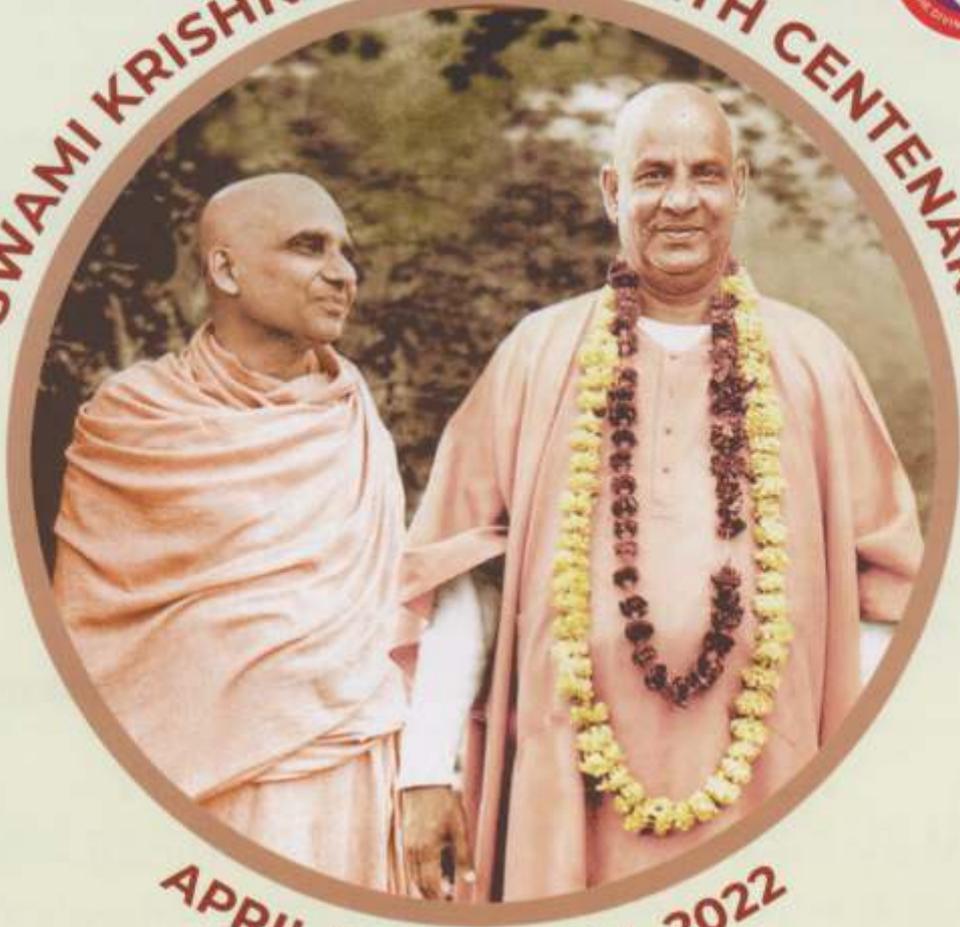


₹ 100/- Annual

# THE DIVINE LIFE



SWAMI KRISHNANANDA BIRTH CENTENARY



APRIL 1922 - APRIL 2022

*It is very rare to find such a Synthetic Yogi as Swami Krishnanandaji. One may be a Vedantin condemning Bhakti and Karma Yoga. But Swami Krishnanandaji is like myself; he is like Lord Krishna. Integral perfection can be had only when you combine service and devotion with Jnana.*

*Swami Sivananda*

## **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**

## **KEEP THE BODY HEALTHY**

This physical body is the holy shrine of God. It is the temple of the Lord. It is the fort of Ishvara. Keep it strong and healthy. Then only will you meet Him. Do not be carried away by false understanding of Maya Vada. Take care of the body, but have no attachment for it. Be prepared to give it up for a noble cause. This body is an instrument for attaining Self-realisation. You cannot meditate, if you have a weak, sickly body.

*Swami Sivananda*



# THE DIVINE LIFE

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## PRASNOPANISHAD

SHASHTHA PRASNA (QUESTION VI)

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।

तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥६॥

Know that Purusha, who ought to be known, in whom the Kalas are centred like spokes in the nave of a wheel, in order that death may not harm you.

# शिवानन्दाश्रममहिमा

## SIVANANDASHRAM MAHIMA

(पञ्चचामरसप्तकम्)

*Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastri*

विलोचनादिकं हृषीकपञ्चकं चलञ्च हृद्  
 बहिःप्रचारतो नियन्त्र्य सत्पथप्रवर्तने।  
 उपायभूतयोगमार्गशीलनाय योगिराट्  
 प्रवर्तयत्यविश्रमं हि योगशिक्षणालयम् ॥३॥

The great ascetic Sri Gurudev is indefatigably engaged in the work of Yoga Vedanta Forest University to impart the teachings of Yoga to the earnest seekers which enable them to walk on the path of truth with control over the five senses and the fickle mind.

मनोवचोविदूग्गे निरस्तकल्मषे ध्रुवे  
 सुखात्मके सुबोधरूपनिर्विकारनिश्चले ।  
 परे निबद्धमानसं कृपातरंगितान्तरम्  
 महेशसप्रभं प्रभुं स्मरामि लोकदेशिकम् ॥४॥

I devoutly remember the world-teacher Sri Gurudev, whose heart is overflowing with compassion, whose divine lustre is equal to Lord Siva, who is omnipotent, and whose mind is ever absorbed in Para Brahman i.e. the Supreme Reality which is inaccessible to mind and words, free from all impurities, eternal, embodiment of bliss and knowledge, and which is immutable and immovable.

**To be Continued**

## LET TRUTH AND PURITY LIGHT UP YOUR PATH

**Sri Swami Sivananda**

Prostrations to Lord Rama, who is an Avatara of Maha-Vishnu, who is measureless, who is of the nature of pure Bliss and Intelligence, who is the consort of Sita, Lord of the three worlds, who took His birth of His own will to destroy the wicked, to establish righteousness and to protect the virtuous.

The Ramana vami celebration, every year, is an opportune moment for us to saturate ourselves in the spirit of Sri Rama who took the human form in order to place before man an ideal of human perfection, who was in reality Lord Narayana Himself. Sri Rama was Maryada Purushottama, the Lord who obeyed the relative laws and played the part of the ideal of a perfected human being. The ideal of ethical and moral perfection embodied in

the person of Sri Rama was the power required to correct the disturbances of the time. Right living is the precursor of divine illumination and the Avatara (incarnation) of Rama was the background of transcendental expression in the succeeding Avatara of Sri Krishna. The Avataras of God are the illustrations of the forward march and the upward ascent of the soul towards completeness and immensity.

Lord Rama's incarnation was the seventh in the course of progressive manifestation of Lord Vishnu, the positive Light of Purity (Sattva) and Truth. The seventh stage marked the human degree of the manifestation of eternal consciousness. Thus Lord Rama symbolises the beginning of divine consciousness, potentially existent in the human being.

The sacred Ramayana (the Epic depicting the life of Lord Rama), abounds with innumerable life-redeeming lessons. But in receiving a message, the receiver eagerly looks for something therein which will throw light upon and guide him in the most pressing problem of the day. He seeks solution for the crying questions of the moment. At the present period, the one matter that is agitating all minds and hearts is, perhaps, the widespread Adharma (falsehood, selfishness and passion) rampant everywhere in the world. To know the cause of it and the direct way to quickly remove it, is the thing needed now. And to this end, out of the countless lessons teeming in the Ramayana, I wish to particularly impress upon you two lessons. They are the special need of the world today. Humanity has become corrupt today due to the falling away from two essential ideals

indispensable to the well-being and happiness of life. They are the ideals of Truth and Purity.

Let this twin flame of Truth and Purity burn bright upon your broad bosom. I emphasise upon these two great ideals—the Ramayana is permeated with the spirit of these two ideals: the sublime ideal of Purity and the lofty ideal of Truth. Lord Rama was the embodiment of both. The entire Ramayana was the outcome of His burning desire to uphold the promise of His father made to Kaikeyi, the queen. Lord Rama voluntarily subjected Himself to untold hardships for fourteen years of forest life, just to keep up a promise and that too, a promise not made or given by Him but by another even before He was born. Dasharatha sticks to truth, even though it costs him his very life. Grief breaks his heart and shatters his body to death, yet the word to Kaikeyi is kept.

Then again take Sri Rama. He loved Bharata, His dear younger brother, more than His life-breath; yet, having given His word to His stepmother, not even the most poignant entreaty of beloved Bharata could make Him deviate an inch from His resolve. What a proof of the strength of Truth. In everyman's heart should ring today the grand and most memorable declaration of Sri Rama – “Fire may abandon its heat, ice its coolness, jasmine its fragrance, but I will never break the promise to my father.”

Remember the heroic adherence to Truth that Prince Bharata exemplifies with grand and superhuman resolution for fourteen tedious years. Bharata stuck to his lofty vow and stayed in the little village of Nandigram, bowing with folded hands and bent head before the royal sandals of Sri Rama, and conducted the affairs of the State in a just manner on behalf of his

elder brother. He regarded the throne of Ayodhya as a sacred trust committed to his charge for some years. His dispassion was remarkable. He spurned sovereignty which he considered, legitimately belonged to his beloved brother Rama. And at the end of the period, had but Rama delayed a moment more, then, true to his word, Bharata would have cast himself into a burning pit of blazing fire. What an example of adherence to truth—truth that makes man immortal! This precious human body is given to you to strive to attain immortality. Therefore, embrace this Truth and inherit the Life Immortal.

We come across the marvellous fidelity of Devi Sita in the grove of Ashokavana. What unforgettable adherence to the vow once taken! What adamantine steadiness in the midst of the severest trials and temptations! But all through we

note the unwavering constancy of Devi Sita. She was Truth personified. She followed Her Lord to the forest as a shadow under all circumstances and conditions of life and gladly bore all sorts of difficulties. To prove Her chastity, Devi Sita went through the fire ordeal and came out successful. No one has hitherto dared to undergo such a severe ordeal. Devi Sita has shown to the world what superhuman deeds a really devoted and chaste wife can perform. Devi Sita is forever the best example of an ideal wife, and purity of mind of a very high calibre. And such truth is indeed of the very form of the highest Purity.

Therefore, blessed seekers of Truth! Men and women, young and old, great and small! All take up this trident of Truth with its threefold prong of truthful thought, word and deed. Deal a death-blow to all untruth and Adharma with this invincible

weapon of Truth. On the auspicious and joyous Sri Ramanavami Day, let these two—adherences to Truth and Purity—be the mottoes of life. Let these principles animate every moment of your existence, motivate each action of yours, dwell in your heart, fill your mind and pervade your speech. Let Truth and Purity light up your career, guide your conduct and mould your character. Let these twin forces sweep away all inauspiciousness and evil forever from your life.

Add to this, chanting of the Name of Rama. Repeat Rama-Nama and stick to Truth and Purity. These will surely raise you to the transcendental heights of perfection. You will find yourself a different man, greatly filled with Sattva, with the Divine Spirit of Truth and Purity. Peace, joy and prosperity will be yours here and eternal Bliss hereafter. God bless you all.

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## **WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ'S LETTER TO THE DEVOTEES**

Radiant Divinity!

Beloved Sadhakas and Seekers, Om Shanti! Om Ananda!

May peace and joy be yours upon this New Year that has dawned at the commencement of this 1st of April. It is the New Year according to the Indian Hindu Religious Calendar (Almanac), and it is not January 1st. The Hindu religious New Year usually occurs sometime early or middle of April.

Blessed friends, accept this glorious gift of God, this entire twelve-month period and fill it with light, joy and peace. May this year be a precious opportunity to try your level best to express your divinity through your thoughts and feelings, through your words and through all your actions. Thus make it a period rich with the effulgence of your higher spiritual nature. You are a radiant ray of that Light of lights beyond all darkness. You are an individualised part of that

universal spirit which is the Supreme Plenum. The Supreme Spirit or Paramatman is your origin and source. It is your invisible support. It is the goal ultimate and the fulfilment of your very existence. It is the "Poornam" and you are its "Amsha", namely, an integral part of the Great Spirit and thus you are essentially divine. To be centered and ever established in the Divine is to rise above all limitations and attain to a state of Satyam - Jnanam - Anantam Brahma. To dwell in your real eternal state is to go beyond sorrow and to experience pure bliss and blessedness.

The way to attain this blissful and blessed state is by sincerely striving to ever be in a state of awareness of this Great Reality, that is the perennial presence at all times. Such awareness is to be cultivated by diligent practice at every step, and at all times, no matter where you are physically.

To enable us to gradually develop this sacred spiritual awareness, our ancients have formulated a certain system, based upon deep intuition and sound psychological knowledge of human nature. Whatever you are earnestly and seriously engaged in, that tends to capture your imagination, hold your attention and gradually fill your consciousness. Hence, they have given to us a beautiful tradition and a cultural pattern of living our day to day life that is fully God-oriented and spiritualised. They have sought to make all our days, weeks, months and the entire year, periods of special adoration and worship to the Divine. Each one of the twelve months is regarded as special to some aspect or other of the personal aspect of Godhead.

Thus, the very opening of the New Year has been marked by a sacred nine-day period of devotion, penance, love, prayerfulness and special sacred worship offered to the Divine. We call this period, the Vasanta Navaratra, during which period, the devotee engages oneself in reading of the scriptures like the Durga Saptashati, Hanuman

Chalisa and the sacred Ramayana. While thus engaged, they also strictly observe certain rules and regulation of eating, dressings etc., so that the entire period is pervaded with the atmosphere of sanctity. The nine days culminate in the sacred Sri Rama Navami Mahapuja. In this way, they set the right note at the very beginning of the year, so that this trend might continue throughout the year.

The sacred worship offered to Lord Rama upon the ninth day has very deep significance and relevance to all spiritual seekers. It's very special significance lies in the fact that, of all the divine Avatars or descents of Divinity in a personalised form, Lord Sri Rama embodies in Himself the perfection of an ideal human individual. He is an Adarsha Purusha. In Him abide rare qualities of head, heart and hand. In Him, we find the beauty of virtue, both subjective and objective. In Lord Rama, the human society has a Maryada Purushottama. His character was lofty, His conduct was perfect in all His dealings with His fellow beings. Lord Sri Rama upheld the norm of

Righteousness. With the contemplation of such an ideal divinely human personality, the devout followers of the Vedic way of life commence the New Year.

These first nine days of the New Year give the right direction for the living of your life during the entire year. It sets the right note for the unfolding of the activities of the entire twelve months. The year that is well begun, is marked throughout the remaining period by any number of sacred days of worship of God. A continuity of an unbroken current of God awareness and the creation of an unbroken stream of God remembrance (Smarana) is ensured by this cultural tradition formulated by our wise and venerable ancestors, right from the dawn of India's spiritual history. This is the true India, the spiritual India. God and God-thought and God-awareness occupy the central place in the life of the follower of the Vaidika way of life or Vaidika-Dharma.

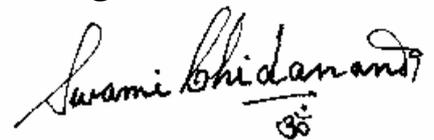
In the Vaidika age, in the sublime Upanishadic era, the great spiritual discovery and the transcendental divine experience of the seers and sages of Self-

realisation was, "*Sarvam Khalu idam Brahma*" – all this is verily the Supreme Eternal Reality. This forms the central experience and the very life breath and heart of "Hinduism". Practicing this truth and cultivating this awareness is the essence of Spiritual Life and Yoga Sadhana. To create and maintain the spiritual feeling, "I live, move and have my being in God" transforms all your life into a vital Sadhana in itself. Your life becomes an ascent of your spirit towards God experience. All actions become spiritualised. This is the great need, and it has to be diligently pursued.

In this New Year, make such practice! God bless you all and graciously grant you success in this Sadhana of a spiritualised life. Day by day, may you grow in the awareness of the here and now God. I wish you peace and joy. May all auspiciousness attend upon you throughout this year!

Hari Om Tat Sat!

Regards, Prem and OM



Swami Chidananda

## SWAMI KRISHNANANDA—THE IDEAL FOR ALL

### Sri Swami Chidananda

Of souls like Swami Krishnanandaji, all cannot give estimations and opinions. It is said that one of the rarest of qualities in this world, is understanding. No man can understand another man. When man cannot understand himself, how can he understand another? When we come to exceptional human beings, all the more is this difficult. Still more so, when is the case of a person in the spiritual line. To understand spiritual people of high spiritual eminence is a thing which even the gods dare not easily to do.

Whatever we may think, the inner worth of a saint only one more spiritual than him, a Brahmanishtha or Siddha Mahapurusha, will be able to judge and understand saint of the eminence of Swami Krishnanandaji. We will be able to appreciate some of his human qualities. We may say that he expounds Vedanta wonderfully; that is not a very great compliment to a soul who has dived

into the very depth of Vedantic knowledge and also has to his credit inner experience of the Vedantic truths. Even so, we may say: he does not waste his time, he leads a very regulated life—but all this is like trying to say that the sun shines, that it rises punctually every day in the east. You bypass what the splendour is, and say only what you can see.

People of Swami Krishnananda's stature and eminence have to be viewed in a different light altogether. To understand the secret of their great spiritual stature is a thing which we can try only by a devout and humble emulation or imitation of their lives. We must observe them. We must sit at their feet. We must try to learn. We must be filled with a spirit of discipleship. Then alone, we will be able to understand what they really are. Or else, we will admire, but we will not be able to thoroughly understand what they are.

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Taken from Sri Swami Krishnanandaji Maharaj's 50th Birthday Souvenir

**BIRTH CENTENARY YEAR OF SRI SWAMI KRISHNANANDAJI MAHARAJ**

Specially so is the case with persons with whom we are constantly living. There is a Sanskrit verse –

*Ati Parichayaadavajna Santata  
Gamanat Anadaro Bhavati  
Malaye Bhilla Purandhri  
Chandanataru Kashtamindhnam  
Kurute*

(Too much familiarity causes disobedience; going to someone's place frequently causes disrespect; even as a tribal woman, living on Malaya Mountains, uses sandalwood for daily fuel.)

By constant association, you lose the real worth of a being. A sort of carelessness develops in you. Here we have Swami Krishnanandaji day in and day out; so naturally we will not know the full worth of this saint. It is only people who don't live with him, who visit him once in a while and hear something from him which goes right into their hearts and at once flashes there the light of illumination, of Atma-Vichara—they will treasure the light that he has been able to kindle in their hearts. They know what he really is. They will never forget it.

They prize this experience of contact with him and enshrine it in their hearts as a beacon light. We will not be able to get that fresh and startling experience of what such great persons really are, unless we put ourselves in the position of those people who come afar, aspiring, thirsting for a knowledge of the Truth; then we will know what he means and stands for in this Kali Yuga, in this age of darkness. That is the only way of understanding such beings.

One thing I can try to do today is to put before you some of the things which I have learned from him about the ideal pattern of a spiritual man and a Sanyasin. The first is that Swami Krishnanandaji is an unusual being.

*Manushyaanaam  
Sahasreshu Kashchit Yatati  
Siddhaye  
Yatataamapi Siddhannaam  
Kashchinmaam Vetti Tatwatah*

He is one of those who belong to the latter category, the rare few who, having striven attain Him and know Him in essence, and who come in order to lead men towards

Self-knowledge. As this only, we must view our Vedanta Acharya and Sannyasa Acharya.

His life I have found is based upon absolute Vairagya. His renunciation and spiritual life is one that is based upon Poorna Vairagya. It is the best foundation for spiritual life; without it, spiritual life is only a tottering structure. The exceptional feature of the Vairagya of Krishnanandaji is that it is Viveka-Vichara-Janita Vairagya. It is Vairagya that slowly grew and beautifully developed within his consciousness through the ceaseless pondering the facts of life and bringing to bear upon these phenomena of life of a very penetrating and a very highly discriminating mind. It is this discrimination and constant enquiry that has brought out his Vairagya. Upon this Vairagya he has based his spiritual life; thus it stands upon the surest of bases, upon a most permanent and unshakable basis.

Vairagya is not an easy thing. Camels eat prickly-pear and it injures their mouth. Yet, they go on eating prickly-pear again and

again. People may suffer again and again; yet they cling to worldly life. By merely coming to know of the harmful and painful nature of sense-objects, by Viveka alone, Swami Krishnanandaji has got himself established in Para Vairagya.

If you understand this point, it will explain a lot of other things which we see and marvel about his life: how he is able to live like this and view things like this, to have such an attitude to all that happens to him in his life. There is nothing that he wants in this universe. He does not care for these names and forms. He has acquired that sense of Paripoornata which springs from the constant consciousness that "I am Nitya, Shuddha, Buddha, Satchidananda Atma." As his Viveka and Vichara have given him a very correct lead in the spiritual life, therefore, he has not been foolish like the vast majority of aspirants: as Gurudev is never tired of reiterating again and again, "a little bit of reading of Sanskrit, Panchadasi, and two or three Upanishads, at once these aspirants want to jump to

Nirvikalpa Samadhi, and feel that they are ready to do Lokasamgraha." That is the pattern of self-deluded aspirants, who read the scriptures, understanding the language-meaning of it but do not grasp the spirit of the teaching which is the most important thing. It is the spirit of the teaching of the Guru that is most essential. This proper approach to the spiritual life, you must have.

If you want to know about Parabrahman: *Tad-viddhi Pranipatena Pariprashnena Sevaya*. Eradication of egoism, Seva—all these mean a complete change of your entire old unregenerate, self-arrogating nature. Then alone have you to approach the Guru. It is only the man endowed with discrimination who understands these things: which is the cart, which is the horse and which to put before which. Then he becomes an Adhikari. I have not the least doubt in asserting this: that Krishnanandaji has made his Vedantic life to be based upon perfect Adhikaritwa. As such, you

see in him an ideal exemplar of Sadhana Chatushtaya. His Viveka is twenty-four hour's Viveka. Every moment of his life, he is ever discriminating. His mind is never slumbering, never relaxed. This is his criterion: whatever he does, whatever experience comes to him, "will this help my spiritual life or retard my spiritual life?" This is the measuring rod which he has. He is absolutely firm in his principles and in using this measuring rod. If it is unspiritual, he rejects it without a second thought. It is a discrimination which always chooses the Shreya Marga.

Swami Krishnanandaji is an embodiment of the Nachiketas element. Sadhana Chatushtaya are proud to come and have their dwelling in such a worthy receptacle. What his Titiksha is, I can say with some little first-hand knowledge. The body has been given a big slice of a very trying Prarabdha, suffering which would have broken an ordinary person down. But his life is already based upon this conviction—

*Ajo Nityah Shashwatoyam  
Purano, Na Hanyate Hanyamane*

*Shareere*. Therefore, he bore all sufferings like a hero. Without breath no man can live; and his Prarabdha tried to choke his life-breath; what battles he has fought with the sufferings of the body, only he can adequately know. Yet, all through this, his firm faith in the knowledge of the Self has never wavered. Therefore, he is an embodiment of Titiksha. It has got another form: whatever suffering, whatever diseases, and whatever troubles and difficulties come to him, he would never mention it to anybody, and never make an effort to correct it. This is Titiksha. He accepts whatever comes to him. He will never come to anyone and say "I have not got this." Do not try to make any remedy for the suffering that visits the body. Don't seek comfort: if it comes well and good and if it does not come, well and good. Something distasteful has come: don't try to escape it. Swami Krishnanandaji has always tried to keep this ideal of Titiksha before him in his daily life. For that, he always goes to the original source of wisdom—whatever definition

Sankara has given for all these Sadhanas, he always takes them. Sankara's definitions he keeps as his ideal and tries to keep to them.

His inner life is a shining flame of aspiration. Day and night he is consumed with the aspiration for the realisation of the Absolute. All other things don't exist for him. That is the type of inner life that Swami Krishnanandaji has got.

Even though ordinarily Vedantins are supposed to be theoretical and do not take part in Karma Yoga, Swami Krishnanandaji has done wonderful service in the dispensary. Day and night, he has served as the sole "in-charge" of the dispensary. Even though, his nature was something inward, introspective, yet when the call of duty came, he, in spite of his nature, came out and served wonderfully. Even now, you will find that he is ceaselessly working. His work is of such a nature that there is nothing spectacular; but he never wastes a single moment. His is a most systematic life in this Ashram.

I have never heard him raise

his voice and speak. I have never heard him utter a harsh word. I have myself tried many times to make him express a very critical and condemnatory opinion; he has never done so even when the case more than justified a sharp rebuke or condemnation. He has made himself an embodiment of tolerance that Gurudev was.

His life is one permeated by one of pure Brahma-Abhyasa. He is constantly thinking, dwelling in and absorbed in the thought of the Highest Reality, in the thought of that One Transcendental, Imperishable, Infinite, Nameless, Formless, ever-present, all-pervading Reality. That is the sort of spontaneous Sadhana which he does, and he lives as a Jivanmukta would live.

His life is an ideal which everyone should try to emulate. Socially and individually, his conduct and behaviour may well be the enviable ideal of a perfect gentleman. His speech, the decorum of his behaviour, his conduct, his social intercourse—everything is that of an ideal gentleman.

In his daily life, in his routine, in the discipline, which he practises, he is an ideal for a Sadhaka.

His attitude towards life and his vision of the world, is an ideal pattern for any saint to adopt.

The consciousness which he always holds within himself is the ideal for a Jivanmukta, which we find mentioned in Vidyananda's *Jivanmukti-Viveka* and *Panchadasi*.

These four ideals are blended in the various aspects of his life. He has tried to mould himself upon the highest ideal of perfection which we Indians and Hindus have, viz., the life of Purna-Avatara Sri Krishna. Early in life, Krishnanandaji was inspired by the Gita, he was fascinated by the perfection and splendour of Lord Krishna. He has followed and striven earnestly and successfully to grow into likeness of the Gita-ideal and the Krishna-ideal. Knowing fully well that He was a Purna-Avatara, Krishna played the role on earth; knowing fully that the world is a reflection of his own mind, Krishnanandaji

is ever active in playing the role that is allotted to him. Happily, in his intuitive wisdom, Sri Gurudev has given him the name "Swami Krishnananda", one who partakes of the Bliss of the Krishna-Consciousness. Krishnanandaji knows that the entire world is a shadow-play: he is not affected by it. At the same time, he is ever centred in the consciousness of the Highest Reality, Satchidananda.

Constant association with him should not blind us to the glory and splendour and the worth of such souls as Krishnanandaji. He is carrying on the tradition of Sanatkumaras. We have got in our midst a great Vibhuti. We should realise this, and reflect seriously on what he stands for, and the ideal he embodies in his life. The highest compliment we can pay to these great people is to emulate them and become blessed.

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. It was Ramakrishna Paramahansa, Rama Tirtha, Dayananda, and Vivekananda who disseminated the sublime teachings of the scriptures and preserved the Hindu religion. It is only Sannyasins bold, who have cut off all ties and connections, who are fearless, who are freed from delusion, passion, and selfishness, that can do real service to the world. A Sannyasin alone can do real Loka-sangraha, because he has divine knowledge, he is a whole-timed man! One real Sannyasin can change the destiny of the whole world! It is one mighty Sankara who established the doctrine of the Kevala-advaita philosophy. He still lives in our hearts. His name can never be obliterated so long as the world lasts.

**Swami Sivananda**

## **SWAMI KRISHNANANDA—A PERFECT MASTER**

### **Sri Swami Yogaswarupananda**

With loving devotion, I still cherish the sacred memories of my first meeting with Worshipful Sri Swami Krishnanandaji Maharaj. Joyfully, the same is shared here.

After reading abridged edition of Mahabharata, I thought of going to Himalayas on Mahaprasthan i.e. to reach heaven like Pandavas to obtain supreme peace. On seeing the railway map that the last station to Himalayas is Rishikesh, I travelled by train for four days without food or water as my aim was to reach heaven. On getting down from train at Rishikesh station, neither I could see thick forests, super-human Yogis of Himalayas, nor snow-peaks and all my imagination vanished with utter disappointment. I decided to return. Suddenly, a thought came to my mind to go to Sivanandashram to meet one of my friends who was supposed to be staying there and then return home. Thus, I reached Sivanandashram, and first met Sri Swami Dayanandaji who was

sitting near Gurudev's Kutir. Swamiji enquired about the purpose of my visit, and offered a cup of tea. I was further disappointed as I could not meet my old friend. When I intended to pay for the tea, Dayananda Swamiji politely refused to accept the money and instead, insisted that I should stay for some days, take rest and then return. When I asked how I could stay without any payment for boarding and lodging, Swamiji suggested to serve Gurudev Sivananda and he introduced me to Revered Sri Swami Krishnanandaji Maharaj, who was staying at Gurudev's Kutir.

On hearing my purpose of visit, Sri Swami Krishnanandaji felt very happy and advised me to assist him in his correspondence work for some hours in the mornings and help Sri Swami Sharadanandaji, who was in charge of Publication League, during the rest of the day. Sri Swami Sharadanandaji taught me a set of Yogasanas, Pranayamas, etc., and

advised to take up classes at Ashram's Bhajan Hall, daily in the mornings. After some months, he left for Gangotri. One day, when I was conducting Yoga classes, a Yoga teacher visited the Ashram, he attended the class and asked me a question: "Do you know the 'Ear of the ear'?" When I replied negatively, he said that without knowing It, one should not teach.

I went to Sri Swami Krishnanandaji Maharaj and narrated my discussion with that Yoga teacher, and told Swamiji that henceforth I might not conduct Yoga classes as I did not know 'the Ear of the ear'. Swamiji laughed and said: "You are serving Gurudev's mission, Guru's service is God's service. Ishvara, Guru and Atman are one and the same. Atman is everything. It is Ear of the ear, Eye of the eye. Upanishads declare the nature of the Self in various ways. You know the Mahavakya '*Tat Twam Asi*'- Thou art That." To explain the significance of the Mahavakya, Swamiji narrated an incidence of Ramayana. When all the great

warriors like Angada and Hanuman decided to end their lives as they could not discover Mother Sita and none of them had the strength to cross the ocean, it was Jambavan who reminded Hanuman about his strength. As Hanuman listened to him, his body started to grow bigger and bigger and he stood up like a big mountain. His entire body became radiant, filled with dynamic energy and he crossed the vast ocean within a twinkling of an eye.

Swamiji said that esoteric meaning of this incidence of Ramayana is: "That the innermost Spirit of everyone is like Hanuman. Its immense energy has been misused due to ignorance or wrong thinking. That is why everyone is caught up in the world-process and is unaware that the power within oneself is the power of God. The intrinsic reality of all names and forms is Self, the Absolute Brahman or Atman, but somehow that Truth has been forgotten. A fictitious ego has developed, declaring, 'I am this body, etc.' Because of this, there is a great deal of misery and tension in

life. But by good company, right thinking, selfless service, you can regain your inner spiritual strength of the Self and grow just like Hanuman and cross the ocean of the Samsara."

Swamiji also said that Worshipful Gurudev has given all the essential teachings of scriptures in small phrases: "Serve, Love, Meditate, Realise, Be good, Do Good, Serve all, Love all" and has created wonderful atmosphere to grow spiritually. It is by his Grace we are here, he is taking care of us and guiding us at every step of our life. To serve him and his Divine Mission, is the service of the Lord in all the names and forms.

Consider the example of righteous Yudhishtira. Even after going to heaven with his physical body, he could not give up his likes and dislikes, hence he could not get peace of mind. Gurudev often repeated: "Goal of life is Self-realisation or God-realisation." To realise the Self or God alone, we are all doing Seva and Sadhana. Spiritual practice is not merely to do something and to

avoid doing something. It is total surrender and effacement of individuality, then alone can one get peace of mind. Swamiji quoted the verse from the Chapter XII of the Bhagavadgita, "Better indeed is knowledge than practice; than (theoretical) knowledge, meditation is better, than meditation (with ego) the renunciation of the fruits of actions; peace immediately follows renunciation." Swamiji Maharaj's timely guidance and advice made me to continue my Sadhana uninterruptedly and also to teach Yoga as a part of Sadhana and service to Gurudev at many esteemed administrative centres and educational institutes.

On the auspicious occasion of Pujya Swamiji Maharaj's Birth Centenary, I pray to the Almighty Lord, Worshipful Gurudev and Pujya Sri Swami Krishnanandaji Maharaj to shower their abundant blessings upon all of us so that we may assimilate the spiritual instructions of these divine masters and progress towards the divine destination.

## SPIRITUALITY AND LIFE

**Sri Swami Krishnananda**

The philosophy and culture of India is one of 'Ananda' or Bliss. 'From Bliss- Absolute we have come; in Bliss-Absolute we are rooted; and to Bliss-Absolute are we destined', says the Taittiriya Upanishad. It is not a message of pain, agony and distress. Pessimism is unknown to India's culture. It is a culture of exuberant positivity of approach, an approximation to God in the end, who is the greatest of positivities. Life is held to be a movement from joy to joy, and it is this that we call the evolutionary process of the soul. It is movement from a lesser truth to a higher truth, which is a better way of putting things than to repeat the hackneyed tradition that we move from error to truth. In the glorious kingdom of God, which is within everyone, there cannot be any ultimate error. Error is only a misplacement of values. It has no ultimate existence and cannot have an absolute value. Absolute error is unthinkable and it cannot be. Absolute falsehood does not exist.

Everything is as a relative representation of God's perfection and so everywhere, even in the so-called erroneous movements of material, psychological and social forces, there is an element of God present, urging all these processes towards Perfection. To our culture, which is the culture of God, the culture of Perfection, all the duties of life become a manifestation of happiness. The glorious gospel of the Vedas, the Upanishads and the Bhagavadgita, which may be regarded as the tripod of India's message to mankind, provides us with the hopeful exhortation that we can never be helpless at any moment of our life. Our culture is the blossoming full-moon, the real 'Purnima' of hope after hope, aspiration after aspiration. May we recall to our minds, once again, the message of the saints and sages of all times and climes, who have plumbed into the depths of the Great Reality of the universe; that we exist in God, live in God, breathe in God, move in God and perform

the functions of our life in the kingdom of God.

The great message of the Christ, that "The Kingdom of Heaven is within you" should be a miraculous and revolutionary teaching to all those who think in terms of the temporal and always evaluate things from the historical point of view. A kingdom cannot be inside anyone. Can you imagine a kingdom being situated within anyone? And, yet, a great incarnation spoke this truth to mankind — "The Kingdom of Heaven is within you!" Either it is a contradiction in terms or a super mundane fact, which the human understanding cannot fathom. That which is external is also the internal, is also a message of the Chhandogya Upanishad (Section VIII), which is echoed in the statement of the Christ that the Kingdom of Heaven is within us. The whole cosmos is vibrating within every cell of our personalities. Everything that is everywhere, is also within us and is inseparable from us. This was the foundation of the doctrine of God's supreme perfection given to us by Acharya Sankara also, on the basis

of the Vedas, the Upanishads, the Bhagavadgita and the Brahmasutras. Everything we need is in us. Everything required by us for our existence, every movement in evolution towards perfection is implanted in our being. When we were born, we brought with us everything that is necessary for us, and we carry all these necessities with us, wherever we move in this world. We cannot be separated from these needs or standing necessities; they are inseparable from our vital existence.

This is the spirit of true spirituality. There is the letter of the teachings of spiritual life, and also the spirit of these teachings. The letter of the teaching is what is generally practised by the masses in the world, but the spirit is missed. The letter is easy to understand, but the spirit is difficult to follow. What is the letter of the teaching of spiritual life? What does the letter of religion say? It says, you must love God, you must believe in the existence of God, you must speak the truth, you should be honest in your dealings with your brethren, and you should be living a life of purity, goodness

and truthfulness. But the letter of the teaching has been so construed, on account of the very constitution of the human mind, that the life of the spirit, or the life of God, or the life of spiritual aspiration, has been covertly, without one's knowing what is happening, separated from the day-to-day activities of life, so that we are one thing in the street or the shop, and another thing in the temple or the church. Thus, we have two ideals before us, the ideal for the market-place and the ideal for the church or the temple.

Religion today appears to be shaking from its very roots, because the edifice of the popular religion is built on a sandy basement and has no substantial support at the bottom. The so-called religious man does not really believe in God. The religious mind has taken advantage of its apparent belief in God or concept of God as an instrument in the personal fulfilment of its wishes and ambitions. To most of us, God is an instrument, not the aim or goal of life. Our asking for God is not because He is all-in-all, but because He is a tool for the

fulfilment of our ulterior motives. We have desires and desires, in all the levels of our personalities. We are made up of desires: "*Kamamayoyam purushah*". We do not possess or have desires. We are made up of the desires. Every fibre of our being is constituted of desire alone. Therefore, this desireful personality contrives a tool in the form of the concept of a God in Paradise, in Brahmaloaka, Vaikuntha or Kailasa, for its own fulfilment. God's existence is travestied; it becomes a blasphemy of the very notion of God. We are told, again and again, that God is the goal of life and not a means to the satisfaction of the needs of the individual. We now have to be taught the primary lessons of life itself. We are still in need of the initial educational process, which has to set right the very thinking method of our mind. There is something wrong with us at the very root itself. We think in terms of the body, the personality and its relationships external. These relationships subtly interfere with every activity of our life, including the 'activity' of the 'practice of religion'.

It is very unfortunate that 'religion' has become a sort of 'activity', a kind of 'work' among the many other duties in life. The religious consciousness is not a work, it is not a function, it is not an action proceeding from our individual being, because the personality of the individual is an effect; it is of the nature of a process of becoming, tending towards something else transcending it; and, therefore, any activity proceeding from this procession of individual existence cannot be identified with the religious consciousness, which is the emblem of God's Being. God is Being. We call Him the Supreme Being. The human mind cannot conceive the meaning of true being. We have a very wrong notion of even what 'being' is. When we say that something exists, something is, we associate 'being' as a kind of adjective with the object that is supposed to exist. The chair exists. When we say that a chair exists, the chair is the subject and its existence the predicate. We have conceived existence as a predicate of the chair which is the subject. But existence cannot be a predicate

of anything. It is always the subject. It is presupposed by the notion of every other individual thing in the world. Existence precedes even the notion of chair; it cannot be a predicate of it. On the other hand, when we understand the situation metaphysically, philosophically or spiritually, the chairhood of the so-called object is known to be the predicate of the existence which precedes it. And because of a peculiar twist of character in human thinking, we conceive God also as a predicate to our temporal life. God is an appendage to all our needs, necessities and desires! So God does not seem to be helping us, at least openly.

We have misused our relationship with God. We have conceived Him as a kind of attribute to our individuality! A very sorry state of affairs! God cannot be an attribute. He is the Supreme Substantive. He is the Reality. The Supreme Being that God is, is the presupposition of even our thought of 'being'. That is why we say that God cannot be thought through the mind. And if such an unthinkable presupposition even of all human

understanding is the nature of God's existence, what should be the character of religion, which is the way to God? It should be characterised by all the attributes which 'being' can have, though in varying, lesser degrees. These sublime characteristics of true religion are inclusiveness—not rejection—and the capacity to transmute every lower phase in the higher, by way of understanding and appreciation.

So, the practice of religion is the practice of God-consciousness in some degree or the other. It is to flood our personality with something super-mundane, super-personal and super-individualistic. When we become religious seekers, we are touched by the non-temporal, not only in our personal life but also in our social existence. To be a seeker of God is not easy. You cannot just receive initiation into a Mantra from a Guru and think that you are at once a religious adept. When you receive initiation you are led into, a new way of living and being. Your life is to get transformed and there has to be a complete transvaluation of values. Unless this essential

condition is fulfilled by the disciple, the initiation will not reveal the needed light.

The law of evolution from matter to life, from life to mind, and from mind to intellect, whether in its individual or social form, is initially a law permitting a diversity of being in an apparently multitudinous variety, which, gradually rises upwards into lesser and lesser intensities of diversity and objectivity of character, until there is only a universalised consciousness confronting a universal object as the vast creation. But this consciousness has to become its object; a unity of knowing with being, the oneness of Self with all existence is the goal of the evolutionary processes. The cosmic consciousness realises that the cosmos is itself.

This is the message of Bharatavarsha, the message of India's culture, the message of true spirituality, the message of Gurudev Swami Sivanandaji Maharaj, the message of all the mystics, saints and sages of the world. God bless you all! Peace be to the whole world!

## SWAMI KRISHNANANDA—A CONUNDRUM

### Sivananda Matri Satsang

On such an auspicious day as this, it is our privilege to bring to memory the life and teachings of a spiritual saint and savant, a deeply unassuming, unostentatious and humble personality, sitting in whose presence one experiences a deep silence and peace which emanates from him as fragrance from a flower.

Pujya Swami Krishnanandaji Maharaj's life at a superficial glance, seems to be one of contradictions and rather enigmatic! While his teachings lean towards the Jnana Marga, his daily activities display a total, continuous involvement in mundane affairs. Nevertheless, Work and Wisdom enjoy an even balance in his life. He is an ideal Karma Yogi! Established, as it were, in a peerless state of inner tranquillity, he freely and with utmost facility, jousts with 'Karma' being all the while 'Asanga' or unattached. At one moment, he is totally identified and involved and

the very next moment, he is totally detached and free! He can at any given time, disengage himself from all activity and immediately plunge himself into profound inner solitude.

Being an adept in Raja Yoga, he can focus his mind on any given subject and incisively penetrate into its core. This gives him the uncanny ability of understanding people and situations without any difficulty.

His sharp and perfect clarity of vision based on his inner experience of Vedantic Truths, enables him to effortlessly link-up any and every question or doubt with its philosophical implication and thus, bring us back again and again, to the one great longing of the human soul for spiritual union.

Another unique feature of Pujya Swamiji is his ability to stay grounded in his 'being': unmovable and unshakeable is his abidance—no matter even if the skies opened-up and came

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

**BIRTH CENTENARY YEAR OF SRI SWAMI KRISHNANANDAJI MAHARAJ**

tumbling down upon him! Like the strong and silent Himalayas, he remains 'Achala'. Although he sometimes appears to be perturbed, he, in truth, remains unshaken and steady in wisdom. Like the great, grand ocean which appears to be agitated and noisy on the surface but in its unfathomable depths, it remains silent and motionless, so is he!

Being established in total renunciation, he neither needs nor wants anything. His favourite quote—"Everything is everywhere at every time" expresses clearly his profound experience of Truth and the resultant 'Atmatripti' or inner contentment.

What we see of him is only the "tip of the iceberg" as it were! Two-thirds of him remains "Adrishya" or unperceived. Even the one-third portion of him which we see, we are not able to comprehend in *toto*. So how can we ever understand what or who he is.

His utter simplicity and childlike nature is so endearing; while his mother-like, caring

attitude is so reassuring. His wisdom, rationality, intellectual genius, his unflinching dedication and devotion to Gurudev, his ceaseless and tireless Seva and his deep concern for Sadhakas' spiritual welfare—all this put together and more, make him so dearly precious to us all, that we have to repeatedly thank God and Gurudev for this great good fortune that has been bestowed upon us.

Thus, on this holy occasion of the 75th Birth Anniversary of Beloved and Pujya Swami Krishnanandaji Maharaj, we offer our deepest, heartfelt gratitude to Swamiji for deigning to be in our midst as a source of Support, Strength, Solace and Succour and leading us from darkness to Light, from untruth to Truth and from mortality to Immortality. May God and Gurudev bless Swamiji with good health and long life so that he may continue to bestow grace upon us and guide us to eternal Peace and Beatitude.

Hari Om Tat Sat.

## SIVANANDA'S "LANGUAGE OF SAMADHI"

**Chronicler: Swami Chaitanyananda**

7th APRIL, 1958

Sri Chandulal B. Patel from Saurashtra, who is an ex-minister, paid a visit today to the Ashram along with his friend. He had also received an invitation from Dr. Adhvaryoo, who also is in the Ashram now, having come here for Gurudev's Darshan with a big party of lady devotees. Sri Chandulal was once a teacher of Dr. Adhvaryoo, who has won great fame as an expert Eye-surgeon and kind man.

Today I was a bit late in going to the Kutir, and when I entered the Kutir, I heard something of a discourse probably from a young man, and felt almost sure of my supposition being correct when I heard Gurudev remark: "You are like a student, full of enthusiasm and energy"; but when I entered, I found that the eloquent man was old enough. Bubbling with joy and almost juvenile tendency, he spoke of the great work he has been doing in the educational field of Gujarat. He had compiled, he said, a big dictionary in nine volumes, the completion of which has taken 28

years of hard labour. With the kind help and encouragement of the Maharaja of Gonal, he had executed his work ably and made arrangements for selling his works at a very low price. He said, "I wrote text books and sold them for 2 annas each copy, so that illiteracy may disappear".

*Swamiji:* You have done a wonderful service. Even now, you are so full of interest and zeal. Marvellous.

*Chandulalji:* Swamiji, there is a great charm in your writings. Personally I feel that your English is more easy and forceful than that of even Swami Vivekananda and Sri Rama Tirtha. Your sentences are constituted of 3 words, or 4 words and six words; never more than six words, while we write sentences containing 25 words and make the language difficult. I am sure even a school boy can read and easily understand your books. What force, what charm and what magic there is in your writings, Swamiji! I am tempted to designate it as the language of 'Samadhi'. Your works are His words.

I could follow the meaning of Brahma-Sutras only after reading your two volumes on Brahma-Sutras. Earlier I made several attempts to understand these Sutras with the help of commentaries in Gujarati and English, but it was not until I read your volumes that I could grasp the meaning of the Sutras. And your 'Parliament Commemoration Volume' is a marvellous book. It is dominated by a genuine spirit of reconciliation, sympathetic understanding and exposition of the different religions of the world. You belong to the world, and this Divine Life Society is not a sect. It is an institution with a universal outlook. It harmonises the different religions. This one volume is sufficient to understand the real significance of religions and philosophies.

English can be taught to children through your books. Your simple sentences like 'Be good, do good', 'God pervades the whole universe' will at once go into the heart of the students. They will be learning not only English but ethics and spirituality. We can teach grammar also through these sentences. The books of Swami Vivekananda, of Rama Tirtha,

and your holiness should be taught in schools and colleges.

### **A GLOWING TRIBUTE**

At Satsang, Swamiji introduced Sri Chandulal B. Patel to the audience and said, "Now we request our venerable Sri Chandulalji, the ex-minister, to speak a few words. He is a great educationist and has compiled a big dictionary and made it available at a cheap rate. All the volumes (nine in number) really cost Rs. 500 but he is selling them for Rs. 140/-. He is a great supporter of our Divine Life Branch in Gujarat and the Guru of our Dr. Adhvaryooji."

He then spoke. "Our Swamiji is an Avatar of Lord Siva. He is really Paramananda in human form. His greatness is unrivalled. Those who serve him and worship him, will be adequately rewarded. We are all blessed to have him as our guide and Guru. May his blessings be on us all!"

Appreciating his talk which was given in English and Gujarati, Swamiji remarked: "*Gagar me sagar bhar diya*—You have collected the ocean in a jar". This is a saying in Hindi which means that the essential thing has been said in a briefway.

# CHILDREN'S WORLD

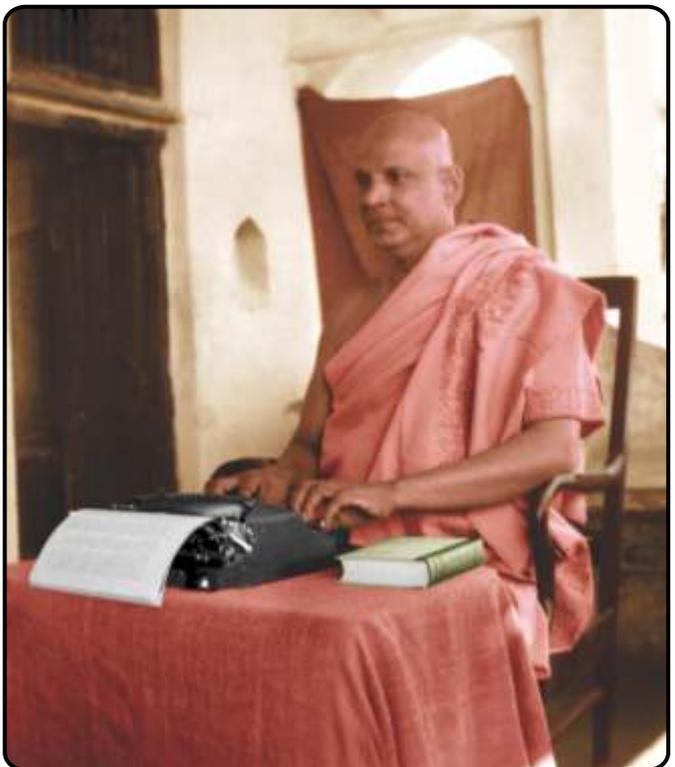


## SELFLESS SERVICE

### Blessed Immortal Selves!

By doing selfless service, you purify your heart. Egoism, hatred, jealousy, idea of superiority and all the kindred negative qualities will vanish. Humility, pure love, sympathy, tolerance, and mercy will be developed. Sense of separateness will be annihilated. Selfishness will be eradicated. You will get a broad and liberal outlook of life. You will begin to feel oneness and unity. Eventually you will attain knowledge of the Self. You will realise 'One in All' and 'All in One.' You will feel unbounded joy. World is nothing but manifestation of God. Service of humanity and country is service of God. Service is worship.

Generally people are impatient and they expect Siddhis after doing a little service. The real Karma Yogi who serves the people with humility and Atma Bhava (seeing God in every face) becomes a real ruler of the world. He is honoured and



respected by all. The more service you do with Atma Bhava, the more power, energy, and capacity you will get. Practise this and feel.

When the thought of doing good to others becomes part and parcel of a man's very being, then he will not entertain any least motive at all. He takes immense delight in serving others, in doing good to others. There is peculiar joy and Ananda in the vigorous Nishkamy service. He gets inner spiritual strength and power by performing motiveless and selfless actions.

**Swami Sivananda**

## **CULTIVATION OF VIRTUES**

### **GRATITUDE**

Gratitude is a sense of appreciation of favours received, accompanied with goodwill towards the benefactor.

It is an emotion or sentiment of thankfulness, kindness or goodwill to a benefactor and a disposition to make a suitable return of benefits or services or, when no returns can be made, a desire to see the benefactor prosperous and happy.

Gratitude is the noblest of virtues, the most capital of all duties. Just as a river pours its waters into the ocean from which it drew its supply, so also a man of gratitude returns a benefit received from others. He looks upon his benefactor with reverence and love. If he is not able to return the benefit, he keeps it in his memory with kindness. He does not forget it during his whole life time.

Be grateful. All will admire and revere you. You will reap a rich harvest of peace and immortal bliss.

Be grateful to God, your Creator, for all the bounties He has given you. Pray to Him fervently from the bottom of your heart. Sing His glory. Remember Him at all times. Surrender your entire being to Him, obtain His Grace and be happy for ever.

**Swami Sivananda**



## ERADICATION OF VICES

### HATRED (DVESHA)

Hatred is another evil quality. This world is full of hatred. There is no real love.

Ghrina, contempt, prejudice, sneering, taunting, teasing, ridiculing, mocking, frowning, showing wry faces are all forms of hatred.

From the very early childhood, healthy ideas should be sown in the minds of children. All children should be trained in the service of humanity. The necessity of universal love should be very clearly emphasised. Then alone there can be a possibility of developing pure love and eradicating hatred.

Service with Atma Bhava can remove hatred completely and bring in Advaitic realisation of oneness of life. Ghrina, prejudice, contempt etc., will completely vanish by selfless service. Vedanta in daily life when put into actual practice can eradicate all sorts of hatred. There is one Self hidden in all beings. Then why do you hate others? Why do you frown at others? Why do you treat others with contempt? Why do you divide and separate? Realise the unity of life and consciousness. Feel Atman everywhere. Rejoice and radiate love and peace everywhere.

**Swami Sivananda**

### HOW A SAGE RULED

There was a practice in days of yore that when a king died, without leaving an heir, the ministers would let a special elephant loose and it would catch hold of anyone it liked and place him on its head. This man would be crowned king, without any further question.

Once it happened that the elephant caught hold of a Sannyasin, a realised Sage of true renunciation! He was brought to the Court with all pomp and ceremony. He was puzzled. He asked the ministers, “What is the matter? Why have you brought me here?”

“Sir, you are to be crowned king. That is the custom here. You have



been chosen by the elephant.”

“No, no, I do not want any kingdom. I am a Sannyasin.”

“Please, do not disappoint us.” They persuaded him to ascend the throne.

The Saint-monarch was indifferent to everything that was going on. The neighbouring ruler found this a good opportunity and invaded the kingdom. The ministers informed the king.

“Why does he invade the kingdom? What have we done to him?”

“We do not know. There is no apparent cause. His armies are marching into our territory. Please order us. We will go and offer him a fight.”

“No, no. Keep quiet. Why should we fight?”

The ministers were puzzled. They did not know what to do. Finding that the Saint-king's forces had not come for battle, the enemy ruler himself came to the Saint-king's durbar. The saint was indifferent. The enemy king spoke to him, “O Raja! I have come here to fight with you. What do you say now?”

“What do you gain by that? Why do you want to fight with us?”

“I want to capture your kingdom.”

“O Ruler! You need not fight with my armies for that. You can take this throne. I am only a Sannyasin. I was always a Sannyasin. I will go away. Come on. Ascend this throne. From now on, you are the Ruler of this kingdom also.” So, saying, the Sannyasin, in a peaceful mood started walking away.

The enemy-ruler was ashamed. In utter bewilderment, he prostrated before the Saint-king, begged his pardon and offered his own kingdom, instead of taking the Saint's. The Saint then became the ruler of both the kingdoms.

The ministers, who were sitting with awe-stricken faces, were illumined. They understood the power of renunciation. A whole nation was saved from bloodshed. And the Saint won a kingdom without asking for it!

**Swami Sivananda**

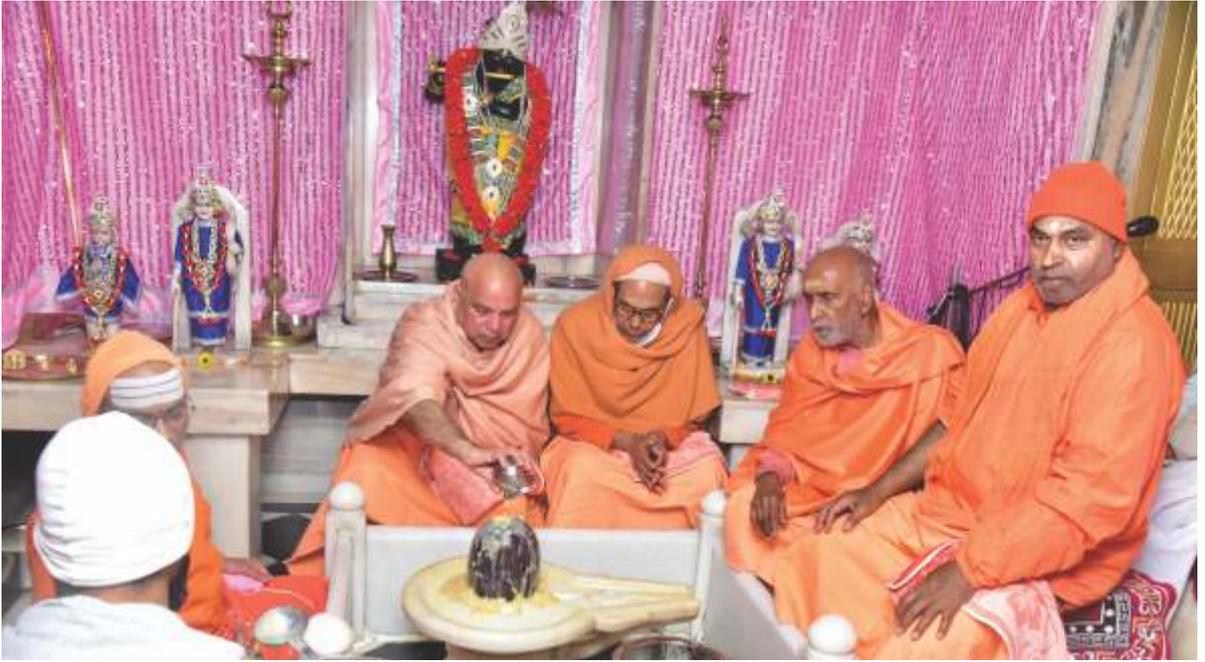


## **SRI MAHASIVARATRI CELEBRATIONS AT THE HEADQUARTERS ASHRAM**



The auspicious occasion of Mahasivaratri was celebrated with great spiritual rejoicing at the Headquarters Ashram on 1st March 2022. As a prelude to the celebration, the sacred Panchakshari Mantra 'Om Namah Sivaya' was devoutly sung daily for two hours by the Sannyasis, Brahmacharis and Sadhaks of the Ashram from 25th to 28th February at Sri Vishwanatha Mandir.

The Mahasivaratri day's programme commenced at 5.00 a.m. with prayers and meditation at the holy Samadhi Shrine. From 7.00 a.m. to 6.00 p.m., Sri Vishwanatha Mandir reverberated with the soulful chanting of 'Om Namah Sivaya' as the inmates of the Ashram participated joyously in its Akhanda chanting. At 8.00 p.m., the Mahasivaratri Puja commenced in the sanctum-sanctorum of Sri Vishwanatha Mandir; four grand worships in four Praharas were offered to Lord Siva to the sonorous



chanting of Vedic Mantras. Divine Panchakshari Mantra, soul-stirring hymns and Stotras extolling Lord Siva's glory were sung throughout the night which filled the hearts of all present with indescribable peace and joy. The celebration concluded at 4.00 a.m. with Mangala Arati and distribution of holy Prasad at Annapurna Dining Hall.

May the ever-auspicious Lord Siva and Sadgurudev Swami Sivanandaji Maharaj shower their blessings upon all.



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## SWAMI KRISHNANANDA BIRTH CENTENARY CELEBRATION

25th April 2022 marks the sacred occasion of Birth Centenary of Worshipful Sri Swami Krishnanandaji Maharaj. The Birth Centenary Celebrations of Pujya Swamiji Maharaj commenced at the Headquarters Ashram on 18th March 2022, the auspicious day of Sri Gauranga Mahaprabhu Jayanti.

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### Prabhat Pheri and Akhand Mahamantra Kirtan

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From 18th March to 31st March 2022, the Ashram inmates joyously conducted Prabhat-pheri in the holy premises of the Ashram with the devout participation of the guests and visitors of the Ashram. The members of DLS Branch BHEL Haridwar offered their loving oblation in the Akhand Mahamantra Kirtan Yajna during this period.





## BHAJAN PROGRAMME



As an auspicious prelude to the glorious celebration of Birth Centenary of Worshipful Sri Swami Krishnanandaji Maharaj, Bhajan Programme was organised on 6th March 2022 at the holy Samadhi Shrine. Sri Mukul Kulkarniji of Pune, a renowned Hindustani Classical Vocalist and 'A' grade artist of All India Radio, visited the sacred abode of Sri Gurudev and offered his loving Seva in the form of Bhajans.

His devout and mellifluous singing of the Bhajans of Sant Tukaram, Sant Kabir, Meera Bai and other saints delighted the hearts of all present. Three Tamil books of Swami Krishnanandaji Maharaj 'Guru Bhakti Yoga', 'Path to God-realisation', and 'The



'Secret of Being Happy', and four booklets of 'Swami Krishnananda Birth Centenary Series' were released to commemorate the occasion. The programme concluded with the felicitation of Sri Mukul Kulkarniji, Arati and distribution of sacred Prasad.

## SRIMAD BHAGAVATA KATHA JNANA YAJNA

From 22nd March to 28th March, Srimad Bhagavata Katha Jnana Yajna was organised at Sivananda Satsang Bhavan Auditorium. Revered Sadhvi Muralika Sharmaji, a devoted disciple of Pujya Sri Ramesh Babaji Maharaj, Sri



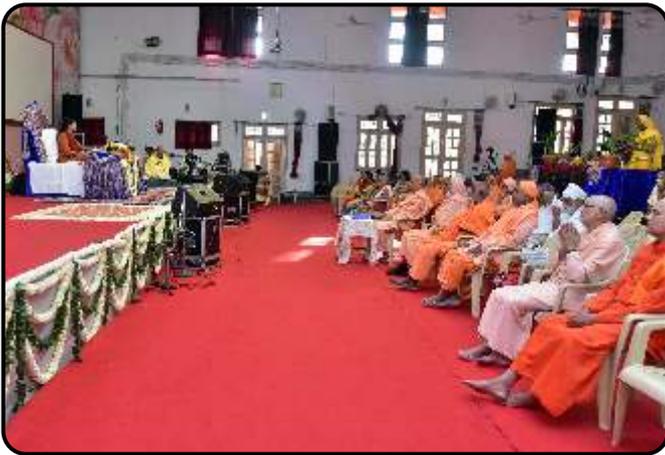
Maan Mandir Barasana was invited to perform the sacred Yajna.

Revered Muralikaji in her soul-stirring discourses, narrating different episodes from this Holy Scripture, lucidly elucidated the

Bhagavata Dharma

and the characteristics of a true Bhagavata. Her inimitable and unique narration of nectarine stories of playful pranks of Lord Sri Krishna in His childhood and the use of Brij Bhasha





transported one and all to the sacred streets of Gokula and Vrindavana to see the divine sports of Bala Krishna. Bhajans-kirtans in her soulful and melodious voice beautifully interspersed with the Katha, reverberated in the Auditorium and in the hearts

of listeners as well. Everyone felt immensely blessed and blissful being drenched in the showers of Sri Bhagavata-Kathamrita.

The Yajna concluded with the felicitation of Revered Muralikaji and the members of her Katha Mandali.



## VEDIC CHANTING



A Vedic Pushpanjali was offered to our Beloved Sri Swami Krishnanandaji Maharaj on 27th March in the form of chanting of Rudra-Ashtadhyayi from the Shukla Yajurveda, Madhyandini Shakha by the students of Gayatri Veda Vidyalaya, Tapovan.

The soul-elevating recitation of the Mantras resonating in Sri Vishwanatha Mandir filled the hearts of all with indescribable peace. With the felicitation of the students



and their teachers, and Arati of Lord Sri Vishwanatha, the programme came to a close.

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



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## **In Memoriam**

With profound sorrow, we report that Sri K. Arumugamji, Secretary of DLS Pattamadai Branch, Tamilnadu, left his mortal coil on 9th March 2022 at Pattamadai.



Sri K. Arumugamji was born on 12th November 1938 in Gopalamudram village in Tamilnadu. After completing his education, he joined as a teacher at Ramaseshier High School, Pattamadai in 1980 and retired from service in 1997. Sri K. Arumugamji devotedly served DLS Pattamadai Branch as its Secretary for more than forty years. He also offered his dedicated Seva to 'Swami Sivananda

Centenary Charitable Hospital', Pattamadai, as one of its trustees for the last twenty-six years. He organised Tamilnadu State Level DLS Conferences to propagate the divine teachings of Sadgurudev Sri Swami Sivanandaji Maharaj. He was blessed with Jnana Sannyasa in 2007 by Worshipful Sri Swami Chidanandaji Maharaj. Sri K. Arumugamji breathed his last on 9th March 2022 at the age of 84 years.

May the Almighty Lord and Sadgurudev bless the departed soul with eternal peace and divine beatitude.

# **IMPORTANT ANNOUNCEMENT REGARDING DONATIONS**

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

## General Donation

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

## Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

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

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

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

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

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

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

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

### INLAND BRANCHES

**Bargarh (Odisha):** The Branch conducted daily Puja and Yoga class, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, and weekly Satsang every Saturday. Besides, Homeopathic treatment of poor patients continued. Pratistha Diwas of Vishwanath Mandir of the Branch was celebrated on 5th February with Rudrabhishek, Maha Mrityunjaya Mantra Japa and Paduka Puja.

**Bikaner (Rajasthan):** The Branch continued daily Yoga class, recitation of Hanuman Chalisa, Sundarakand Parayan and Maha Mantra Kirtan on Saturdays. Besides this, Hawan was conducted on Ekadasi and Amavasya day. Maha Sivaratri was celebrated on 1st March with Rudrabhishek. The Branch also distributed food and clothes to needy people.

**Beeramguda (Telangana):** On the auspicious occasion of Birth Centenary Celebration of

Worshipful Sri Swami Krishnanandaji Maharaj, Akhanda Nama Sankirtan and daily one chapter of Gita Path is conducted by the Branch. Besides, Chandihomam was performed on Amavasya day.

**Chandapur (Odisha):** In the month of February, daily Puja, weekly Satsang on Saturdays, Sundarakanda Parayan on Sankranti day and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch.

**Chhatrapur (Odisha):** The Branch had daily Puja, weekly Satsang on Thursdays and Paduka Puja on 8th and 24th of every month. Five Special Satsangs were arranged by the Branch in January month. There was Sundarakanda Parayan on 29th.

**Dhenkanal (Odisha):** A special Satsang was conducted on 5th February with Saraswati Puja, talk on God-Realisation and Bhajans. Also, as usual weekly Satsangs continued on Mondays.

**Lucknow (U.P.):** The Branch conducted special Satsangs at

Lekhraj Homes on 6th and 20th February with Prayer, Bhajan, Mantra Japa and Swadhyaya, etc. Besides this, Mahamrityunjaya Mantra Japa was done for speedy recovery of Covid patients and for world peace.

**N a n d i n i n a g a r (Chhattisgarh):** The Branch had morning prayers with Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam, and Siva Abhisheka on Mondays. There was Mahamantra Kirtan on 3rd February. Besides this, weekly Satsang was held on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa.

**Panchakula (Haryana):** Narayan Seva was held on 16th January at Civil Hospital. Under the guidance of Sri Swami Akhilanandaji and Sivashritananda Mataji, the Branch celebrated Chidananda day on 24th February.

**Puri (Odisha):** The Branch had daily Satsang, weekly Satsang on Mondays and Thursdays, and Guru Paduka

Puja on 8th and 24th. There were recitation of Hanuman Chalisa on Sankranti day, and Gita Path on Ekadasis. Special Satsang was held on 1st January with Paduka Puja, Maha Mantra Kirtan and Narayan Seva.

**Steel Township - Rourkela (Odisha):** The Branch continued free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays. Special celebrations were held on 24th January, Branch Foundation day, Sivananda Yuva Kendra Foundation day on 25th and Republic day on 26th.

**South Balanda (Odisha):** The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Besides this, Ekadasi was observed with Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa. The Branch Anniversary day was celebrated on 3rd January with Paduka Puja. There was also an Akhanda Mahamantra Sankirtan on 26th February for World Peace and Universal Brotherhood.

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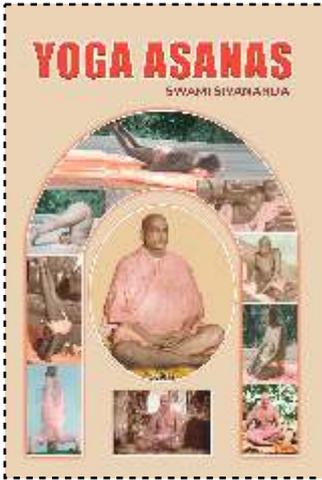
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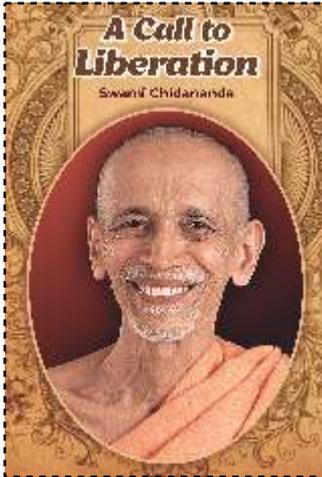
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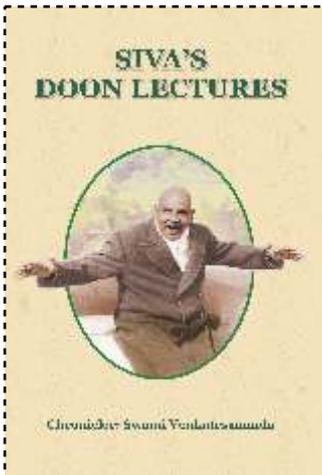
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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

**Om Santih Santih Santih!**

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

**APRIL  
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Celebration of Krishnanandaji's Birthday is worship of Brahman. Many people's faculties are developed. Every man's eyes are opened. Everyone begins to think. Such celebrations are very necessary. Today we have only talked of Brahman. It gives us all inspiration. It produces a drastic change in the minds of people. You will be greatly benefited. You should note down in your diary the noble qualities of Swami Krishnanandaji. You should become like him. You should become like Shuka. You can learn something from everyone. This world is a vast university: it is a great teacher. Chidanandaji has talked very nicely. He is an intuitional lecturer. I am much benefited by his talks. He is a saint. You should worship him. He is your Guru. Only if you have this attitude will you be benefited. You will have to take down notes of his lectures. Krishnanandaji is a treasure; Chidanandaji is a treasure. God has been so gracious that He has given me so many precious gems.

*Swami Sivananda*

*To*