



# The DIVINE LIFE



O Pilgrim  
to the shrine of  
Truth! Know. Do not only  
believe. Stand up. Do not lean  
on others. Tread the spiritual  
path with courage and faith.  
Kindle the spiritual fire in the temple  
of your heart. Meditate seriously,  
regularly and rigorously. Know  
thyself and be free.

*Swami Sivananda*

**AUGUST 2022**

## **THE UNIVERSAL PRAYER**

O Adorable Lord of Mercy and Love!  
Salutations and prostrations unto Thee.  
Thou art Omnipresent, Omnipotent and Omniscient.  
Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).  
Thou art the Indweller of all beings.

Grant us an understanding heart,  
Equal vision, balanced mind,  
Faith, devotion and wisdom.  
Grant us inner spiritual strength  
To resist temptations and to control the mind.  
Free us from egoism, lust, greed, hatred, anger and jealousy.  
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.  
Let us serve Thee in all these names and forms.  
Let us ever remember Thee.  
Let us ever sing Thy glories.  
Let Thy Name be ever on our lips.  
Let us abide in Thee for ever and ever.

—**Swami Sivananda**

## **THE TWO PATHS**

Yoga is communication with Lord. The goal of life is Self-realisation. There are two ways of attaining God-consciousness. They are the Pravritti Marga and the Nivritti Marga. Pravritti Marga is the path of activity with detachment as the basis that leads to the attainment of the Cosmic Vision in and through the diverse experiences of normal life. Nivritti Marga is the path of absolute renunciation or Jnana Yoga. Karma Yoga is only Jnana Sadhana, i.e., a means for attaining Self-knowledge.

Three things are indispensable requisite for attaining Self-realisation. They are Guru Bhakti or devotion towards the spiritual preceptor, Jijnasa or seeking for liberation, and taste for Satsanga or company of the wise. He alone, who is endowed with these three attributes, can cross this ocean of Samsara.

*Swami Sivananda*



# THE DIVINE LIFE

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## MUNDAKOPANISHAD

### CHAPTER I—SECTION I

अथर्वणे यां प्रवदेत ब्रह्माथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।

स भारद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥२॥

Whatever Brahma told Atharvan, that knowledge of Brahman, Atharvan first told Angi and he taught it to Satyavaha of the family of Bharadvaja and Satyavaha taught it to Angiras, the knowledge traditionally obtained by the succession of teachers.

# शिवानन्दस्तोत्रपुष्पांजलिः

## SIVANANDA-STOTRAPUSHPANJALI

### PART-II

*Sri Swami Jnanananda Saraswati, Sivanandanagar*

महितगुणनिधानं मंगलश्रीविलासै–  
 स्सहितमखिललोकैर्गीयमानापदानम्।  
 विहितविविधकृत्यं विश्वसेवाविधाने  
 निहितमतिमजसं श्रीशिवानन्दमीडे ॥३॥

I worshipfully adore Sri Swami Sivananda who is reverentially praised by all for his good deeds, who is a storehouse of divine virtues, who is carrying on a manifold mission, whose life is dedicated to the service of mankind and on whom Goddess Lakshmi is constantly showering Her grace.

भुवनतापविनाशनवाञ्छ्या  
 नवनवायनमार्गणपेशलम्।  
 अवनतावनलोलमुपास्महे  
 शिवमुनीन्द्रममेयगुणाकरम् ॥४॥

I devoutly worship great sage Swami Sivananda who is very skillful in discovering ever-new ways of annihilating the afflictions of the world, who is an abode of boundless good qualities and who is always eager to protect his disciples and devotees.

*(To be continued)*

## **THE GITA IDEAL OF MAN**

### **Sri Swami Sivananda**

The Gita ideal of man is the Sthitaprajna or the Gunatita – one who is neither unduly elated by success, nor grieved by sorrow, who is equipoised in most adverse circumstances, in praise and censure, in wealth and poverty, rather, in all conditions of life, ever conscious of his real nature, unaffected by the play of the elements and modifications of the mind. He is the ripe fruit of the fine flower of culture. He is the perfected man who does not follow the course of the senses, but casts off all the desires of the mind and is satisfied in the Self by the Self. (Bhagavad Gita/2-55). He is the sage of steady wisdom, who has neither attachment disguised as love nor hate for anybody, whose longings have turned away from the earthly objects on

account of the realisation of the Supreme, whose day is the night of the ignorant, into whom all desires enter, as waters enter the ocean which, filled from all sides, does not rise. He indeed has attained to peace everlasting who rests in the perpetual awareness of the Absolute. (Bhagavad Gita/2 – 55, 57, 59, 60, 70, 72).

This is not a Utopian ideal. This is the birthright of all, to be sought and attained by all. The happiness is within, relaxation is within, the light is within, peace is within. The spiritual seeker should therefore look within. He should see the One in all and all in the One, and his equal vision should not make a distinction between the high and the low. Ever conscious of the Divine Presence in himself

and in all creations around him, he is never separated from the Divine. Engrossed in such awareness, one cannot commit any harm to his fellow-being, he cannot hurt others, he cannot go against the good of the society.

Though such a perfected man has nothing to achieve for himself, yet he works for the good of the world, in order to set an example to others. The world is a great stage, where the drama of life is enacted. All have to learn from this great teacher, the world. None can ignore this ideal training ground if he wishes to evolve and elevate himself and attain perfection.

This is the ideal of man as described by Sri Krishna, Whose Janmashtami we celebrate this year on the 31st of this month. On this sacred occasion of Krishna Janmashtami, let all aspirants

rededicate themselves to the attainment of this ideal. This is the life's goal. This is the only way out of this earthly life of limitations, delusions and sufferings.

Study Gita well, the Great Gospel given to us by the Lord. For, here indeed is found the wonderful message of hope, consolation, peace, and, above all, the divinity of man. Here is solved the problem of life. Here is the message of fearlessness to everyone that lifts the individual from the depth of penury and misery to the height of immortality and eternal bliss.

In spite of the disturbances that appear on the surface of man's life, India has at its heart a tendency to harmony and unity. The Indians are a peace-loving and God-loving nation. The greatest men of India are the saints and sages

who are the real torch-bearers of its culture, not the tycoons of material prosperity and fantastic lavishness, nor the snake-charmers, nor the rope-trick magicians, nor the colour and pageant of the cities. To seek India, one must look to the Upanishads and the Gita. It is to the immortal glory of India that the message of Sri Krishna heartens all with the magnificent ideal of the union of man with God, even while performing one's duties in a spirit of selflessness, non-attachment and surrender to God.

May God bless you all! May you live in the spirit of the Gita! May the Grace of Sri Krishna bring Enlightenment to you all!

The Gita is the cream of the Vedas. It is the quintessence of the Upanishads. It is the crest-jewel of the Mahabharata. It is a book that comes under the category of the Prasthanatraya, the authoritative books of the Hindu religion.

You will find a solution here for all your doubts. The more you study with devotion and faith, the more you will get deeper knowledge, penetrative insight, and clear right thinking. Ask. You shall be given. Seek. You shall find. Knock. It shall be open to you. This is the unopposed quality of this scripture. You obtain access, at one stroke, to the entire range of wisdom, human and divine.

The Lord, in His Immanence as Krishna, gave His Song Divine replete with the profoundest wisdom. And what branch of knowledge will it not include! What Yoga will it not embrace! Truly it is said: *Sarvashastramayee Gita*. The Gita is an embodiment of all sciences, scriptures, and knowledge. Its word is law.

**Swami Sivananda**

## LIFE IS A MEANS TO A HIGHER END

Sri Swami Chidananda

Man has various conceptions as to what man's duty in this earthly life is. We may consider various things as obligations of the human being, the duties he has to perform. Living life to fulfill these duties and discharge these obligations may be considered to be the main concern of man here. All these duties and obligations would be such that are related to the world outside and they are such as would involve us with people and things here. But there is a higher duty, a higher purpose. The concerns of life and its various duties and occupations do not end or are not merely restricted to this outer world alone. You are not born merely to concern yourself and occupy yourself in this material world right up to the end of your life. You are born for the attainment of a higher purpose and a greater destiny. In relation to that greater destiny, this life becomes only a means to the attainment of that greater end. If you do not recognise that higher purpose or greater destiny, it looks as though life is an end in itself, and that the living of life here is sufficient and complete by itself. But the great masters of wisdom have said that life is a means to a higher End. And all the other duties and obligations that are contained in it are secondary and lesser when compared to the supreme duty of attaining the higher aim of life.

That higher destiny arises out of a certain central truth about you. It arises out of a certain mystical fact about yourself. This inner truth and the mystical fact about you is that you are in reality, an essentially divine being. You are part of an

infinite and eternal divine Principle. It is the universal Soul. It is that which is pointed to by all the religions of the world. It is the root and source of all existence. It is eternal, beginningless and endless. It is the all-full and all-perfect divine Reality. It is of the nature of supreme Peace and infinite Bliss. It is of the nature of eternal Existence. And that eternal Principle, which is Existence, Consciousness and Bliss, is the origin and source of your inner being. Your essential real nature is an immortal part of Divinity. It is an ever-pure, ever-free, all-perfect Divine Spirit. Your physical and psychological personality is only a temporary factor added on to this essential reality of your spiritual being. The attainment of the Awareness of your real nature is the key to blessedness. By becoming aware of your inner spiritual nature, you instantly become aware of your eternal spiritual oneness with the supreme universal

Reality. This is like the river after flowing a long distance for a long time suddenly reaches and enters the ocean. Even so, the recognition of your spiritual nature and the development of your awareness of your inner being grants you the experience Absolute. It grants you Cosmic Consciousness and God-Experience. It grants you spiritual illumination. It lifts you up into a state of Divine Perfection. This the mystics have described as 'the peace that passeth the understanding, or the attainment of the Perfect Joy'.

It is a state of unlimited liberated Consciousness, where the individual being transcends all pain, sorrow and suffering, and is liberated from the fear of death, and is freed from the bondage of all limitations that pertain to this earth existence. One becomes established in a state of indescribable bliss. All desires disappear. The individual has no more any sense of want or

insufficiency. All cravings come to an end. One experiences a state of absolute Fullness. This is the great gain of attaining to this supreme experience. It is because of this mystical fact that you are essentially divine. The human role that you have assumed in this drama of life is a temporary role. While you play your part on the stage of this world, you must not lose your awareness of your true identity. There is no greater loss than to forget your true Self. Thus even while you play your part in this drama called life, hold on to the inner awareness of your true identity. In that dimension of your being, you are ever related to that all-perfect divine universal Consciousness. That infinite and eternal existence is your natural state, native element.

You are a traveller here in a strange land. And this journey called life has a beginning and an end. When this journey ends, who belongs to you and whom do you belong? When this journey

ends, is there anything here which you can claim as yours? Is there anything which you can take with you? Have you ever thought about it? Have you ever reflected upon this step? Have you sat quietly alone and in silence taken your mind inside? Have you asked yourself, "What am I?", "From whence have I come?", "Who am I?", and "To where I am heading?" This unique faculty of intelligence, rationalising power is given by the Supreme Being in order to ponder these essential questions about yourself. Whence, where, whither. Unless you have pondered these questions, you can never understand your life in deeper depths.

The great illumined seers of the land of Vedic wisdom, the Upanishads and the Bhagavad Gita have something very definite to tell you about it. The realisation of the divine perfection is the aim of this human life. The obtaining of that

supreme experience of indescribable divine bliss is your birthright. So while you live your life in this world as a passing traveller, relate yourself with that infinite realm of eternal Existence. Day after day, gradually practise inner spiritual discipline. Cultivate a dynamic and living relationship with the Divine, and awaken this sleeping consciousness within yourself. Bring into your inner being the light of spiritual awareness. The dweller within this body is the Supreme Self. Know that you are the silent witness of your mind, thinker behind the thoughts and not the mind. You are the director of the reasoning processes of the intellect, and not the intellect. Different and distinct from body, mind and intellect, you are eternal and spiritual being. Thus reflect upon the reality of your essential divine nature. Meditate upon this. Affirm this reality. And try to keep this awareness in the midst of your daily duties and

activities. You must live in this light of inner spiritual knowledge. While you live and act in this outer world, you should not be asleep spiritually within. There must be spiritual wakefulness. There should be the light of spiritual knowledge within. With this state of inner wakefulness and knowledge, go on carrying out your normal duties of life. Then you will not be caught and entangled in the delusion of this world appearance. If you will not have this inner discrimination and wakefulness, you will take the unreal for the real and forget the reality of your divine Self. You must be always able to discriminate between the eternal and the non-eternal, between the permanent and the passing appearance. And it is this discrimination that gives you the right direction to the stream of your life.

You must consciously move towards this great goal. Make your life a conscious and

purposeful process of attaining the divine consciousness. In doing this, you have to pay particular attention to one particular matter. That is the way in which you live and relate yourself to this world of men and things, and your thoughts and actions in this realm. You must take care that they are such that they will not be detrimental to this central quest and ascent of yours towards the Divine. They must not assume the nature of obstacles upon this upward ascending path. If possible, they should be a positive supplement and help to this central process of spiritual illumination. If not, at least, they should not become a hindrance. Therefore, the quality of your thoughts and actions, the quality of your life around you will also be pure and ethical. They should be spiritual and divine. They should be based upon certain noble principles. You must set a certain standard of purity and idealism for yourself.

And you must regard this matter as a primary value in your life. And under any circumstance, you must not leave this ideal up or divert from these principles. You must make a strong determination to live up to these principles at any cost. This will ensure that your outer life of activity, fulfilment of duties and obligations, does not become an obstacle in your inner life of spiritual essence. Thus you must constantly make effort and bring about a beautiful harmony between the inner and the outer.

Live your outer life with inner detachment. And let your activities be spiritualised. This spiritualisation is brought about by a separate way. The Supreme Reality which religions refer to as God or the Universal Spirit is not a supra-mundane, remote being. It is also immanent in this creation. It is an all-pervading spiritual essence that is everywhere present in this world of ours. You literally live in God,

move in God and have your being in God. The divine Reality is present in every atom of matter. It permeates every speck of space in this universe. Therefore, He is as much present outside the church as He is inside the church. He fills this universe and He is present without as well as within yourself. Recognise this great truth about God. God is here and now. God is nearer than the nearest. He is more yours than anything else in this world. Thus ever live in the presence of God. Try to become aware of this presence and try to recognise that this Divine Presence is in all things and everywhere. Thus even though all your activities, all your so-called earthly worldly duties apparently bring you in contact with beings of the earth, yet in fact, the inner truth is that each and every activity of yours is actually raising you into a contact with a divine presence which is everywhere. Therefore, you live everyday from morning till

evening in actual inner communication with the divine Spirit.

No matter where you are, no matter what you are engaged in doing, no matter with what person or thing you are engaged, you are actually coming into contact with the ever-present Divinity. Wherever you turn, God is before you. Once you begin to recognise this truth, then you will find that all your so-called secular activity actually brings you into contact with the living presence of God every moment. Hence, fill your activity with the spirit of worshipfulness. Know that to act is to adore the ever-present Reality. Know that every type of work, in reality, is the worship of the all-pervading Divine Presence. Thus spiritualise all your activities and make your life divine. In and through your normal day-to-day activities and duties, ever keep approaching nearer and nearer to Reality.

## THE SIGNIFICANCE OF MANTRA-JAPA SADHANA

**Sri Swami Krishnananda**

Many of you, as spiritual seekers, would be practising Japa-Sadhana. When you were initiated, you would have been told that you should do Japa, chanting of the Divine Name. *Tat Japah Tadartha bhava nah*—the recitation, chanting or Japa of the Mantra is to be accompanied by a contemplation on its import or meaning. As a matter of fact, Japa, according to Patanjali, is not merely a mechanical chanting of the Name, though chanting is also Japa, but it is Tadartha-Bhavana or the contemplation on the meaning of the Mantra. To give an instance, "*Om Namo Bhagavate Vasudevaya*" is a Mantra. Chanting this is Japa. There is external verbal Japa, as well as internal Manasika Japa, or mental Japa. Japa is the repetition of a Mantra, which is a mysterious group of letters or phrases so connected with one another that when the Mantra is chanted, a

peculiar sensation or vibration is generated in the entire system. That is the difference between the ordinary words or sentences or groups of phrases and a Mantra. A Mantra is the result of a vision of a seer and it is the concrete manifestation, in the world of language, of the deity or Devata, which is made to manifest in the Mantra. When you chant a Mantra correctly and systematically with proper intonation, there is immediately set up a vibration in the nervous system in such a manner that a harmony is established in the whole world. Different Mantras produce different vibrations and they invoke different Devatas. '*Om Namo Bhagavate Vasudevaya*' is a Mantra of Bhagavan Sri Krishna. It means literally: 'Om, prostration to Bhagavan Vasudeva.' Surrender to Sri Vasudeva is implied therein. Now, the prostration, salutation, is an external symbol of the internal

union. When we do 'Namaskara' to a deity in the temple, to a friend or any person, we join both the palms and bend ourselves low. This Namaskara, and the joining of the palms, is indicative of the feeling of union of oneself with the other. 'I and you are one'; that is prostration, that is Namaskara. "Bhagavan, I am one with You," is a spirit of surrender, and here begins meditation on Bhagavan Vasudeva. When the Mantra is chanted, you have also the requisite atmosphere created in the mind for contemplation on Bhagavan Vasudeva, to begin meditation and to feel His presence. This rule applies to all other Mantras, also.

Most of you will have this practical difficulty when the Mantra is chanted and meditation begins. The mind ordinarily gets confused as to how to start, how to begin with, what to think in the mind, what to feel, etc. When you chant a Mantra, you may think of the letters of the Mantra. Perhaps you may also feel that the meaning of the Mantra is 'prostration to Bhagavan.' But how are you to

proceed further? Mentally, feel that the Lord is seated or standing in front of you, and slowly, after an adequate length of time or period, you will begin to feel His Omnipresence, in front of you, to the right and to the left, above and below, and so on.

The thought of God is like a fire which will burn up all desires. The highest knowledge is nothing but the deep feeling of the presence of God everywhere. That is the highest wisdom and that will give a deathblow to other desires of the world. The desire for God is a desire to destroy all desires. It is not a desire in the ordinary sense of the term. As a single match-stick can reduce to ashes a huge mountain of straw, a single thought of the Omnipresence of God, the immanence of God and the Omnipotence of God is enough to burn up all desires pertaining to this world, because God is the fulfilment of our aspiration and when we feel His presence, there need be no other desire. When we have the ocean, we do not want a drop; for, the drops are in the ocean. A single moment of honest,

genuine deep thought of God is more than equal to the performance of several Ashvamedha sacrifices, Agnishtomas, Rajasuyas and so on. It is the highest sacrifice, the highest Yajna and the greatest truth. All Sadhanas lead to this goal of meditation, and this spiritual consciousness which is the centre and the path of all meditation should animate all your activities in life. In one sense, you should be in a meditative mood always. I think this is what Bhagavan Sri Krishna means in the gospel of the Bhagavad Gita.

Though life appears to be very complicated, it would become

very simple, a joyous process when you practise Japa-Sadhana. The more you practise, the greater the strength it will give you. Yesterday's practice will give you additional strength to do practice today and today's will give you strength tomorrow. Everyday you will become stronger and stronger by profounder thoughts of God and deeper contemplation on it. There is no loss of merit in the practice, says the Bhagavad Gita. Even a little that you have done is great indeed and it is a wonderful asset which will help you in the future. May the Almighty Lord give you strength to do more and more Japa- Sadhana!

Repetition of any Mantra or Name of the Lord is known as Japa. Japa is an important Anga of Yoga. It is a spiritual food for the hungry soul. Japa is the rod in the hands of the blind Sadhakas to plod on the road to Realisation. Japa is the philosopher's stone or divine elixir that makes one God-like. In this iron age, Nama-smarana or Japa is the easiest, quickest, safest, and surest way to reach God and attain immortality and perennial joy.

**Swami Sivananda**

## THE CREAM OF GITA-TEACHING

### Sri Swami Venkatesananda

19th September, 1945

[Sri Swami Sivanandaji's instructions to a group of students in the afternoon]

*Sarvadharman parityaya  
mamekam sharanam vraja  
Aham tva sarvapapebhyo  
mokshayishyami ma shuchah*

is the Yoga of the Vedas. Lord Krishna sums up His teaching in the Gita in this verse – Self-surrender. We should kill this ego either through self-denial or self-sacrifice of Karma Yogins, or self-surrender. All the Yogas are one; they lead to the same destination. Whether you take the aeroplane, motorcar, or bus, the destination is the same. What is wanted is the annihilation of this little ego.

Even the stone will melt like butter when one sings. But man's heart which is so full of impurities, of bad Samskaras, will not melt. The ego will not melt. From time immemorial you have developed this superiority complex, this ego. You will have to kill it through reflection, through constantly thinking "I am not this body" or through self-surrender, by a constant will to be humbler than a blade of grass.

Nobody wants to be humble. You can give only one instance of real humility— Chaitanya. If a chair is not given at a meeting, you will

get offended. One Pundit wanted to test the humility of Chaitanya. He found out that Chaitanya was more learned than him, and thought he must be proud. The Pundit was jealous. He invited Chaitanya to a conference. Chaitanya went and sat in a place where shoes were kept. The Pundit was surprised. He went and prostrated before Chaitanya. He thought that Chaitanya was a pedantic, vain, proud, egoistic man! Nobody wants to prostrate before anybody else. They think the neck would pain or the back would ache.

You cannot give up your duties; but you must change the Bhav. You are not the doer, you are only an instrument in the hands of God. You cannot then be bound by Karmas. You say "I think", "I hear". This 'I' should be killed. Separate yourself from these vehicles. This is very difficult. During countless births, you have been identifying yourself with the body. You will have to change the vision by enquiry i.e. Vichar and through knowledge. This knowledge you will gain by a study of philosophy. A study of philosophy is also necessary.

A Bhakta surrenders himself to God. Surrender either through self-denial or by identifying with the Self. It is only when you think you

are the doer that Karma binds. Remove the Kartritva Abhiman, egoism, Mamata. Identify yourself with the Supreme Self. That is your chief duty. Sanchita and other Karmas will be destroyed. To dissociate yourself from the vehicle with which you are identifying yourself, to disentangle yourself from this vehicle through knowledge or enquiry, is your duty.

Do Arpan to the Lord; dedicate all your acts to the Lord. You will not be bound by the Karmas. Selfish duties, Kamya work, from which you expect reward alone will bind you. Burn all Karmas in the fire of devotion, by the fire of knowledge. This is most important—the cream.

The Upanishads are the cream of the Vedas, the Gita is the cream of Upanishads, and this one Shloka is the cream of the Gita. Remember this Shloka always. Not only that, try to live in it. Always think "I am not doing all these things. Prakriti is doing" or "I am Sakshi" (Vedanta). Whatever you do; do it as Krishna-arpan. Don't expect fruits. Say "I have done my duty". This Bhav may not come so readily. Repeat this again and again. A little thinking will take you a long way. Even if a man is a great king, a great businessman, what can he achieve?

*Indriyartheshu vairagyam  
anahamkara eva cha  
Janma-mrityu-jara-vyadhi  
dukhhadoshanudarshanam*

Remember this Shloka of Vairagya. Study Vairagya Shatakam. The pleasure in the sense-objects is only for a man of gross intellect. He thinks there is happiness in all these. When the intellect is rendered subtle through enquiry, he feels *sarvam duhkham vivekinah*: Patanjali went so far as to say that even Savikalpa Samadhi is a "Duhkha". It stands in the way of the Sadhaka enjoying the highest bliss. What to speak of these little things. You will have to remain alone in the room — not wander about here and there — and think. You will have to find out: why I am not able to control myself? These are things which we can find out only by sitting in a room and thinking.

Control your mind, control your senses, do Japa. You will have to do all this yourself. People think that Guru's Kripa will give them Mukti. But, to whom will Guru's Grace come? Every step you will have to place yourself on the ladder of Yoga. Then Guru's Grace will help you to progress in the Path.

Give up selfish actions. Lord Krishna gives the assurance that He will give you Moksha. Have a balanced mind. Do your duty without expectation of fruits. Have a balanced mind in pleasure and pain, censure and praise. You should acquire these qualities. Put everything you have heard into practice at once. This is Yoga.

# CHILDREN'S WORLD

## Blessed Immortal Selves!

God is the dispeller of ignorance, sorrow and fear. He is the bestower of Eternal Happiness. Know Him. He ever dwelleth in thee.

Cultivate a very strong faith in God. Faith is the gateway to God. Faith can work wonders.

Follow the correct principles of living. Strive for health, strength, success and God-realisation.

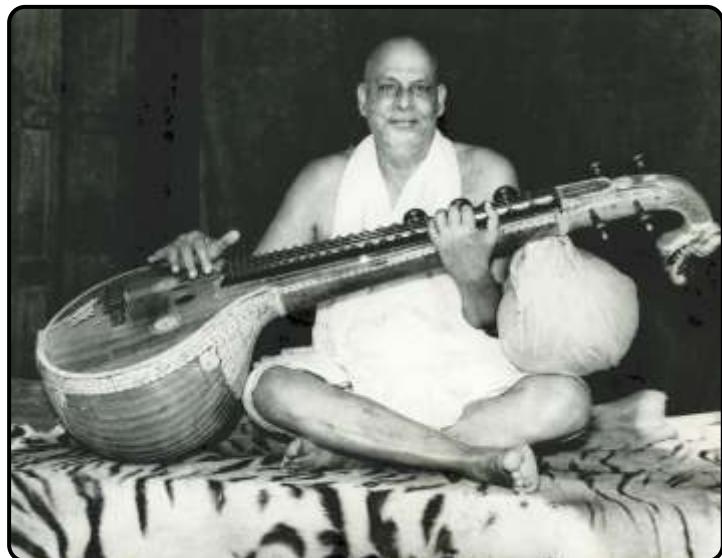
**Swami Sivananda**

## CULTIVATION OF VIRTUES

### KINDNESS

Kindness is that temper or disposition which delights in contributing to the happiness of others. Any act of benevolence which promotes the happiness or welfare of others is kindness.

A kind man is disposed to do good to others. He is benevolent. He is good-natured, sympathetic, friendly, tender, accommodating



and amicable. A kind man wins the hearts of others.

A kind look, a kind word, a kind act, a friendly smile, all cost nothing but bring to others happiness which money cannot buy. They are priceless in their value.

He who entertains kind thoughts is ever calm and cheerful. Kind thoughts increase the flow of vital energy into your body and mind.

Kindness is the language the deaf can hear and the dumb understand.

Little drops of water make the mighty ocean. Even so, little acts of kindness make an ocean of goodwill.

Cultivate kindness. Be kind to all. You will soon attain God-realisation.

**Swami Sivananda**

## **ERADICATION OF VICES**

### **INDECISION**

Indecision is want of decision or resolution.

It is failure or inability to form a judgement or decide on a course of action. It is indetermination or irresolution.

A man of indecision is not able to decide or come to a final definite conclusion. He has a wavering mind. There is always hesitation for him.

The lot of man of indecision is indeed pitiable. He is ever unhappy. He always fails in all his undertakings. He is like a feather or cotton-wool in the air which is blown about hither and thither by every breeze.



You must think deeply over a matter for some time and should be able to come to a definite decision. At once, you must apply your will. You must immediately try to put the matter into execution. Then only you will succeed. Too much thinking will upset the matter.

**Swami Sivananda**

## **DO NOT QUARREL**

Ramananda, Krishna Chaitanya and Parameshwar Dayal were all disciples of Swami Brahmananda of Satchidananda Vedanta Ashram. Ramananda was from the frontier; and he was conversant with only Urdu, with a smattering knowledge of English. Krishna Chaitanya was an Englishman. Parameshwar Dayal belonged to the U.P. Swami Brahmananda knew all three languages.

Ramananda went to Swami Brahmananda one morning and asked him for a rupee to purchase Tarbuja and eat.

After a few minutes, Parameshwar Dayal went in and asked for a rupee to get Hindwa for himself.

Krishna Chaitanya wanted to eat melon and so got a rupee from Brahmanandaji.

The three met one another near the Ashram entrance and acquainted themselves with their purpose in going to the bazaar.

Ramananda said: "I am going to get Tarbuja."

Krishna Chaitanya laughed: "Even the name is distasteful. I am going to eat melon; you also take melon, or don't come with me to the bazaar. I don't like to be near you even when you take your wonderful Tarbuja."

Parameshwar Dayal thought that melon is a variety of lemon and said to Krishna Chaitanya: "Ap-ka Tabiyat Theek nahin?"



Krishna Chaitanya replied: "Oh, Theek Hai." Parameshwar Dayal: "Then, in this garmi-day, Hindwa achacha hai."

They started arguing which was better, Tarbuja, melon or Hindwa, and soon began to use hot words, Ramananda scolding others in Urdu, Krishna Chaitanya in English and Parameshwar Dayal in Hindi.

Brahmananda came upon the scene and quickly understood the trouble. He got one melon he had in his Kutir and placed it before them and said, "Ramanandaji! Here is your Tarbuja. Krishna Chaitanya! Here is melon for you. Parameshwar Dayalji! Have your share in this Hindwa."

They at once understood and fell at Brahmananda's feet.

Brahmananda continued: "You all want the same thing; yet you quarrel with each other! It is like four people—a Maharashtrian Sanskrit Pundit, a Tamilian, a U.P. man, and an Englishman—who quarrelled over a bottle of milk placed on the roof of a nearby building. They all saw it; they all understood it was milk; and each one said so in his own language. One said it is Ksheeram; the other said it is Paal; the third said it is Dudh; and the fourth said it is milk. They were all right. They said the same thing. Yet the difference in expression made them quarrel among themselves. Such is your case, too. And, such is the case of people who quarrel over the different conceptions of God. God is that which the Hindus call Brahman, the Muslims call Khuda, the Christians call God or Father in Heaven, and so on. Be silent. Practise. Realise the Unity."

**Swami Sivananda**





## Sri Guru Purnima Mahotsava

57th Sadhana Week and 59th Punyatithi Aradhana of  
Sadgurudev Sri Swami Sivanandaji Maharaj  
at the Headquarters Ashram

गुरुरेको जगत्सर्वं ब्रह्मविष्णुशिवात्मकम् ।  
गुरोः परतरं नास्ति तस्मात्सम्पूजयेदगुरुम् ॥

*The Guru alone is the whole world, including Brahma, Vishnu and Siva. Nothing greater than Guru exists. Therefore, Guru is to be devoutly worshipped.*



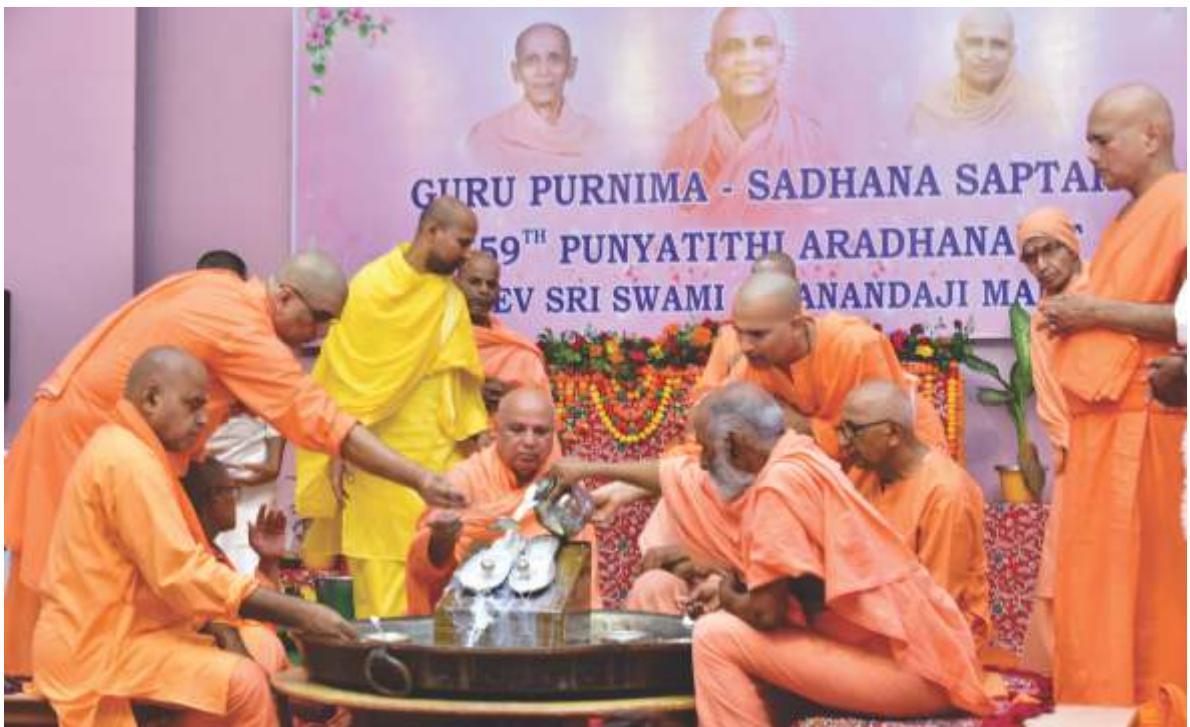
The auspicious day of Sri Guru Purnima was celebrated with great sacredness and spiritual éclat at the Headquarters Ashram on 13th July 2022. A large number of devotees came to the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj to attend the Guru Purnima Mahotsava.

The Celebration commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation at Swami Sivananda Satsanga Bhavan (Auditorium). Thereafter, H. H. Sri Swami Yogaswarupanandaji Maharaj in his message inspired the devotees to feel the divine presence of Sadgurudev and constantly repeat the name of the Lord. It was followed by Prabhat-Pheri with joyous participation of enthusiastic devotees. A Havan was also performed in the morning hours at the Ashram Yajnashala for the peace and welfare of the world.

In the forenoon, a special worship was offered to Beloved Sadgurudev at the beautifully bedecked Holy Samadhi Shrine.



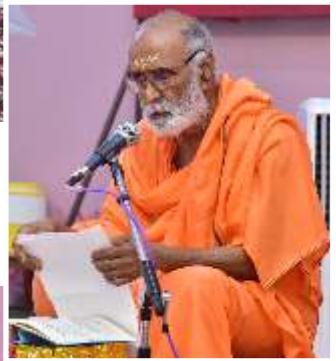
Thereafter, a grand worship was offered to the sacred Padukas of Sadgurudev at the Sivananda Satsanga Bhavan amidst the huge

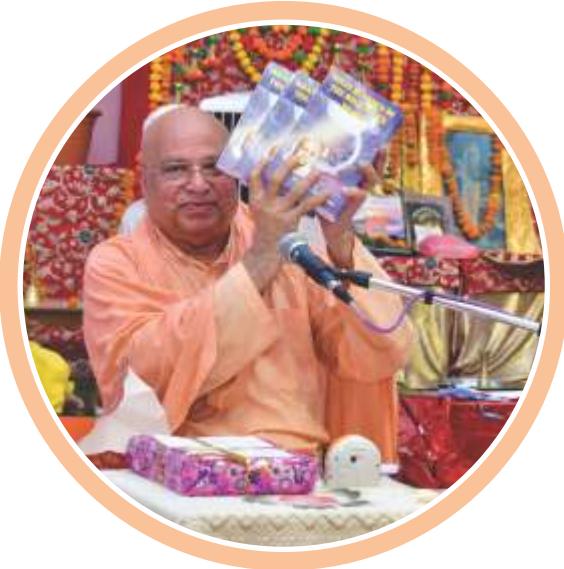


gathering of devotees. The entire atmosphere was filled with the spirit of worshipfulness and prayerfulness. After the Jaya Ganesh prayer and Bhajans,



H.H. Sri Swami Padmanabhanandaji Maharaj made invocations to Vyasa Bhagavan and read the first four Sutras and the last Sutra of the Brahmasutras as a





worshipful tribute to Guruparampara. Nine books and booklets, and some publications by the DLS Branches were released to commemorate this sacred occasion. The forenoon session concluded with the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj.

In the afternoon session, the devotees spoke on the life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj. During the





night Satsanga, soul-elevating Bhajans were offered by the devotees as their Pushpanjali at the sacred feet of Sadgurudev. The celebration concluded with prayer for world peace and Arati.



Since 1964, the Headquarters Ashram has been organising Sadhana Week during the interim period between Sri Guru Purnima and Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj to guide and inspire the spiritual aspirants. Due to Covid-19 pandemic, Sadhana Week could not be organised in the years 2020 and 2021.

This year, the Ashram organised the 57th Sadhana Week at Swami Sivananda Satsanga Bhavan from 14th to 20th July 2022. Every day, the programme commenced with early morning prayers-meditation session conducted by Sri Swami Devabhaktanandaji and Sri Swami Gurupremanandaji, followed by a brief message by H. H. Sri Swami Yogaswarupanandaji Maharaj. Thereafter, Prabhat-Pheri was conducted wherein devotees joyously participated. Sri Swami Purnanandaji conducted Yogasana Class every day. The forenoon session commenced with Jaya Ganesh prayer and recitation of Sri Vishnusahasranama and Srimad Bhagavad Gita by Sri Swami Kaivalyanandaji and Br. Sarojji and the afternoon session started with Bhajan-Kirtan by the devotees. During the forenoon and the afternoon sessions, the devotees got the blessed opportunity to listen to the inspiring and illuminating discourses by the saints and scholars of different organisations and the Headquarters Ashram as well.





**Mahamandaleshwar Sri Swami Vijayananda Puriji Maharaj** of Kailash Ashram, Rishikesh, in his inaugural address referring to Kathopanishad said that the Supreme Lord has created the sense-organs with outgoing tendencies; therefore, a man perceives only outer objects with them and not the inner Self. But '*Kashchiddheerah pratyagatmanamaikshad*' – some truly wise person, aspiring for Immortality, withdraws his senses from their objects and beholds the inner Self. Swamiji Maharaj inspired all to be wise and seek the Eternal within.

**Mahamandaleshwar Sri Swami Asangananda Saraswatiji Maharaj** of Paramarth Niketan, Rishikesh, in his discourse quoting from Srimad Bhagavad Gita said, '*sukham akshayam ashnute*' – one attains Infinite Bliss only in one's True Self. Therefore, if one wishes to enjoy the imperishable happiness of the Self within, one has to withdraw the senses from their respective objects and enter into deep meditation on the Self within.

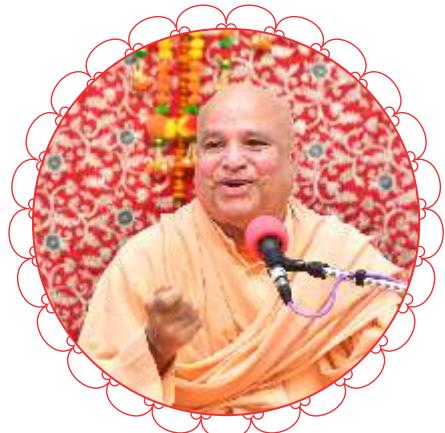
**Mahamandaleshwar Sri Swami Akhandanandaji Maharaj** of Avadhuta Ashram, Rishikesh, in his talk alluding to the fifteenth chapter of Srimad Bhagavad Gita said, '*Asangashastrena Dridhena Chhitwa*' – Cutting asunder the world-tree with the strong weapon of detachment, one should move towards God. Swamiji Maharaj advised the Sadhakas to first enquire into the nature of the world as this deep enquiry will reveal the transitory nature of the world and induce dispassion towards worldly pleasures.

**Mahamandaleshwar Sri Swami Vishwatmananda Puriji Maharaj** of Sadhana Sadan, Haridwar, in his message quoting from Mundakopanishad said, '*Tamevaikam Janatha Atmanam*' – Know Him alone, the one Self of all. One can attain liberation through the knowledge of the Self or Brahman. To attain this supreme knowledge, one should take refuge at the feet of a Srotriya Brahmanishtha Guru.

**Mahamandaleshwar Sri Swami Vijnanananda Saraswatiji Maharaj** of Gita Vijnana Peeth Kankhal, Haridwar, in his talk referring to Kathopanishad said, '*Yada Sarve Pramuchyante Kama ye asya hridi sritah, atha martyo amrito bhavati...*' – when all desires are destroyed, the mortal becomes immortal and attains Brahman even here, while living in the body. Swamiji Maharaj beautifully explained that Nishkamata (desirelessness) is the foundation for all Yoga-Sadhanas. One cannot attain success in any Yoga-Sadhana if his heart is full of worldly desires.

**H . H . S r i S w a m i Yogaswarupanandaji Maharaj**, President, DLS Headquarters, in his series of discourses during the early morning meditation session all the seven days, covered a wide range of topics touching different aspects of Sadhana and provided practical guidelines to the Sadhakas to ensure quick progress on the spiritual path.

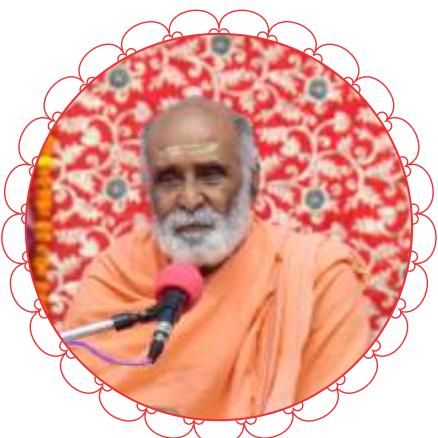
In his talks during the other sessions, Swamiji Maharaj referring to Sri Gurudev's



teachings said that Sadhana is to negate the animal in man and convert the human into divine. Glorifying Srimad Bhagavadgita, Swamiji Maharaj also motivated the Sadhakas to study Srimad Bhagavad Gita daily as it contains the essence of all scriptures.

**H. H. Sri Swami Nirliptanandaji Maharaj**, Vice-President, DLS Headquarters, in his discourses referring to Adi Sankaracharyas's Vivekachudamani and the teachings of Sri Gurudev, said that human birth, aspiration for liberation and company of the saints are the three rare things to obtain and one gets them only through the divine grace. Therefore, one should strive sincerely to attain the supreme goal of life. Swamiji Maharaj also inspired all to practise Sadgurudev's Yoga of Synthesis comprising the four key words 'Serve, Love, Meditate and Realise' to attain the goal of life i.e. God-realisation in this very birth.

**H. H. Sri Swami Padmanabhanandaji Maharaj**, General Secretary, DLS Headquarters, in his messages highlighting the paramount significance of Dharma (righteousness) in spiritual life said that Dharma is the foundation of spiritual life. Spiritual life commences with Dharmic life. Therefore, one should always be committed to Dharma to ensure progress on the spiritual path. Swamiji Maharaj also advised all the Sadhakas to follow Sri Gurudev's three instructions to attain the supreme goal in this very life – Constant remembrance of the Lord, Cultivation of virtues and eradication of vices, and Spiritualisation of all activities.



### **Sri Swami Advaitanandaji Maharaj**

in his discourse dwelt upon the glory of Guru, necessity of Guru in spiritual life and the nature of Guru Tattwa. Referring to the thirteenth chapter of Srimad Bhagavadgita, Swamiji Maharaj also enlightened the Sadhakas on the characteristics of Jnana.

Sri Swami Tyagavairagyanandaji Maharaj in his talks alluding to Srimad Bhagavadgita and the teachings of Sri Gurudev said that we all deeply aspire for supreme bliss, eternal contentment and complete cessation of all sorrows; and God-realisation alone can bestow these three blessings upon us. Swamiji Maharaj lucidly explained how the three obstacles in the way of God-realisation—Mala, Vikshepa and Avarana—can be overcome by the practice of Karma Yoga, Bhakti Yoga and Jnana Yoga respectively.

Swamiji Maharaj also motivated the Sadhakas to cultivate virtues enunciated in the last eight verses of the twelfth chapter of Srimad Bhagavadgita to become a dear devotee of the Lord.

Sri Swami Vaikunthanandaji Maharaj, Sri Swami Dharmanishthanandaji Maharaj, Sri Swami Poornabodhanandaji Maharaj, Sri Swami Devabhaktanandaji Maharaj, Sri Swami Hariharanandaji Maharaj, Sri Swami Bhumanandaji Maharaj, Sri Swami Kaivalyanandaji



Maharaj, Sri Swami Brahmatmanandaji Maharaj, Br. Gopiji, Sri Brijesh Pathakji of Faridpur and Smt. Kamal Panigrahi of Odisha gave discourses on various subjects pertaining to Sadhana during different sessions of the Sadhana Week.

All the Sadhakas felt immensely benefited by these inspiring talks. Their questions and queries were answered by H.H. Sri Swami



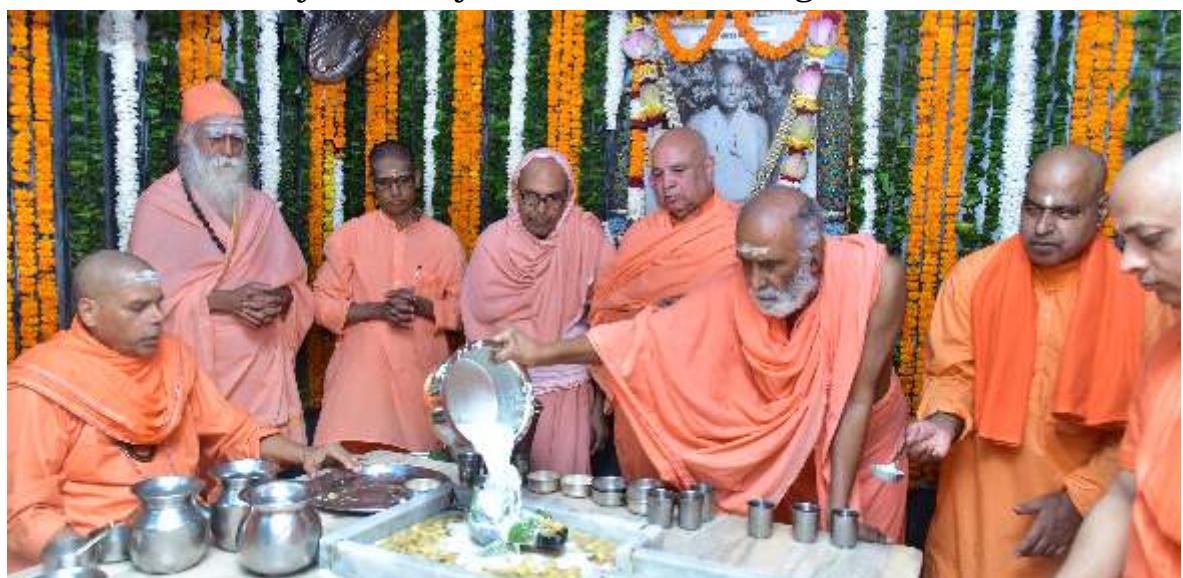
Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj in three question-answer sessions.



In the night Satsanga, Smt. Navneet Chatterji of Kolkata delighted the hearts of the devotees by her soulful devotional music on the first day. On the third and the seventh days, Bhajans and Kirtans were presented by the Sannyasis and Brahmacharis of the Ashram. On the second, fourth and fifth days, the artistes from Rishikesh regaled the gathering by their soulful flute recital and Bhajans as well. The sixth day featured Bhajans-Kirtans by the devotees and Sadhakas.

In the concluding session of the Sadhana Week, H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji Maharaj and H. H. Sri Swami Padmanabhanandaji Maharaj blessed the Sadhakas with their valuable advice. The Sadhana Week came to a close with the distribution of Jnana Prasad and Prasad.

The sacred day of the 59th Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was observed with great devotion on 22nd



July, 2022. The programme commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation followed by the brief message of





H.H. Sri Swami Yogaswarupanandaji Maharaj. Thereafter, Prabhat-Pheri was conducted wherein a large number of devotees participated chanting the Divine Name with great joy and devotion. To mark this auspicious day, a special Havan was also performed at the Ashram Yajnashala for the peace and welfare of the world.

In the forenoon session, devout worship was offered to Worshipful Gurudev at the splendidly decorated Holy Samadhi Shrine. Thereafter, a grand Satsanga was organised at Sivananda Satsanga





Bhavan wherein ceremonial worship with Laksharchana to the chant of 'Om Namo Bhagavate Sivanandaya' was offered to the sacred Padukas of Sadgurudev with prayerful hearts. It was followed by Jaya Ganesh prayer and Bhajans. Two books were also released on this auspicious occasion. The Satsanga concluded with the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj. Swamiji Maharaj in his message inspired all to follow the nectarine teachings of Sri Gurudev as it would be a true tribute at his sacred feet. Thereafter, Yati-Puja was performed wherein 108 monks were reverentially worshipped and offered Bhiksha and Dakshina.

During the afternoon session, the devotees spoke on the life,





teachings and mission of the Beloved Master. In the evening, Mother Ganga was worshipped at Sri Vishwanatha Ghat with Archana and Arati. During the night Satsanga, the devotees offered their loving adoration at the feet of Sadgurudev in the form of Bhajans-Kirtans. Thereafter, the Darshan of Sadgurudev through a DVD show filled the hearts of one and all with indescribable joy. The celebration concluded with Arati and distribution of sacred Prasad.



*May the blessings of Lord Almighty and Sadgurudev  
Sri Swami Sivanandaji Maharaj be upon all.*

# **IMPORTANT ANNOUNCEMENT REGARDING DONATIONS**

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

## General Donation

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

## Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

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

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

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

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

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

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

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

### INLAND BRANCHES

#### **Agastinuagoan (Odisha):**

The Branch conducted Student's Spiritual and Personality Development camp from 19th to 22nd May, and Teacher's Spiritual and Personality Development camp from 22nd to 25th. The Branch was started four free coaching centres for school children with the name "Divine Educational Centre" on 26th and 27th.

**Bargarh (Odisha):** The Branch continued daily Puja, Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and Srimad Bhagavad Gita discussion on Sundays. Special Satsang was arranged on 30th June with Paduka Puja and a book on Srimad Bhagavad Gita in Oriya language was released.

#### **Brahmapur (Odisha):**

Sannyas Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated by the Branch on 1st June. There was Sundarakanda Parayan on Sankranti day and Gita chanting on Ekadasi day. Sadhana day was observed with Narayan Seva on 3rd Sunday.

**Barbil (Odisha):** In the month of May, the Branch had

weekly Satsang on Thursdays and residential Satsang on Mondays. 282 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Sadhana day was observed on 24th with Guru Paduka Puja.

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

**Bikaner (Rajasthan):** The Branch continued daily Yoga class, recitation of Hanuman Chalisa, Sundarakand and Maha Mantra Kirtan on Saturdays. Besides this, Havan was conducted on Amavasya day, and food and clothes were distributed to needy people.

**Chandapur (Odisha):** 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. There was recitation of Hanuman Chalisa on 26th June at the residence of a devotee.

**Chatrapur (Odisha):** Daily Puja, weekly Satsang on Thursdays and Paduka Puja on 8th and 24th of every month were continued by the Branch. Sadhana day was observed

on 1st May. Special Satsangs were held on 14th, 15th and on 17th. There was recitation of Sundarakanda, Hanuman Chalisa, Bhajan and Kirtan on 28th.

**Kakinada (A.P.):** The Branch continued Satsang on Mondays with Pravachan on Devi Bhagavatam, and monthly Satsang was arranged on 8th May. Hanuman Jayanti was celebrated on 25th with Puja and 108 times recitation of Hanuman Chalisa.

### **Lanjipalli Ladies Branch**

**(Odisha):** The Branch conducted daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Bhagavat Mahapurana and Srimad Bhagavad Gita. Recitation of Hanuman Chalisa and Sundarakanda Parayan was done on Sankranti day and It was concluded with Narayan Seva. On 19th June, a Blood Donation camp was held where 32 Units of blood was collected by Red Cross Blood Bank.

**Lucknow (U.P.):** The Branch had special Satsangs at Lekhraj Homes on 5th and 19th June with Prayer, Bhajan, Mantra Japa, Bhajan and Swadhyaya, etc.

**N a n d i n i n a g a r (Chhattisgarh):** The Branch continued morning prayers with

Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam. Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 1st June and Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj on 10th were celebrated by the Branch. There was Mahamantra Kirtan on 3rd. 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 done on 8th June at Civil Hospital, and on 24th, green fodder was offered at a Gowshala. Weekly Satsang continued on Sundays.

**Puri (Odisha):** Daily Satsang, weekly Satsang on Thursdays and Mondays, and Paduka Puja on 8th and 24th of the month were the regular programmes of the Branch. Besides this, Gita Path was done on Ekadasis and chanting of Hanuman Chalisa was on Sankranti day. Special Satsang was held on 3rd May.

**Rourkela (Odisha):** Weekly Satsang on Thursdays and mobile Satsang on Sundays were continued with Paduka Puja, Archana, Bhajan, Swadhyaya and chanting of Vishnusahasranam.

### **Steel Township - Rourkela**

**(Odisha):** In the months of May and June, the Branch continued mobile Satsangs, free Yoga and Music classes on Mondays, and Guru Paduka Puja on Thursdays. Sri Sankaracharya Jayanti was celebrated on 6th May. Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 1st June. Sadhana day was held on 23rd.

### **South Balanda (Odisha):**

Daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on

8th and 24th of every month were the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa was done on Ekadasis. There was Akhanda Mahamantra Sankirtan on 28th May and 29th June for world peace and universal brotherhood.

### **Tadepalligudem (West Godavari- A.P.):**

The Branch continued daily Puja and weekly Satsang on Saturdays. Sri Sankaracharya Jayanti was celebrated on 6th May with Puja and chanting of Bhajagovindam.

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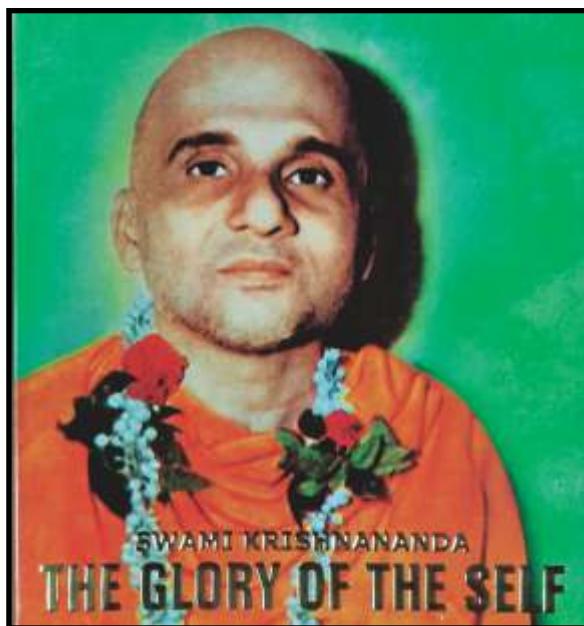
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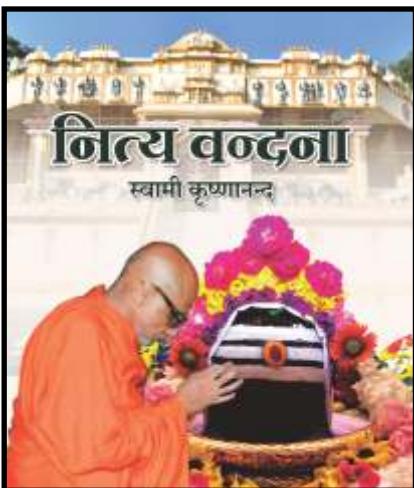


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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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

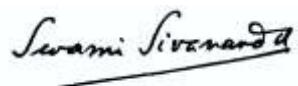
This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

**AUGUST 2022**

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## **THE INFLUENCE OF A DEVELOPED MIND**

Mark the influence of a highly developed mind over a less developed mind! It is not possible to describe what it is like to be in the presence of a Master or a developed adept. To sit in his presence, though he hardly speaks a word, is to feel a thrilling sensation so much as to feel new inspirations touching one mentally. Mind has got aura (mental aura or psychic aura). Aura is Tejas, brilliance or halo that emanates from the mind. The aura of those who have developed their minds is extremely effulgent. It can travel long distance and affect in a beneficial manner a large number of persons who come under its influence. The spiritual aura is more powerful than either the psychic or Pranic aura. He who has purified his mind becomes a centre of force. All the lesser minds are unconsciously drawn towards him.



**To**

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