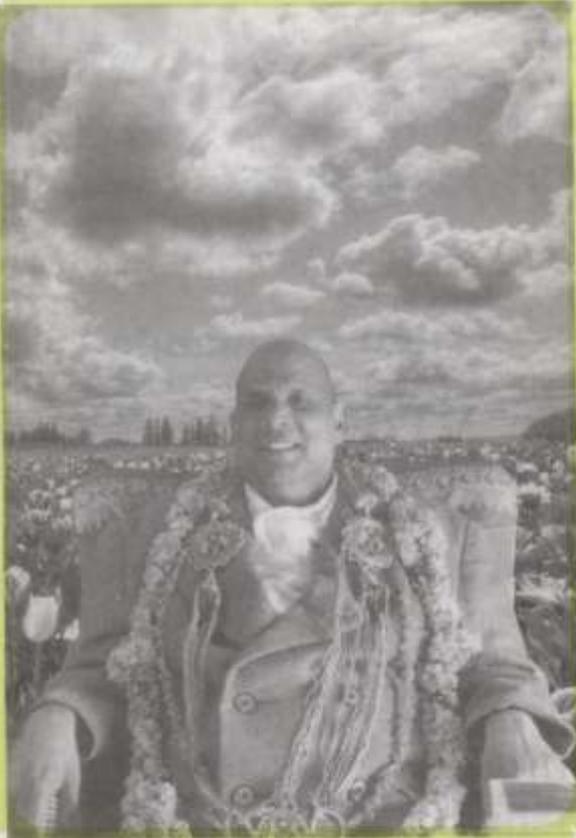


₹100/- ANNUAL



The DIVINE LIFE



God
is always with you.

He will protect and deliver you. Take refuge in Him. His blessings will overflow into your life and transform your mind and body. Develop your consciousness of spiritual things. Make a special effort daily to exercise control over your thoughts, words and actions. Feel His presence in your room. Pray and meditate daily.

Sarvani Sivarama

JUNE 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

BE REGULAR IN MEDITATION

You must be regular in your practice of meditation. You must sit daily both morning and night and at the same hour. The meditative mood or Sattvic Bhava will manifest by itself without exertion. You must sit in the same place, in the same room. Regularity in meditation is a great desideratum and a sine qua non.

Even if you do not realise any tangible result in the practice, you must plod on in the practice with sincerity, earnestness, patience and perseverance. Your effort will be crowned with sanguine success after some time. Do not stop this practice even for a day, under any circumstance, even if you are ailing. Meditation is a first class tonic. The waves of meditation will remove all sorts of disease. It will infuse spiritual strength, give new vigour and vitality.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXX

JUNE 2021

No. 03

PRASNOPANISHAD

PANCHAMA PRASNA (QUESTION V)

SATYAKAMA AND PIPPALADA

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव
जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र
तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ।।३।।

3. If he meditates on one Matra (measure) of it (A), then he being enlightened by that, comes quickly to earth. The Rik-verses lead him to the world of men, and being endowed there with austerity, celibacy and faith, attains greatness.

महागुरुवर्णमातृकास्तोत्रम्

MAHAGURU-VARNA-MATRIKASTOTRAM

Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri

षाड्गुण्याश्रितसर्वशक्तभगवत्पादाब्जभृङ्गायित-

स्वान्तं षड्रिपुमर्दनं शममुखैः षट्साधनैर्भूषितम् ।

षट्चक्रोपरिपद्मशोभिमहसं षड्वक्त्रपादाश्रितम्

षड्भावाकुलदेहदुःखहतये भक्त्या भजे सद्गुरुम् ॥२९॥

29. For the removal of the sorrows caused by this body of Shadbhavas (six stages i.e. existence, birth, growth, change, decay and death), I devoutly worship Sri Gurudev whose mind has become a bee to the lotus-feet of Almighty Lord, an abode of Shadgunas (six qualities i.e. prosperity, power, glory, knowledge, fame and dispassion), who has destroyed the Shadripus (six enemies i.e. lust, anger, greed, delusion, arrogance and envy), who is adorned with the Shadsadhanas (six Sadhanas i.e. Shama, Dama, Uparati, Titiksha, Shraddha and Samadhana), who is having the divine lustre on the thousand-petalled lotus above the Shadchakras (six circles i.e. Mooladhara, Swadhishtana, Manipura, Anahata, Vishuddhi and Ajna) and who is a great devotee of Lord Shanmukha.

साष्टाङ्गप्रणतिर्भवत्वविरतं सर्वात्मनः सद्गुरोः

सर्वावद्यनिवारणे पदसरोजाते सुसिद्धिप्रदे ।

सीमातीतयशोनिधेः शुभमतेः सूक्ष्मज्ञचूडामणेः

सूक्त्यानन्दितसज्जनस्य सरसालापामृतस्राविणः ॥३०॥

30. Salutations and prostrations to Sri Gurudev, who is endowed with the treasure of boundless fame, whose mind is filled with auspicious thoughts, who is a crest-jewel among the great scholars, who delights the hearts of good people with his wisdom-filled words and who showers the nectar of enchanting speech on one and all. May my Sashtanga Pranams be always at his lotus-feet which wash off all sins and bestow the superhuman powers.

(To be continued)

THE IDEAL OF RENUNCIATION

Sri Swami Sivananda

The word 'Sannyasa' means perfect abandoning or setting aside. 'Sam' means 'perfect,' and 'Nyasa' means 'abandoning' or 'setting aside.' Though traditionally it is the fourth stage in the life of the Hindu, ever since ancient times, there have been bright examples of young renunciates, full of Viveka (discrimination) and Vairagya (dispassion), for whom the fulfilment of the first three stages of life, or particularly the Grihastha and the Vanaprastha stages, which are meant to be preparatory, was totally unnecessary.

Sannyasa springs from the renunciation of desires, a very long drawn-out process, and could sustain in its pristine purity only through burning Viveka and Vairagya. Its primary condition is the fire of Viveka, before which no impurity could stand, no desire for mundane objects could fail to wither.

If the Sannyasin does not possess this primary qualification, he is a worldly man indeed, and, on the other hand, if a person, though

engaged in the performance of normal duties, that fate has bequeathed on him, is gifted with this idealism and is able to effect it in practical life, he is surely a worthy Sannyasin, even if the world does not know him to be so. It is this ideal of renunciation, rightly understood and sincerely practised, which could solve many of the problems of mankind today. It is wrongly supposed that renunciation means irresponsibility and abandoning action. As the Gita says, "The sages understand Sannyasa to be the renunciation of action prompted by desire, and the wise declare the abandonment of the fruits of action as renunciation."

Hasty critics and only those that have surrendered themselves to ignorance and its distorting tendencies, and chosen to follow unquestioningly the philosophy of flesh, carp and say, "Sannyasins who lead the path of renunciation and abide by the rules of Nivritti-marga are idlers. They are of no use to the society; they are like drone bees; they

simply waste their time in forests, caves and hills. There is nothing in Vedanta. It is the philosophy of dreamers only. There is no need for the Order of Sannyasa. Where is Brahman? Can you show your Brahman? There is no such thing as Brahman. Brahman is only an imaginary phantom of the so-called Vedantins. There is no use of renunciation, Tapas and control of the senses. Let us work a little, eat, drink and rejoice in this world.” The followers of this type of cosy philosophy of easy reasoning and easier living, are countless in this modern world. Should you perchance enter into a conversation with one such follower, such a person, he would say, “I am not a Vedantin, it is too far beyond the comprehension of my mind. Yoga is unsuitable for me; it is impossible to practise Yoga; it will destroy all health and zest for life. I do not understand the meaning of idol worship and incarnations of God; the Puranas are sheer myth; they are intended for ignorant people who cannot understand and think for themselves.” This kind of talker is entrenching himself in the philosophy of the materialists, missing the very meaning and the ideal of life!

The spirit of renunciation is an

absolute necessity, and the institution of Sannyasa cannot be dispensed with if all the higher aspirations of humanity are to be sustained and nurtured, if individuals have to know the Truth and spread its Light, experience the supreme Godhead, illustrate by personal lives its values, and render to all humanity world-redeeming services.

Every religion has a band of anchorites who lead the life of seclusion and meditation. There are Bhikkus in Buddhism, Fakirs in Mohammedanism, Sufistic Fakirs in Sufism, Fathers and Reverends in Christianity. The glory of a religion will be absolutely lost, if you remove from it the order of the hermits, the monks, those who lead the life of renunciation and divine contemplation, the Sannyasins. It is these people who maintain and preserve the religions of the world; it is these people who give solace to the householders when they are in trouble and distress. They illuminate the real meaning of life and pour divine delight into existence. They are the glorious examples of the spirit of spiritual adventure in man, of the wonders and rewards of Truth and its realisation. They are the harbingers of divine wisdom and

peace, the messengers of Self-knowledge, of Adhyatmic science, the Upanishadic revelations. Among them are those that tend the sick, comfort the forlorn and nurse the bedridden; they bring hope to the hopeless, joy to the depressed, strength to the weak, wisdom to the ignorant, and courage to the timid by imparting the Vedantic knowledge and the significance of the *Tat-Twam-Asi* (Thou Art That) Mahavakya.

A Sannyasin renounces the world, in the sense that he no longer wishes to be bound up with a single family or be an exclusive possession of it, and if he ceases his association with the family in which he was born, it is because his family members are unable to fully accept his dissociation from their possessive, personalised interests which they regard as the hall-mark of kinship. The kinship of the Sannyasin is the kinship of the Spirit. He is related to the world, and serves mankind, in the light of his realisation. His renunciation is not something negative, but gives him a true understanding of life, and of the objects and the values of the world. His attitude to the mundane world is based on a

positive, helpful spirit of detachment. Attachment is at the root of all suffering. Desire enlivens it, and fulfilment of desire leads to a further increase of attachment and desire. To say that you have renounced the world, when you did not possess anything substantial, or to say that you have no desire for any worldly object just because you do not have the means to possess the object of desire or lack the initiative and drive to attain it, makes no sense. Renunciation and detachment indicate self-denial, self-effacement and dispassion. It means the pulverization of one's ego. Renunciation or Sannyasa is, thus, the greatest of all penances.

The realisation of the Sannyasin is focused in the first Mantra of the Isavasya Upanishad (*Isavasyam idam sarvam*). All this, indeed, is pervaded by the Cosmic Spirit. The entire universe is an embodiment of God. All that lives and moves in this world is a member of a common universal family. In earth, water and ether, in the woods and the glades, in the hills and the dales, in the brooks and the meadows, in the aged and the young—everywhere is God. The

world no longer has any exclusive sphere of possession. It loses its illusive power of bondage. "I am his and he is mine" becomes "I am for all, and all is Thine, O Lord."

Every kind of renunciation, if it is spiritual, is preceded by Viveka or discriminative understanding, because renunciation is the effect of Vairagya, and we know that Vairagya is caused by Viveka. There cannot be true Vairagya without Viveka. Renunciation has no value at all if it is caused by some frustration or failure in life. It becomes long-lasting only when it is caused by a correct perception of Truth.

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

the tasting of the sweetness of the mango is an experience. It is the experience of those who sit for meditation daily, those who get up at 4 O'clock in the morning.

Spiritual realisation is the result of supreme renunciation. A real Sannyasin is the only mighty potentate on this earth; he never takes anything; he always gives. It was Sannyasins only who did glorious sublime work in the past. It is Sannyasins only who can work wonders in the present and in the future also. Sankara's name can never be obliterated so long as the world lasts. It was Ramakrishna Paramahansa, Rama Tirtha, Dayananda and Vivekananda who disseminated the sublime teachings of the scriptures and preserved the Hindu religion. A Sannyasin alone can do real Lokasangraha, because he has divine knowledge; he is a whole-timed man! One real Sannyasin can change the destiny of the whole world! May Sannyasins, the repositories of divine knowledge, the torchbearers of Truth, the beacon-lights of the world, the corner-stones of spiritual edifice, the central pillars of the eternal Dharma, of religion, guide the different nations of the world!

THE GLORY OF RENUNCIATION

Sri Swami Chidananda

The 1st of June is a most sacred and auspicious day on which we have to bring before our mind's eye the supreme ideal for which Bharatavarsha has stood right from the ancient Upanishadic times to the present day in the Atomic Age. It is the ancient ideal of Sannyasa, of a life of perfect detachment, renunciation and pure selfless love and service of all Jivas, seeing in the Jivas the full and direct manifestation of the Eternal Siva Himself. We have been observing for several years past the 1st of June as the day commemorating the stepping into Sannyasa by Sri Gurudev who is to us the most glorious and ideal exemplifier of what Sannyasa in all its grandeur can be and has to be. It is our great privilege to commence this function of the Sacred Sannyasa Day of Gurudev by first of all mentally invoking the blessings of all the great Satgurus of the past and the Sannyasins of the present day who have kept up the most glorious line effectively so that out of their strength and the blazing of Bharatavarsha's inner culture, humanity may once again be saved from the unfortunate fate towards which it is heading, and peace and blessedness may be

established once again upon earth.

What is the real spirit of Sannyasa which alone, our ancients have declared, will enable us to attain the great goal of life, Self-realisation – the great aspiration of Bharatavarsha? Our ancients have declared: *Na karmana na prajayaa dhanena tyaaagenaike amritatwamaanashuh*. By absolute desirelessness, by total renunciation alone can the Supreme Goal be attained. Tyaga is the very life-breath of Sannyasa.

Should this Tyaga be a mere passive shrinking from all these external things or is it something more positive, heroic and dynamic? Sannyasa has always been the crowning of the four orders of social life as given by our law-givers. The three lower orders are in fact merely preparatory stages for qualifying the individual for Sannyasa.

In Brahmacharya, the foundation is laid by giving the individual all the knowledge that he needs to have, of the real purpose of human birth; a man is taught in the Brahmacharya Ashrama what is Dharma and Adharma; what is truth and how one is to lead a life of self-control, so that he may progressively

go towards the perfect life embodied in Sannyasa.

All the great noble ideals, the sublime lessons that he has imbibed in the first order are put into practice in the Grihastha Ashrama. He tries to train himself in living detached amidst attachments and also by being in the world and yet not of the world and exerting constantly to produce goods, to earn wealth, but not with the selfish aim for his own sake. He tries to develop into an ideal mental Sannyasin. The second stage is thus the stage of practically experimenting where he tries out the knowledge gained in the first Ashrama.

When he has risen higher in the ladder of evolution, our Varnashrama Dharma leads him on to the life of almost a Sannyasin. That is the Vanaprastha period when the external portion of the Grihastha is completely left, yet there are certain inner problems which he has not yet learnt to solve. When the Grihastha leads an ideal life of detachment born of self-control, the ego comes up as the very terrible foe from inside, and he feels, "I have done Dharma. I am very selfless. I am trying to keep up a high standard of ethical perfection etc." When he starts the third order of life, he has to do the process of shedding off all these inner subtle obstacles. Then alone will he be qualifying himself for the last stage, Sannyasa, where the external life is

completely eliminated and he plunges inwardly into deep meditation alone.

The Dharma of a Sannyasin is to constantly engage himself in deep meditation. This is the crowning glory of Indian social life. As a matter of fact, if only this social structure had been devoutly preserved, instead of being neglected or allowed to lapse, if it had been preserved with the necessary modifications to suit it to the present day, we would have found that the life of Bharatavarsha is pervaded by Sannyasa. Sannyasa is the one spirit which hovers over entire Bharatavarsha from the Himalayas to the Cape Comorin, from the West to the East, end to end of India. For, right at the beginning of our history, Manu has declared that the great purpose of the human being's life is Paropakara. Vyasa says, that all that brings suffering upon others, leads to sin and its inexorable reactions, and all that helps others, relieves others of pain and sorrow and helps them, leads to Punya or merit, which bestows upon us the Ultimate Bliss.

Based upon this, we find out that the social order was built up through a series of four Ashramas, each one progressively developing the individual in a higher and higher intensity of selflessness, of giving himself, culminating in the glorious Ashrama of Sannyasa.

Hari Om Tat Sat

KUNDALINI YOGA

Sri Swami Krishnananda

In Sanskrit philosophical parlance, the universe is called Brahmanda and the individual is called Pindanda, by which what is meant is the universe is the macrocosm and the individual is the microcosm. The individual is an atomic representation of the cosmos, so it may be said that we can recognise a cross section of the universe in every individual. The pattern and the layers of expression of the universe can be found exactly in a similar form in the individual, only very minutely. Perhaps we may say it is something like a huge banyan tree hiddenly present in a tiny seed thereof.

We are aware that even an inanimate atom works like a solar system, with a central sun controlling the movement of the planetary activity of what scientists call electrons. There is a ratio of distance between the centre and the periphery which is equivalent, as it were, to the ratio of the distance between the Sun and the planets moving around the Sun. It is said that this pattern operates everywhere, not only in the world of

living beings, but also in the level of inanimate matter. There is a small universe present everywhere. Even in a grain of sand, the universe is hidden.

This great doctrine is the background of a system of yoga practice popularly known as kundalini yoga: the fixing of the consciousness on the microcosmic centres of the individual which correspond to the macrocosmic planes of existence. To touch any part of the universe is to touch the whole universe. If we touch a grain of sand on the bank of the Ganga, we have touched the cosmos, because everywhere the same pattern is present. This great truth is taken advantage of in a meditational system known as kundalini sadhana.

The word 'kundalini' means a coiled-up, serpent-like force. The zigzag movement thereof is very intricate in the lower forms of life, and the intricacy becomes less and less, and more and more straightened, as life evolves higher and higher. It is terrifically involved in an unintelligible manner in the lowest forms of life, in crude forms of thinking, in matter, or

in the material way of living. The involvement is unimaginably intricate. There is no transparency present there, even in the least modicum. It is totally opaque to the entry of any kind of life. *Tamas* predominates in the lowest centre which, according to the terminology of the system called kundalini yoga, is the *muladhara chakra*. These are all technical terms used in this doctrine or system of practice.

The physical realm—the material form of living, the crudest type of existence—is demonstrated and symbolised in the fundamental position, or the basic form which the individual assumes, represented in what is known as the *muladhara chakra*. There are infinite planes of existence and, therefore, there can be infinite layers of our personality. These layers in the individual, microcosmically representing the cosmos, are called *chakras* in Sanskrit, which means a circle—or rather, a circling pattern of power or energy, like a whirl that is sometimes seen in a moving river, a whirl which vigorously works in a particular manner, so that anything that is caught in it is held in that whirling motion. It will not allow the ascent or

the descent of anything which is involved in the whirl. If a person is caught up in the whirling force of the waters in a river, that person can neither come up nor go inside. He is caught in the whirl of the current, which moves very forcefully. These centres, or *chakras*, are whirls of energy in which the consciousness of the individual is caught up, like an insect that whirls round and round in the same point of the whirl, unable to get out of it. In the language of the Puranas and the epics, these are all called the *lokas*, or the various planes of existence, and individually they are called the *chakras*, or the whirls of power. There is an enormous amount of detail that is provided to us in regard to the formation and the function of these *chakras*, and the literature on this subject is equally enormous.

The reason why I thought of speaking on this theme today is that many students have a subconscious feeling that kundalini yoga is a pre-eminent form of yoga practice, and there is also a consequent feeling that the liberation of the soul, or the salvation of the spirit, which is supposed to be attained through the practice of yoga, is capable of

achievement only through this particular path known as kundalini yoga. Many students put the questions: Can I rouse the kundalini by devotion to God, *bhakti*? Can I rouse the kundalini by the Patanjali system of yoga? Can I rouse the kundalini by *japa*? Can I rouse the kundalini by worship?

The implication behind all these doubts is that the principal occupation of spiritual practice is the rousing of the kundalini, a notion that somehow enters the minds of students, partly due to the great propaganda that is done in the name of this yoga by protagonists thereof, and partly due to reading literature of a mystical or an occult nature, due to which one gets the idea that yoga is nothing but the rousing of the kundalini. It may be so, and it is perhaps so, but the interpretation that is foisted upon this system of practice is a little misconstrued, and far divergent from the truth of the matter.

Apart from the philosophical suggestiveness involved in this practice, by which we can compare this with any other system of yoga to the same extent, it has to be added as a word of caution that this particular

technique has a special danger involved in it which is not as patent in the other types of practice. The reason is psychological or, we may say, psychophysical. The interference of consciousness with the operations of the body is to be engaged in or undertaken with caution, because any concentration that is bestowed upon parts of the body affects the function of those parts. A vigorous activity of that particular centre can be set up, and the vigour of the activity can assume such proportion that it can go out of control.

The centres, or the *chakras*, to put it in a different way, are the centres of the desires of man. We are interfering with our desires when we concentrate on these *chakras*, and nothing can be worse for us. They are like serpents that cannot be handled easily. When they lie in a corner and are not active, they do not assume the ferocity they are capable of. It is only when we touch them or rouse them into action—wake them up from their sleep—that they begin to assume their true nature. This is the case with any animal, not merely a snake, and desires are like animals. Either they should be left to themselves, or they should be controlled; there is no third

alternative. Either we do not interfere with them and leave them to themselves, or we have the power to control them or harness them in the way we require.

Most of the desires of man are like sleeping beasts. They are there like wild powers, but because they are sleeping and nobody interferes with them, it looks as if they are not there at all. A sleeping tiger, a sleeping lion or a sleeping snake may not attract one's attention, because they are asleep. To rouse them to action is a danger. But if it is necessary to rouse them or wake them from sleep for some purpose, and we cannot avoid rousing them, then before we enter into this adventure of waking them from their sleep, we should guard ourselves with the necessary equipment to face them when they wake up.

This is not done by most seekers of yoga. They unnecessarily poke the sleeping snake, throw a stone at the sleeping tiger, or give a blow to the lion that is asleep. This is a mistake that most seekers make when they take to kundalini yoga or tantra yoga, etc. It is beautiful to ride on a tiger or to utilise a lion for our personal occupations in daily life. We may use the lion to plough the fields, if we can,

but one knows what it means to even attempt such a procedure.

The desires are not merely appearances on the surface of the mind. They are terrific powers which try to have their way in a particular direction. Their force is such that they have succeeded in compelling the consciousness to assume the form of this body itself. The so-called 'I' or 'we' seated in this hall, this person or these persons, are only slaves, puppets in the hands of these uncontrollable powers which are microcosmically directed by macrocosmic purposes—the will of God, if we would like to call it so. In the Upanishads, particularly in the Brihadaranyaka Upanishad, we are given a mythological or, we may say, an epic description of the very manner in which the universe was projected. The same doctrine is propounded in such scriptures as the Yoga Vasishtha, for instance. All this is beyond us at the present moment. We will be merely flabbergasted if we try to probe into their mysteries. We will be overtaken with consternation.

Scientists of today also seem to be heading towards this conclusion when they have propounded their final say in the matter of the origin of

the universe as a concretisation of cosmic dust, which again is a picturesque form taken by a centrality of the universe which, in a humorous manner, our physicists call the cosmic atom. We cannot understand what the cosmic atom is. We have to stretch our imagination to try to understand what that could be. This is the Brahmanda, called the cosmic atom in English. Perhaps they call it an atom because it is an indivisible compactness of a universally expanded nature, and perhaps there is no other word to explain this situation. This atom split into two, says our modern science. The Brahmanda split into two halves, says the Manusmriti. Both tell us the same thing. One half became gold and the other half became silver, is the epic description of the splitting of the central atom of the cosmos, the Brahmanda. The two became four, four became eight, eight became sixteen, sixteen became thirty-two, and then it became the infinitely variegated pattern of the universe down to the minutest sand particle, the electrons, and so on.

All these are subsidiary reverberations of the impact given by the original thought, if we would like to call it a thought, or the original

impulse. No one knows from where that impulse came. The Brihadaranyaka Upanishad tells us that Ishvara, Purusha, willed, and that will is the impact, which is the origin. The One became two. The One, having become two, attempted a union of the two in order that it may again become the original One. The Brihadaranyaka Upanishad describes creation—how the original seed form of the division into individualities took all the multitudinous aspects of the phenomena that we see with our eyes. You and I, and every blessed thing that we can see or think of, are all shreds, bits, or chopped-off pieces of this original, indivisible wholeness, Ishvara's Being. We are little pieces of Ishvara, cut off perhaps in the same way the Earth was cut off from the body of the Sun by the movement of a giant star. Scientists say that once upon a time, aeons back, a giant star passed nearby and caused the Sun to split into the planets that revolve around it today.

Thus we are bits of God, pieces of the Absolute, and miniature eternities moving here on this Earth. This is the philosophy behind tantra and kundalini yoga—a grand philosophy and a wondrous technique. Nothing

can be compared to it in its efficacy. But the danger that I hinted at lies in the fact that the Original Will has the capacity to compel the little bits to work according to its own pattern in such an intensity that to operate in a different manner, as required by the practice of yoga, would mean a herculean feat on the part of the seeker. Often it is said that it is like moving against the current, but it is something more difficult than even that.

We have to humbly submit to what the ancients have told us in the scriptures as to the manner of the manifestation of the universe. We cannot question why and how this happened. Therefore, to return to God would be to reverse the process by which we have descended through the current of the manifestation of this Cosmic Will, which formed itself into these little wills of all of us, down to even an ant.

There is some tendency in *prakriti*, in nature, the downward pull of this Original Will, to compel everything to think externally, outwardly. This compulsion is called desire. The Original Will is the central desire of the cosmos—to which a reference is made in the Nasadiya Sukta of the Veda, where

we are told the universe had its origin in the desire of the Eternal. Desire, or *kama*, is the cause of the universe: *kāmas tad agre sam avartatādhi* (Nasadiya 4). And that central desire of the Eternal has become the little vehemence with which the minds of the individuals work in the direction of their objects.

Now, the tantra and the kundalini yogas go deep into this process by which one has descended from the Eternal, and try to reverse the process, to take a round-about turn. This is described in a secret language in the texts of tantra, unintelligible to the common reader and misleading to novitiates, so that to practise this yoga by merely reading a book would be to handle dynamite without knowing how it works. The teachers of these techniques have kept this art very secret by guarding it through ambiguous language, by using imagery in the style of expression, and by a purely symbolic way of presenting the entire technique. Therefore, if we take the whole thing literally, we would be losers. Their language is very strange, and sometimes it is totally impossible for us to understand what is in the mind

of the person who expressed himself in such a style.

Here is one example of this humorous way in which they speak about interesting themes: "When the dog is there, there is no stone. When the stone is there, there is no dog." Now, what do we understand from this? We would think that we would like to pelt a stone at the dog. But when the dog is there, we do not see a stone, and so we are helpless because we cannot throw a stone at it. And when the stone is there, there is no dog, so how to throw a stone at the dog, when the dog is not there? This is how our mind may work in understanding this interesting, enigmatic saying. But this is not the meaning of the statement. I am not going to tell what it actually means, as it is a different subject. "Embrace the tree," says the great saint Tirumular in one of his poems. Why should we go and embrace the tree? If this instruction is taken literally, everyone would go and hug a tree and imagine that yoga is being practised. He does not want us to hug a tree. What is in his mind is something different.

Likewise, many mysterious practices and techniques are seen to be involved in these peculiarities of

practice, by which the desires are handled and harnessed for the reverse process of the movement of consciousness to the Eternal Will from which we originated, and through which we have come down. By controlling the whirling powers within us by a practice of fixing the attention of consciousness on the different parts of the psychophysical individuality, we unlock the knots with which we are tied to this individuality—the *granthis*, as they are called. There are said to be three *granthis*, called *brahma-granthis*, *vishnu-granthis* and *rudra-granthis*. They are to be untied, and not snapped. The Gordian knot is not to be cut, but untied, which is a difficult process. Because it is a Gordian knot, it is not easy to untie it.

Both the tantra and the kundalini systems, being almost parallel in their doctrines and their practices, invoke certain techniques of thinking, behaving and concentration which require uncanny willpower on the part of a person. Desires are controlled by the manipulation of the desires themselves. Just as we catch one elephant with the help of another elephant, one desire is controlled

by another desire. We do not destroy the desires, but utilise them in a strange manner, as we can utilise one thief to catch another thief. We become friendly with one thief, and he will tell us where the other thieves are. Thus, we catch hold of one desire and force it—in a very intelligent manner, of course—to handle the other desires also. Thus, the so-called desires become an impersonal means by which one can overcome the limitations to which one is subject on account of the centralisation of these desires in these knots or locks.

But a person who is subject to desires cannot handle them. This is the danger. And who is not subject to desires? Therefore, Swami Sivanandaji Maharaj used to say that these yogas are not suitable for this age, Kali Yuga, where the will is weak and no one can understand anything. Hence, these techniques are not to be adopted by impure minds or unintelligent individuals whose discrimination has not been properly awakened, and who do not have a proper guide or a superior to help them.

These few words which I placed before you are like an introduction, as

it were, an introductory feature to a great treasure of knowledge bequeathed to us by the ancient masters, which has been lost these days on account of the extraneous occupations of the human mind and the involvements which are totally opposed to the inward aspirations of the Spirit.

All yogas, whatever be their nature, aim at the same goal. The purpose that is served by one yoga is also served by other yogas. Therefore, to the question whether by *bhaktiyoga* the kundalini can be raised, the answer is yes, because there is an automatic action taking place when the mind is concentrated in whatever manner is prescribed by the particular system or doctrine, provided the conditions laid down are fulfilled and there is no deviation from the prescribed conditions.

There are not many yogas. There is only one road and, as the Bhagavadgita puts it, we may safely designate it as Brahma yoga: *sa brahma-yoga-yuktātmā sukham akshayam aśnute* (B.G. 5.21). All the other yogas are various facets of the single crystal of the integral approach of the whole being to God, which is Brahma yoga.

THE VOICE OF TRUTH

Sri Swami Venkatesananda

Gurudev Swami Sivananda called him 'Vedanta Kesari' and also 'Dakshinamurti' on different occasions. On several occasions, Sri Swami Krishnanandaji Maharaj vindicates the Master's intuitive understanding of the true nature of his illustrious disciple. Krishnananda Swamiji's silence is as eloquent as his spoken word, and his spoken word is as wise and unfathomable as his silence. When he speaks, one is reminded of Lord Buddha's Simhanada (lion's roar) and one appreciates why Gurudev called him the Lion of Vedanta. When one is enveloped by Swamiji's silence which stirs one's own innermost depths, one understands Dakshinamurti's secret of stupendous silence.

Between the Lion's roar and the great silence is Swamiji's eloquence whose uniqueness was pointed out by the world-renowned Rukmini Devi during her visit to Sivananda Ashram in the 1950s: "Krishnananda Swamiji uses the right word to convey the exact sense in the most appropriate manner." This ability of Swamiji

obviously flows from a direct experience of the Truth that he expounds. That the exposition is often based on the Bhagavad Gita and the Upanishads is a sure indication that these scriptures are authentic, because it is the sage of Self-knowledge that authenticates the scriptures.

What is even more interesting in the divine life of Swami Krishnanandaji Maharaj is the way in which this austere and holy recluse could effortlessly slip into the role of a dynamic administrator. These two, to the ordinary human mind, are contradictory with totally different values, but not to him. In him, the universe blends indistinguishably with Brahman; meditation and service are non-different, and service is worship or Samadhi.

Yet, he is able to understand and appreciate the difficulties and problems of lesser mortals to whom differences are the absolutes! One morning, a young man approached Swamiji with the usual and universal problem of sorrow and frustration.

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

BIRTH CENTENARY YEAR OF SRI SWAMI KRISHNANANDA JI MAHARAJ

Swamiji spoke to him at length about the social, economic and psychological causes and cures of such sorrow and frustration. In brief, poverty and lack of affection are the basic causes today of sorrow and frustration in the human being. Fair enough. After some interval, Swamiji turned to the same young man and continued: "What I am now going to tell you may not be understood by you right now, but you can take it with you and you may realise its truth in due time. The truth is that there is no affection or love in this world. All that passes by these names is hypocrisy. In truth, God is the centre of love. From this higher point of view, all the loves that we are familiar with—a man's love for his wife, a businessman's love of wealth, a dictator's love of power and so on—are all perversions of this God's love of Himself, the centre's love of itself. The distorted love is false. What is popularly known as selfishness is an affirmation of the false sense of individuality. When this is directly realised as the Truth, selfishness is denied and one rises to the state in which one does not experience any joy and there is no sorrow. To the worldly mind, this higher spiritual approach to the problem of sorrow and frustration is difficult, if not

impossible, to understand. But this is the truth, though for the present, only the economic and social aspects are intelligible to you. So, I suggest you to take all this with you and contemplate the truth and I am sure you will leave this Ashram in a very much better state than the one in which you entered it."

The sage of transcendental consciousness that he is, Swamiji is able to appreciate the difficulties of spiritual toddlers and offer them solutions to their problems at their own levels. Gurudev used to point out that in recent times, Shankaracharya embodied in himself the highest perfection of a Karma Yogi, Bhakta and Vedantin. This could, with equal validity, be said of Sri Swami Krishnanandaji Maharaj also. He is a great Vedantin, an ardent devotee of the Lord (and God-in-Man), and an able administrator of the vast organisation known as the Divine Life Society and the complex world-in-miniature known as the Sivananda Ashram.

If you wish to witness the truth of this, please spend a couple of hours or a couple of days at the Sivananda Ashram, and see for yourself what goes on during the morning Darshan of Swami Krishnanandaji Maharaj.

Continued from the previous issue

THE IDEAL OF A SADHAKA

**(Speech delivered by Sri Swami Sivanandaji Maharaj,
on 26th December, 1954)**

Are you the body? No. The body is a perishable object made of five elements; so you are distinct from the body. Similarly, you are not the Prana and you are not the mind either. In dream, the idea of the body does not exist, and yet you exist; in deep sleep, even the mind vanishes, and yet you exist. When there is great fear or shock, the mind does not function. Therefore, it cannot be the ever-intelligent Atma. These are the enquiries that you should pursue. Regular introspection, Japa, Kirtan, meditation, Atmic enquiry – only these will make you strong and really wealthy.

It is your important duty to try to realise the Self in this life itself. This is your foremost duty. This only can remove your worries, cares, anxieties and make you blissful at all times, under all conditions and all kinds of environments.

Meditation is very difficult. Before attempting to meditate really, you should equip yourself with the virtues enumerated under Yama-

Niyama. Be truthful. Practise non-injury. Practise Brahmacharya. These are all the things that you will have to cultivate, little by little. If you are earnest and sincere, everything will become easy.

Have a programme of life. Know what is the real goal. Do not imagine, "When I retire, I will be able to do Japa and meditation." In your old age, when all your energy is squeezed out, you will not be able to sit even in Padmasana for a few minutes. When you are young, you must meditate and practise enquiry. Study Yoga-Vasistha, Viveka-Chudamani. Yoga-Vasistha will raise you to supreme Brahmanhood and make you the real king of kings. He who is full of desires, is a beggar of beggars; he is a slave of the senses, slave of the Indriyas, slave of emotions. Try to rise above all these. Then you can attain to the realisation of oneness or unity and realise the fearless Atman in your old age. The Atman is fearless. There is no anxiety, no worry, no misery in the Self, there is

 Taken from 'Life of Swami Venkatesananda'

neither East nor West, neither South nor North. In the Self there is neither hunger nor thirst, no old age or death, no Tuesday or Monday. There is Sat-kama and Sat-Sankalpa. Only if you attain this Atman will you be free. That is your essential nature. *Tat Tvam Asi!* You are That, my dear children!

But the realisation of this Truth, *Tat Tvam Asi*, is not so easy. By selfless service, you will have to purify your mind of the dirt which has accumulated in it; and then steady the mind through Upasana, and through the Grace of the Lord, the veil will be removed. This, our Venkatesanandaji has done.

When we celebrate the birthday of Venkatesanandaji, we are celebrating the One Common Consciousness. We worship, we remember the One Common Consciousness which through the veiling power of Maya appears as all these – like the blueness of the sky, like a snake in the rope. You will have to enquire. You have been overwhelmed by these little appearances, by these names and forms. There is an ocean of peace, Satchidananda, behind these. *Eko devah sarvabhuteshu gudhah* – that One Supreme Consciousness is hidden in all these beings, like butter in milk. He who is able to see the one

Light of lights, he alone really sees. Otherwise he is blind. Study the Upanishads, Atma-Bodha, Tattva-Bodha. Cultivate reverence to teachers, reverence to saints, reverence to Sadhus. They only can redeem you. The Sannyasin is Sakshat Narayana Himself. He who is able to infuse into you discrimination, has placed you under a debt of gratitude to him, which you cannot repay in millions of lives. Your mind runs now along the sensual grooves. He who is able to turn your mind away from the sensual grooves – you cannot very easily repay the debt you owe him. He who is able to infuse into you a little aspiration and to turn your mind slightly from the sensual objects – you cannot repay without Sadhana, the debt you owe him. Such are the people who wear this Gerua cloth. Glory to these worthy children of Sankaracharya, Dattatreya, Sanaka, Sanandana and Sanatkumara. He who is not able to understand the one all-pervading Presence, whose mind runs along sensual grooves, is a burden upon earth, however great he is intellectually and however wealthy he may be. He who is not filled with discrimination and dispassion is a burden upon earth. But he who is able to turn the mind from the sense-

objects, who is devoted to the Omnipresent Indweller, is a saint. He is a saint who has understood the real significance of the four Mahavakyas – *Prajnanam Brahma, Aham Brahmasmi, Tat Tvam Asi, Ayam Atma Brahma!* You are not this small being of 5'4", with all sorts of cravings, Vasanas and Trishnas (these have made a beast of you), but *Tat Tvam Asi* – thou art That Satchidananda Atman! Only he who has not understood this, runs after the sensual pleasures which appear to taste like nectar in the beginning, but eventually turn out to be poisonous.

Understand the magnitude of human suffering. Understand what this world can give you – only a little sensation, titillation of the nerves. If you waste your life in these little things, how foolish you are! You have forgotten the goal of life. One Anna of pleasure is mixed with fifteen Annas of pain. Can you recognise this as pleasure?

So many virtues have to be cultivated. So many scriptures have to be studied, not only for the sake of knowledge and understanding, but for the sake of practice. Remember:

*Vihaya kaman yah sarvan
pumamsh charati nihsprihah
Nirmamo nirahamkarah sa shantim
adhigacchati*

*The man attains peace who,
abandoning all desires, moves about
without longing, without the sense of
mine and without egoism.*
(Bhagavad Gita II/71)

*Indriyartheshu vairagyam
anahamkara eva cha
Janmamrityujaravyadhi
dukhadoshanudarshanam*
Indifference to the objects of the senses and also absence of egoism, perception of the evil in birth, death, old age, sickness and pain.
(Bhagavad Gita XIII/8)

Are you keeping these as your ideals before you? He who is free from cravings and temptations, he alone will enjoy peace. Your endeavour must be daily to find out "How much Ahamkara and Mamakara have I got?" You will have to repeat these formulas every second and annihilate desires, Ahamkara and mineness. Then you will enjoy real peace.

Are you attempting all this? Have you got this ideal before you? What are the obstacles? When you want to eradicate I-ness and mine-ness, you must feel within and have devotion to the ideal of Atmic realisation. Keep the goal always before you. Then comes control of Indriyas. The man who has controlled the Indriyas gets Supreme Peace. This

is the real science. This is the Brahma Vidya taught by Uddalaka to Swetaketu, by Yajnavalkya to Maitreyi. These Upanishadic truths must enter your very bones and nerves. Then you will have selflessness, egolessness, desirelessness, Vasanalessness and Trishnalessness. Then only can you be called a human being.

God has given you a chance. When you have strength, knowledge, beauty, health, etc. and when you have been provided with books, teachers – everything – if you do not attempt for Self-realisation, then God is not to be blamed.

People have begun to ask, "Where is God?" He is everywhere. It is absurd to ask for proof of the existence of God. Who created the mind with its several faculties? Who pumps blood in your heart? Who causes the peristaltic movements? He is the all-pervading Essence. He is hidden in all these things, like oil in the sesame seed, like butter in milk, like electricity in the wires. God is Swatahsiddha —self-evident. The mother says, "Here is your father" – you don't ask her for further proof. Similarly, you will have to repose faith in the words of the scriptures and the sages. God is

everywhere; He is in the Light, in the Sun, in the Moon, in the Stars, in every speck of Creation.

He who is sincere, who has aspiration, he will realise God. Every man is selfish. Therefore, Shastras say that you must do charity. By charity, you purify yourself and you recognise the all-pervading Atman. You grow in unity and oneness. Charity gives rise to knowledge of the oneness, the unity of Consciousness.

There is time yet, if you start doing the right thing from this very moment. But you must apply yourself seriously to Sadhana. How many of you are getting up at 4 o'clock in the morning and contemplating upon questions like, "What is the world in Infinity?" If you are attempting to have the knowledge of Infinity, will you waste your time in reading newspapers? No. Even an attempt at the realisation of the Self raises you to Brahmaloaka. Actual realisation takes you beyond sorrow, once and for all, *Tarati shokam atmavit* [one who knows the Self, overcomes sorrow]. Such a man becomes Brahman Himself: *Brahmavit brahmaiva bhavati* (he who knows Brahman becomes Brahman). He enables others to cross the ocean of Samsara: *Sa tarati sa*

lokan tarayati. All sorrows are banished from you even when you think of Atman – *Ahamatma nirakarah sarvavyapi swabhavatah* (I am the Self – formless, all-pervading, innate nature).

Do you get this knowledge in your Universities? You should exert yourself to acquire this Brahma Vidya. That alone can make you bold. The whole wealth of the Lord belongs to you. All divine Aishwaryas, all Siddhis and Riddhis roll under the feet of the sage of Self-realisation. That you should attempt to become. Repeat formulas like:

*Ahamatma nirakarah sarvavyapi
swabhavatah; jnanamritam
shuddham atindriyoham.*

Even the mere repetition of these formulas makes you fearless and helps you to cross this ocean of Samsara.

There are three kinds of impurities in the mind. One is Mala which is removed by the practice of Karma Yoga. The other is Vikshepa which is removed by Bhakti, and the third is Avarana which is removed by Jnana Yoga. Thinking, willing, feeling – all these must be developed harmoniously; then only will there be integral development. That is your duty.

You should not merely study

the scriptures and deliver lectures; but you should also discipline the mind. Whatever the Gita teaches, you should put into practice. Simply lecturing on Brahma Sutras will not do. If you are not given due respect and honour, you lose your balance of mind. Not only study and lecturing; you should introspect, analyse and find out what virtues you should develop and what defects you should get rid of. That leads to Brahma Jnana – not merely study. Develop humility. Cultivate the spirit of selfless service. You must watch for opportunities. If a man is lying down on the roadside, hungry and thirsty, you must run to him with a cup of milk. Otherwise your study of Brahma Sutras is useless. You should not bring in Vedantic arguments to support your Vedantic indifference here! One man said to the other: "My house is on fire; please come and help." The latter replied, "Well, friend, this world is unreal. Where is house, where is fire?" This is sheer foolishness. The world is unreal for whom? For a Jivanmukta. If sugar is a little less in coffee, you will know whether the world is real or unreal for you. It is only when you discipline yourself through untiring selfless service that

Atma Jnana will arise in you.

Venkatesanandaji is not a small boy. All the Ashram work he is doing. I must tell all this, so that other people may be inspired to emulate his example. He has not uttered a single word that could displease me. If I want to get some work done urgently, the next morning it is ready; he would do it sitting up the whole night. He has no ego. He will never say, "This is not good." He is pleasing in manners. We should always try to please everybody. People generally bring in the story of the donkey, the old man and his son, in support of their argument that it is not possible to please everybody. This is wrong. I always try to please everybody, whatever be the nature of people. When a man comes to me, I find out what is good in him, and try to please him. Though it may not always be possible, you must try to please all, to the maximum extent open to you.

One old man wants to take Sannyas. He is still postponing it. "You have got Moha for your son," I said. "Yes, I have," he says! Look at the force of Samskaras. He who is living with Sannyasins in this birth, will gather sufficient Samskaras now to take Sannyas in the next birth. One girl has come here; she has taken Sannyas. I thought she won't be able to manage

and therefore refused to give her Sannyas. The Sannyas spirit sometimes comes and goes. She observed Satyagraha; she did not take food for three or four days. Her mother came to me and said, "Give her Sannyas." Her father also blessed her. Then I gave her Sannyas. Such is the force of good Samskaras. It won't allow you to lead a worldly life. When spiritual Samskaras begin to take effect, it is like the atom bomb bursting.

Venkatesanandaji's letters are full of honey. Our Professor Swami Sadanandaji is a great critic; and he is a l l a p p r e c i a t i o n f o r Venkatesanandaji's letters. They are preserved in the iron safe by those who receive them. He does not even prepare a draft; he sits at the typewriter, and the letter is at once ready. No stenographer will be able to compete with him. Many are coming; but if I say one thing, they will write something else. That is one kind of 'stenography'! But Venkatesanandaji, even if he hears once, it is quite sufficient for him, he will reproduce the speech beautifully. He has a very acute grasping power; there is no confusion in his brain. But for him all that I say – not only I, but many others like Dr. Graham Howe, Prof. Burt, Sri Satchidanandam Pillai, Major-General

A.N Sharma, and others who have delivered lectures here – would have been lost. He is a man to be adored.

I told Venkatesanandaji when I was at Roorkee, "Don't always refer to me as Gurudev in your talks; just say Swamiji, that will do." He said, "If I say 'Swamiji', it does not express the Bhav of my heart; it creates an illusion of equality with Gurudev." Then I allowed him to continue to refer to me as Gurudev.

The work he does, other people won't be able to do. So many books and pamphlets are coming out of the press – all through his work only. He has written my day-to-day talks in Four Volumes, yet to be published; he has also written my life-sketch. He has also written the 'Bhagavad Gita for Students' which is very much appreciated by all. He has performed much austerity, Tapas, in previous births also; and he has rendered selfless service to Yogis, sages and great people. This has taken the shape of his talents, his kindness, good qualities and good Samskaras. I have seen people here; when they have a little talent, their head swells. Whoever may come, I make him a lecturer, the cashier and most important man, in order to encourage him, the new inmate. But some people's heads swell. Venkatesanandaji is not like that. He

is humble and egoless. Similarly, Swami Chidanandaji also; therefore, everybody loves him.

He, Swami Chidanandaji and the others, are the people to continue the work of the Divine Life Society. Every man is useful; and Venkatesanandaji is useful in his own way. Just as in the body, there are so many cells, tissues, etc., and life is sustained by their harmonious working, similarly if all of you work harmoniously together, you can do grand service to the world.

He is overworked, and there is nobody to help him. The work he does is very great. During the All-India Tour, Venkatesanandaji was working day and night. He was given a small room in the Tourist Car. He had not even a proper place to sit and work. Yet he has produced the huge volume 'Sivananda's Lectures: All-India Tour'. But for him, this book would not have come out at all. Saradanandaji also contributed a lot to this book. He used to ascend trees and buildings in order to take photographs. He is also working in his own way; and he is a genius.

Thus is the work carried on by all these people. May God bless them all with health, long life, peace and Eternal Bliss!

A BLESSING AT EVERY STEP ALL THE WAY

Sri Swami Venkatesananda

Yoga is the path to Self-realisation. But what is the Self? What is the 'I' that acts and reacts? As you observe this phenomenon known as the 'I', you realise that the 'I' is but the image created in you by all sorts of factors right from early childhood. As a child you were told that you are a boy (or a girl), you are an Indian etc., you are a member of a particular caste or community, of a certain religious group, a certain class and that you are educated, you are clever and so on. All these images put together form the 'I'. It is this 'I' that responds to the present life situations. None of these images is truly your self, for all these have been planted by others. The clear perception of this truth is the greatest blessing. Its realisation radically transforms one's life.

The simplest admission to oneself, at this stage, that 'I do not know what I really am' gives rise to true humility which is the most beautiful quality of a Yogi. This is a very great blessing. All sense of superiority and inferiority vanishes, and there is equal vision.

Even as you commence the enquiry, you are rewarded with peace of mind and tranquility. Mental agitation ceases when you observe mental activity. That is a blessing.

You observe your inner reactions

to external circumstances and challenges. These reactions become violent, explosive and destructive only when you are taken unawares. But when you observe them, they are mild and civilised. That is a great blessing.

As the mind becomes calmer and the agitation ceases, the observation becomes more and more clear. You begin to see the arising of cravings and irritation, love and hate, anxiety and fear. You see the field in which these arise and realise that it is the mind. You see that all of them are made of the same mind-stuff, temporary modifications of the mind-stuff. When you actually see this, the cravings and other states are weakened. This is a great blessing.

The quest continues beyond this. The penetrating light of self-observation dispels the darkness of self-ignorance and makes the mind transparent. The hidden springs of action, the motivations are exposed and expelled. This confers the blessing of innocence on the Yogi.

Through the transparent mind, the light of God shines undistorted and undeflected. This indeed is the supreme blessing.

But then, in the practice of the Yoga of self-inquiry, there is a blessing at every step, all the way!

Taken from 'Thoughts For Today'

BIRTH CENTENARY YEAR OF SRI SWAMI VENKATESANANDA

DO NOT GIVE UP DEVOTION

Sri Swami Gurusharanananda

1st June, 1955

A certain person requested Swamiji to give him '*Aham Brahma Asmi*' Mantra. Swamiji gave him the Mantra. Later, by way of testing him, Swamiji demanded of him, "Give me your bangles". (The man was wearing a pair of golden bangles.) He refused to give the bangles. A lady who was witnessing this readily removed her bangles of her own accord and placed them on Swamiji's table. Swamiji appreciated her devotion.

On a subsequent day, Swamiji referred to this incident and said, "People who are too much attached to body and perishable things of this world want initiation into '*Aham Brahma Asmi*' Mantra. How inconsistent it is! How absurd it is to repeat '*Aham Brahma Asmi*' when one is not prepared to part with a pair of bangles even for the sake of the Guru! Look at that lady. She had no attachment to the bangles. She had Vairagya. Even if she does not repeat '*Aham Brahma Asmi*', she will more quickly realise the inner meaning of this Mantra than the other person who is much attached to the things of this world, who has no Vairagya, even though he may repeat the Mahavakya any number of times. Nowadays people want to take up Vedanta and Vedantic meditation without possessing the required qualifications. They spurn devotion.

As long as you are attached to the body, as long as you lack Vairagya, do not give up devotion. Devotion itself will lead you to the realisation of the Vedantic Oneness. Even if you take up Vedanta, do not abandon devotion. Vedanta and devotion should go side by side. Many aspirants, after taking Sannyas, begin to scoff at devotion. They despise becoming Bhakta-Yogins. Their ambition is to become erudite Jnana-Yogins. They give up devotion, nor do they get a hold on Vedanta. They lose both. Their position is that of Trishanku who had to hang between earth and heaven. People who are fit to practise Vedantic meditation, who have got burning Vairagya and intense Mumukshutva, can be counted on fingers' ends. Others are only Rottis and Parothis."

DON'T MEDITATE WHEN THERE IS HEADACHE

A devotee said, "Swamiji, when I practise meditation, I feel a piercing sensation, as if a needle is inside." "Then you try to take out the needle?" enquired Swamiji. "No. There is no needle", replied the devotee, and further asked "Is it due to Rajas in the mind?" "It is mental imagination", answered Swamiji. "After some time, I get headache also" remarked the devotee. At once Swamiji replied, "Take rest", meaning that meditation should not be continued if headache sets in.

THE PEACE WITHIN

Sri Swami Atmaswarupananda

The scriptures declare that our fundamental error is wrong identification. We, who are part of the Whole—indeed, the Whole—have identified with one body and mind, and it creates a double phenomena. First, we assume that we are the centre of the universe. We are That which knows; everything else is our object. At the same time, it creates a sense of isolation. We feel somehow uneasy, cut off from everything else.

We instinctively try to regain our original sense of oneness by trying to possess objects. But then, we never can; they ever remain separate. And therefore Lord Buddha named as his first noble truth the existence of sorrow. Everyone has this underlying sorrow, a feeling of separation and a feeling that no matter how much we possess, no matter how successful we have been, that something is missing.

What is missing is our original experience of oneness, an experience that cannot be described, but that can be experienced. All our spiritual practices are designed to help us regain our sense of oneness,. And one of the ways of leading ourselves towards it, as Pujya Swami Chidanandaji pointed out, is to find the peace within.

One of the frequent reasons for our sorrow is that we find our daily activities, if not painful, simply boring, having no ultimate meaning. Therefore, down the ages, sage after sage has recommended the solution of constant God remembrance. For some that can be an external God, but, of course, the problem is within. Within we have forgotten our oneness and assumed a position of separation.

The peace within heals that sense of separation. It is not oneness in its totality, but it is one pathway to it. Therefore when we remember our separation, when we feel bored or sorrowful, if we remember that peace within—which is not a long distance within, but is here and now—then the task that seemed boring, the life that seemed to have no meaning takes on a meaning.

Jesus said, “I will give you living waters.” Living waters suggests something moving, but that inner peace is like the Ganga, which came down from Heaven, and especially in the winter is still and clear. Thus God remembrance, which refreshes our entire life, is as near as remembering the God within, the peace within, that will convert our daily life into a divine life.

CHILDREN'S WORLD

STUDENTS' SUCCESS IN LIFE WILL CULTURE

Glorious Immortal Atman,

The student should pay great attention to develop his will power. Will is dynamic soul-force. Will, if it is rendered pure and resistible, can work wonders. There is nothing impossible for a man of strong will-power. When a desire is controlled, it becomes changed into will. The sexual energy, muscular energy, anger, etc., are all transmuted into will-force.

Fewer the desires, stronger the will. The will becomes impure and weak through the Vasanas and desires. When the will operates, all mental powers such as, power of judgment, power of memory, power of grasping, reasoning power, discriminating power, power



of inference, power of reflection—all these come into play in the twinkling of an eye.

Attention, power of endurance, overcoming aversion, dislikes and irritations, fortitude in suffering, Tapas or austerities, patience, command of temper, forbearance, power of resistance—all pave a long way in developing the will. Patient hearing develops will and wins the hearts of others.

Swami Sivananda

CULTIVATION OF VIRTUES

EARNESTNESS

Earnestness is the state of being earnest. It is enthusiasm tempered by reason.

An earnest man is determined. He is eager to obtain. He is intent, sincere and serious. He shows strong desire. He is ardent in the pursuit of an object. He gives his whole heart to the work on hand.

Do you wish to master any science or accomplishment? Then give yourself to it. Be sincere and earnest. You will attain sanguine success.

Far more than mere talents, enthusiasm and earnestness in work carry the day. It will be found everywhere that the men who have attained success in business or anything have been the men who have earnestly given themselves to it.

A man may be the cleverest of men; he may be brilliant. But, without earnestness, no one is ever great or does really great things.

Swami Sivananda



ERADICATION OF VICES

DIFFIDENCE

Diffidence is want of confidence in oneself. It is lack of trust in one's own power, correctness, wisdom, judgment or ability. It is timidity, self-distrust, shyness.

Diffidence checks resolution and obstructs performance of actions. It sinks you down.

Cultivate confidence and self-reliance. Think less of what others may think of you. This will help you to overcome diffidence and aid you to self-possession, confidence and self-reliance.

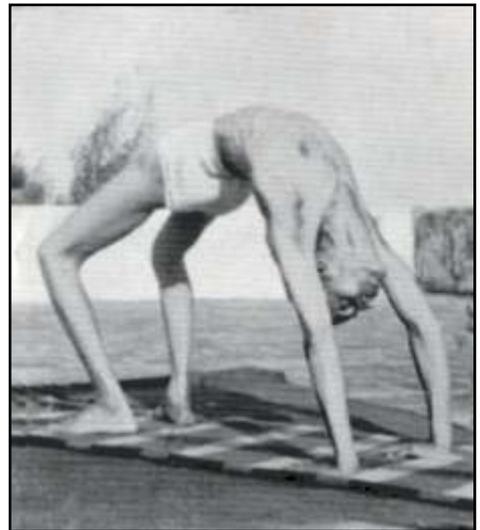
Confidence is a kind of power. It develops will.

Always think: "I will succeed. I am fully confident of my success." Never give room for negative quality, diffidence, to enter your mind. Confidence is half success. You must fully know your real worth. A man of confidence is always successful in all his attempts and ventures.

Swami Sivananda

CHAKRASANA (Wheel posture)

Technique: Lie down on your back. Bend the legs at the knees and place the soles on the ground near the buttocks. Place the palms by the side of your head, fingers pointing towards the body. Slowly raise the body up by resting on the hands and feet, thus making a curve of your spine. Retain the posture for five seconds, and gradually increase the duration to one



or two minutes. Concentrate on spine with normal breathing.

Benefits: All the benefits of Shalabha, Bhujanga and Dhanurasana are derived from this Asana. All parts of the body are given proper exercise during this posture.

Swami Chidananda

DEEP BREATHING EXERCISE

(Easy comfortable breathing)

Technique: After relaxing in Shavasana, sit in any one of the sitting postures according to your convenience. Inhale and exhale through both the nostrils, without producing any sound. During inhalation, expand the chest and lungs and feel that fresh oxygen is entering the system, and during exhalation, contract the lungs as much as possible and also feel that all the impurities are going out.

If you feel that the nostrils are blocked due to cold, gently press the right nostril with the right thumb and breathe in and breathe out through the left nostril, without producing any sound. Then close the left nostril with the help of the little and ring fingers of the right hand, slowly inhale and exhale through the right nostril, without producing any sound. Do this process six times. Gradually increase it to twelve times. This is one round. You can increase the number of rounds according to your strength and capacity.

Benefits: This clears the bronchial and nasal passages, frees one from cold, headache, etc., and increases the breathing capacity of the lungs.

Swami Chidananda



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)*

His skin disease was instrumental in bringing him to Sivananda Home. From top to bottom, full of scars, blisters and itching. All his savings, he had spent for the costly treatment, and desperately he had left his village, where he was separated and shunted by all, with an almost intolerable condition of body and mind.

It took the dermatologist quite some time to find out that it was not a contagious disease. Several tests were done and after the report, medicines were prescribed. Chronic was his case, the rest of his life he had to be under medication, to keep the skin from flaring up. But his condition improved rapidly and he was almost unrecognizable.

This middle aged gentleman decided to stay at Gurudev's feet and make himself useful, wherever the need was. Soon, he started to prepare food for all in the main kitchen, while singing Bhajan and Hanuman Chalisa. And, in this way, he became a full-blown member of the core team of Sivananda Home. The job in the kitchen was not only to prepare food, but at the same time to keep an eye on the helper inmates, guide and supervise them, while they would clean, wash the utensils. His health remained fragile though, after he survived a heart attack, and was diagnosed with diabetes, chronic liver, lung and kidney problems. Always he said, "As long as I can do it, I do it myself." Strict was his routine, the food timings, his own leisure time, his diet and his sleep.

This month, it was different. He really became sick, not able to get up anymore. The Doctor, who was consulted, diagnosed a urine infection. Drip with medication was started, Covid test was negative, but his condition went up and down and early in the morning he breathed his last.

He was loved by all for his humour, his helping hand, his warm heart and his ever-cool mind, and he will be missed by many of the inmates and helpers for whom he was their own Chaccha only. May Gurudev bless this noble soul with everlasting Peace and eternal Bliss.

Om Shanti Shanti Shantih.

"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

Bhubaneswar (Odisha):

During the Covid pandemic, the Branch conducted online Satsang on Thursdays and Sundays. Besides this, daily Paduka Puja and Sri Ramataraka mantra chanting continued on 24th. Maha Sivaratri was celebrated on 11th March with chanting of “Om Namah Sivaya”, Abhishek, Bhajan and Kirtan.

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. Mahasivaratri was celebrated on 11th March, and Sundarakanda Parayan was done on 14th. Sri Ramnavami was celebrated on 21st April with Kirtan and

chanting of “Sri Ram Jai Ram Jai Jai Ram”, and Hanuman Jayanti on 27th with recitation of Hanuman Chalisa.

Chhatrapur (Odisha): The Branch continued daily Puja and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Archana. Sadhana Day was observed on 7th March and special Satsangs on 4th and 8th were arranged at the residence of a devotee. Maha Sivaratri was celebrated on 11th with chanting of “Om Namah Sivaya”. There was Sundarakanda Parayan on 27th.

Chandigarh: The Branch continued weekly Satsang on Wednesdays and Thursdays, Akhanda Maha Mantra Kirtan on 8th and 24th of every month. Mahashivaratri on 11th March,

Sri Ramnavami from 13th to 21st April with study of Durga Saptashati and Ramayan Path and Hanuman Jayanti on 27th were special celebrations of the Branch.

Lucknow (U.P.): The Branch had a special Satsang on 11th April with Prayer, Bhajan, Mantra Japa and Swadhyaya etc, and under the “Sivananda Education Service”, the Branch distributed books for 45 poor students at Bal Deep Public School.

Manikagoda (Odisha): The Branch had weekly Satsang on Thursdays and Sundays. Special Satsang was held on 19th April. Ramnavami on 21st and Hanuman Jayanti on 27th were celebrated by the Branch.

Rourkela (Odisha): Weekly Satsang on Thursdays and Sundays were continued with Paduka Puja, Bhajan, Kirtan and Archana. There was

recitation of Vishnu Sahasranam on Monday.

Steel Township - Rourkela (Odisha): The Branch arranged Srimad Bhagavad Gita Pravachan from 18th to 24th March, and Swadhyaya of Viveka Chudamani continued on 25th. Yuva Vikasa Sibhir was conducted on 28th. Besides this, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays were continued regularly.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Maha Shivaratri was celebrated on 11th March with chanting of “Om Namah Shivaya”. Besides this, special Satsang was held on 14th and Akhanda Mahamantra Sankirtan on 31st for World Peace and Universal Brotherhood.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

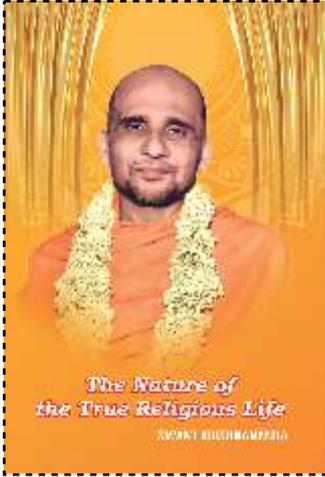
<p>Adhyatma Yoga ₹ 125/-</p> <p>Ananda Gita 60/-</p> <p>Ananda Lahari 40/-</p> <p>Analects of Swami Sivananda 55/-</p> <p>Autobiography of Swami Sivananda 110/-</p> <p>All About Hinduism 255/-</p> <p>Bazaar Drugs 60/-</p> <p>Beauties of Ramayana 120/-</p> <p>Bhagavad Gita (One Act Play) 35/-</p> <p>Bhagavadgita Explained 55/-</p> <p>Bhagavadgita (Text & Commentary) 110/-</p> <p>Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.) 500/-</p> <p style="padding-left: 100px;">" " (P.B.) 490/-</p> <p>Bhagavad Gita (Translation only) 65/-</p> <p>Bhakti and Sankirtan 150/-</p> <p>Bliss Divine 480/-</p> <p>Blood Pressure—Its Cause and Cure 65/-</p> <p>Brahmacharya Drama 40/-</p> <p>Brahma Sutras 375/-</p> <p>Brahma Vidya Vilas 75/-</p> <p>Brihadaranyaka Upanishad 325/-</p> <p>Come Along, Let's Play 80/-</p> <p>Concentration and Meditation 285/-</p> <p>Conquest of Mind 330/-</p> <p>Daily Meditations 95/-</p> <p>Daily Readings 95/-</p> <p>Dhyana Yoga 125/-</p> <p>Dialogues from the Upanishads 100/-</p> <p>Divine life for Children 90/-</p> <p>Divine Life (A Drama) 25/-</p> <p>Divine Nectar 230/-</p> <p>Easy Path to God-Realisation 75/-</p> <p>Easy Steps to Yoga U.P.</p> <p>Elixir Divine 35/-</p> <p>Essays in Philosophy 75/-</p> <p>Essence of Bhakti Yoga 110/-</p> <p>Essence of Gita in Poems 35/-</p> <p>Essence of Principal Upanishads 105/-</p> <p>Essence of Ramayana 110/-</p> <p>Essence of Vedanta 165/-</p> <p>Ethics of Bhagavad Gita 125/-</p> <p>Ethical Teachings 105/-</p> <p>Every Man's Yoga 160/-</p> <p>First Lessons in Vedanta 100/-</p> <p>Fourteen Lessons on Raja Yoga 55/-</p> <p>Gems of Prayers 70/-</p> <p>Glorious Vision (A Pictorial Guide) 650/-</p> <p>God Exists 60/-</p> <p>God-Realisation 60/-</p> <p>Gurudev Sivananda (Pictorial) 250/-</p> <p>Guru Bhakti Yoga 100/-</p> <p>Guru Tattwa 50/-</p> <p>Hatha Yoga 120/-</p> <p>Health and Diet 120/-</p> <p>Health and Happiness 130/-</p> <p>Heart of Sivananda 115/-</p> <p>Health and Hygiene 190/-</p> <p>Himalaya Jyoti 35/-</p> <p>Hindu Gods and Goddesses 100/-</p> <p>Hindu Fasts and Festivals 85/-</p> <p>Home Nursing 75/-</p> <p>Home Remedies 125/-</p> <p>How to Become Rich 30/-</p> <p>How to Cultivate Virtues and Eradicate Vices 180/-</p> <p>How to Get Sound Sleep 70/-</p> <p>How to Live Hundred Years 70/-</p> <p>Illumination 60/-</p> <p>Illuminating Teachings of Swami Sivananda 75/-</p>	<p>Inspiring Stories 170/-</p> <p>In the Hours of Communion 65/-</p> <p>Isavasya Upanishad 30/-</p> <p>Inspiring Songs & Kirtans 130/-</p> <p>Japa Yoga 120/-</p> <p>Jivanmukta Gita 75/-</p> <p>Jnana Yoga 120/-</p> <p>Karmas and Diseases 20/-</p> <p>Kathopanishad 75/-</p> <p>Kenopanishad 40/-</p> <p>Kingly Science and Kingly Secret 165/-</p> <p>Know Thyself 65/-</p> <p>*Kalau Keshavkirtanat 300/-</p> <p>Life and Teachings of Lord Jesus 80/-</p> <p>Light, Power and Wisdom 55/-</p> <p>Lives of Saints 375/-</p> <p>Lord Krishna, His Lilas and Teachings 170/-</p> <p>Lord Siva and His Worship 155/-</p> <p>Maha Yoga 20/-</p> <p>May I Answer That 125/-</p> <p>Mind—Its Mysteries and Control 325/-</p> <p>Meditation Know How 185/-</p> <p>Meditation on Om 60/-</p> <p>Moral and Spiritual Regeneration 75/-</p> <p>Mother Ganga 70/-</p> <p>Moksha Gita 55/-</p> <p>Mandukya Upanishad 35/-</p> <p>Music as Yoga 80/-</p> <p>Nectar Drops 40/-</p> <p>Narada Bhakti Sutras 100/-</p> <p>Parables of Sivananda 75/-</p> <p>Passion and Anger 20/-</p> <p>Pearls of Wisdom 55/-</p> <p>Philosophy and Significance of Idol Worship 25/-</p> <p>Philosophical Stories 65/-</p> <p>Philosophy and Yoga in Poems 25/-</p> <p>Philosophy of Life 35/-</p> <p>Philosophy of Dreams 50/-</p> <p>Pocket Prayer Book 35/-</p> <p>Pocket Spiritual Gems 35/-</p> <p>Practical lessons in Yoga 120/-</p> <p>Practice of Ayurveda 180/-</p> <p>Practice of Bhakti Yoga 305/-</p> <p>Practice of Brahmacharya 125/-</p> <p>Practice of Karma Yoga 150/-</p> <p>Practice of Nature Cure 210/-</p> <p>Practice of Vedanta 145/-</p> <p>Practice of Yoga 215/-</p> <p>Precepts for Practice 125/-</p> <p>Pushpanjali 35/-</p> <p>Radha's Prem U.P./-</p> <p>Raja Yoga 140/-</p> <p>Revelation 130/-</p> <p>Religious Education 65/-</p> <p>Sadhana 630/-</p> <p>Sadhana Chatushtaya 45/-</p> <p>Saint Alavandar or The King's Quest of God 40/-</p> <p>Sarvagita Sara 100/-</p> <p>Satsanga and Swadhyaya 45/-</p> <p>Samadhi Yoga 310/-</p> <p>Self-Knowledge 155/-</p> <p>Science of Reality 60/-</p> <p>Self-Realisation 85/-</p> <p>Sermonettes of Sw. Sivananda 130/-</p> <p>Sivananda-Gita (Last printed in 1946) 65/-</p> <p>Sixty-three Nayanar Saints 85/-</p> <p>Spiritual Experiences 135/-</p> <p>Spiritual Lessons 115/-</p> <p>Stories from Yoga Vasishtha 110/-</p> <p>Student's Success in Life 55/-</p> <p>Stories from Mahabharata 180/-</p>
--	--

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

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

For online orders and Catalogue visit: dlsbooks.org

NEW RELEASE!

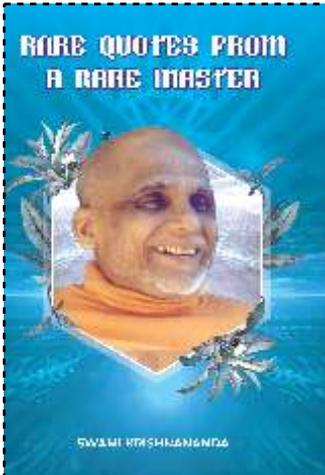


THE NATURE OF THE TRUE RELIGIOUS LIFE

Pages: 248 Price: ₹ 235/-

First Edition: 2021

A masterly treatise on some intricate spiritual themes by Worshipful Sri Swami Krishnanandaji Maharaj.

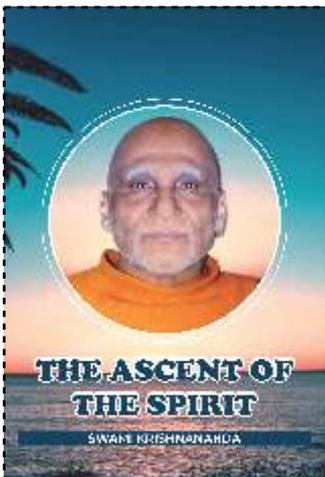


RARE QUOTES FROM A RARE MASTER

Pages: 128 Price: ₹ 100/-

First Edition: 2021

A beautiful compilation of inspiring and illuminating handwritten messages of Worshipful Sri Swami Krishnanandaji Maharaj.



THE ASCENT OF THE SPIRIT

Pages: 256 Price: ₹ 160/-

Third Edition: 2021

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.

JUNE 2021

LICENSED TO POST WITHOUT PREPAYMENT

(Inland) Licence No. WPP No. 03/21-23 Valid upto: 31-12-2023

DATE OF PUBLICATION: 15th OF EVERY MONTH

DATE OF POSTING: 15th OF EVERY MONTH

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

IMPACTS THAT CONSTITUTE EVIL COMPANY

Reading of newspapers and sensational novels kindles worldly Samskaras, causes crude movements in one's being, engenders sensational excitement in the mind, makes the mind out-going, produces an impression that the world is a solid reality and makes one forget the Truth that lies underneath these names and forms. Bad surroundings, obscene pictures, obscene songs, plays that deal with love, cinemas, theatres, the sight of pairing of animals, words which give rise to bad ideas in the mind, in short, anything that causes evil thoughts and sentiments constitutes evil company and therefore should be avoided and shunned by all aspirants. The effects of evil company and association with undesirable persons and things, are highly disastrous to one's upward progress and spiritual growth.

Swami Sivananda

To