

₹100/- ANNUAL



# The DIVINE LIFE



The  
Guru is verily a  
link between the  
individual and the Immortal.  
He is a being who has raised  
himself from this into That, and  
thus has a free and unhampered  
access to both the realms. He stands,  
as it were, upon the threshold of  
immortality; and bending down, he  
raises the struggling individuals with  
his one hand, and with the other lifts  
them up into the empyrean of  
everlasting joy and infinite  
Truth-Consciousness.

*Sarvam Sivam*

**JULY 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**

## **PRAY FERVENTLY**

O All-merciful Lord! Through Thy Grace, may I realise the Truth. May I always entertain sublime thoughts. May I realise myself as the Light Divine. May I serve humanity with Atmabhav. May I be free from greed, lust, egoism, jealousy and hatred. May I behold the one sweet immortal Self in all beings. May I realise Brahman with pure understanding.

May that Light of lights ever guide me. May He cleanse my mind of all impurities. May He inspire me. May He bestow on me power, courage and strength. May He remove the veil in the mind. May He remove all obstacles in the spiritual path. May He make my life happy and fruitful. I bow to Thee, O God of gods, O Brahman of the Upanishads, Support for Maya and Isvara, the Bridge to Immortality.

*Swami Sivananda*



# THE DIVINE LIFE

*Vol. LXXX*

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*No. 04*

## **PRASNOPANISHAD**

PANCHAMA PRASNA (QUESTION V)

SATYAKAMA AND PIPPALADA

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं

यजुर्भिरुन्नयते सोमलोकम् ।

स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥४॥

4. But if he meditates on its second Matra only, he becomes one with the mind. He is led up by the Yajur-Mantras to the sky, the world of the moon. Having enjoyed greatness there, he returns again.

## महागुरुवर्णमातृकास्तोत्रम्

### MAHAGURU-VARNA-MATRIKASTOTRAM

*Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri*

सृष्टिस्थित्यादिकर्तुः पदयुगमनिशं स्मर्यतां तीव्रभक्त्या

सेव्यो ज्ञानप्रदाता गुरुरखिलजनेष्वादरश्चाऽऽर्जनीयः।

सोढव्यं क्लेशजातं मनसि च वचने सौष्ठवं धारणीयम्

एवं चेत् सौख्यसिद्धिर्भवति गुरुरिदं स्वीयभक्तान् प्रशास्ति ॥३१॥

31. Sri Gurudev instructs his devotees thus: “With great devotion, always remember the lotus-feet of Almighty Lord who is the creator, sustainer and dissolver of the Universe; worshipfully serve the preceptor who bestows divine knowledge; have reverence for all beings; bravely bear the worldly afflictions; cultivate purity of mind and words, and thereby attain eternal happiness.”

हंसस्सोहमिति प्रबुद्धहृदये ध्यानं च हार्दे तमो

हित्वाहीनरुजा हृदा निरुपधिप्रेम्णा सतां सेवनम् ।

हेयग्राह्यविवेचनं च भजनं हैमाद्रिचापप्रभोः

लब्धं चेद् भवमोचनं च सुलभं शास्त्येवमस्मान् गुरुः ॥३२॥

32. “Dispelling the darkness of ignorance from the heart, with thus awakened intellect, meditate on this truth 'I am That Supreme Reality'; lovingly serve the saints with pure and cheerful heart; discriminate between acceptable and unacceptable; devoutly worship Lord Siva who made Mahameru Mountain his bow; if you sincerely practise these precepts in your life, you can easily attain Moksha”, so says our Holy Master.

**(To be continued)**

***Guru Purnima Message*****HAVE FAITH AND PRACTISE****Sri Swami Sivananda**

Spiritual progress depends on faith—faith in God, faith in the Scriptures, faith in the Guru. Faith is the basis of all progress. Even material progress, inventions and discoveries, depend upon faith—faith in oneself.

Men have travelled in space. If the scientists who had been responsible for putting astronauts into space had kept on wondering if it would be ever possible to do so, had kept on doubting their own ability to do so, space travel would have continued to remain a dream.

Have faith in yourself. Have faith in God. Have faith in the Guru. It may be easy to place faith in mathematics, in astrophysics, in known scientific laws, and work towards the achievement of your object. In the spiritual realm, with its unseen laws and unseen effects, it is more difficult to place faith. But, initial faith is necessary. Even if you do sincere Sadhana for one full year, you will get some little experience, some concrete evidence to convince you of the existence of an Unseen Power, of the existence of laws which science cannot explain, which reason is powerless to analyse. The more the Sadhana, the greater and the deeper

is the experience. With every fresh experience, your faith in Guru, in God, in Scriptures, in spiritual laws, grows. And with every increase of faith, you do more Sadhana. The chain goes on, and provided you are vigilant and do not fall a prey to temptations which Satan places before all aspirants, one day you will certainly attain that final experience, that direct experience, the Pratyaksha Pramana, the proof positive, the Aparokshanubhuti.

Sadhaks often come to me and complain of lack of faith. I tell them, “Do not worry. Do Sadhana. It is precisely to induce faith, that Sadhana is prescribed”.

There is no place in spirituality for doubters. Doubters cannot progress. To them, death is the only certainty, naught else.

No doubt, faith is difficult. See Thomas. He doubted Jesus. Even after the Great Master had shown miracles to induce faith in the disciple, the disciple did not believe. He wanted the Master to show more miracles. That is the doubting nature. That is the trick of the mind. Kill this doubting nature if you want to progress.

It is easy to sing, “I am neither

mind nor body, Immortal Self I am”; but, if you are asked to give up even one meal on Ekadashi night, you will not. And still you complain that you have not progressed spiritually!

It has become a fashion nowadays to blame the Guru for lack of progress in one's own Sadhana. You can only take the horse to the water's edge, but you cannot make it drink. The Guru can only teach. It is for the disciple to do Sadhana. The Guru cannot do the disciple's Sadhana. The Guru can only ask the disciple to place initial faith in him and do Sadhana, but beyond that, he can do nothing.

Leave alone the question of a personal Guru. The world has been blessed with a line of God-men who have trodden this fair earth with their divine footsteps. We all know their teachings. The schoolboy knows that he should not steal, that he should speak truth. The lawyer knows that he should not coach up false witnesses. The doctor knows that he should not fleece the poor by giving injections with coloured tincture. The husband knows that he should be true to his wife. Yet, how many of you practise what you already know? How many of you practise all the good things that you already know to be good, and desist from indulging in all those things that you already know to be bad? – Very few. If only a man would

begin to practise all that he knows to be good, and give up all that he knows to be evil, even as he practises the virtues and gives up the vices, God will send him further guidance; and if a Guru in physical form is necessary, God will send him that Guru also.

Shed hypocrisy. Have sincerity. If you want to turn a new leaf in life and make progress in spiritual life, none can stop you, not all the world put together. But, if you are not sincere, if you are just curious, if you do not mean what you say, and do not practise what you profess, then God Himself cannot help you. The solution rests fundamentally with yourself.

The Guru is like a torch only. He shows light on your path, but you yourself have to walk in the path. The Guru cannot place the footsteps for you. I am reiterating this point, so that it may enter deep into your heart. Curiosity-mongers often come to me seeking private interviews. I tell them all, “Have Antar-view”. Have Antar-view – Look within. Look within yourself. Sit alone and introspect. Find out your faults and remove them. Seek new avenues for the practice of virtues, and practise.

Theory is of no use, unless it is put to practice. Do not blame the theory without putting it to test. “Serve-Love-Give-Purify-Meditate-Realise”. That is the spiritual formula. Do you serve the sick, the suffering,

and the illiterate? Do you love your neighbour's child as your own? Do you give one-tenth of income in charity, whatever that income may be? Have you tried to remove lust, anger, greed, attachment, pride and jealousy from your heart through Japa, through Kirtan, through Swadhyaya, through Ekadasi-Vrata? If you are not practising these, you cannot have even a minute of meditation. And without meditation, you cannot have God-realisation, even if you take one thousand births.

Do not blame the Teachers. Jesus and Buddha, Sankara and Ramanuja, the Sikh Gurus and the Jain Tirthankaras—all have lived and

died for you. The Teachers have always given you more than you deserve. Bow to them. Prostrate yourself before them. Garland their portraits. Read their scriptures. Follow their teachings.

The holy Guru Purnima Day is a day of remembrance and thanksgiving. It is a day for reiteration of thy faith in the Guru and the beginning of a new life in accordance with the Guru's teachings, in accordance with his Upadesha. Make the resolution this day to live a new life and live it.

May God bless you all! May the blessings of the Brahma-Vidya Gurus be upon you all!

Just see how the Lord helped the devotees in the following instances. Ekanath heard an Akasa-Vani, a voice from the sky. It said, "See Janardan Pant at Devi Giri. He will put you in the proper path and guide you." He acted accordingly and found his Guru. Tukaram received his Mantra "Rama Krishna Hari" in his dream. He repeated this Mantra and had Darshan of Lord Krishna. Lord Krishna directed Namadev to get his higher initiation from a Sannyasin at Malikarjuna. Queen Chudala assumed the form of Kumbha Muni, appeared before her husband Sikhidhvaja in the forest, and initiated him into the mysteries of Kaivalya. Madhura Kavi saw a light in the firmament for three days consecutively. It guided him and took him to his Guru Nammalvar who was sitting in Samadhi underneath a tamarind tree near Tirunelveli. Bilvamangal was very much attracted to Chintamani, the dancing woman. The latter became his Guru. Tulasidas received instructions from an invisible being to see Hanuman and, through Hanuman, to get Darshan of Sri Rama.

**Swami Sivananda**

## GOD IS PRESENT IN THE MIDST OF THE HUMAN CONDITION

**Sri Swami Chidananda**

Worshipful homage to that supreme, universal Spirit Divine that is here and now mingling with the spiritual presence of Gurudev in this sacred Samadhisthan. Gurudev's spiritual presence is here because the mortal vehicle in which he dwelt and which he used for bringing about a spiritual renaissance in the modern world has been interred here with due honour. The supreme universal Spirit is here because although It is transcendental, It is at the same time intensely relative and personal. The great mystery of Its transcendence, immanence and indwelling presence is the experience and declaration of sages of towering spiritual illumination and experience.

Thus it is that we are in a dual presence, at once spiritual, at once divine. It is in this context that we have to see that both a method of spiritual evolution and attainment as well as a certain solution to our human predicament is contained in this truth. A method has been given – Keep yourself aware of this truth, then no matter where you are, your experience will always be God-experience. No matter where you are, in what state, what surroundings, what condition,

you will know that simultaneously you are in the presence of God.

Therefore, the practice of this presence becomes to you a method of growing in God-awareness which will ultimately culminate in God-experience. Simultaneously, this truth also offers a solution to the human predicament. The human problem is that the place which He has reserved as the most suitable place for you to be constantly in communion with Him—the inner spiritual heart—usually is invaded by multifarious, miscellaneous considerations about the passing world. The great ones, who had established themselves in that transcendental experience, have come forward and told us, "Do not distress yourselves. In the midst of all this so-called invasion by outer factors and distractions, there is this centre of ever-present, undiminished, unshaken Divinity. In the midst of all Vikshepa, all turmoil and all miscellaneous thoughts, This abides at the very centre, unassailable."

To cling firmly to this unassailable truth, this reality within, to abide ever in that reality of His presence, is to be practised with every

breath. Then, even dwelling in the world, you will be dwelling in God. Even in the midst of ever-changing situations and experiences that are part of your unavoidable and inevitable earth life, there is this never-changing, unaffected truth about the reality within.

To contemplate it daily, to consciously contemplate it, is the heart of spiritual Sadhana and spiritual life. And this awareness is greatly helped by Satsanga, by Svadhyaya, by Smarana, remembrance, "I abide in You. You abide in me." This is the truth. All other things may be changing. They do keep changing. This is the Unchanging in the midst of countless ever-changing movements in this outer world.

Contemplate this truth! Cultivate the practice of this truth, and thus find your own solution to your human predicament. Success is sure because God made you in His own image to succeed in life and not to fail. He did not send us here to fail but to succeed. And this privilege, this birthright is the common heritage of all human beings of all times, for all are made in the image of God.

It is the uniqueness of man, but it is a common human heritage. If you have inherited it, it is not because you are something special. It is because of your uniqueness which you share with all other human beings. You are unique in the eyes of God, but you need not think that you are special in

the eyes of God. If you are special, then everyone is special.

Therefore, we should be humble and simple and not be unduly self-important, because we are not very important. We are important, as all other human beings are important, but not in any special way. So the fine distinction between being unique and being special should be grasped. Special brings with it the danger of being ego-oriented regarding ourselves, whereas uniqueness makes us humble. Uniqueness does not carry this inherent danger of ego.

Thus, the truth to be practised is that even in the midst of our human predicament, God is very much there. So this fact, this truth, should be made our focus. We should emphasise more on it than upon the human predicament. It should be given greater importance, more value, more emphasis in our being. Then all will be well. When you make God central, other things naturally have to occupy the circumference—because there is only one centre.

So there is the key to being established always in the feeling of God's presence. Make Him central in your life. Then other things will fall into their place. May the grace of God and the loving blessings of Gurudev enable us to achieve this truth-oriented state of inwardness, this state of mind!

## AN INTRODUCTION TO SADHANA

**Sri Swami Krishnananda**

The Sadhana Saptaha or the Sadhana-week is a period in which we are supposed to recall to our mind the principles for which we live on earth and the way in which we have to conduct ourselves in life. This Sadhana is not a programme for mere seven days but, as all of you are aware, it is the programme for human life as a whole. Sadhana is not to be segregated to a part of one's life. One is expected to be good always. The highest goodness is to aspire for Godliness. Spiritual Sadhana is not 'one' aspect of life but is the essence of life itself, because we cannot be something in one part of our being and some other in another part, just as we cannot have half of a hen alive and another half for cooking. We are one thing at all times, and not different things. But it so happens that we manifest different natures in different occasions.

It does not, however, mean that we have two different natures at one and the same moment. This manifestation of our nature, though variegated on account of the fickleness of our emotion, is to be steadied if we are to achieve any substantial progress in life, because a fickle mind

can achieve nothing substantial. In no walk of life can you achieve real success, if there is not a steady aim before you, and no properly chalked out method to achieve this ideal.

There should be two programmes for every person, — a programme for the day and a programme for life, and it is very clear that the programme for the day will depend on the programme for life. 'What am I to do?', you may ask. That depends upon what you want to do in life, and the daily programme is nothing but one link in the long chain of the programme that you have chalked out for the whole life. This again depends upon what your aim is in life. If you want to know the path that you have to tread, you must know the place that you have to reach. But this concept of the ideal that is to be achieved in life is again dependent upon the knowledge that you have of the world. A child will have one concept of the ideal, and a mature mind another. There are minds and minds in the world, and all do not take the world in the same sense. We have each one of us a philosophy of our own. We have different concepts of life

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Taken from DL 1966

(A Speech delivered during the Sadhana Week held at Sivanandanagar in the year 1965.)

and we form different aims and objectives in our minds according to the knowledge with which we are equipped. Our education is to some extent a determining factor in assessing the nature of the ideal that we have to set before us.

### **SIVANANDA'S SADHANA**

The people who are assembled here at least, as far as I can comprehend, are a chosen group who have almost a similar type of inner education and who do not have variegated ideals in life. You may have different professions but your ideals are not so very variegated. There is a difference between the vocation that you follow and the ideal that you hold. The ideal is the same for all of us, the ideal that has been placed before us by sages and saints. Especially we, as disciples of His Holiness Sri Swami Sivanandaji Maharaj, follow those lofty examples that he has set before us in blending together the relative and the Absolute. The World and God blend in our own life. We do not reject anything. The specific nature of the Sadhana and the philosophy as propounded by Swami Sivanandaji Maharaj is this—he neither rejects God nor the world. In his philosophy there is no rejection; it is only inclusion. He was one of those saints, sages and seers who had nothing to avoid or abandon or reject in this

world. Everything was to be absorbed, sublimated, transformed and redeemed; that was his philosophy, and Sadhana is naturally a practice of this philosophy. He used to tell me, and some of the Gurubhais, that the moment he gets up from bed in the morning, the first person whom he would see would be his servant, who would come for giving him something or other, then the attendant, and then the sweeper. "Swami Krishnanandaji, do you know what I feel at that time when all these people come? Of course I do not have flowers in my hands. I mentally offer flowers on the head of these people, servants, attendants and sweepers, and so on. What I do is to repeat mentally at that time: *Sahasrashirsha Purushah Sahasrakshah Sahasrapat...* I repeat this mentally". There is no sweeper, attendant, no menial or inferior; at least to him there was no such thing. And he wanted us to observe in mind this equanimity in creation.

The putting into practice, to the extent possible, of this supreme principle in our own life, is Sadhana. According to him, Sadhana is essentially a mental act, not a physical feat. Sadhana is an attitude you have towards your own self and others and finally towards God. Sadhana is a march towards the Supreme Being, and it means the

requisite adjustment of our personality in social life also. It is a movement as well as an expansion. It is a movement, vertical and horizontal. You move towards God in an ascent, and then you expand yourself also in social life so that you take the world with you when you reach God. With this attitude, if you endeavour to work in life, fulfil your duties whatever they may be, it will be observed that there is no occasion for feeling ill-will or disgust towards anything. To see God in the world is the highest Sadhana. They say the footprint of an elephant includes the footprints of all other animals, because it is the biggest footprint. This supreme concept of the immanence of God in the world is inclusive of every concept which is spiritually valuable. To contemplate on God in this world is the highest Sadhana, and this automatically implies love towards all beings. You can see God in all and yet not love all people. These are contraries. You see God in all and love all equally. It is implied, and you need not mention it separately, and this also implies service to all. To recognise one's own self in others and to work for the fulfilment of this in life is a part of our Sadhana. Love all, serve all, because God is in all. The Christ said, "Love thy neighbour as thy self". What did he mean, and what is the reason behind it? Because, your neighbour is your own self. Therefore,

you have to love him as your own self. There is a rationale behind this teaching. In daily life, we have to conduct ourselves in a manner which is in consonance with this supreme principle which is our ideal, objective and the object of realisation.

### **REMEMBER THE GOAL ALWAYS**

Suppose you want to go to Badrinath. You walk along this road, and always you have one idea in your mind, "I am going to Badrinath," and you follow that particular road which leads to Badrinath, without going this way or that way. There are many footpaths also on the way, some leading to the right and some to the left, but you will never go either this way or that way because you always remember, "I am going to Badrinath and so this is my path, I am not to divert either to the right or to the left". You never forget this point when you are travelling, because you want to reach that destination. Our life is a journey in a similar sense and we cannot afford to forget that it is a journey. Naturally a journey has a destination and we have to reach some place. We can never forget that we are marching towards a goal which is to be realised; if possible in this life, if not in some other life, and we cannot afford therefore to miss the path that is leading to it. There are many other paths leading both ways, good and

bad, to the right and to the left. In the Kathopanishad, it is said that you have both the Sreyas and the Preyas, the good and the pleasant. You may choose any one you like. Whilst going to Badrinath, you will find after a little distance a way to Lakshman Jhula and when you reach Lakshman Jhula, you will find another path which is leading to the village on the top of the hill. Well, you can go anywhere you like,—no objection. But you will not do like that. You know that you have to go to Badrinath. When we are following this path, when we are journeying in this life, we will also see many other paths leading to many other destinations, and we are actually seeing every day, but most of us forget that we are moving towards one goal and make the mistake of getting sidetracked. And firstly we forget that we have been side-tracked. We think we are treading the correct path while we have been moving away from the correct path. This is one great danger in the practice of spiritual Sadhana. *Apramattastada Bhavati*. The Spiritual seeker is Apramatta, he is always vigilant, and always walks with open eyes so that he may not fall into a pit. The spiritual aspirant can never afford to be wool-gathering or absent-minded. "Oh, I did it by mistake", one cannot say. He cannot afford to do that mistake. Sri Ramakrishna

Paramahansa used to give an analogy. Suppose you are on a journey and you are going through a forest. There is very heavy raining and you have no proper shelter. And you are in sight of a hut, just near. To save yourself from the rain, you enter into that hut and somehow you have to pass that night there, and you have no other way. You find a cobra showing its head through a hole. You just shy away from it. And when you look this side, you find a scorpion moving towards you. In the front, you find another creature. It is horrible. You cannot stay there, and you cannot go out of it also, because it is pouring outside and it is all dark. What will you do? You will be seeing all round with eyes wide open. Every moment you will be vigilant. You have the will-power to withstand that supervening sleep at that time. You may not have slept for many days, but that day you will not sleep,—complete 'Sivaratri'. Why are you so careful? You constantly go on looking to both sides, because on that side there is the cobra, on this side there is scorpion and there is another thing coming in front. 'Oh God!' You will pray, and then you will stand as if you are an imprisoned captive. The spiritual Sadhaka should be as vigilant as one is in the analogy of Sri Ramkrishna Paramahansa. A very hard and direct hitting, though homely.

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## HUMILITY

### THE HALL-MARK OF TRUE WISDOM

**Sri Swami Madhavananda**

Prostrations to Sri Satguru, who is Consciousness, eternal and peaceful. My salutations, again and again, to Lord Sri Krishna, the son of Vasudeva, the delighter of Devaki and Yashoda, the darling of Nandagopa. My prostrations to Radhapati, the source of supreme bliss, whose grace makes the dumb eloquent and the cripple cross mountains.

In Sri Swami Krishnanandaji Maharaj, we have a saint of the old Rishi type; and his life, it may be said, is a commentary on the high ideals of service, love and goodness. His practical life holds aloft a blazing torch of righteous living to aspirants so as to dispel the darkness in the path. It is beholden on all aspirants in particular, and his admirers and well-wishers in general, to keep in mind the facts, the principles and the lessons indicated by Swamiji's life and utterances with a sense of gratitude for the invaluable benefits conferred by them. On this holy and auspicious occasion, let all aspirants, as far as possibly can, exert themselves to study and assimilate his life and teachings and make them the working

principle of their daily life.

It is a truism that a Jnani alone, of all men, knows God as He is—the perfect Infinite Spirit, who is like the sun after darkness, than whom nothing is greater, nothing more subtle, and nothing older. It was divine dispensation and the blessing of the all-merciful Lord that our beloved Sri Swami Krishnanandaji relinquished the mundane life at a very young age and took to a life of renunciation; influenced by the great saint, our blessed Gurudev, settled down at Rishikesh and practised austerities and took to intense studies, as a result of which Swamiji not only qualified himself for the purpose of ministering to the souls of men, but also bloomed into a great Vedantin, Yogi and saint. To my observation, Sri Krishnanandaji is a qualified Vedantin and displays in his life the simplicity and humility of a man endowed with true spiritual knowledge. Any new aspect of knowledge, spiritual or secular, which he is not conversant with, though it may be very ordinary, is all wonder to him; and childlike he wants

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Taken from Sri Swami Krishnanandaji Maharaj's 75th Birthday Souvenir.

BIRTH CENTENARY YEAR OF SRI SWAMI KRISHNANANDAJI MAHARAJ

to know more and more about it. This is admirable indeed.

I have used the word 'wonder' in the last sentence and it means to ponder, to question, to be aware of ignorance, to be surprised, to marvel, to be curious. When we are filled with wonder, we necessarily open our minds and become willing to listen. The child is full of wonder and awe, because it has not yet become too sophisticated to see the beauty, the good, in the smallest, most commonplace things. As the years pass, we grow our know-it-allness and become progressively blind to what is real and good in our world. We often fail to realise the purity and the good that is in all things. Is not the child, looking for the good, healthier in mind and body than the adult who looks at the unfamiliar with fear or distrust? The child looks at life through the mind-glass with pristine purity and sees clearly, not bringing imperfection into what it views. But later in life, we are apt to look through the mind-glass darkly. It is only when we are in the wondering process that we begin to really understand the majesty, orderliness, and divine origin of all that exists. How can one possibly look beyond what is before his eyes and ears without a sense of wonder?

The great spiritual leaders have always said that humility is the surest

sign of true understanding. What is meant by humility or meekness? Are we not talking about humility when speaking of a sense of wonder? Can any man who stands in wonder of anything be other than humble? The truly humble man recognises his own uniqueness, but he also recognises that he has a way to go. Through his sense of wonder, he is aware that there are still newer vistas of knowledge, still greater heights to climb. The meekness, too, is not being meek to the things of the earth, not grovelling before the idols of the world. On the contrary, the meek man is meek in his wonderment of the glorious knowledge that must be behind outer appearances. He is full of wonder, knowing that much truth remains invisible to his sensory system. Humility and meekness both enable us to wonder, to ponder, to be in awe.

Perhaps our first step towards wisdom, towards God-consciousness is getting rid of our know-it-allness and adopting an attitude of true humility. We should begin to stand in awe, to wonder at the infinite good, orderliness and unity that exist in the universe. We shall never take the first step if we close our minds and hearts to the visible in the invisible, says a thinker. Humbly we must look with eyes that see, and ears that hear, rather than with the superior

attitude of "I know all that." It is a sign of self-destroying egotism never to be impressed, never to be moved to wonder by anything or anyone. It is a sign of wisdom to question, to wonder. We learn only through the process of wondering. He is foolish who believes that he must always act in a sophisticated manner as if he is in possession of all knowledge; the wise man recognises that he knows not. God gave us three essential abilities to develop the total consciousness: to reason, to know that we know, and to know that we know not. The man who hopes to raise his consciousness should develop his reasoning power, and ability to sort and analyse what he knows, and should know that he still has much to learn. The humble man knows this and comes into a higher consciousness. Why do we lose our sense of wonder and humility? Because of the fear of appearing naive. If one has real faith in God-force, one should express all the more clearly one's sense of wonder. If we approach anything in life with contempt due to familiarity and assumption of know-it-allness, we are kept in ignorance. We have to be humble to be creative or to rise to a higher level of consciousness. The person, who is contemptuous, dwells in the lowest level of his

consciousness, and he suffers much, as all men suffer who leave their humility buried in the mud of ignorance in which they are wallowing. In what manner do we begin to reactivate this child-like, but very mature and wise sense of wonder? The strength to sustain a sense of wonder with humility against the great pull of habit does not come easily; it has to be willed by conscious action over and over again. It takes very real effort and patience, but it is most rewarding and it will spark our creativity, and new horizons will be opened to us—a great new awareness and a higher consciousness.

On the sacred and auspicious occasion of Swamiji's Platinum Jubilee, as his true admirers, let us emulate his life and humble ourselves before God and He will lift us up in due time. My humble suggestion to one and all is: Dedicate yourselves afresh to his teachings, to his wise counsels. Give your thought to his sublime message—as revealed through his ideal life—of peace, service, goodwill, love towards all beings, purification and refinement; and cultivation of all that is positive and desirable and effacement of all that is crude, coarse and impure in thought, word and deed.

Hari Om Tat Sat.

## OUR PEACEMAKER

### (Gist of a speech delivered by Swami Chidananda)

*"Wherever there is a little friction between two departments, he will go and cement it. He will see that all people are amicable with each other. He is constantly a peace-maker. He is able to do it because a spirit of friendliness and brotherhood is there."*

Ever since Sri Swami Venkatesanandaji came here, my feeling towards him has been that of an older brother. I have great regard for many of my Gurubhais. I have respect and reverence for a good number of them, and I have got an admiration for several of them, and in my heart of hearts, I worship them. I always consider myself a speck at their feet. This is all due to the grace of Gurudev. Yet, a peculiar affection and love, which partakes of the element which a brother has to another brother, has always been a special feature of my attitude towards Venkatesananda. Due to that, I was in a fix as to how I was responsible to make an address. This brotherly feeling that I have for him is because I often consult him. Sometimes I do not find solutions for some problems. Then it is to Venkatesananda that I go for suggestions and also for suggestions of an extraordinary nature. I would ask him, "What do you think Swamiji's opinion will be on this?", and if he says, "This will be Swamiji's opinion", I would straightaway act accordingly. If he

says, "Keep quiet", I would keep quiet. If he asks me to do something else, I would do something else. This has always been my attitude. The reason is that I have the feeling, that he is more in close harmony with Gurudev, due to constant close contact and due to various circumstances. Some of us are in this respect unfortunate; we are so near to Gurudev, yet so far, and at times, due to external state of affairs, we have to do certain things which may not be one hundred percent according to Gurudev's thinking and feeling; and sometimes we may do things in a way in which he would not want us to do; and sometimes we may fail to do something, which he would have us do in a particular way. But the unique good fortune of Venkatesananda's position is that he is out of this 'Jhanjhat' (awkward predicament). Therefore, he is in a position to have hundred per cent harmony and attunement with Gurudev. Hence, I run to him when I do not find solutions to problems, and one sentence from him is sufficient to determine my course of action. Therefore, it has been a period of joy to

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Taken from 'Life of Swami Venkatesananda'

me, all these two days, when we have had an opportunity granted by Gurudev, of expressing what we feel about our peerless, gifted and talented brother, who may be young from the point of view of age, and young from the point of view of seniority, due to entry to the Ashram — young but venerable. He is young, yet adored.

Venkatesananda's laughter and gait behind it have got a very deep spiritual basis. He laughs and plays and makes fun. You can attribute it to his human nature. This is true, but it is not the whole truth. The other part of the truth is that he is able to give full expression to the joy of the Spirit. Some people smile and laugh for a while; after that the old Samskaras make their countenance depressed. But that is not the case with Swami Venkatesananda. The reason is what very few people know. He is saturated with the spirit of the Yoga Vasistha! This spirit of the Yoga Vasistha, Gurudev puts in a nutshell – "Nothing exists, nothing belongs to me. Immortal Self I am" and that "There is no world in the three periods of time." I know that Venkatesananda has fully absorbed the essence of this spiritual truth, which is the heart of the Yoga Vasistha. It is only when you take things to be real, that everything becomes important, you become serious, but everything is a matter of laughter to him, because nothing exists. He is always based upon that. There is nothing in the world that exists in the

three periods of time. Then why worry? Laugh and be happy. That is spiritual consciousness. But no one knows this. It is spiritual 'don't care.' This is his inner basis. Don't take him to be a merry-going ordinary being. Every speck of his inner consciousness is made up of this brick that everything is a matter for our laughter. There is only one real thing! He has studied the Yoga Vasistha very deeply.

And in the Ashram, he is a peace-maker. Wherever there is a little friction between two departments, he will go and cement it. He will see that all people are amicable with each other. He is constantly a peace-maker. He is able to do it because a spirit of friendliness and brotherhood is there.

There are other instances, where he imposed austerities upon himself. Gurudev used to come to the library in those days. He once saw Venkatesanandaji's bed in the library. He was lying down on the floor. Only one bit of Kusa Asan was there. It was winter. If his head was on the Asan, his body would be on the floor. If his legs were on the Asan, his other parts would be on the floor. Gurudev was surprised to see his austerities. One of the ways in which Swami Venkatesananda has tried to evolve himself was self-punishment. He used to impose upon himself rigid self-punishment for failure to do Sadhana. I have got great love for Swami Venkatesananda and love for his determination.

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## THOUGHTS FOR TODAY

### Sri Swami Venkatesananda

#### 13th JULY

Radiance and extraordinary attractiveness were there, however ill Swami Sivananda's body was. I am speaking not only of the ordinary little influenza, I am talking of when he was at death's door with a bout of typhoid. He had been confined to bed for about 20 days. He was not used to that, so one day he told some of us, "Ah, I think I am all right now. Take me to the verandah so that I can see the Ganges and the Himalayas."

We literally had to lift him off the bed; he could not walk. We brought him outside and he sat in his easy chair. If you looked at his face then, it was as though there was nothing wrong with him. He was radiant, beautiful, laughing and joking with us all.

After an hour or so, he asked to go back to bed. He planted both his feet on the floor and said, "Wait, I will try to get up myself." He lifted himself off, then collapsed back into the chair. Probably you and I would have had a heart attack — "Oh, what has happened to me? Twenty years ago, I

was so strong." Regret, remorse, despair, depression.

But there was no hint of that. As he collapsed, he started laughing, "Oh, my legs have lost their strength." It had nothing to do with him, the legs had lost their strength. That is an extraordinary feature when even an aging body does not dampen the spirit!

#### 14th JULY

So the ringing voice is silent. The majestic form has vanished. We shall no more see the gigantic figure of Swami Sivananda clad in orange, shod in canvas shoes, stride with measured long steps, bag in hand, ready to distribute fruit, wisdom and work to us, his beloved children. That childlike giggling, with the tummy quaking with convulsions of joy, a laughter so wholesome, that tears of joy bedimmed the sparkling eyes. A laughter that radiated the bliss of God to all, can be heard no more.

But the light of Sivananda is inextinguishable! It shines in the heart of humanity today, without a

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Taken from 'Thoughts For Today'

BIRTH CENTENARY YEAR OF SRI SWAMI VENKATESANANDAJI MAHARAJ

lampshade and so the brighter for it. Gurudev is the manifestation of God; God is the supreme immutable Reality. He dwells in us. The physical was his own Maya. The impersonal Reality is his own Self.

The end is perhaps shocking. But that is not the end! It is a beginning! The builder worked outside, he was on view. He created an

inside and he has entered it. Now he works inside, out of external view, but more truly and purposefully active therefore. Gurudev has moulded us, given shape to shapeless masses, laid stone upon stone in us and built a shrine, entered it and is now busy at work in there.

Look within, behold! Gurudev is within you!

A luxury of today becomes a necessity of tomorrow. Every man and woman wants a pocket radio, a torch, a wrist watch, a car, a household cinema, etc. The standard of living has become very high. Clerks and officers do not hesitate to tell lies and take bribes to make both ends meet. The cinema and fashion are devouring all their earnings. People walk self-deluded in this sense-universe. Sense-gratification has become the goal of life.

There is a remedy for improving these present deplorable conditions. We will have to adopt the motto of our forefathers, viz., simple living and high thinking. Lead a simple, natural life. Wear simple clothing. Walk daily. Give up as far as possible cinemas, and novel-reading. Eat simple food. Lead a hard, laborious life. Be self-reliant. Reduce your wants. Be honest in your dealings. Earn at the sweat of your brow. Control the Indriyas and the mind. Develop noble qualities. Take recourse to the company of wise men. Remember God. Sing His holy name. Feel His presence. Think aright. Speak truth and act righteously. Learn to discriminate. Learn how to lead a divine life while remaining in the world. Serve society with Atma-Bhava. Then the whole question is solved. You have regained your lost paradise. All miseries will come to an end. You will have success in every walk of life and undertaking. Keep this master-key with you and open the chambers of Elysian Bliss.

**Swami Sivananda**

# THEORY OF KARMA AND EVOLUTION

## Sri Swami Gurusharanananda

1st JULY, 1955

"For us who are caught in the jhanjhat (net of worries of worldly life), this Ashram and your holy presence are fountains of peace and joy," said the Sikh gentleman who had come to the Ashram from Dehra Dun on a "flying visit".

"You can stay here. You can remain here itself permanently. Or, you can spend some months here every year. Or, you can at least spend all your weekends here. You are most welcome. You can again and again, charge your inner spiritual battery so that you can work better and do your duties better in the world", said Swamiji.

"Certainly, Swamiji, I shall try to do so in future. But, today I wish to clear my mind of some doubts."

"Please ask."

"Swamiji, we are caught in Vyavahara. Is there no way for our salvation?"

"Yes, there is: it is the Lord's Name. It is the Supreme Mantra — Sat-Nam Omkar. It is surrender to the Guru and praying for His Grace to lead you to the goal. All this you already know from Guru Granth Sahib. Sat-Nam supplemented by Sat-Vyavahar."

"Can these change our destiny,

Swamiji? Or, do you believe that our life is predestined and its course pre-ordained? Have we got free-will to change our destiny or does Prarabdha lead us helplessly on?"

"Both! We have got Karma-Swatantrya, independence to do as we will — good or bad actions. But we have no Bhoga-Swatantrya; we have to enjoy or suffer the results of our past good or bad actions."

"So, you do believe in rebirth, Swamiji?"

"Oh, yes, certainly. Certain people are born-geniuses; others are dull-witted. Some people are born lepers; others have beautiful bodies. In so many of these characteristics — and in the difference that exists between man and man — we see the clearest proof of rebirth and previous Karma. A man who has performed good actions in the previous birth enjoys a good life now, achieves success, enjoys good health and is prosperous. A man who has done evil deeds in the previous birth suffers miseries, is sickly, faces failures, poverty-stricken and laden with anxieties and worries. Therefore, try to be good and do good. You will have a better birth next time. And in this birth, patiently endure the

sufferings and bear them with equanimity."

"That is the next question I wanted to ask, Swamiji. How can we develop this equanimity in pleasure and pain? You are all tranquil and peaceful, and therefore you are always happy. But we are easily upset by everything."

"Prayer, Japa, Kirtan, cultivation of virtues and eradication of vices, selfless service, Swadhyaya — all these will help you attain equanimity of mind."

"The last is the strangest of problems, Swamiji and that is, many of us do not even have the inclination to cultivate virtues! How are we to bestir ourselves for doing anything in this direction?"

"By Satsang. When you are in the company of Mahatmas, your mind naturally turns towards the spiritual path. If you can't get Satsang of Mahatmas, read their books, the

scriptures. This is also Satsang. Slowly Vairagya and Viveka will dawn in you. You should have aspiration. Then God's Grace will descend on you and lead you on."

"All this seems to be excellent. I feel that one should cultivate devotion to God and generate an intense longing for spiritual progress early in one's life. Later in life, it is very difficult to break through some of the chains we forge around ourselves, and give up some of the evil habits we have cultivated."

"It is perfectly true. But in order to have a better birth next time, in order to be able in your next birth to start spiritual practices early, you should try to generate spiritual Samskaras to a small extent in this birth itself!"

"With your blessings, I shall try, Swamiji."

"May God bless you!"

Everyone should work like a bee, tirelessly and with zeal. The very work that you do, if you do with sincerity and with all your heart and soul, is enough to lead you to the Goal. Service, service—that should always be your motto. The moment you get a chance to serve, never miss. This should be your motto. You should eagerly wait for every opportunity of service. We should always feel that the Divine Spark is in us and work hard. Each one of you should do what a Prophet will do. Through service, people are benefited. There is infinite expansion of heart. What great service did Lord Krishna do! That should be your ideal.

**Swami Sivananda**

## FREED FROM THE KNOWN

**Sri Swami Atmaswarupananda**

Philosophers, the world over, tell us that as human beings our principal motivation is to be happy. And yet, ironically enough, no matter how much we have, no matter how well we are regarded, how many friends we have, something seems to be missing. We don't feel complete. Spiritual teachers tell us that it is because God, in His reality, is missing from our life. We may worship God, believe in God, want God, but until God is the reality for us, we can never be truly happy.

What is preventing us from making God real in our lives? Teachers say that it is because of wanting. It is desires for things that are other than God. It is satisfying the senses. Other teachers say that it is because of wrong identification, the identification with one body and mind. It is ego that is your problem, they tell us. Interestingly enough, if we try an experiment of imagining we don't have a desire in the world, it is very difficult to find our ego. We're still there, but the ego has faded away. Therefore, desires and ego appear to rise and fall together. Thus, eliminating one will eliminate the other.

Teachers also tell us to seek God through spiritual experiences, seek to experience Him. But one thing we have to understand is that God can never be an object. When we seek Him the way that we are now thinking, He is an object to us that we want to attain, to gain. But the truth is that He is the reality here

and now. Therefore, if we allow desires to go, if we don't entertain them and follow them, then our false identity tends to fade away with the desires. And we have an opportunity to recognize the reality that is always here.

If we try to recognize God as an object, we won't succeed. We have to finally believe the scriptures that Brahman is unknowable, and then we will discover, somewhat ironically, that while we know that Brahman is unknowable, we are determined to know the unknowable. Thus we must keep practising and practising, not to find God or to attain God, but to finally recognize that unknowable means unknowable.

We have to discover that the secret of the spiritual life is when our present identification with the body and the mind fades away and we are content to rest in absolute not knowing. Pujya Swami Chidanandaji once asked, "What are you to be liberated from?" and he answered, "Yourself." We could also ask, What are we to be liberated from? And the answer is: the known. We are meant to be totally liberated from relying on anything that we know and to rest in that which we can never know. We are freed from everything.

From that zero point or the unknown, we are then free to function in this world—unbound by our own old conditioning. We are new in every moment.

# CHILDREN'S WORLD

## STUDENTS' SUCCESS IN LIFE WILL CULTURE

Glorious Immortal Atman,

Never complain against bad environments. Create your own mental world wherever you remain, wherever you go. If you get all sorts of comforts in a place, you will not grow. You should not try to run away from unfavourable environments. God has placed you there to make you grow quickly. Therefore, make the best use of any situation. Nothing can upset your mind. Your will-power will grow. Try to live happily in any place, under any condition. You will become a strong and dynamic personality.

Practice of concentration is of great help to strengthen the will. You must have an intelligent understanding of the habits of the mind, how it wanders and how it operates. You must know easy and effective means to control the wandering mind.

Idle gossiping should be given up entirely. Every one should realise the value of time. Will is bound to become dynamic if one utilises his time very profitably.



Application and tenacity, interest and attention, patience and perseverance, faith and self-reliance, will bring success in all your undertakings.

**Swami Sivananda**

## **CULTIVATION OF VIRTUES**

### **EQUANIMITY**

Equanimity is equality or evenness of mind or temper. It is balanced mind in pleasure and pain, success and failure, honour and dishonour, censure and praise.

The excellence of equanimity is beyond all praise. That man who is endowed with this virtue is not dejected in adversity, nor elated in prosperity. He is affable to others and contented in himself.

He who is endowed with equanimity has poise at all times under all conditions of life. He bears losses with equanimity.

In this world of pairs of opposites, man is tossed about hither and thither by various waves of emotion. Now he gets gain, success, honour, praise. The next moment, he gets failure, loss, dishonour, censure and disappointment. He who has evenness of mind or poise can pull on in this world joyfully and peacefully.

Eradicate desires, cravings, attachments, likes and dislikes. Cultivate discrimination, serenity, dispassion, self-restraint, self-control, self-denial. You will be slowly established in equanimity.

**Swami Sivananda**

## **ERADICATION OF VICES**

### **DISHONESTY**

Dishonesty is another evil quality. Almost all have got some form of dishonesty or another. Honest people are very rare. Dishonesty is the handmaid of greed or avarice. Wherever there is dishonesty, there are double-dealing, diplomacy, cheating, fraud, chicanery, etc.

A dishonest man cannot thrive in any kind of business. Sooner or later, his dishonesty will be found out. He will be hated by all men in society. He will



fail in all his ventures. He will not hesitate a bit to take bribes and tell lies. To cover up an untruth, he will tell ten lies. To establish the ten lies, he will tell fifty lies. He will not be able to speak even truth with force.

Develop honesty by eradicating dishonesty. Be content with your lot. Never crave for more. Lead a simple life. Let your thoughts be lofty. Fear God. Speak the truth. Love all. See your own Self in all. Then you will not be dishonest in your dealings with others. You will be prepared to sacrifice even the very little that you possess. You will develop a large heart and a magnanimous nature. That is what is exactly wanted of you if you want to succeed in life and in God-realisation.

**Swami Sivananda**

## **ARDHA-MATSYENDRASANA** (Lateral spinal twist posture)

Matsyendra here refers to the Rishi or the teacher who first taught this Asana.

**Technique:** Sit on the floor with legs stretched out. Bend the right leg at the knee and set the heel firmly against the perineum. Bend the left leg at the knee and lifting it from the floor with the support of the hands, place it by the side of the right thigh so that the left outer ankle touches the outer right thigh. Be secure in this position and keep the shin perpendicular to the floor. Now turn the trunk 90 degrees to the left, so that the right armpit touches the outer side of the left knee. Passing the right hand over the left knee, firmly catch hold of the left big toe with the right hand. Swing the left hand back and bring it round the right side of the waist to catch the right thigh. Turn the head over the left shoulder and direct the gaze over it. Give a full twist to the spine and stiffen the position. Retain the posture with normal breathing. Concentrate on the spine and the flow of breath. Remain in the posture for thirty seconds to



one minute, and gradually increase to two to three minutes and then release. Repeat the same process by bending the left leg.

**Benefits:** A steady practice of this Asana cures lumbago and other muscular pains of the back. The spine is made elastic. The muscles and organs of the abdominal region are massaged. The roots of the nerves at the spine and the sympathetic system are toned up with a good supply of fresh and pure blood. Constipation and dyspepsia are removed. The nervous system and the vertebrae of the spinal column are given good exercise and they are toned up.

**Swami Chidananda**

## **KAPALABHATI PRANAYAMA**

(Skull cleaning exercise)

`Kapala' means skull and `Bhati' means shine. This exercise cleanses the skull. Thus it becomes a purificatory exercise. The regular practice bestows a shining (skull) face to the practitioner. This prepares the student for the practice of Bhastrika Pranayama.

**Technique:** Sit in any one of the sitting postures and keep the spine and neck erect. Exhale quickly through the nostrils with a slight movement of the lower abdomen. Concentrate on the tip of the nose. You should not contract the face muscles. Short inhalation should follow each exhalation. To start with, you can have a speed of one expulsion per second and you can practise one or two rounds, each round consisting of eight or ten expulsions. Take rest with normal breaths after each round. When one is sufficiently advanced in the practice, one can increase at the rate of ten expulsions for each round, per week, till one gets 120 expulsions in each round. Two or three rounds may be done in the morning and evening.

**Benefits:** This exercise cleanses the skull, the respiratory system and the nasal passages. It destroys diseases of the phlegm. It removes the spasm in the bronchial tubes. Consequently, Asthma is relieved and cured also. The impurities of the blood are thrown out. Heart functions properly. The circulatory, respiratory and digestive systems are toned up to a considerable degree.

**Swami Chidananda**



## Celebration of 97th Sannyas Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj



करुणावरुणालय लोकगुरो तरुणारुणाभास्वरगात्र विभो ।

शिवदेशिक ते मधुरोक्तिसुधा शिवदा सततं जनतामवतात् ॥

*O Gurudev Sivananda! Thou art the world-preceptor, the repository of love and compassion, thou art shining with the splendour of the rising sun. May the nectar of thy sweet words ever bestow blessedness on all.*

The auspicious day of 97th Sannyas Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great sacredness on 1st June 2021 at the Headquarters Ashram.



A special worship was offered to the Holy Padukas of Sadgurudev in the beautifully decorated Samadhi Shrine. After the Paduka-puja, a brief Satsanga was organised wherein Sannyasis and Brahmacharis of the Ashram sang soulful Bhajans-Kirtans describing the ineffable glory of the Divine Master. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired all to emulate the glorious ideal of Sri Gurudev. Two books of Sri Gurudev and two booklets of 'Swami Krishnananda Birth Centenary Series' were also released to mark the blessed day.

The Satsang concluded with Arati and distribution of special Prasad.

जन्मकर्मविलीनकारणहेतुभूतमभूतकं,  
जन्मकर्मनिवारकं रुचिपूरकं भवतारकम् ।  
नामरूपविवर्जितं निजनायकं शुभदायकं,  
प्रातरेव हि मानसे गुरुपादुकाद्वयमाश्रये ॥

May the grace of Almighty Lord and Sadgurudev  
be upon all.

In search of a Guru, I reached Rishikesh and prayed to the Lord for His Grace. There are many egoistic students who say: “I need no Guru. God is my Guru.” They change their own robes and live independently. When difficulties and troubles confront them, they are bewildered. I do not like the rules and regulations of the scriptures, sages and saints to be violated. When there is a change of heart, there should be a change in the external form also. The glory and the liberty of a Sannyasi can hardly be imagined by the timid and the weak. From the sacred hands of Paramahansa Viswananda Saraswati, I received Holy initiation on the bank of the Ganga on 1st June, 1924. The religious rite of Viraja Homa was done for me by my Acharya Guru Sri Swami Vishnudevanandaji Maharaj at Kailas Ashram.

—Swami Sivananda

## Celebration of 2nd Punyatithi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj



The 2nd Punyatithi Aradhana of H.H. Sri Swami Vimalanandaji Maharaj was celebrated with due sanctity at the Headquarters Ashram on 17th June 2021.

In the forenoon, devout worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj followed by Bhajans and Kirtans

by the Sannyasis and Brahmacharis of the Ashram. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj paid his tribute to Pujya Sri Swamiji Maharaj. The Satsang concluded with the distribution of holy Prasad.



Remember Lord Hari, the supreme Lord, the Teacher, the prime cause for all worlds, the destroyer of the darkness of Samsara. He pervades this whole universe. He Himself is without origin, but He is the origin of this universe. He is the first cause. He shines within the heart of all beings. He is the pure consciousness. He is the warp and woof of the web of this universe. He is the real, the eternal, the infinite, the transcendental, the unknown. Meditate on Him daily. Meditate on His attributes. Sing His Name. You will attain immortality and eternal bliss.

—Swami Sivananda

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## **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 homeless, temporary or permanent, fell sick, got lost or were abandoned’.*

*(Swami Chidananda)*

What has been hidden for a long time, unspoken of, covered with shame, scandal and stigma, has finally broken open with this Corona crisis: Mental issues do matter. Mental health and mental illness really exist and are not only affecting the weak, the poor, the dumb and the misers. It could affect all of us.

More than half of all the inmates and patients in Sivananda Home has experienced or is still experiencing issues with the mind. Some people were treated for a mental illness before they were admitted in the Home, which resulted in being abandoned from their own home and village. Youngsters, but also elderly with special needs, who were born differently abled, sometimes not able to speak at all, or with limited understanding, sometimes struggling with behavior problems and excitement. Not much or nothing at all is often known about their life history, their background or whereabouts. However, it is Gurudev who gathered all together, a bland mixture of names and forms, of abilities and non-abilities, of those in need, and those needing to offer their support. It remains a miracle how all together function as a family and it is touching to observe how much tolerance, adjustability and compassion arises among them, who have lost everything, but still have a warm heart and open arms towards the other, a sister or a brother, once a stranger, but accepted by the grace of Gurudev, each in his or her own uniqueness.

May this feeling of belonging, of unity prevail, and prevent the backfall into desperation and loneliness. Om Sri Ram, Jai Ram Jai Jai Ram.

*“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*

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## **A Lecture on 'Importance of Yoga in Modern Education' Organised at M. S. University of Baroda**

Swami Sivananda Study Centre at M. S. University of Baroda successfully organised an Online Interactive Lecture of H.H. Sri Swami Yogaswarupanandaji Maharaj, President, the Divine Life Society Headquarters on 7th International Yoga Day i.e. 21st June 2021, jointly with Institute of Leadership and Governance, M. S. University of Baroda and Divine Life Society, Vadodara Branch.

The programme commenced with University Song followed by the welcome address by Prof Adhya Saxena, Dean Faculty of Arts. Then, Dr. Jayant B. Dave, Joint Member-Secretary of Swami Sivananda Study Centre succinctly apprised all of Sadgurudev Sri Swami Sivanandaji Maharaj and the activities of the Divine Life Society. Thereafter, Sri Swami Yogaswarupanandaji Maharaj in his lecture highlighting the significance of Yoga lucidly explained how Yogasanas help to overcome body consciousness and how meditation helps to transcend the mind and thus attain the highest experience of one and non-dual Consciousness. Swamiji Maharaj also answered the various questions put up by the participants to their satisfaction. Dr Reena Bhatia, Director of ILG presented vote of thanks. The programme concluded with the singing of National Anthem.

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

# 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 10<sup>th</sup> March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11<sup>th</sup> March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1<sup>st</sup> 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.

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**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.

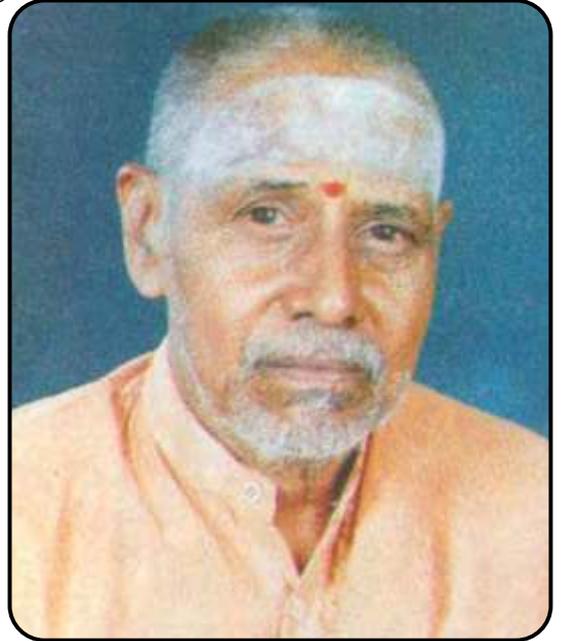
\*\* Prior written permission has to be obtained from the Headquarters for opening a New Branch.

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

## **In Memoriam**

With a deep sense of loss, we report that Sri Swami Guruprakashananda Saraswati, a direct disciple of Sadgurudev Sri Swami Sivanandaji Maharaj, left his mortal coil on 11th June 2021.

Sri Chandrashekharan, as he was known pre-monastically, was born in 1933 in Elachipalayam village, Tamilnadu. After completing his studies, he served as a teacher in a Middle School and conducted Yoga Classes for the public as well. He came into contact of Sadgurudev Sri Swami Sivanandaji Maharaj in 1957 and was blessed with Mantra Diksha by Sadgurudev in 1959 at Rishikesh. He was awarded with 'Yogasana Kushala' and 'Gurubhakti-Ratna' titles by Sri Gurudev for his unflinching devotion to the Master and his dedicated services to the Divine Mission.



Sri Chandrashekharan was initiated into the Holy Order of Sannyasa by Worshipful Sri Swami Chidanandaji Maharaj in 1989 and was given the name 'Sri Swami Guruprakashananda Saraswati'. Sri Swamiji worked devotedly and tirelessly to propagate the message of Divine Life throughout Tamilnadu. He founded the Divine Life Society Rasipuram Branch and got translated more than 160 Divine Life Society books into Tamil for publication. Some of these books have also been reprinted. Swamiji also rendered his devout services as a Trustee of Swami Sivananda Centenary Charitable Hospital, Pattamadai. Sri Swamiji took his last breath on 11th June 2021 at the ripe age of 88 years.

May his soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

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

### INLAND BRANCHES

**Balangir (Odisha):** During the Covid pandemic, the Branch distributed food and ration to the Covid effected families at Balangir town.

**Bhimkand (Odisha):** In the month of May, the Branch continued daily Guru Paduka Puja and weekly Satsang on Sundays.

**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. Sundarakanda Parayan was done on 15th May.

**Lucknow (U.P.):** During the Covid pandemic, the Branch conducted online Satsang on 16th May with Prayer, Bhajan, Mantra Japa

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

**Nandininagar (Chhattisgarh):** The Branch had daily Abhishek and morning prayers with Gita Path, chanting of Hanuman Chalisa, and Parayan of Vishnusahasranam. There was Mahamantra Kirtan on 3rd May. Besides this, weekly Satsang was held on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. The Branch conducted a special Hawan on 23rd May for the Supreme Peace of the departed souls, due to Covid.

**Steel Township - Rourkela (Odisha):** In the months of April and May, the

Branch had daily Puja, free Yoga class and Music classes on Mondays, and Guru Paduka Puja on Thursdays. Swadhyaya of Viveka Chudamani was conducted from 1st to 17th April.

**Sunabeda (Odisha):** The Branch had daily Yoga class, weekly Satsang 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 Archana on Sankranti day. There was Sundarakanda Parayan on 14th April. On the auspicious occasion of Sri Ramnavami, the Branch arranged Ramcharit Manas Parayan from 12th to 20th, and on 21st concluded with Hawan. Hanuman Jayanti was celebrated on 27th with recitation of Hanuman Chalisa.

**Vadodara (Gujarat):** The Branch published and released books in Gujarati, versions of “Education & Culture” and “Knowledge liberates” by Swami Chidanda, and also published Yogsaar by Swami Sivananda for free distribution. Besides this, daily online Prayers were continued for world peace. The Branch continued charitable programmes like: Scholarship to 53 meritorious college students with co-operation of Paramount Charity Trust on 26th March, and also donated eight Syringes infusion pumps to BAPS managed Covid Care Centre at Niramaya Ayurvedic Kendra.

**Visakha Rural Branch (A.P.):** The Branch conducted Gayatri Hawan on 7th March. It was followed by Bhajan and Kirtans. Besides this, daily Puja and Abhishekam continued on Mondays.

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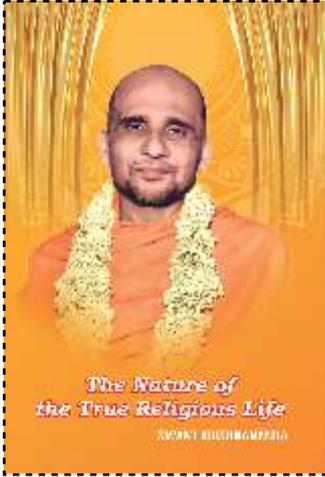
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In communion with the Lord, the opening and closing of the eyes cease. Inhalation and exhalation stop. Sankalpa and Vikalpa of the mind also cease. This is Unmani Avastha, the highest state of Raja Yogins. The name of the Lord Rama is an inexhaustible store-house for spiritual knowledge, for eternal life, eternal bliss and eternal satisfaction. The Ramanama is sacred, holy of holies. It is a destroyer of the sins of persons in this Kali Yuga (iron age). It is a spiritual food of aspirants at every step of their spiritual march towards the attainment of God-consciousness or communion with the Lord.

—Swami Sivananda

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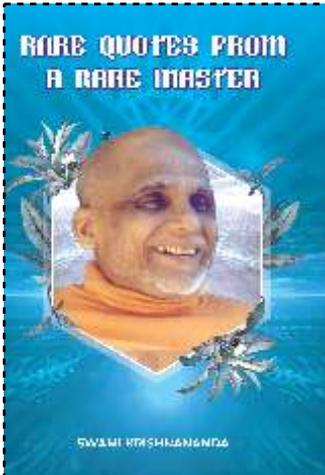


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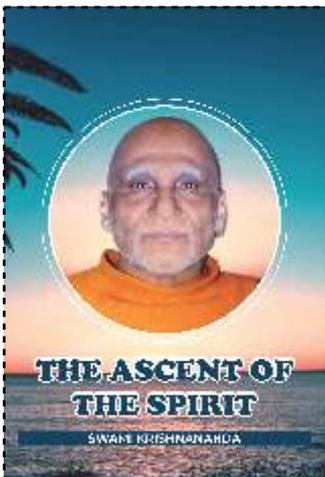


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- 1. BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
- 2. ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase 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.

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## **THE EFFECTS OF EVIL COMPANY**

Just as a nursery is to be well-fenced in the beginning, as a measure in the protection of it against cows, and other animals, so also a neophyte should shield himself against all foreign evil influences. Otherwise, ruination will result. The company of those who speak lies, commit adultery, cheat, indulge in double-dealing, are greedy, love idle talks and back-biting, have no faith in God and in the scriptures, should be strictly avoided. The effects of evil company are highly disastrous. By contact with such a company, the mind gets filled with bad ideas. Undesirable persons easily shake your faith and belief. Have full faith in your spiritual teacher and continue your spiritual practice with zeal and enthusiasm.

*Swami Sivananda*

**To**