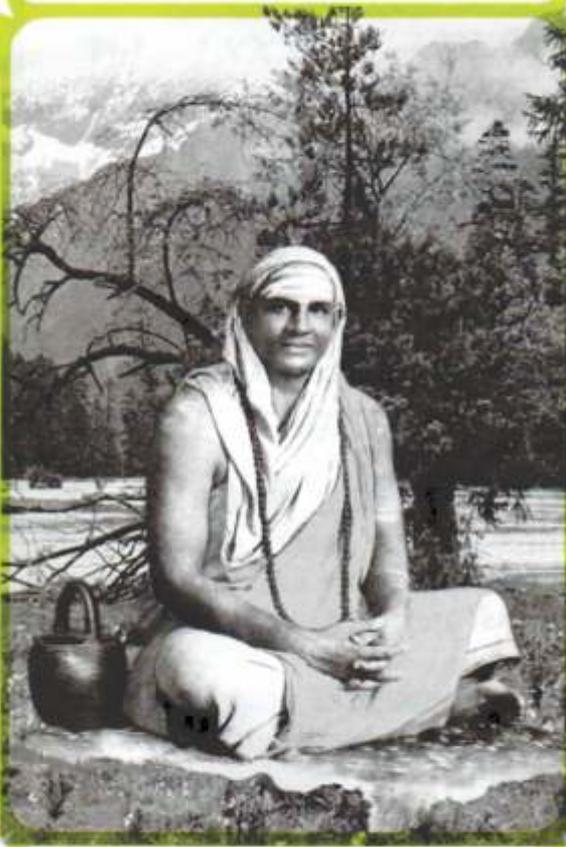


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The DIVINE LIFE



God
is light. God is
eternal life. God is love.
God is the only Truth. He
alone is. All else is false. This
world is a false, empty show. Love
Him with heart and soul. He is
your best friend, as He is your own
Self. God is the supreme panacea
which will cure you of your old-
standing disease of birth and
death.

Sarvani Sivaram

DECEMBER 2021

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

THE THREE THINGS

Eat three things; wear three things; practise three things: Ahimsa, Satyam and Brahmacharya. Remember three things: death, afflictions of the world and God. Renounce three things: egoism, desire and attachment. Cultivate three things: humility, fearlessness and love. Eradicate three things: lust, anger and greed.

Friends! Here are some triads for your daily spiritual practices. Three things to love: desire for liberation, company of the wise and selfless service; three things to despise: miserliness, cruelty and petty-mindedness; three things to admire: generosity, courage and nobility; three things to respect: Guru, renunciation and discrimination. Three things to control: tongue, temper and tossing of mind.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXX

DECEMBER 2021

No. 09

PRASNOPANISHAD

SHASHTHA PRASNA (QUESTION VI)

SUKESA AND PIPPALADA

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स
पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥२॥

He replied: O gentle youth! That Purusha in whom these sixteen Kalas are born is even here within the body.

करुणानिधिः KARUNANIDHI (शिखरिणीसप्तकम्)

Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri

अये मर्त्या! यूयं किमिति कदनाब्धौ निपतिताः

भृशं क्लेशाविष्टाः शृणुत हितहेतुं मम वचः।

कृतस्नाना गंगापयसि भवत ध्वस्तकलुषाः

इति ब्रूते गंगाविमलतटवासी गुरुवरः ॥३॥

Sri Gurudev, dwelling on the holy banks of the Ganges, says to all human beings, “O mortals! Why do you miserably suffer in the ocean of distress? Listen to my beneficial words. By taking a dip in the pure waters of the Ganges, be free from all your sins.”

प्रभुर्नादब्रह्म स्फुरितमुरलीवादनमिषात्

श्रुतिप्राप्यं नृणां विदधतममेयं मुररिपुम्।

महेशं रामाख्याजपरतमपि प्रेक्ष्य कृतिनो

नराः स्युर्मत्त्वैवं व्यधित हि तयो रम्यनिलयम् ॥४॥

Our Beloved Lord, Sri Gurudev has got constructed a beautiful temple for Lord Sri Krishna and Lord Sri Vishwanatha, so that people can be blessed by their holy Darshan, wherein Lord Sri Krishna, the destroyer of the devil Mura, blesses the human ears with Nadabrahma by playing the sweet tunes on His flute, and Lord Sri Vishwanatha, absorbed in the repetition of Rama-nama, inspires the human heart to constantly repeat the Divine Name.

(To be continued)

THE BHAGAVAD GITA— ITS IMPORTANCE AND SIGNIFICANCE

Sri Swami Sivananda

Gita-day or the Birthday of Srimad Bhagavad Gita is celebrated throughout India by all admirers and lovers of this unique book on the 11th day (Ekadashi) of the bright half of the Marga Shirsha month, according to the Hindu almanac.

The teachings of the Gita are broad, universal and sublime. Its teachings do not belong to any cult, sect, creed, particular age, place or country. Its teachings are meant for the people of the whole world at large. The teachings are based on the Upanishads, the ancient wisdom of the seers, Rishis and sages. It teaches a method which is within the reach of all. It has a message for the solace, peace, freedom, salvation and perfection of all human beings.

Study of the Gita alone is sufficient for the purpose of daily Svadhyaya. You will find a solution here for all your doubts. The more

Taken from 'Ethics of the Bhagavad Gita'

you study with devotion and faith, the more you will get deeper knowledge, penetrative insight and clear right thinking. Even if you live in the spirit of one Sloka of the Gita, all your miseries will come to an end and you will attain the goal of life—Immortality and Eternal Peace.

The Gita is a gospel for the whole world. It is meant for the generality of mankind. It was given about six thousand years ago in the battlefield of Kurukshetra by Lord Krishna to Arjuna. None but the Lord can bring out such an unprecedented and marvellous book which gives peace to the readers, which helps and guides them in the attainment of Supreme Bliss, which has survived upto this time. This itself proves clearly that God exists, that God is an embodiment of knowledge and that one can attain perfection or liberation by realising God alone.

Maya flies away from those who are given to the recitation of the names of the Lord, who study the Gita daily and who strive to live in the spirit of the teachings of even one Sloka of the Gita. Those who are under the influence of Avidya or ignorance always wander in the Samsara. Those who are given to the practice of introspection, Japa, Kirtan, meditation and study of Holy Scriptures are always emancipated. Knowledge of Self reveals itself to those who are the devotees of the Lord and who worship daily. Those who are possessed of devotion are undoubtedly emancipated. Those who are destitute of the nectar of devotion cannot achieve emancipation even in dream.

It is want of proper regularised Sadhana that pulls man down from his stage. It is want of proper precautionary measures that makes him slip down. If you are truly earnest, if your ambition to rise higher and higher in the spiritual ladder is keen, there is no question of fall. For, at every step,

you will look at the height that you have reached, the height that you have yet to climb, and think of the future step to be taken. Kindly do this now. Never allow your leg to slip and bring you down headlong into the low level.

Whatever your work may be, Sadhana must go on as usual, just as you take your food and care for your bodily comfort. If you allow one day to slip off, the bad Vritti will take possession of yourself slowly and drag you down gradually. Do not do Sadhana by fits and starts. Let it be a continuous flow like Tailadhara. Purity is the passport to the land of Eternal Bliss. If you hold this passport, you can reach the yonder land where reign everlasting peace, unalloyed felicity and eternal sunshine.

Seek thou the hidden, inexhaustible treasures of the Self within. You will realise that the empire of the whole world, even the empire of gods is dust before the splendour of knowledge of Self. Terrible is the bondage of this world. Go beyond mundane life and live in

the eternal. May you, through great effort, attain the illimitable riches of the Omnipotent soul.

There is no temple more sacred than a purified mind, a mind concentrated on the Lord. When temptations assail you, when the senses hiss and raise their hoods, when desires try to overcome you, when the mind fluctuates, call upon God. Sing His name. Do Japa. Pray fervently. He hears even the sound caused by the fall of a pin or an ant. If you repeat His name, you can easily cross this formidable ocean of Samsara. Let your tongue always repeat Lord's Names. Let your ears hear His praises and Lilas. Let the mind concentrate on His Form. Faith, faith, faith! Everything depends upon faith. Rely on Him alone. He will look after you in every way.

The world is the best training ground and every day gives us a new opportunity to test our spiritual strength. This world will tempt an aspirant even in his Himalayan seclusion. The mind is to be curbed, held tight in your grasp, trained in a new manner, and the problems have to be tackled.

The message of the Gita is the message of sacrifice, love and duty. Love all. Share what you have with others. Do your duties well. Live in the light of the unique teachings of the Gita. Rise above petty likes and dislikes. Live in Lord Krishna, Yogeshvara, who is an embodiment of love. Keep open the portals of your heart by removing selfishness, greed, lust so that Lord Krishna may come and dwell therein.

Become like Arjuna, a warrior and kill the enemies within, through the arrow of devotion. Lead the Divine Life while remaining in the world. Study constantly the Gita. Let the teachings enter your whole being. Your whole attitude towards life will be gradually changed. You will become a God-man with God-vision. You will not be perturbed by the pairs of opposites. You will attain everlasting peace, immortality and eternal bliss.

Develop the divine attributes that are mentioned in thirteenth and sixteenth chapters of the Gita. Practise the three kinds of Tapas prescribed in the seventeenth chapter. Surrender the fruits of your

actions to the Lord. Give up the idea "I am doer." Think of the Lord at all times and fight, i.e., discharge your Varnashrama duties well. With the mind not wandering after anything else, harmonised by constant practice, constantly meditating, you will attain the Supreme. This is the message of the Gita.

Love is knowledge in diffusive expression. Knowledge is love in concentrated essence. Service is love expressed through action. Love, knowledge and service are equally necessary in the complete setting up of Divine Life. Heart, head and hand must be harmoniously developed. Then only you will attain perfection. The

Gita prescribes methods to develop the heart, head and hand. The thirteenth chapter treats of Sadhana that is best calculated to develop the heart. The third chapter deals with the methods to purify the heart through selfless service. The eighteenth chapter shows the way to attain knowledge.

May you all live in the spirit of the Gita's teachings. May the Gita guide you and lighten the burden of Samsara. May you all become like warrior Yogi Arjuna! May the blessings of Lord Krishna be upon you all! Glory to the Gita! Glory to Lord Krishna! Glory to votaries of the Gita!

Mahatma Gandhi once visited one of the biggest libraries in London and asked the librarian, "What spiritual book was issued frequently?" The librarian replied, "It was Gita." The greatest gift, the best blessing, that India has conferred upon the world, upon all humanity, is this sublime yet eminently practical, universal gospel of the Srimad Bhagavad Gita. The great thinkers and philosophers of the Occident have vied with one another in paying their devout tribute at the shrine of the Gita. Wilhelm von Humbolt, the famous occidental scholar, says: "The Bhagavad Gita is the deepest and sublimest production the world possesses." Emerson, the great sage of America, had a copy of the Gita always on his table.

Swami Sivananda

Christmas Message:

‘COME UNTO ME’—THE CALL OF JESUS

Sri Swami Chidananda

Nearly twenty centuries ago, upon the holy and auspicious day of Christmas, the Grace and Compassion of the All-Merciful Lord descended here upon this earth in the form of a divine being, whom we now adore as Jesus the Christ. He is God's Love embodied in human form. The glory of Divinity shone through this wonderful personality. That solemn night, a great stellar light illumined the eastern skies to herald the descent of this Param-Jyoti, this divine ray of the Supreme Light of lights, the Atman, which was to illumine this terrestrial globe for all times. How blessed indeed is that great day when the earth became hallowed by the sacred presence of this divine incarnation. Rejoice, humanity, rejoice that you have this Light that illumines and guides you upon the path to the Blissful Realm beyond sorrow, pain and mortality! Rejoice that you have a Divine Friend, Philosopher and Master, who teaches

you through his sublime life, precept and personality, the secret of supreme blessedness.

Jesus came to teach us the way to attain the joy and perfection of the Divine Kingdom. He lived and taught us to find out the Kingdom of Heaven that is within ourselves. His inspiring call to man was for the renunciation of the low and petty things of this perishable world and a striving for the attainment of the lofty spiritual ideal of Divine Perfection. He taught that the realisation of the Atman is far more in value than the wealth of the entire world put together. *'Seek ye first the Kingdom of Heaven, and all things shall be added unto you'*. *'What availeth it a man if he gains the whole world, but loses his soul?'* For, this indeed is to be known that the Atman is the Supreme Treasure, more precious than all earthly treasure. The Atman is imperishable, everlasting,

supremely perfect and of the nature of Infinite Bliss. Having come upon this earth, abandon all foolish pursuits after the perishable objects of this mortal realm, and seek the imperishable and the everlasting. Herein lies blessedness. Herein lies bliss. Thus taught Jesus.

Jesus totally surrendered himself at the lotus-feet of the Lord and had intense faith in Him. It was the faith that sustained him throughout his life. The cross of Jesus will remain forever the supreme example of love and suffering, without returning evil for evil. The Cross symbolises a great principle of life. It is a classic instance of love resisting evil and overcoming it. When Jesus was put to the Cross, he said, "My Lord! They do not know what they are doing. Please forgive them". What a magnanimous heart and wonderful power of endurance!

The Cross is the refuge to the penitent, the strength of the dying. It heals the wounded heart, bringing it solace and comfort. It teaches the perfection of God, the nature of sin and the way of emancipation. The

majority of Christian saints lived by the Cross. The Cross symbolises the glory, the purity, the divine nature and the self-sacrificing spirit of the holy man of Bethlehem, the Son of God. He who has control over the flesh, who has crucified the flesh, who has subdued the passions, who has self-control, who has mortified the lower nature, can bear the Cross.

Truly, it is on the Cross that Jesus became the Lamb of God to turn the course of the world. It is on the Cross that he poured out his soul unto death, for others to live. Thus he completed the Will of the Father and said, "Father, into thy hands I commend My spirit", bowed his head and delivered up his spirit to the Giver.

Power of Love: Jesus said, "Ye have heard that it hath been said, An eye for eye and a tooth for tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other cheek also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him

twain. Give to him what he asketh thee, and from him that would borrow of thee, turn not thou away."

"Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For, if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye, therefore, perfect, even as your Father which is in Heaven is perfect."

Inner Purity: Inner purity is most important. There is nothing from without a man that by going into him can defile him, but only the things that proceed from within. Out of the heart proceed evil thoughts, murders, adulteries, fornication, theft, false witness, blasphemy,

greed and quarrel. These are the things which defile a man. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?", said Jesus. Inward purity, meekness, forgiveness, returning good for evil, are the distinctive features of Christ's teachings. Jesus laid great stress on love of God, love of fellow men and of law. Faith in God is the central teaching of Jesus. He said that Love of God must manifest itself in love of man.

This world is the house of God. All men are verily His children and are truly brothers in the spirit of God. Humanity is one divine family. Call Him by what name you will—Father in Heaven, Allah, Ahura Mazda or Paramatman—He is the Eternal Parent of us all. He is the source of our being, our sole support and centre and the ultimate goal and destination of our life. His is the Kingdom of Heaven. The true worth and glory of human life is in the attainment of this Kingdom of the Spirit. Jesus had come into this world of men to show unto us the inner way to the Spiritual Kingdom

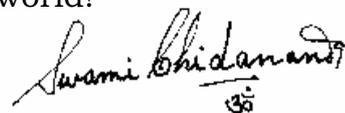
of God. In the measure you draw near to this ideal, to that measure will peace, joy, strength, courage, success and lasting bliss come to prevail in your life. Christ lives eternally in that Kingdom. He would have you, too, live in the bliss and light of the Heavenly Kingdom; hence his Call to you saying, 'Come unto Me.' Hearken, O Man, to this loving voice, and draw near to Him.

The world is in greater need of Christ now than the time Divinity in the guise of the gentle Nazarene walked the shores of Galilee. In the gospel of Jesus, verily, lies the hope of man now almost heading towards self-destruction, designed by his own blindness, faithlessness and folly. His eternal call, "Come unto me, all ye that are weary and heavy laden" has fallen upon deaf ears; and instead of going into the open arms of the Lord, man is moving into the gaping jaws of Mammon. Yet man wonders why he does not obtain lasting happiness, satisfaction and peace. This is itself the real wonder, that you sow thistle and would like to reap figs out of them.

O man, beware! By your heedlessness and wanton evil, you

are verily preparing to crucify the spirit of the very Christ within you. If Jesus was denied but thrice then in the past, you are now denying him many times, over again, repeatedly by your unrighteous thoughts, words and deeds, individually as well as collectively. Let not the spirit of Jesus stand betrayed at the hands of modern man. By persisting in a life of greed, hatred, violence and warfare, humanity is once again taking the Christ spirit in its life towards the tragic mount of Calvary. Wake up, O man, and arise hence from this heedlessness and wantonness, and follow the Lord. Strive to build up your life upon the Christ pattern of perfection, for, herein lies your true and lasting welfare. May Lord Jesus bless the whole world! Amen.

Here is wishing to you all a merry Christmas and a happy New Year! May the New Year usher in lasting peace, plenty and happiness in the world!



Sivanandashram,
1st December 1964.

***Blessed Atman,
Om Namo Narayanaya.
Om Namo Bhagavate Sivanandaya.
Loving Pranams.***

25th April 2022 marks the sacred day of Birth Centenary of Beloved and Worshipful Sri Swami Krishnanandaji Maharaj. The Jayanti Celebrations of the saints are indeed the blessed occasions to remember their inspiring lives and re-affirm our dedication to the lofty and sublime ideals which they have placed before us.

Pujya Sri Swami Krishnanandaji Maharaj was born as Subbaraya on 25th April 1922 in Puttur, Karnataka, in a highly religious and scholarly Brahmin family. His sincere spiritual aspiration brought him to the holy feet of Gurudev Sri Swami Sivanandaji Maharaj in 1944.

Sri Gurudev blessed young Subbaraya with Sannyas Diksha on 14th January 1946, the sacred day of Makara Sankranti and named him Swami Krishnananda. In 1961, Sri Swami Krishnanandaji Maharaj was appointed General Secretary of the Divine Life Society by Sri Gurudev. Sri Swamiji Maharaj devoutly served the Society as its General Secretary till he attained Mahasamadhi on 23rd November 2001. The entire life of this scholarly-saint has been a magnificent and inspirational saga of intense devotion to the Lord and self-sacrificing and dedicated service to Sri Gurudev and his divine mission.

The Headquarters Ashram had decided to organise a year-long programme to celebrate the Birth Centenary of Pujya Sri Swamiji Maharaj; but due to the outbreak of Covid-19 pandemic, it was restricted only to the printing of books and booklets of Swamiji Maharaj. Twenty two booklets of 'Swami Krishnananda Birth Centenary Booklet Series' have been published so far for free distribution.

With the grace of the Lord Almighty, the Covid-19 situation in India has now vastly improved. Therefore, the Headquarters Ashram intends to organise a 100 days' programme to celebrate the Birth Centenary of Pujya Sri Swami Krishnanandaji Maharaj observing the Covid-19 guidelines issued by the Government of India and the Government of Uttarakhand.

The Birth Centenary Celebration is proposed to commence on the auspicious day of Makara Sankranti i.e. 14th January 2022 with 100 days' Special Akhanda Mahamantra Sankirtan by the Divine Life Society Branches. An Appeal to this effect has already been sent to all the Branches.

We propose to organise other befitting spiritual programmes and Seva activities in the sacred memory of Pujya Sri Swamiji Maharaj. Detailed information regarding these programmes will be published as soon as they are finalised.

May the abundant blessings of Lord Vishwanatha, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj be upon all.

With Prem and Om



Swami Yogaswarupananda
President

SWAMI KRISHNANANDA BIRTH CENTENARY BOOKLET SERIES		
No.	TITLE	DATE OF RELEASE
1	The Secret of Being Happy	31-12-2019
2	The Inscrutable Gurudev Sri Swami Sivananda	08-09-2020
3	The Eternal Gospel of the Bhagavadgita	08-09-2020
4	Navaratri: Worship of the Threefold Justice of the Cosmos	25-10-2020
5	The Path to God-realisation	23-11-2020
6	Spiritual Evolution according to the Bhagavadgita	23-11-2020
7	What is a New Year?	31-12-2020
8	A Slow and Steady Religious Awakening	31-12-2020
9	Meditation according to the Upanishads	21-04-2021
10	The Birth of Heaven on Earth	25-04-2021
11	Sadhana Shakti	25-04-2021
12	Swami Sivanandaji Maharaj ka Nigudha Vyaktitva	25-04-2021
13	Spiritual System of Thinking	01-06-2021
14	Questions and Answers	01-06-2021
15	Vedavyasa—The Paragon of Power and Wisdom	24-07-2021
16	Man's Separation from God	24-07-2021
17	Gurudev Sivananda—Physician of the Soul	08-09-2021
18	Sivananda's Vision of Divine Life	08-09-2021
19	The Esoteric Significance of Devi Mahatmya	14-10-2021
20	God, Man and the Universe	04-11-2021
21	Peace of Mind & Self-control	12-11-2021
22	The Battlefield of Life	12-11-2021

THE SPIRITUAL TEACHER

Sri Swami Krishnananda

GOD HIMSELF IS THE GURU

The Guru is one who dispels ignorance. One who dispels the darkness of ignorance and stands before us as a luminous sun of knowledge is Guru, and it is God Himself, finally, that appears before us as a human Guru. As a Guru, God shall teach us the necessary spiritual lessons as and when they are needed for our higher evolution, and He may take any form that He requires. God takes infinite forms, and the infinite forms may be our Gurus. This fact is very beautifully portrayed in that immortal anecdote of the conversation between sage Dattatreya and King Yadu, as delineated in the scripture, Srimad Bhagavata. The great Dattatreya recounts several Gurus of his. He does not say that any particular human being alone is his Guru. He went on recounting and came to 24 Gurus in number. He said, "All these are my Gurus", and all Gurus were not necessarily human. That was the special feature which Dattatreya emphasised in his

teachings to King Yadu. There were even animals. There was even a bee. There were inanimate things like earth, water, fire, air and so on. In short, everything was the Guru to sage Dattatreya.

It does not mean that Dattatreya required any Guru. He himself was the Guru of all Gurus, but his teachings were meant to humanity as a whole. They were not meant merely to King Yadu, even as the Bhagavad-Gita was not given merely to Arjuna. We all, as human beings and seekers, stand in the position of Arjuna and in the position of King Yadu. Dattatreya's teaching goes deep into the problem of the relation of a disciple to the Guru and lays out before us the tremendous fact that Brahma, Vishnu and Rudra, the Trimurtis, and Ishvara Himself, are our Gurus. Ishvara is the Guru, and the Guru is Ishvara. There is no difference between Guru and Ishvara. God and the preceptor become one to the student, and in this inner mystic spiritual relation

between the Guru and the disciple, the personalities are overcome. The bodily relations are slowly transcended and the disciple never feels that he loses his Guru at any time. There is no such thing as losing a Guru. He never becomes lost. Only he changes his form and he changes also the mode of his working. He works in different manners, under different circumstances and at different levels of the students' consciousness. Sometimes, he may be visibly working. Sometimes, he may be invisibly working.

There is a very beautiful work called the Guru Gita, and another called the Ribhu Gita, which give us a detailed account of the inner way in which the Guru works for the benefit of the disciple, and the unimaginable manners and the methods which the Guru employs for the good of the disciple. The Guru's work and duty is to bring about the ultimate good of the disciple and not necessarily what is pleasant to the disciple. Most of the Gurus were hard task-masters, even as God Himself is. We say Bhagavan is Karuna-Sagara, Kripa-Murti and so on. He is the ocean of compassion. He is more tender than a mother. But when necessity arises, He is hard like

a diamond. The saints are like that. They are harder than a diamond and more tender than a lotus-petal. When necessity arises, they are law; and when another necessity arises, they are love. Law and love work simultaneously in this creation of God, and to us the Guru is a representative of God on earth. He is Guru Deva, the visible manifestation of God. Just as Surya is Pratyaksha Devata, so also we may say Guru is Pratyaksha Devata, from the point of view of our spiritual aspirations.

THE GURU-DISCIPLE RELATIONSHIP IS ETERNAL

From the teachings of saint Dattatreya to King Yadu, we are to understand that the variegated manifestations of God in this world are to become our Gurus and we have to take lessons from every event that takes place in this world. Every event that occurs is an eye-opener to us, if only we are endowed with that receptive capacity, and the day of Guru Worship is meant specifically to provide us an occasion to rise to this level of understanding and regard ourselves as sparks or flames of spiritual aspiration and not merely mortal bodies. We are on a flaming march to perfection. Our duty here is

to work for our final salvation of the soul and not to regard this earth as a goal in itself. We have been told time and again, from time immemorial, that this earth is like a choultry, an inn, a Kshetra in which we have to rest for a while on our march onwards to reach our destination and that this is not to be regarded as an end in itself at any time. But nevertheless, due to Anadi Avidya (beginningless ignorance), we forget this great glorious ideal before us and are apt to mistake the choultry for a permanent residence for ourselves, but when we wake up the next day we will find that we have to walk a long distance yet, and this choultry is no more ours, and we have to go onwards. And this onward movement from one place to another is the transmigratory life of the Jiva. What we call the series of births and deaths or transmigratory life is the process of the march of the soul, from one halting station to another halting station in this continuous, incessant march to perfection. The Guru appears to us at every level. Let us not think therefore that today in this human birth, we have a Guru and when we die, the Guru is lost to us, or when the Guru disappears from his

mortal coil, he is lost to us. The Guru is an eternal principle as God. Guru is God and God is Guru, and therefore there cannot be destruction of Guru, as also no destruction of aspiration. The Sadhaka is not also a destructible principle. The Guru is not also a destructible principle. Both are immortal principles, and their relation is an eternal one. The student, the Sadhaka, or the disciple is a seat of spiritual aspiration. It is a spark of spiritual fire which can never be extinguished. It has nothing to do with the body of the student, nor has the true Guru anything to do with the body in which he has been invoked or he has condescended to manifest himself for the good of the disciple.

Sri Krishna says in the Bhagavad Gita, "Several births have I taken and several births have you also taken; but you do not know this truth, whereas I know it." That is the difference between us. Since the beginning of creation onwards, this recurring manifestation of Nara and Narayana, of man and God, has been taking place for the ultimate good of the Jivas. But Narayana knows everything, while Nara does not know it. That is the difference between man

and God. But in essence, they are like the wave and the ocean. They are not intrinsically different. Essentially they are the one and the same. This is the relation between the Guru and the disciple. It is not the relation between one body and another. It is a relation between a spark of fire and a conflagration of fire. It is the spark that is aspiring to unite itself with the conflagration, and this conflagration is again a manifestation of that universal fire of the wisdom of God into which we have to dedicate ourselves—which is called Jnana Yajna. The whole process of spiritual Sadhana is Jnana Yajna, the sacrifice of the soul in the knowledge of God. In this respect, we can say that the Guru is the intermediate principle between Ishvara and Jiva. And inasmuch as he represents to us the knowledge of God, for all practical purposes, from our standpoint at least, he is God.

THE GURU SEEKS THE DISCIPLE

The Upanishad says that the Guru should be a Srotriya and a Brahma-Nishtha, one who is well versed in the scriptures and established in Brahma Jnana. Can

we find such a Guru in this world? Is it easy to find one? Many have a problem of this kind—the difficulty of finding a Guru. There is a very ancient saying that the Guru seeks the disciple, the disciple does not seek the Guru. The Guru is constantly searching for a suitable disciple and it is the burden of the Guru to seek the disciple, not so much of the disciple to seek the Guru, because of the simple truth that the disciple has no knowledge. He does not know where the Guru is, and how to find him? Suppose you find a Shakespeare sitting here. You cannot know that he is Shakespeare unless you yourself are equal to him in genius. If sage Suka is sitting here, you cannot know, that Suka is sitting here. The Guru seeks the disciple, and sometimes he works wonders for our good, if only we are honest, though we are ignorant and not endowed with much of knowledge. And in the Bhakti Yoga Shastras, it is also said that if honestly and sincerely a Sadhaka takes one step towards God, God comes running towards him taking a hundred steps. The Lord thinks, "O, he is coming to me. I shall go and save him." Such is

the compassion of God. As rivers rush into the ocean, these aspiring centres called the Sadhakas try to rush into the ocean of God, and the Guru is something like a delta at which they merge and get expanded, as it were, just before entering the ocean. This is the principle of Guru, the Guru Tattva. It is the Eternal Being, the Sanatana Tattva, that is before us as the Guru and therefore when we actually crave to have guidance from above, it shall come to us.

Moses got inspiration in the bush, and light came before him. Christ got inspiration. Buddha received inspiration. All the Acharyas had inspiration in this manner, because they were open to the influx of that oceanic flood of the knowledge of God. There is only one duty on the part of the disciple, and that is to open himself free. That is all. Don't close your heart; open it. Our Sadhana consists in self-surrender to God. Do not think that self-surrender is a part of Bhakti Yoga and the other Yogas have some other techniques. All Yogas have one technique—self-surrender, whether it is Jnana Yoga or Karma Yoga or Bhakti Yoga or any other Yoga. How are we to interpret the unanimity of the

Yogas in having self-surrender as the main principle? Yoga is union with God. And whose union with God? It is not the union of the body with God, it is not the union of the mind with God, nor of the senses, not even the personality. It is the union of the inner essential spiritual substance with the eternal substance. This Yoga is attained by the purification of the body, senses and the mind by Tapas. Just as gold ore is purified by heating and melting in the crucible, the senses, the mind etc. are purified in the fire of Tapas. You heat up the whole system by the fire of renunciation, by the fire of self-control, by the fire of mental concentration, by the fire of Sadhana, an all-round Sadhana; Sadhana which is to take into account all the aspects and sides of the human personality. That is Tapas.

THE GLORY OF SANATANA DHARMA

You know, our religion is a universal one, not a dogmatic religion. It has no name of its own. You cannot call it Hinduism or any 'ism.' It is not Vedism, Vedantism or any such thing. It is aptly called Sanatana Dharma, eternal religion. It is a religion of eternity which will

never change itself, and which will fit into every circumstance during all periods of time, and it will fit itself to every individual at every stage. This Dharma can be practised by a child as well as a genius, by a sick man and a healthy man at every level of experience, not merely in this birth but in all the series of births that one may take. That is why it is called eternal. Nothing in this world is eternal. Everything is changing. We go on amending our rules and acts. But this Dharma is never amended at any time. And therefore it is called Sanatana Dharma, the eternal religion. Now, this eternal religion, naturally, has to take into consideration every demand of human nature, and the nature of all creation in particular. This religion is not meant merely for human beings. Otherwise it cannot be eternal. It is meant for all creation in every cycle. Therefore it is provided with facilities for the understanding of every created being, at every level of evolution and the intelligent seers who have discovered this eternal religion have also discovered another important factor, the weakness of the mind of the human being. The Dharma is so profound, so difficult to understand

that it is not propounded to the public in the street. They will not understand it. If you give a declaration on the glory of God, the man in the street with distracted understanding naturally will have much difficulty in understanding what you say and he will put it aside as unintelligent. The greatness of the ancient seers who have discovered this Sanatana Dharma is that they have found out the way in which this religion has to be fitted into the various temperaments of the human beings and answer to the demands of the various emotional conditions of minds.

Mostly our minds are gross. They are capable of visualising only the gross phenomena. We see the world of objects. We see space, time, etc. So they have provided, with their intuitional insight, certain media for the expression of the human soul in its evolution towards Godhead. This is the significance and the special value of this eternal religion. We are very busy human beings and therefore find very little time to practise religion. So they have provided us with the inner technique of externally manifesting ourselves in religious endeavour in the form of worship, Vrata, observances and so

on. We have got Ganesa Vrata, Satyanarayana Vrata, Rishi Panchami Vrata and several Vratas, observances, occasions and Jayantis, Rama Navami, Sri Krishna Janmashtami, etc. Why are all these instituted? – To give us an occasion to remember the glory of God and our duty to Him. We will not, in our weak condition, be prepared to accept that the whole life is spiritual and all our activities are spiritual processes. Hard it is to understand. About the spiritual path the seers say, "O Man, hard is this path to tread. Difficult it is, sharp as a razor's edge." So they have tried to smoothen this path a little bit by ameliorating the difficulties and telling us that there are other ways and means also. Well, if there are physical temptations, minimise them. They do not immediately say to cut short everything. Else you will be upset. If you have temptations of every kind, lessen their number and decrease their intensity. How to do this? By two methods. One negative and another positive. Negatively by withdrawing your senses by the practice of Tapasya, fasting, vigilance and other forms of Tapas. The positive Sadhana is worship. One

type of worship is, of course, the worship of the Guru, worship of Vyasa Bhagavan, who is the Guru of Gurus, worship of your own Guru also, and together with it, performance of Purashcharana of your Guru Mantra.

CONCLUSION

With Mowna, Vrata, understanding the significance and greatness of the Guru, and the meaning of your relation with the Guru, feeling the immanence of God and also being assured that God will be always helping us even if we forget Him, you should do your Sadhana. Remember: even if you deny God, He will help you. He will not be angry with you, because, just as it is the nature of the sun to shine, it is the nature of God to always draw you towards Him. He is like a universal magnet and we are all like distracted iron filings, as it were, scattered everywhere. We are in His presence and are attracted towards Him, but we are not conscious of it. That is the only difficulty. So with this concentrated awareness of our ideal before us and with a worshipful and humble attitude, the Vrata of Sadhana should be carried on.

HE WAS MY CLASSMATE AT SCHOOL

Sri Raghunandan Savoor

I am perhaps among those very few who have had the good fortune and privilege to be associated with Swami Krishnanandaji during his childhood days. My contact with him, though, was for a brief period of six years during which we were together at school. It is perhaps only appropriate that I should have got an opportunity to lift the curtain a little for others to have a glimpse of the early life, in the formative years, of this great spiritual leader.

My recollections would not, however, be perfect because of the passage of nearly four decades now. Puttur, a taluk headquarters in the South Kanara district of the old Madras Presidency, was a small town with a population of about 12,000 in the thirties. Those were the good old days when life was progressing at a slow pace in British India. Even the few buses which plied between Puttur and Mangalore used to take over two hours to traverse the distance which one covers inside of an hour today. Situated as it is between the Western coast and the Western Ghats, Puttur has a particularly abundant gift of rainfall which could shut out the sun for days on end. The season coincides with the

reopening of the schools after vacation.

The Board High School in Puttur stood on the Kombet hill, nearly a mile away on the western outskirts of the town. There were a few hamlets beyond the school, before the fields and the countryside began. My house used to be located in the heart of the town on what was regarded, in those days, as the only main road, called the "Court Road" as it led to the Munsif Court. Swami Krishnanandaji, or Subbaraya, as he was known in his Purvashram, hailed from Kemminje village, two and a half miles to the east of the town. He belonged to the house of Kombrinje. South Kanara presented a fairly cosmopolitan society where the undertones of caste, while not wholly absent, were not predominant. Swamiji belonged to the Shivalli sect of Brahmins, which was considered to be among the higher echelons of the Brahmin caste. He was born to Shri Shankaranarayana Putturaya and Shrimati Kaveryamma. I had the good fortune of meeting his father, a person of simple habits. He was an agriculturist, and a Vaidik well-versed in the performance of religious

Taken from Sri Swami Krishnanandaji Maharaj's 60th Birthday Souvenir.

BIRTH CENTENARY YEAR OF SRI SWAMI KRISHNANANDAJI MAHARAJ

rites. He himself had lost his father when he was four years old and had been brought up by his maternal uncle. He was slim, tall and was the very personification of religious fervour and humility. Such was his devotion that he would not take even a sip of water before the completion of the daily Puja. The mother, Kaveryamma, was also very religious; and even today, at the ripe old age of 81 years; she would take bath in cold water before starting the daily chores.

The eldest son, among five brothers and a sister, was named after his grandfather as Subbaraya. His early schooling was at St. Francis Xavier's School at Darbe. In those days, the first four "classes" were followed by six "forms". Subbaraya joined the Board High School at Kombet in 1934 in the first form and continued his studies till he passed the sixth form, which secured him the Secondary School Leaving Certificate, equivalent to Matriculation. He was short in stature and used to be clad in the simplest of clothes, with his hair cut short, except for a tuft of long hair, which was common among Brahmins belonging to orthodox families; but one could never miss those sharp, glistening eyes which at once betrayed utter sincerity and keenness of intellect, and at the same time, one had the feeling that he was looking deep into you, almost reading your

innermost thoughts. He used to walk the distance from home to school and back every day. During the lunch break, he ate his meal with a Brahmin family in the precincts of the Sri Mahalingesvar Temple. Except for this meal, he would not partake of anything else during the day. On the Ekadasi days which occurred twice a month, he abjured even water, what to talk of the midday meal.

Even though we studied together for six years under the same teachers who in those days, despite their stern external appearances, were exceedingly considerate and compassionate, my association with him was closer during the last three years of our companionship. We were close friends even though, perhaps, our dispositions were different. I was the outgoing type, taking part in games and outdoor activities, but Subbaraya was fond of solitude, had comparatively few friends, was always contemplative and very widely read. Even in those days, he had committed to memory the Bhagavad Gita which was his most favourite book. He had determined even at that tender age that he would never marry. He was a very devout Vaishnavite, with Sri Krishna as his ideal. In the later years, when I drew close to him, perhaps closer than any other among his schoolmates, he used to advise me continually about good conduct and

the right way of life. He considered it his mission to reform me and would tell me repeatedly with persuasion, and sometimes rebuke, about the need to avoid evil ways and to observe good habits, especially spending time on meditation and prayer. He was exceedingly proficient in his studies. I myself was considered to be a very good student and there was always very keen competition between me and another boy for sharing the honour only for the second place. Subbaraya was way ahead of us. So the years passed till we successfully completed secondary school education in 1940.

That was the year in which we parted company. Little did I know then that we would not meet each other for over decade. I continued my studies by joining the Government Victoria College at Palghat. Subbaraya appeared in the clerical service examination of the Madras Public Service Commission, and as was to be expected, came out with distinction and he joined clerical service of the Madras Government at Hospet. Still, we used to correspond regularly with each other during 1940-41. He was a gifted writer with complete mastery over the English language. He was versatile in Sanskrit also and used to compose verses, some of which he used to send to me, although I did not have the depth of knowledge to thoroughly

understand and appreciate them, because of my inadequate familiarity with the language. This continued for nearly a year until, all of a sudden, I stopped getting letters from Subbaraya. My letters to him also remained unreplied. Enquiries in Puttur drew a blank, since family also did not know about his whereabouts. The next occasion when I heard of him was in 1953 when I was serving in the Posts and Telegraphs Department in Calcutta. My elder brother, who was in Delhi, had taken my parents to Rishikesh, and it was then Swami Krishnanandaji recognised my parents, paid due respects to them, and secured my address. Immediately, he sent me a letter along with a copy of one of his early works, 'The Realisation of the Absolute'. It was no wonder that the boy Subbaraya had in him the seeds which could grow into a huge banyan tree of knowledge, providing relief in its cool shade to thousands of tired and thirsty souls. The sudden receipt of the letter and the book, however, took me by complete surprise. Thereafter, I have had many occasions to meet and pay my obeisance to the Swamiji. I would like to take this opportunity to join his devotees and admirers in praying to God that he be among us for long years and continue to be the beacon in lighting to the dark alleys of our lives.

ADAPT, ADJUST, ACCOMMODATE

Sri Swami Venkatesananda

Anything that is done in accordance with the dictates of the mind is a trap. So even the so-called Yogic or spiritual practices undertaken through the incentive of the mind can at best be a golden trap, a prison. The intelligence within has to realise this. It is capable of this, though it cannot get out of it. 'I cannot liberate itself, but it can see the defect in all these practices, the danger in this trap. If you are doing Karma-Yoga, it is glorified social service — which is very good as far as it goes, because it is of tremendous use to others. If you choose to practise Bhakti-Yoga—Japa for three hours, Puja for two and Kirtan for two—that's also very good because during those seven hours, you don't do any mischief. If you do Yoga Asanas, Pranayama and some sort of meditation, you enjoy good health and therefore are less of a burden upon others, which is a tremendous contribution. It is a sin to be sick — you are a nuisance unto yourself and an unbearable burden on

others. To be healthy is one of the greatest services you can render towards humanity. If you are thoroughly forgotten by others, you are the greatest servant of humanity. If others are constantly worrying about you, you are a nuisance. But as a Sadhana for Self-realisation or Moksha that is not of great value, unless you are doing it because the Guru says so and not because the mind likes it.

Through none of these is Moksha or liberation possible. All are traps, whatever be one's attitude towards them. Self-realisation is independent of all these. Gurudev has crystallised the essence of his teachings in a little song; the first line of which is: "Serve, love, give, purify, meditate, realise". Please, do Karma-Yoga to the best of your ability. Above all love God, do charity, purify yourself through all sorts of Yoga practices — Japa, meditation and all that. Meditate and realise the Upanishadic truths. The next line is: "Be good, do good, be compassionate". The third: "Enquire who am I, know

Taken from 'SIVANANDA YOGA'

BIRTH CENTENARY YEAR OF SRI SWAMI VENKATESANANDAJI MAHARAJ

the Self and be free". Combine all these in your daily Sadhana.

Now comes the tricky part of it. The next line of the song is: "Adapt, adjust, accommodate, bear insult, bear injury, highest Sadhana". Is THAT possible in your life? One would expect the ethics to come first and the Self-realisation to come last. In the first part — serve, love, meditate, realise — it is possible to indulge in what is commonly called self-deception, thinking that you are doing Karma-Yoga, thinking that you are doing Bhakti-Yoga, thinking that you are doing Hatha-Yoga just because you can do a few postures nicely — and if you are able to sit in one posture for a considerable time, you can tell yourself and others that you are in deep Samadhi.

All this is possible. But adaptability is not so easy because it hits at and destroys the ego directly whereas all the rest beat about the bush. It is easy to give up what you think you possess — a shirt, a book, a little money, fruit — because the mind or the ego says, "Oh, I'll get some more", but to abandon one's opinion and ideologies is more difficult, and to abandon one's opinion of oneself, one's self-esteem, is extremely

difficult. Of all the images in the world, self-image is the hardest to crack, leave alone break!

Is it possible for you to look at someone with whom you totally disagree and say, without hypocrisy, "Sir, you may be right"? During those few moments, watch what goes on within you. There is a combination of an earthquake, volcano, tornado and a tidal wave, all together. THAT is the ego. You've got it! Don't try to fix it. It hurts, it hurts. Good grief, it hurts! Watch what is happening inside you. That is the ego!

When Gurudev Swami Sivananda emphasised the spirit of service, he exalted adaptability above all. He emphasised: "The aggressive self-assertive, Rajasic ego is your enemy." This has to go. Karma-yoga will help you — or, this Karma-yoga may become possible only after you have destroyed the self-assertive ego. Even the little bit of service that you render to others may help you, because in the course of that, you will be forced to adapt yourself. Bhakti, Raja and Hatha-yoga may help you, but they are only aids, not the master key. The master-key is "Adapt, adjust, accommodate."

THE VERSATILE NATURE OF SWAMI VENKATESANANDA

Sri Swami Vishnudevananda

“Two of the great qualities of Gurudev—humility and seeing ONLY GOOD in others are inborn in him.”

Swami Venkatesananda is one of the few fortunate souls who have earned Gurudev's fullest blessings and Grace. Really, he is the pet child of Gurudev.

His main Sadhana is perceiving the greatness in others. He sees the greatness not only in all human beings, but also in animals and birds. It will be a scene for us to see and enjoy when he plays with a monkey, dog, cat or cow. He moves closely with big officers, and then immediately he plays with a Tonga-driver or a scavenger. He is very friendly with sick persons and mad people. He makes friendship with everybody at first sight. Two of the great qualities of Gurudev—humility and seeing ONLY GOOD in others are inborn in him. Gurudev prostrates himself first to each and everybody including his disciples, servants and children,

before they prostrate themselves before Gurudev. But Swami Venkatesanandaji completely surrenders himself to all those who meet him, by catching hold of their feet and feeling the Lord in those visible forms. He is really practising the Gita Sloka to the very letter:

Yo maam pashyati sarvatra sarvam cha mayi pashyati—
He who sees Me everywhere and who
s e e s e v e r y t h i n g i n M e
(Bhagavad Gita 6-30)

Swami Venkatesanandaji was responsible for the biography of Gurudev and of many other disciples and the voluminous edition of 'Sivananda's Lectures'. The entire manuscripts of this volume were typed in the running train during Gurudev's tour in India and Ceylon in 1950. He has so carefully noted thousands of highly inspiring events of Gurudev's life, his activities, conversations with students and with visitors, that the book, when

Taken from 'Life of Swami Venkatesananda'

BIRTH CENTENARY YEAR OF SRI SWAMI VENKATESANANDAJI MAHARAJ

published, will be a real boon to the whole world.

Swami Venkatesanandaji is an expert in Yogic exercises also. His Asanas were filmed for exhibition by the Calcutta Tamil Sangham. Once he won a prize from Gurudev for standing on Sirshasan and Sarvangasan for half an hour at a stretch. He became a votary of the Homeopathic system. Swami Achintyananda, an expert Doctor-Mahatma, once treated Swami Venkatesananda for a chronic trouble, and so he found the efficacy of this system. Now he has undergone training from the Mahatma. He has successfully treated many serious

cases. It is interesting to see that he has experimented with many homoeopathic medicines, making his body the laboratory. He administers medicines to the patients with a smile, joke and the Name of God, to make the patients feel better with the very first dose. He has an enchanting voice to sing his favourite Ramayana. He can nicely imitate the songs and Bhajans of experts in the music world.

His very presence is a glory to his Guru Maharaj, the Divine Life Society and the world at large. A few seconds in his company will convince you of the truth of my statement. May he live long to inspire the world!

A disciple is he who follows the instructions of the Guru to the letter and spirit, and who propagates the teachings of the Guru to less evolved souls in the path till the end of his life.

A true disciple is concerned only with the divine nature of the Guru. The Guru's action as man is not the disciple's concern. He is totally oblivious of it. To him, the Guru is Guru even if he acts unconventionally. Always remember that the nature of a saint is unfathomable. Judge him not. Measure not his divine nature with the inadequate yardstick of your ignorance. Criticise not your Guru's action which is done on universal vision.

Swami Sivananda

SIVA'S DISCIPLES

Sri Swami Gurusharanananda

26th December, 1954

On the occasion of Swami Venkatesanandaji's thirty-fourth birthday, while Swamiji was being photographed with several prominent visitors, Swamiji paying compliments to Swami Venkatesananda said, "Venkatesananda is very brilliant. It is said that Akbar's palace contained Navaratnas. So also, in my Ashram there are many jewels — Venkatesananda, Chidananda and others. There is God's work to be done. So God has given me so many jewels."

Referring to Swami Satchidanandaji, Swamiji's body-guard and personal secretary, Swamiji said, "He has no world. He says he knows nothing. He always carries my things — my blanket, bags, muffler — wherever I go. He has been doing this for years. Isn't it better than M.A.?"

A prominent visitor replied, "Certainly, it is much better than M.A.", thus bringing home to the audience the importance of Guru-Bhakti and Guru-Seva in the spiritual realm.

THE PARENTS' SUPREME DUTY

An educated girl had come to the Ashram with the intention of taking Sannyas from Swamiji and staying in the Ashram permanently. Four or five days after her arrival at the Ashram, her elder brother also came to the Ashram. Seeing her elder brother, Swamiji asked him, "You have come to take S. away?"

He replied, "No, Swamiji. I have come just to pay my respects to Swamiji."

"I do not ask them to come", said Swamiji, pointing out the resident women-aspirants. Yet, they come, because it is perhaps Lord's will that they should evolve here." After a pause, Swamiji added, "If she doesn't want to marry, do not force her to marry. You and her father should do everything possible to assist her spiritual progress. If you prevent her from studying Gita or practising meditation, you will be spoiling her. A boy came and lived in the Ashram for some time. He wanted to take Sannyas. But his parents took him back. Later on, he became mad. He

was put in jail. Now he is better. He has come to the Ashram several times. If you compel her to do things which she does not like, you will be making her unfit for this life and that life. She will be fit neither to remain here nor there. To take her in the Ashram means a great responsibility upon me — much greater responsibility than you or her father may have. Here she feels happy. She does not want to marry. She requested me several times to give her Sannyas.”

Hearing this, the brother replied, “Swamiji, I have come not with the intention of taking her back. I have no mandate from father to take her back. I am happy that she has the blessings of Swamiji.”

Swamiji continued: “I am only telling psychologically. A girl from Gujarat came. She wanted Sannyas. I refused. I told her that I wouldn't give her Sannyas unless she brought the permission of her mother and father. Later, her mother came to the Ashram to take her. She refused to return and observed Satyagraha. She fasted for three days. Then the mother gave her permission to take Sannyas. She came to me and said 'Swamiji, give her Sannyas'. Now the girl is here in the Ashram, studying Upanishads and Brahma Sutras.”

“I have not come to take her back, Swamiji”, repeated her brother. Swamiji said, “I have just opened my heart to you. Do according to her wish.”

The life of a saint is plain, simple, and attractive. It is full of grace. It is methodical. A saint is ever of good cheer. He knows no ill of life. To him, life is joy. He experiences no trial of misery. He is fearless. No monarch has sway over him.

The life of a saint is always a life of quiet, of indrawn stillness, of solitude and aloofness. He is untouched by the changes of the world. No external happening can shake him off his balance. He is centred in his own Atman or Absolute Consciousness.

A sage is desireless and so he is ever happy. A king possesses everything and so he is happy. But, the happiness of a sage is infinite, because he lives in his own Atman, the ocean of Brahmic Bliss. A king is full of fears and worries. He is afraid that his enemies will conquer him one day and so he is restless and miserable.

Swami Sivananda

THE FINAL SECRET OF THE SPIRITUAL LIFE

Sri Swami Atmaswarupananda

In the Gita, Lord Krishna makes it clear that of the many millions of people in this world, very few seek Him, and of those who do seek Him, very few find Him. We can understand why very few seek the Lord. We are concerned primarily with our body and its comforts. We are also concerned with our ego status. The Lord comes second or third or lower, and then very often He is given importance for how He can help us enhance our wealth or our ego.

But why is it, that of those who seek Him, very few find Him? Perhaps it is because we carry over into our spiritual life the essential motivation of our secular life. In other words, it is all about me. I will serve others, I will worship God, I will do all the recommended things, but in the final analysis my central concern is myself. I want my happiness, I want my salvation.

So that means that our central motivation is on behalf of a separate individuality, which is actually a denial of the truth that one alone is. We deny the truth when we are seeking for something for ourselves,

and, therefore, finally, the only thing that will get us on the right path is the discovery that the spiritual life is all about God, not about me.

My only significance—and it is an overwhelming one—is that the scriptures declare That thou art. In other words, the spiritual life isn't about me getting something for my little self, but realizing that I am actually something totally beyond my wildest imagination. Indeed, totally beyond anything I can possibly understand.

Therefore, an entirely new approach is required, an approach that, as Pujya Swami Chidanandaji said, rubs away the ego a little bit every day. But then, how does the ego rub away the ego? The formula that Jesus gave, when he was asked what the greatest commandment was, was "The first is 'Hear, O Israel; the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbour as yourself.'"

So Jesus began with the truth of oneness. We must love that oneness with everything within us, and we must love our neighbour as ourselves. Pujya Swami Chidanandaji said, "Do as much good, for as many people, in as many ways as you possibly can." Gurudev said, "Never give up on selfless service," and his best known aphorism is: Be good, Do good.

Our ultimate goal is not just to find God, it is to become God. To become God, we have to give ourselves away. We give ourselves away by loving God with all our heart and all our soul, and all our mind and all our strength and our neighbour as ourselves. The final secret of the spiritual life is that we have to deliberately, continuously give ourselves away, so that the truth that we have always been can shine forth.

Ethics is the science of morality. Morality is virtuous life. In a limited sense, it means sexual purity.

Without ethical perfection, there is no spiritual progress. Without spiritual progress, there is no emancipation.

All aspirants commit mistakes in jumping to Samadhi and Dhyana all at once as soon as they leave their houses without caring a bit for ethical perfection. The mind remains in the same condition although they have practised meditation for fifteen years. They have the same jealousy, hatred, idea of superiority, pride, egoism, etc. No meditation or Samadhi comes by itself when one has no ethical perfection.

Life without ethics is living death. A man who has no regard for ethics is more death-masked than the one actually dead. An ethical man is far better and nobler than a man of dry or perverted intellect. An ethical man is better than the one who is otherwise religious and possesses occult powers.

Swami Sivananda

CHILDREN'S WORLD

STUDENTS' SUCCESS IN LIFE MEMORY CULTURE

Glorious Immortal Atman,

Interest and attention develops memory. A doctor has got good memory in the remembrance of drugs in the Materia Medica, because he has keen interest in the treatment of diseases. He cannot remember even a single item in matters relating to politics because he has no interest in the subject. A lawyer can remember all the rulings of the Allahabad High Court, Bombay High Court and Madras High Court. He cannot remember a few things in a cricket match as he has no interest in it.

You will have to create interest first in a certain subject and the memory of things will automatically come. One should be in perfect knowledge



of the subject and should have a general knowledge of all subjects. A versatile or all-round nature is highly creditable or laudable. Try to become a versatile genius. A strong and retentive memory, a powerful will and the practice of daily concentration and meditation will certainly make you a versatile prodigy.

A strong man will have a good memory. A weak and delicate man of poor health will have a bad memory. Health plays an important part in memory culture. Therefore try to keep a high standard of health, vigour and vitality, by proper food, exercise and relaxation. Blessed is he who develops memory; for, he will be a very successful man in the world and will attain God as he can remember Him quite easily.

Swami Sivananda

CULTIVATION OF VIRTUES

FORTITUDE

Fortitude is strength or firmness of mind to endure pain and adversity patiently, without murmuring, depression or despondency, or to encounter danger undismayed with coolness and courage.

The man of fortitude stands firm like the Himalayas during adversities. He keeps the balance of mind under all conditions of life. He is not shaken by heavy sorrows. Just as a rock on the sea-shore stands firm and is not affected by the dashing of waves, so also he stands firm even amidst storms and vicissitudes of this dire Samsara.

Develop fortitude gradually and stand firm like Meru or Himavan.

Swami Sivananda



ERADICATION OF VICES

FEAR

Fear is a great human curse. It is a negative thought. It is your worst enemy.

Fear assumes various forms. There is fear of death, fear of disease, scorpion-phobia, fear of solitude, fear of company, fear of losing something, fear of public criticism in the form of "What will people say of me?"

Fear is the most destructive emotion. It breaks down the nervous system and undermines your health. It creates worry and renders happiness and peace of mind impossible.

Constant fear saps your vitality, shakes confidence and destroys your ability. It makes you powerless. It is an enemy of your success. Therefore, shun fear and be courageous always.

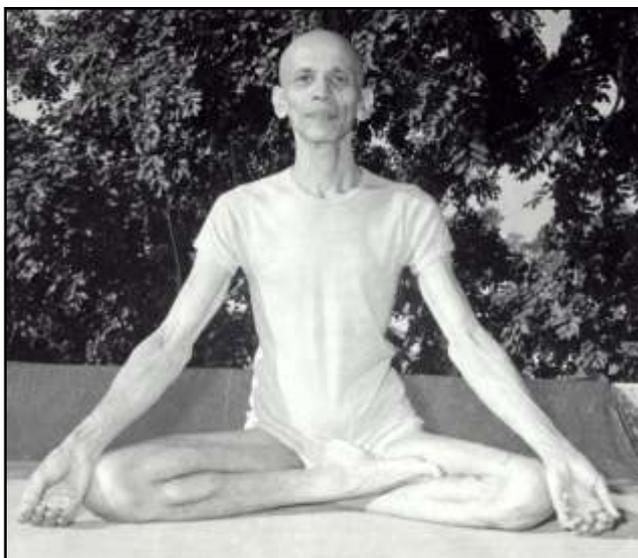
The one idea that you are the Immortal Self (Atman) can destroy efficiently fears of every description. This is the only potent tonic, the one sure panacea for this dire disease of fear.

Swami Sivananda

SVASTIKASANA

(Crossed leg posture)

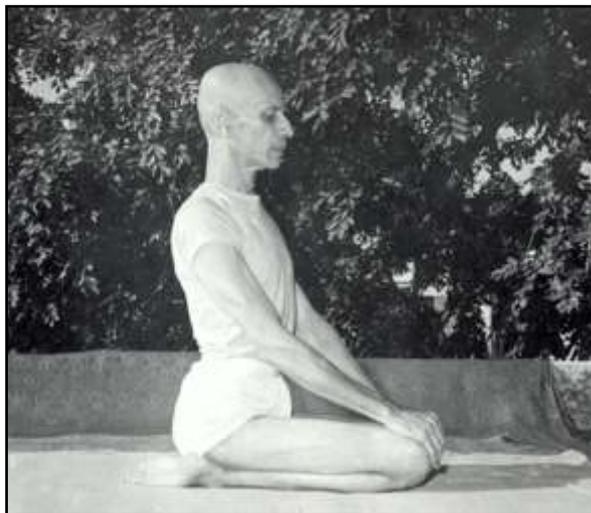
Technique: Fold the left leg and place the feet near the right thigh muscles. Similarly, bend the right leg and push it in the space between the left thigh and calf muscles. Now you find the two feet between the thighs and calves of the legs. Place the hands as in Padmasana.



VAJRASANA

(Adamantine posture)

Technique: Kneel on the floor; slowly rest the buttocks in between the heels. The calf muscles must touch the thighs. The parts from the toes to the knees should rest on the ground. The entire weight of the body should rest on the knees and ankles. In the beginning of the practice, you may feel a slight pain in the knee and ankle joints, but it will pass away by gradual practice. Place the left and right hand palms on the respective knees. Keep the spine and neck erect. This may be a comfortable sitting posture for many persons.



Benefits: By sitting in any one of these postures, the body acquires stability which results in the harmonious flow of blood and Prana (vital force) in the entire system, which is prerequisite for meditation. These sitting postures strengthen the waist, tones up the nervous system and balance the vital forces.

If one sits in the Vajrasana for about half an hour immediately after food, the food will be digested well. The nerves, muscles of the legs and thighs are strengthened.

Swami Chidananda



Deepavali Celebration at the Headquarters Ashram



सिद्धिबुद्धिप्रदे देवि भुक्तिमुक्तिप्रदायिनि ।

मन्त्रमूर्ते सदा देवि महालक्ष्मि नमोऽस्तुते ॥

O Devi Mahalakshmi, obeisance to Thee, Thou who art the giver of the intelligence and success, the bestower of worldly enjoyments and liberation as well and hast the mystic sound symbols as Thy form.

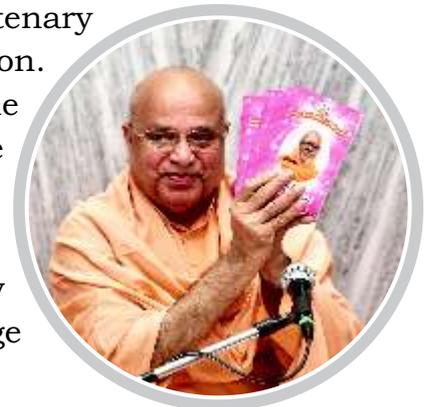
The blessed day of Deepavali was celebrated with great sanctity and spiritual fervour at the Headquarters Ashram on 4th November 2021. On this sacred day, every nook and corner of the Ashram, illuminated with hundreds of earthen lamps, seemed to inspire all to strive sincerely to banish the darkness of ignorance and attain spiritual illumination.

During the night Satsang, Mother Mahalakshmi, the Goddess of prosperity and auspiciousness, was offered a special worship in the holy



Samadhi Hall. After the regular chants and prayers, Kanakadhara Stotra and Mahalakshmyashtaka Stotra were recited by H.H. Sri Swami Padmanabhanandaji Maharaj. Sri Swamiji Maharaj also read the Deepavali message of Sadgurudev Sri Swami Sivanandaji Maharaj. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his brief message extended his heartiest wishes for Deepavali to all present. One book of Sri Gurudev and one booklet of 'Swami Krishnananda Birth Centenary Series' were released to mark the sacred occasion. It was followed by the floral Archana of the Divine Mother with Ashtottarashatanamavali. The Satsang concluded with Arati and distribution of special Prasad.

May the Divine Mother and Sadgurudev bless us all to do sincere Sadhana to merge ourselves in the Light of lights.



Sri Skanda Shashthi Celebrations at the Headquarters Ashram



Lord Kartikeya is the very embodiment of the Divine Grace. If you truly surrender yourself to the Lord with Bhava, He will at once shower His Grace upon you.

**Sadgurudev
Sri Swami Sivanandaji Maharaj**

The auspicious occasion of Sri Skanda Shashthi was celebrated with great sacredness at the Headquarters Ashram from 5th to 10th



November 2021 with the devout participation of the inmates of the Ashram. During the forenoon of all the six days, Lord Skanda, enshrined in Bhajan Hall, was worshipped with Abhisheka and Archana to the chanting of Vedic Mantras by the

Sannyasis, Brahmacharis and Sadhakas of the Ashram. The worship concluded with Arati and distribution of Prasad.

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



Celebration of 20th Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj

With great devoutness, the 20th Punyatithi Aradhana day of Worshipful Sri Swami Krishnanandaji Maharaj was observed at the Headquarters Ashram on Gopashtami day i.e. 12th November 2021.

On this sacred day, special worship was offered to the holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine in the forenoon. After the Paduka-Puja, the soulful singing of Bhajans-Kirtans glorifying Lord Sri Krishna was indeed a true tribute to Pujya Sri Swamiji Maharaj

as he was an ardent devotee of Lord Murali-Manohara. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj paid his reverential homage to



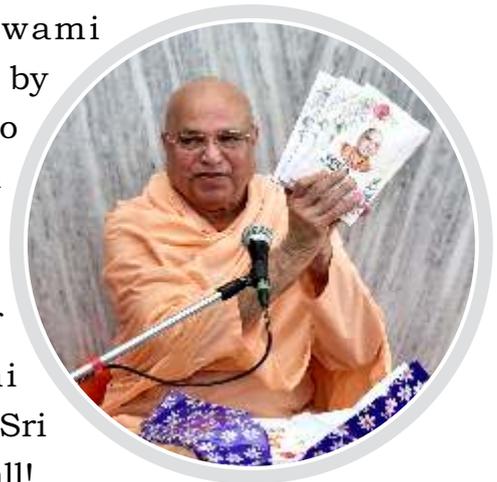
Worshipful Sri Swami Krishnanandaji Maharaj highlighting his dedicated services to the divine mission of Sri Gurudev.

Param Pujya Swami Krishnanandaji Maharaj's one book 'Yoga as a Universal Science' and two booklets of



his Birth Centenary Series 'The Battlefield of Life' and 'Peace of Mind and Self-control' were released to commemorate the auspicious day. Swamiji Maharaj's book 'Glory of God' translated into Tamil by Sri Swami Sivabhaktanandaji Maharaj and published by DLS Karaikudi Branch and some booklets compiled by Sri Swami Hamsanandaji Maharaj and published by Madhava Dham, Bangalore were also released. The Satsang concluded with Arati and distribution of Jnana Prasad and Prasad.

May the abundant blessings of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj be upon all!



SEVA THROUGH SIVANANDA HOME

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

(Swami Chidananda)

By scooter he was brought— a new patient, literally packed up between the driver and his comrade. His condition was last stage, they said. He was brought from the side of the Ganga, where he used to roam around, but lately not able to get up, stuck in one place, freezing in the cold morning wind. Hands and feet were severely swollen, he was anaemic, and hardly a voice left due to complete exhaustion. His weight was just above 30 kg.; food he refused, as he could hardly swallow or move his jaws, but when asked, he replied in a hardly hearable voice, “bread with butter”. Though butter is not in the standard provisions of the Home, it was arranged for him, and just a little he could eat, with black tea, as per his wish. This happened to be his last wish at the time, when shortly after that, he fell into a coma and passed away a little later. May his soul rest in peace! Om Shanti. Shanti. Shantih.

A female patient was admitted too, this month, brought by a rickshaw-driver, who “delivered” her at the gate of the Home. She had been staying on the roadside for months, originated from Meerut, but was removed from the house by husband and son, as was her narration. Physically challenged after polio in her younger years; high blood pressure and high blood sugar were measured, and a negative covid test reported. Medical treatment started to stabilize the above levels. But most appreciated by her are the shelter, the safety and security.

A compassionate heart was seen too, a short while after one of the cats in Sivananda Home had given birth to three kittens. She nurtured them in a small cardboard box, in one of the rooms. One day however, she came to the door, carrying an even much smaller kitten in her mouth. Though not her own offspring, she brought it in the cardboard box as well, and started nurturing this small one also. Seemingly a premature one, but the kittens and the mother completely covered it for warmth and protection. “Equal vision”

Where the mouth may not be able to talk, the language of the heart could be observed, when an 80-plus gentleman, not able to hear, was seen taking care of one of the boys, physically challenged, not able to speak a single word, tucking him in at night with motherly love and uttermost care. “Thou art the indweller of all beings...”

“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

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

activities; it will continue to conduct its regular Ashram activities and Charitable activities as usual, though the 'Heads of Accounts' to receive donations have been reduced.

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

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

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

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bargarh (Odisha): The Branch conducted daily Puja, Rudrabhishek on Mondays and Guru Paduka Puja on Thursdays.

Bhanjanagar (Odisha): The Branch had weekly Satsang on Sundays, Sundarakanda Parayan on Sankranti day and recitation of Vishnusahasranam on Ekadasi day. The 13th Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 5th September with Paduka Puja and Hawan. Birth Anniversaries of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja, Hawan and talk on Guru Tatwa.

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. There were Sundarakanda Parayan on 17th October and recitation of Hanuman Chalisa on 31st.

Chhatrapur (Odisha): The 13th Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 5th September. Ganesh

Puja was held on 10th. Birth Anniversaries of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja, and food and clothes were distributed to needy people.

Dhenkanal (Odisha): The 105th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th September was celebrated with Paduka Puja, Bhajans and discourse on life and teachings of Guru Maharaj.

Khatiguda (Odisha): The Branch had its daily Puja and weekly Satsang on Thursdays. Ekadasis were observed on 3rd and 17th September with recitation of Vishnu Sahasranam. The 13th Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 5th. Birth Anniversaries of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Nagar Sankirtan, Paduka Puja, Bhajan and Kirtan etc. These were concluded with Narayan Seva.

Lucknow (U.P.): The Branch conducted special Satsang at Lekhraaj Homes on 2nd October with Prayer,

Bhajan, Mantra Japa and Swadhyaya, etc. Besides this, Mahamrityunjaya Mantra Japa was done for speedy recovery of Covid patients.

Nandininagar (Chattisgarh):

The Branch had morning prayers with Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam, and Siva Abhisheka on Mondays. There was Mahamantra Kirtan on 3rd October. Besides this, weekly Satsang was held on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. Durga Navaratri was celebrated from 7th to 14th October with 45-Kalash, Archana and Havan. Kanya Puja was done on 14th.

Puri (Odisha): The Branch continued daily Satsang and weekly Satsang on Thursdays and Sundays. There were recitation of Hanuman Chalisa on Sankranti day, and Gita Path on Ekadasis. The 13th Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 5th September. Birth Anniversaries of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch.

Rourkela (Odisha): Daily Yoga class, and 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. Ashram Pratistha day was celebrated on 22nd October.

Steel Township - Rourkela

(Odisha): The 13th Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 5th September. Ganesh Chaturthi on 10th and Birth Anniversaries of Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch. Besides, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays, Swadhyaya on Saturdays and weekly Satsang on Sundays were conducted regularly.

South Balanda (Odisha): In the months of September and October daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa were done on Ekadasis. The Branch conducted Pravachan of Adhyatma Ramayan from 25th August to 25th September. There was Akhanad Mahamantra Sankirtan on 30th October for world peace.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

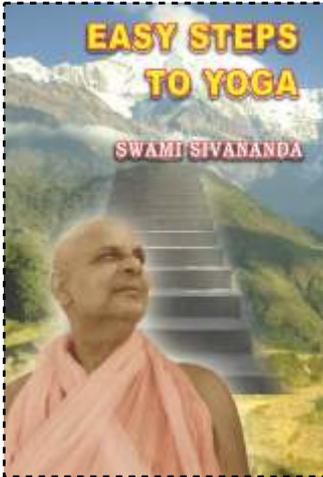
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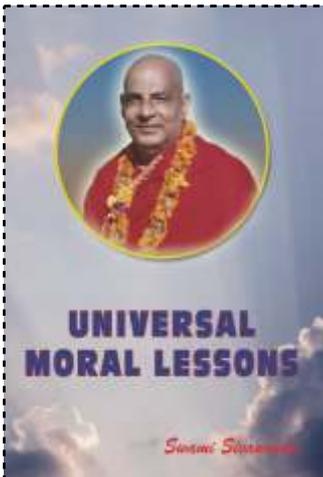
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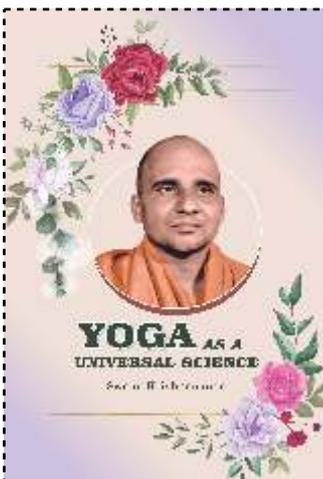
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

- 1. BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
- 2. ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
- 3. JAPA:** Repeat any Mantra as pure Om or Om 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.

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THE MIRACULOUS POWERS OF MIND

There was a blind saint in Maharashtra, who could take any book and read well without any hesitation. This is no marvel because he developed the inner psychic sight and could directly see with the mind itself—clairvoyance—without the aid of the physical eye. Every man can do this by practice of Sadhana. The mind can see, hear, taste, smell and feel by itself without the help of the Indriyas. In the mind, all the Indriyas are blended. Mind has immense powers. It derives these powers from the inner Spiritual Being. If you can check the dissipation of its energies by worry, evil thoughts, cares, anxieties and lack of Brahmacharya, and control the immense amount of power which it possesses, through concentration, sublime divine thoughts, you will acquire Siddhis or miraculous powers and the capacity to do supernatural actions.

Swami Sivnanda

To