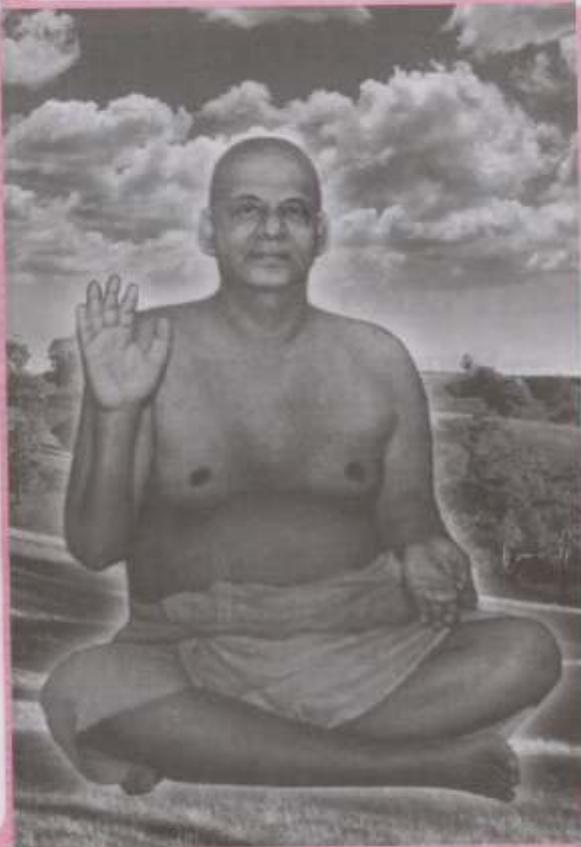




# The DIVINE LIFE



Do  
surrender to  
your Guru. Obey your  
Guru. Serve him whole-  
heartedly. Love him. Your  
heart will be purified quickly.  
You will have one-pointedness of  
mind. You will soon attain God-  
realisation through his grace.

*Swami Sivananda*

**JULY 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**

## **FEEL THE INDWELLING PRESENCE**

The secular knowledge that you get from the Universities is mere husk only. It serves the purpose of earning the bread, and no other use of it is made by the majority of persons. It cannot give you peace of mind and salvation. It thickens the veil of ignorance through fattening egoism.

One Mantra, one Shloka of the Upanishads will blow up the knowledge that you derive from colleges. Study the first Mantra of the Upanishads: The whole world is indwelt by the Lord. Rejoice in Atman by removing the name and form. Do not be covetous. Imbibe the ideas of this Mantra. Practise. Feel the indwelling Presence.

*Swami Sivananda*



# THE DIVINE LIFE

*Vol. LXXXI*

**JULY 2022**

*No. 04*

## MUNDAKOPANISHAD

### CHAPTER I—SECTION I

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

Brahma, the creator and protector of this universe, arose as the first among the gods. He expounded the science or knowledge of Brahman (Brahma Vidya), the foundation of all knowledge (all sciences), to Atharvan, his eldest son.

# शिवानन्दस्तोत्रपुष्पांजलिः

## SIVANANDA-STOTRAPUSHHPANJALI

### PART -II

*Sri Swami Jnanananda Saraswati, Sivanandanagar*

अतनुतनुमरीचिं सन्ततं सर्वलोकैः

कृतनुतिसुमवर्षं दिव्यभव्यप्रभावम्।

व्रतयमनियमादीनाचरन्तं स्वशिष्या-

वृतमतुलमनीषं श्रीशिवानन्दमीडे ॥१॥

I devoutly adore Sri Swami Sivananda who is gifted with incomparable intellectual power, who is ever encircled by his disciples, who shines with great splendour, who is the embodiment of divine virtues, who is incessantly engaged in performing penance, and on whom devotees are constantly showering magnificent flowers of praise.

सुविदितनिगमार्थं सुप्रसन्नाननाब्जं

सुविशदसुगुणाढ्यं सुप्रभाभास्वरांगम्।

सुविमलशुभचित्तं श्रीशिवानन्दयोगि

प्रवरममितपुण्यं भावये भावुकांगम् ॥२॥

I meditate on great Yogi Swami Sivananda who is the storehouse of all excellences, who has resplendent body, joy-radiating face and pure mind, who is well-versed in scriptures and is an exquisite repository of moral virtues.

*(To be continued)*

## GURU AND DISCIPLE

**Sri Swami Sivananda**

One of the greatest souls that ever blessed this universe with his presence is the radiant Sankaracharya, who is the Adi Guru of Dashanami Sanyasins. He was an Avatara of Lord Siva, and he delved into the precious wisdom of the Upanishads and brought out the most rare gem in the form of the unparalleled, grand, wondrous Advaita philosophy, the monistic idealism which gives you, in a nutshell, the glorious truth that you are in essence Divine beings, ever perfect, free, full and blissful, in his famous memorable Shloka – *Shlokardhena Pravakshyami yaduktam granthakotishu, Brahma satyam jaganmithya, jivo Brahmaiva naaparah*. This gives the very essence of all spiritual wisdom, and it is the last word in transcendental realization expressed in the form of this great Shloka.

### THE EVANESCENT AND THE PERMANENT

He gives in a Shloka the wisdom that you will find if you ramble through thousands of scriptures. The transcendent alone is real, Imperishable, un b o r n – *A j o n i t y a h shashwatoyam purano*. That alone is real which is beginningless and endless, which is eternal and imperishable. This phenomenal universe and countless millions of such universes are like passing moments, like flashes of lightning. These will pass away soon and nothing more will be heard of them. These are unreal; not that they do not actually exist, they are only illusory reality and, in essence, the seer who perceives this universe, this passing phenomenon, is the same as that ultimate Satchidananda.

This is the gem in the cultural treasure that Sankara has left and it is a great precious treasure for the whole world. It is in Bhooma alone, you will find wonderful peace and bliss. Bliss is to be found in the spiritual Reality which is within you. Realise this and be free.

### **NO REAL HAPPINESS IN THE WORLD**

Now, this ultimate declaration has been given; But how to attain it? Because, you know that in your actual sensuous experience, your mental impressions are fortunately or unfortunately gathered through the instruments of the mind and the senses. So, when your entire sensuous experience gives you a perception of Asat, Achit and Duhkha, how can you find the Satchidananda Atman? Everything in this world is fleeting in character. You do not find Chit anywhere; you find Jada everywhere. You do not find Ananda. *Sarvam dukkham*

*vivekinah; anityam asukham*. All these declarations say that there is only pain to be experienced in this world. You only find Asat, Jada and Duhkah. If these are constantly experienced by you, how can you find Satchidananda? How to know "*Deho naham, Jivo naham*"? That is the question. And for that also the same Sankaracharya, who was the most wonderful transcendentalist and at the same time a very practical realist, has given you the path. He has shown the way by which you have to attain it, step by step and gradually and what he had to say he has given in a wonderful and precious book called the 'Viveka Choodamani'. In it there is a Shloka:

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

### **HUMAN BIRTH AND SPIRITUAL ASPIRATION**

Three things are very difficult to obtain. Only through the grace of the God the Jivas obtain them. To be born as a human being is no small privilege.

It is a very, very precious gift given by the gods to the Jiva. Human beings form only a small minority of the beings that inhabit this world. There are innumerable animals and plants. Having got human birth, to have an aspiration for Liberation, is the next difficult thing to obtain. So, if one obtains both these, one is doubly blessed.

Therefore, having been born as human beings, if you do not know what to do, and yet, even after knowing that, if you do not know the way, you are not fully blessed. But if you get the shelter at the feet of a Mahapurusha, one who has known what has to be known, one who has attained what has to be attained, and one who is in a position to show you the way, you have to admit that you are thrice blessed. This unique blessing has to be remembered in the morning, noon and evening. Then alone will you be careful not to waste the opportunity. When you know the real value of a thing, you take proper care of it.

Otherwise, you may waste it and may repent later on.

### **NEED OF GURU**

The only thing that stands in the way of your spiritual realization is your own mind, the ego, or call it by any name you like. It is precisely in order to see that this obstacle is removed, and one attains the precious goal of human life, that one comes to the Guru. Guru has destroyed this limiting mind and he knows how one has to destroy it.

If the Guru is to bestow his blessings and if you are to make the highest use of them, an important thing is needed. This will be best understood by an example. Suppose a man is afflicted with a disease. He goes to the doctor and then he tells him his condition. You have to tell your entire condition to the doctor, and then the doctor gives you a prescription and also a medicine. Thereafter, the entire responsibility is shifted from the doctor to the patient, the moment you surrender yourself to the

doctor, the prescription is given to you and then the entire responsibility is yours.

The doctor has done his very best. He has diagnosed the disease and given you the medicine, but if you do not take the medicine in the manner instructed by the doctor, the medicine is as good as useless. If the doctor has asked you to take such and such a diet and you do not obey his instructions, then what will be your fate? Who is to be held responsible? Who is to be blamed? Every sincere man who does not want to escape his responsibility will admit that the patient is responsible, and the entire fault lies in him, and he alone is to be blamed if he does not obey the doctor.

### **SELF IS RAISED BY THE SELF**

In the same way, in the case of a seeker, when one comes to the Guru and when one enters the spiritual life and tells the Guru, "Please show me the way to attain the goal of life", and he says, "Be good", and one continues to be

bad, and he says, "Do good", and one continues to do evil, in what way can the Guru help you? Serve. Love. Give. Purify. Meditate. This is the central teaching. But one does not want to practise anything. There is only the expectation of the result.

Man is Satchidananda in principle and selfish in fact. To get rid of selfishness is most difficult. Only if man makes a firm, fiery determination to uproot selfishness and follows this determination by constant grinding, then alone selfishness will go, by the grace of Guru and God. Otherwise, it will be dogging your footsteps, even after you become a great spiritual figure. Therefore, obey the orders of the Guru and be very persevering in it. Obedience should be very practical, whole-hearted and actively persevering. Then only the prescription of the Guru for attaining Moksha will be fruitful.

Adaptability also is very important. Man wants the whole

world to be adaptable, but he does not. Charity begins at home. Yoga must begin in oneself. Sadhana, discipleship and Yoga should begin in oneself, and if each individual tries to fulfil the dictates of the Guru, in the fullest possible practical manner, with perseverance and determination, then the declaration that man's nature is Satchidananda, will come out of the book and illumine yourself in actual experience, and you will be in an ocean of bliss.

### **OBEDIENCE – THE GREATEST VIRTUE**

The greatest virtue of a disciple is obedience. Why is it so? It is a very precious virtue, because if you try to develop the virtue of obedience, the ego, the arch enemy on the path of Self-realization, slowly gets rooted out. The greatest slayer of Atma is the mind, in the form of ego, and the greatest slayer of ego, is obedience to the Guru. It is like a flaming shell, and before that, the ego cannot stand. If you make just this

one virtue the central fact of your being as disciples, then you will find that the ego recedes to the background, and the Guru's grace fills the entire being.

To have complete obedience is a difficult task, but by trying with sincerity, all things will be fulfilled, and even the difficult virtue of obedience will shine in all its fullness, one day or other. All things are got by trouble, self-denial, self-sacrifice, without which nothing is achieved. Even ordinary action requires great pain. So in the spiritual path, you must be prepared to subject yourselves to some sort of discipline and try to cultivate obedience. Far more than worship, garlanding, and other outward manifestations of your inner Bhav of adorations and worshipfulness, obedience is greater.

Obedience is better than reverence. Reverence is very good. But obedience is very, very good; because, obedience shows true reverence. In obedience, you show the highest reverence, because a man who tries to follow what a

saint says is the true disciple. You should not confine your Guru Bhakti to Puja and external worship alone, but try to manifest your Guru Bhakti in the form of obedience and all that obedience connotes, and each one has to think for himself, in what way he has to be a true and sincere disciple and try to manifest that obedience in his practical life.

### **IDEAL DISCIPLESHIP**

Obedience means, trying to act in the way in which the Guru would like you to act. Obedience also consists in your trying to mould yourselves upon the lofty ideal that the Guru represents, because, when he shines in all his ideal personality, it is a silent command to you, "Be like me. See how I am. This is the ideal life." This is a silent, unuttered command, and if you are obedient, you must meditate upon his personality, and must try in your own humble way to emulate his personality.

Suppose there is an image made of gold and you have got only

clay. You cannot make a golden image out of the clay, but you can make an image with the clay that you have got. So also, with what material you have got, you must try to make yourselves in the Guru's likeness in your own humble way, and try always to do that, which you believe he likes and not to do that, which he may not like.

The other corollary is that you should do what he actually asks you to do. It is very simple, but it is what man fails to do. You may no doubt be respectful towards the Guru but, at the same time, you may be very, very respectfully disobedient. That is why you do not reach where you should reach. Therefore, resolve that you will try to be real disciples to your Guru, in the sense that, you will be obedient seekers and pray to him that he may help you in trying to increase this virtue of obedience to the maximum extent, so that you may find yourselves on the threshold of discipleship.

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## **'THE UNIVERSAL PRAYER'— SIVANANDA'S GIFT TO THE WORLD**

**Sri Swami Chidananda**

Fortunate seekers! Blessed are you; for, the Divine Will has brought you into contact with Gurudev Sivananda who embodied in himself the Divine Life. Doubly blessed are those who were fortunate to come face to face with our Satguru — one who represented that ancient path — the path that was discovered by those glorious, illumined seers and sages of this wonderland. They not only discovered it, but also proclaimed to all humanity that path treading which the great sages, God-men, devotees and seekers of bygone centuries attained immortality and became a Light unto themselves and a Light unto all the world. May you, who are seekers upon that path, ever be progressing upon it! May you never be diverted into the byway by the deceptive mind, by the pull of the age-long tendencies, past tendencies that

enwrap your soul in the form of earthly attachments. May you proceed further upon that path and fill yourselves with light. Let each day be progressive to you, through the grace of holy men, the grace of Satguru Sivananda. Throughout the path never, not even for a single moment, forget that this earthly life conceals this path. While you live, you can move towards God, if you only live in the awareness of this path.

Life is a journey to the Immortal. Life is itself a progress towards the perennial experience. Life is itself a way as well as the movement that takes you every day to the fulfilment that is your birthright. This is the message from him whom we worship and call Gurudev. He stood for this path. He has embodied and put this entire path in his wonderful prayer—'The Universal Prayer'.

That prayer contains the

essence of a holy, lofty life—the spiritual life, the Divine Life, the life unto Perfection, the life of awakening and unfoldment, the life of rejecting the undivine and moving unto the Divine and ultimately abiding forever in the Divine! Let all of you—fortunate and blessed ones who have either come into direct contact with him, who have seen him face to face, or those into whose life he has appeared as light through his radiant teachings, as the awakening touch of his spiritual message — r e f l e c t a n d contemplate upon this universal prayer. May this prayer become to you a gospel in a nutshell! May this prayer be to you your constant companion and guide. May it be the yardstick to measure yourself in all your thoughts and feelings that you harbour in your heart and the words and deeds that you express and manifest in your life! May this be the measuring-rod, the touchstone, that standard and criterion by which you make an impartial estimate of yourself! Accept this as

a gift from Satgurudev as the touchstone upon which to test your life and activities.

Contemplate upon this prayer and make it your constant companion. In this prayer, you have the spirit of Gurudev Sivananda. In this prayer, you have the essence of Divine Life. In this prayer, you have Yoga and Vedanta. In this prayer, verily you have both his benedictions as well as his message to you. The essence of all Dharma is to recognise the immanence of God or the presence of the Divine in all beings. This fact, this recognition, this awareness, this inner knowledge that the Divine indwells all beings, will guide your footsteps along the path of righteousness. It will even take you along the shining, radiant path that invests you with divine virtues and transforms your nature into godliness and brings down to you God's grace.

Every aspect of Yoga or Vedanta—the beginning, the middle and the end, the foundation, progress and the

culmination—is in that wonderful, little prayer. That universal prayer gives, in Gurudev's inimitable way, the gospel and doctrine of Divine Life.

Make it a point to read this prayer daily, as soon as you get up, and try to practise it during the course of the day. Before you go to bed, repeat it and see how far you have been able to live in its spirit. Thus making this Universal Prayer a part and parcel of your daily life, you will no doubt abide in the Lord for ever and ever.

For this wonderful gift of Sri Gurudev to us, let us offer our prayers to him and express our eternal gratitude to this Great Soul—the Guru of universal life, the Guru of simple living, the Guru of kindness and compassion, the Guru intent upon our welfare, fulfilling the great description of the Srimad Bhagavad Gita—*Sarvabhutahite ratah*—(One intent upon the welfare of all beings). May Satguru Sivananda's grace be upon you all!

Hari Om Tat Sat!

Prayer is not asking. Prayer is communion with God through single-minded devotion.

Prayer is nearness to God. Prayer is tuning the mind with God. Prayer is fixing the mind on God. Prayer is meditation on God. Prayer is surrendering oneself to God completely. Prayer is melting the mind and ego in silence in God. Prayer represents a mystic state when the individual consciousness is absorbed in God.

Prayer is an uplifting of the soul to God. It is an act of love and adoration to Him. Prayer is worship of God. Prayer is glorification of God. Prayer is thanksgiving to God for all His blessings.

Prayer is an invocation, a calling forth of spiritual forces ever flowing through the human heart, mind and soul. Prayer is a mighty spiritual force. It is as real as the force of gravity or attraction.

Prayer is the very soul and essence of religion. It is the very core of man's life. No man can live without Prayer.

**Swami Sivananda**

## THE MIGHTY MAN OF OUR AGE

**Sri Swami Krishnananda**

We are on the eve of observing the holy Mahasamadhi Anniversary of worshipful Gurudev Sri Swami Sivanandaji Maharaj, a most blessed hour, not only for his followers, disciples and admirers in India as well as outside, but also for all those who are sincere seekers of Truth. Here was a man who lived as a superman, who transcended in this very bodily existence of his, the limitations of nationality, language and even sex and lived a Godly life as a tremendous example, a beacon-light to all those who can see with their eyes, and shook the earth from its slumber, the deep sleep of materialism and crass social attachments. Here was a Master, the like of which you will not be able to see easily, and the like of which is not likely to incarnate often on this earth. These miracle men come only occasionally, when the earth is affected with a quake, as it were, by the upsurge of extremes of external desires, materialism gone mad, as

it looks, and people forgetting totally, root and branch, the values that are superior to the social and the material.

The beginning of the Twentieth Century saw the rising of certain great stalwarts of this type right from the time of Sri Ramakrishna Paramahansa onwards. And you might have seen on a study of the renaissance of India that has taken place latterly in this century that a fairly large number of powerful heroes of a superb type arose, in India particularly. We may mention a few which will be enough to awaken us a little bit to the great work that they did in this world for a short time and during a very limited period — Sri Ramakrishna Paramahansa, Swami Vivekananda, Swami Ramatirtha, and a person like Rajaram Mohan Roy who actually sowed the seed of a complete revival of India's culture from a modern point of view, purging India's traditions out of its

prejudices which became the mocking stock of western criticism; and, some of the great leaders like the followers of Madam Blavatsky up to Dr. Annie Besant, and then the great men produced by Maharashtra — Gopalakrishna Gokhale and B.G. Tilak — and Mahatma Gandhi latterly; Sri Aurobindo Ghosh, Sri Ramana Maharshi, and then the most recent man who, of course, cannot be acclaimed as a saint of this category, but a great genius indeed, Dr. S. Radhakrishnan. Swami Sivananda tops the list here as a spire, as it were, in this large structure or edifice of spiritual revival in India, the crowning glory of this adventure, who came like a comet, splashing its light with its trail in the firmament of spirituality, and lived a glorious life of unexcelled might and grandeur, and vanished from our sight as if we did never see him at all.

Such a great man's memory, we are recalling to our own minds tomorrow being the Mahasamadhi Anniversary. A disciple of a Guru is not merely one who worships an image or a photograph or a statue

of his Master. A true disciple is one who lives the purpose for which the Guru lived. An adoration of the Buddha does not make a man Buddha. Likewise, a mere praise of the glory of the Guru does not make you worthwhile in his own sight, because, the world is impersonal in its character. Nature does not know personalities. Perhaps, she does not even know that we exist. Values spiritual, cultural, social or whatever they be, all values worth their name and significance, are impersonal in their nature. Personalities are only the vehicles, the carriages, which move this treasure of the values that are impossible of calculation by measurement and quantitative assessment in any manner. Values are impersonal and devotion to the Guru, therefore, is also impersonal. Though the Guru came as a person, his life is an impersonal revelation, through the personality, visible to our eyes. The life of the Guru is not personal. It is impersonal, though he himself may be a person. As I used to tell you often, though a currency note has a shape, money has no shape. You

cannot see the shape of money. It is only an impersonal value that is in your mind. But it can be manifest as a form through a coin or a currency note. So is spiritual force. It is an impersonal manifestation, a surge of Godliness on this earth, which incarnates itself, whenever it becomes necessary to maintain the balance of the purpose of the universe. But it manifests itself through form. You cannot give impersonal money to somebody to purchase commodity for your house. The impersonal value that is commercial significance has to be manifest through a means which is visible to the eyes. So, you give a symbol, a rubber stamp, and you call it money. So is the personality of the Guru, a rubber stamp of God Himself. But the significance is something superior to the personality. God is not a human being's form. Likewise, the Guru also is not a body. Often people cling with emotion to the body of the Guru. Though it is a type of devotion which has to be recognised in its own worth at one of its stages, true devotion is the love of that which the Guru

embodies in himself. That is why we daily pray, "*Guruh Brahma Guruh Vishnuh, Gururdevo Maheshwarah*". The idea is that Brahma, Vishnu and Siva who are the impersonal creators, protectors and destroyers of the cosmos, are themselves represented in the Guru. And any Guru and every Guru is God Himself, even as every branch is the tree itself, every river may be said to be the ocean or an arm of the ocean's manifestation.

On this auspicious occasion, ideas occurred to my mind of the blessed days we lived with this Master here. We were a few people here like urchins running about under the care and protection of this mighty Saint and Sage, Swami Sivanandaji Maharaj. We came as nothings and nobodies, and he made us everything and everybody. This is his glory and greatness. When we came as empty vessels, he filled these vessels with honey and nectar and made them treasures which can be valued by anyone, at all times. I remember those blessed days with tears in my eyes, and today we feel that we have lost a Guide, a great Guru whom we have

seen with our eyes; not only that, we have lost a father, we have lost a mother. We are like fatherless children trying to protect our house with our own strengths and with the sweat of our own brows, a difficulty which we never felt when he was here present as a large banyan tree, under whose shade every one could take shelter. That banyan tree is not before us now. But friends and disciples, admirers and devotees of this Master may become small plants, though they may not become huge banyan trees. They may not become the Ashvattha-Vriksha that he was, or the Vata-Vriksha that he manifested himself as; yet, they can be little plants, trees, mushrooms giving little shades, expressing a little goodwill, speaking a few good words and doing some modicum of charity. Charity was his great forte. Nobody could do a charity in that gesture as that great Master did. At least with my eyes, I have not seen a person of that kind. I do not say that there are no other people like that—there may be. But I am saying from my personal point of

view, I have never seen a person of that kind. I do not think that in this life, I shall see another. That largeness of heart which flooded like an ocean in giving, giving and giving, I have never seen anywhere. His philosophy was a peculiar one, which drove the conviction into the minds of people who were his followers that the more you give, the more do you get. "Give, give and give, and it shall be given to you, pressed and shaken and overflowing." This is what the Christ tells us in one of his great messages, as recorded in the New Testament. This was the philosophy of the Christ, and the philosophy of Swami Sivananda; perhaps the philosophy of all mighty men who have had a dip in the ocean of God's Existence.

We are not merely observing a little ritual, chanting a few Mantras, and going away for our drab routines. This is a glorious occasion of a great significance which should make our hearts throb with love and devotion to this great Master whose breath we are breathing, whose food we are eating and under whose roof we are

living. This was the feeling I was having a few minutes before when I came here. Usually I speak on some other subject, on Sundays. Today I thought I will express the outpouring of my feelings which were welling up within me a few minutes back. A great Master we had. So, disciples! If you call yourselves as followers of this Master, you should shed a little light of his personality in your own examples. We should not be the opposite of what he was. He was an impersonality, as I told you. To repeat once again, he was not a human being at all. He was a towering person, not only in his physical stature, but also in his thinking. He was a mighty intellect, a mighty feeling and a mighty determining force. What he willed, he would do, and nothing could stand against it. He used to be one of the most serious of persons, and yet the most humble and humorous of men you could have ever seen. Whenever he would speak, he would laugh, though he could be very stern. He used to say, 'I can be Brahma, I can be Vishnu, I can be Rudra,' on different

occasions, and he was that. His Sadhana was a true representation of spirituality, as such. He was not a Hindu, he was not a Brahmin, he was not even a man. He was only a ray of spiritual power which he exemplified in his life by practical demonstration of it in an impersonal activity which he carried on with no distinction of caste, creed, colour, north, south, east, west, black, white, sex, and the like. There was nothing of the kind. Every barrier was overcome and broken through. Such a mighty person is the object of our adoration and worship tomorrow, the Mahasamadhi Anniversary of Sri Gurudev. I am one of those who can confidently feel his presence even today, here. You can never convince me that he is dead or that he is no more. His messages are being received in invisible ways. He speaks to us, he gazes at us, he blesses us, he is abundantly showering his bounties in a manner which is uncanny, weird and indescribable. When God wants to help you and render succour to you, He works in a way that is superhuman and

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supersensible. Only he, who has a feeling for it, will be able to know how these vibrations act and work and maintain these stupendous structures called Organisations and activities of the type of the Divine Life Society, etc.

Who could run an Institution like this? Human beings cannot do it with their little understanding, frail health and small bodies. It is the miraculous, mysterious sustenance that is received from the spheres above the earth, from angels of this type who live in the higher regions, that maintains the values of Dharma,—righteousness, religion, spirituality, the love of God. Otherwise, puny men with their little tottering brains cannot entertain in their minds the idea of God, or practise religion. It is said that the Masters are moving in the air, even now. One of the great themes made out in theosophical circles is this, that the adepts are working vigorously for the welfare of mankind. They are more interested in your welfare than you yourself are! The gods protect you with greater care than you try to protect your own self. This is

something which we will not be able to understand now. God's love for us is larger, deeper and profounder than the little, petty tinsel of love that we express in regard to our own selves. The love that we have for our own selves, or for anything connected, is a broken tin piece which makes a sound jarring to the ears. But the true music of love can descend only from a divine Source, whose embodiments are the sages. Such Masters are in the higher regions, in the superior Lokas as we are told, and these Lokas are here under our very nose. We have heard it said that these higher regions are not physically above, as removed by a distance of millions of miles in space. It is a logical distance and not a spatial distance which, separates us from them. And so they are, in spite of their being so far, yet, so near, nearest to us. In this very hall, perhaps, we have the presence of mighty Masters now, perhaps Swami Sivanandaji Maharaj himself. Why not? And why not of great seers and sages like Vasishtha and Vyasa, who are immortals, who never die?

Whenever we invoke them from the depths of our hearts, with an obeisance of our feelings of love and devotion, we attract their attention towards ourselves. When we see them, they also see us. When we love them, they love us. When we call them, they come to us. They come running to our succour. Because, they are in a more real status of reality, than the regions in which we are lumbering with our little, frail physical bodies.

So, God is not far, far away. These Masters, sages and saints are never dead. They never die. They are forces of immortal centres of pressure for the welfare of the whole universe. Their concern is

not merely with India or a mere group of persons called humanity. They are the representatives of the Almighty Himself and, therefore, they work for the whole universe. Their arms are spread out everywhere. Indescribable and unthinkable is the manner in which they work. Again, I bring your mind back to this sacred theme of the holy observance which is the occupation of all of us tomorrow, the Mahasamadhi Anniversary celebration of Gurudev Sri Swami Sivanandaji Maharaj. All of you will kindly participate in the worship and seek his blessings, weeping for his grace, crying for the Light of God.

Purity is of two kinds, internal purity and external purity. Freedom from Raga-dvesha, purity of intentions, purity of motives, and purity of Bhava constitute internal purity. Purity of body through bath, etc., purity of clothes, purity of surroundings like the house and its neighbourhood, constitute external purity.

External purity generates pure thoughts. Practice of external purity brings disgust for one's own body and the body of others also. You will soon give up Mamata, mineness of body.

Internal purity is more important than external purity. Internal purity makes the mind one-pointed, bestows serenity, cheerfulness, joy, strength, harmony, poise and happiness, instils love, patience and magnanimity.

**Swami Sivananda**

## VAIRAGYA AND WISDOM

**Chronicler: Sri Swami Venkatesananda**

17th September, 1945

*[Gist of a talk given by Swamiji in the morning, after Sri Swami Krishnanandaji—then Subbaraya—had given a discourse on Brahmanubhava]*

"Vairagya alone can be called real wealth. He who has Vairagya is the richest man. *Kaupeenavantah khalu bhagyavantah*. Perhaps a rich merchant, businessman or millionaire will say when he sees a Mahatma "Oh, he is a beggar." He is ignorant. A man who possesses Rs. 2 crores gets an interest of Rs. 4000 a month. He is squandering all the money. But his capital still remains at two crores. The people of the village have no regard for him as he has no charitable temperament. They have no respect for him. Somebody in the house dies, nobody in the village goes there. On the other hand, there is a schoolmaster who is of a good nature, virtuous, possessing the spirit of sacrifice. When he falls

sick, all the people of the village go to his house, and enquire of his health, and serve him."

"So also," continued Siva pointing to Swami Krishnanandaji, "though he is a young man, he is full of Vairagya. He has controlled his tongue. I have tested him in so many ways. There is fire in his speech. His words come from his heart. He is a young man with spiritual Samskaras. He who has done spiritual practices in the previous birth is born with such Samskaras. You will see that in the sixth chapter of the Gita. He is Yoga-bhrashta. This also proves there is soul, and rebirth. Shakuntala Devi of Dehra Dun is doing Ramayana Katha. Gitadevi delivers lectures on the Gita in Amritsar. A man carries his tendencies, Samskaras and Vasanas along with him. There is no connection in this respect between father and son. The son's physical body is the product of his

father, his real personality is made of his Purva Samskaras. He is not your son. He might go to the cave, however much you claim his physical body.

This also urges us to increase our spiritual Samskaras in every birth. There are seven Bhumikas. Become a student of the third or fourth Bhumika in this birth, you will start from the fifth Bhumika in the next life. If you have finished three Bhumikas, you will start from the fourth. This is the immutable spiritual law. If you have done Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana in this birth, you will start from Dhyana in the next birth. You have to increase your spiritual Samskaras. God will then place you in a suitable surrounding and circumstances, you will get a Guru, Ishwara, Kripa and you will evolve. A man thinks he is intellectual or that he is a man of position. All this will not help him.

This young Sadhaka has done much work. He has re-

organised the Magazine Section which was all in a state of confusion. He works strenuously, besides he has translated some poems into Sanskrit. In an office, the clerk will take a few papers and go about, have a smoke, take a cup of coffee and come back to his seat, pretending he is very busy. The superintendent thinks he is very busy. The office can get on even with 10 clerks — there will be 100 clerks. Only half an hour, one hour of work. They will dilly-dally the rest of the time.

This is not the case with the work in the Ashram. Apart from doing your own quota of work, you should be able to take part in other activities. You should also extract work from others. For this, you require adaptability. You must please the other man. Even in the worldly life, if you want to increase your income, you should have adaptability. In the Ashram, people work out of love of humanity, with Nishkamya Bhava. They evolve into saints and Yogis!"

# CHILDREN'S WORLD

## Blessed Immortal Selves!

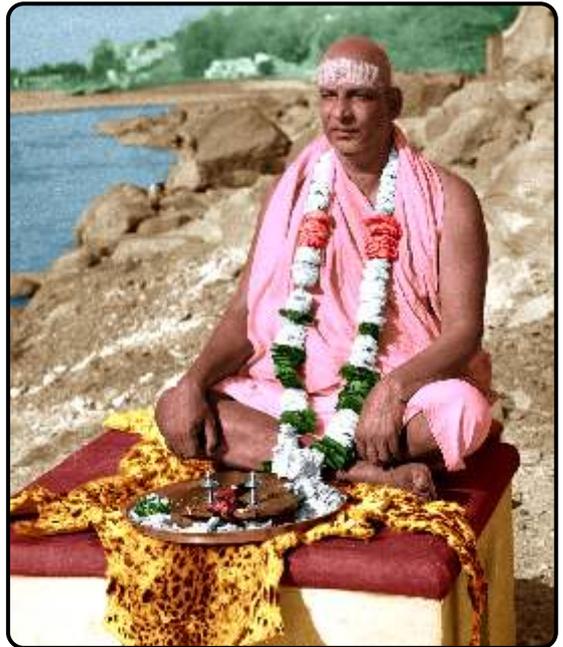
Lord Hari is an ocean of mercy. He has boundless love for His devotees. He is a purifier of the sinful and the fallen. He accepted even Ajamila and the fallen woman Pingala. He drove the chariot of Arjuna in the battlefield. He ran to save Draupadi and Gajendra. Though He is the master of the three worlds, He is a slave of His devotees.

Sit silent. Collect the dissipated rays of the mind. Become serene. Repeat God's Name: 'Hari Om' or 'Sri Ram' or 'Om Namah Sivaya.' Your happiness will know no bounds. God will dwell in your heart.

**Swami Sivananda**

## CULTIVATION OF VIRTUES INDUSTRIOUSNESS

This is the quality of being diligent. It is assiduity. This is steady application to labour, study or writing.



A man of industrious nature is laborious. He is very hard-working.

This is the opposite of idleness, sloth and indolence.

An industrious man earns the fairest fruits and the richest rewards.

Industry will improve your talents, make up your lack of abilities and supply their deficiencies.

Great persons achieved their greatness by industry rather than by mere brilliance.

Be industrious and attain success and prosperity.

**Swami Sivananda**

## **ERADICATION OF VICES**

### **INDOLENCE**

Indolence is indisposition to exertion, arising from a love of ease or aversion to work, or the resultant inaction. It is habitual idleness.

An indolent man is indisposed to activity. He is dull and lethargic and lazy and slothful.

Indolence is the waste of what might be a happy and useful life.

Indolence is born of Tamas or darkness or inertia. It is an enemy of evolution, progress, success, peace, devotion and wisdom.

**Swami Sivananda**



## **BIRBAL AND HIS BROTHER-IN-LAW**

Birbal was Akbar's favourite Minister. He was famous for his wisdom and keen wit. Birbal's brother-in-law was jealous of him. He thought, "Why is Badshah doting upon this man? I can manage the affairs of the State as efficiently as Birbal." By some crooked methods, he approached the Badshah and advised him to dismiss Birbal. "I can discharge the duties of the Minister more efficiently and more loyally," he declared.

When Birbal heard of it, he smiled and thought of teaching a lesson to his brother-in-law. He resigned his job, appointed the brother-in-law in his place and left the kingdom.

In order to test the efficiency of the new Minister, Akbar gave him Rs. 500 and said: "I want you to spend this amount in such a way that I will get Rs. 500 here on earth, Rs. 500 in the other world, Rs. 500 neither here nor there, and then you must return the Rs. 500 to me intact." The new Minister was greatly worried. He could not think of any way of achieving this. He spent sleepless nights. He did not relish food. He looked anemic in a few days. His wife advised him to approach Birbal. He, too, found no other go.

Birbal said to him: "Give me the money. I will do everything." The new Minister gave Rs. 500 to Birbal. Birbal entered the kingdom and was walking along the roads. A great businessman was celebrating the marriage of his daughter. Birbal entered the house and in the open pandal declared: "O merchant! Badshah Saheb has sent you this Rs. 500 as his wedding present. I have been deputed by him to make this present to you." The merchant was greatly



delighted. He nicely entertained Birbal and gave him many presents and large sums of money as his "return present" to the Badshah.

Birbal went to the nearby village. He bought foodstuffs and sweets for Rs. 500 and distributed them to the poor people in the name of the Badshah. He came back to the town and held a nautch (dance) party. He invited all the dancers and musicians and spent Rs. 500 in this.

Birbal entered the Durbar of Akbar. Akbar was greatly pleased that Birbal had returned to the Durbar.

"Badshah Saheb! Here are the Rs. 500. I have done all that you had asked my brother-in-law to do."

"How?"

"Rs. 500 I gave as your present to the merchant: it is for here. Rs. 500 I distributed among the poor; you will get it there, in the other world. Rs. 500 I spent in nautch party; you will neither get it here nor there. And, here are Rs. 500 as commanded by you."

Birbal's brother-in-law hung his head down in shame. He was utterly humiliated. His jealousy vanished.

The story has another moral, too; the money that you spend on your friends, you will get back here in the shape of services and help from them; the money you spend in charity, you will get in heaven in the shape of the Lord's richest blessings and a glorious life in the other world; the money you spend in sensual enjoyments is a mere waste which will help you neither here nor there. Therefore, do charity and enjoy everlasting happiness.

**Swami Sivananda**





## IMPORTANT ANNOUNCEMENT

**YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY)  
P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)**

### ADMISSION NOTICE

Applications are hereby invited for undergoing the **95<sup>th</sup>** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **15-8-2022 to 15-10-2022** This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
  - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
  - (b) Must be able to converse in English fluently as the medium of instruction is English.
  - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
  - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
  - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-7-2022**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

**For the Application Form and Prospectus please write to:**

THE REGISTRAR,  
The Yoga-Vedanta Forest Academy,  
**THE DIVINE LIFE SOCIETY,**  
P.O. SHIVANANDANAGAR—249 192  
Distt: Tehri-Garhwal, Uttarakhand  
Himalayas, INDIA  
Phone : 0135-2433541 (Academy)

Also Application Form and Prospectus  
can be downloaded from website  
[www.sivanandaonline.org](http://www.sivanandaonline.org)  
[yvacademy@gmail.com](mailto:yvacademy@gmail.com)

SHIVANANDANAGAR  
01-05-2022

- Note:— (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.  
(ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

# **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

**Balangir (Odisha):** Daily Yoga class and Paduka Puja continued regularly and there were weekly Satsangs on Thursdays and Saturdays. As a seva to fight the heat, water and butter milk were distributed at RTO office. Recitation of Vishnusahasranam and Sundarakanda were done on Ekadasi days.

**Barbil (Odisha):** Weekly Satsang on Thursdays and residential Satsang on Mondays were continued by the Branch. 296 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary, and Sadhana day was observed on 24th of April.

**Bargarh (Odisha):** The Branch conducted daily Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays and weekly Satsang every Saturday. Homeopathic treatment of poor patients was carried on regularly.

**Bikaner (Rajasthan):** In the months of April and May, the Branch continued daily Yoga class, recitation of Hanuman Chalisa, Sundarakanda and Mahamantra Kirtan on Saturdays. Besides this, Hawan was conducted on Amavasya day. The Birth Centenary of Worshipful Sri Swami Krishnanandaji Maharaj was celebrated on 25th April. Drinking water, food and clothes were distributed to the needy people.

**Bhubaneswar (Odisha):** Hanuman Jayanti was observed on 14th April with recitation of Hanuman Chalisa. The Birth Centenary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated on 25th.

**Chandapur (Odisha):** Daily Puja, weekly Satsang on Saturdays, and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Hanuman Chalisa was conducted at the residences of devotees on 10th, 14th and 17th May. Sadhana day was held on 18th.

**Chhatrapur (Odisha):** The Branch continued weekly Satsang on Thursdays and monthly Jayanti ceremonies on 8th and 24th with Paduka Puja. The Branch celebrated Sadhana Diwas on 3rd, Sri Ramnavami from 9th to 17th, Hanuman Jayanti on 14th and Birth Centenary of Worshipful Sri Swami Krishnanandaji Maharaj on 25th. Sundarakanda Parayan was done on 30th.

**Chandigarh:** The Branch conducted online Satsang on Tuesday, Wednesday and Thursday. The auspicious occasion of Birth Centenary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated on 24th and 25th April.

**Dhenkanal (Odisha):** The auspicious occasion of Birth Centenary of Worshipful Sri Swami Krishnanandaji Maharaj was celebrated on 25th April with Paduka Puja, Bhajan and discourse.

**Lanjipalli Ladies Branch (Odisha):** The Branch had regular daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Bhagavata Mahapurana and Srimad Bhagavad Gita; recitation of Hanuman Chalisa and Sundarakanda arayan were done on Sankranti day. It was concluded with Narayan Seva. Special Satsang was arranged on 21st May at

Chidananda Leprosy Colony.

**Lucknow (U.P.):** The Branch conducted special Satsangs at Lekhraj Homes on 1st and 15th May with Prayer, Bhajan, Mantra Japa, and Swadhyaya etc.

**Nandininagar (Chattisgarh):** The Branch had morning prayers and evening Satsang, Siva Abhishek on Mondays, weekly Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd May. The Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj was celebrated on 7th.

**Panchkula (Haryana):** Narayan Seva was done on 8th April at Civil

Hospital, and on 24th, green fodder was offered to Gowshala. Weekly Satsang continued on Sundays.

**Rourkela (Odisha):** Weekly Satsang on Thursdays and Sundays with Paduka Puja, Archana and chanting of Vishnusahasranam etc. continued regularly.

**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. Besides this, Ekadasi was observed with Gita Path, recitation of Vishnusahasranam and Hanuman Chalisa. There was also an Akhanda Mahamantra Sankirtan on 28th May for World Peace and Universal Brotherhood.

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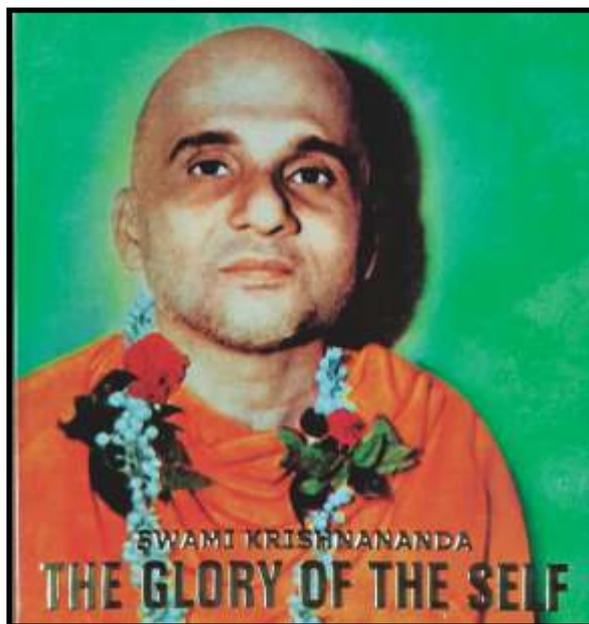
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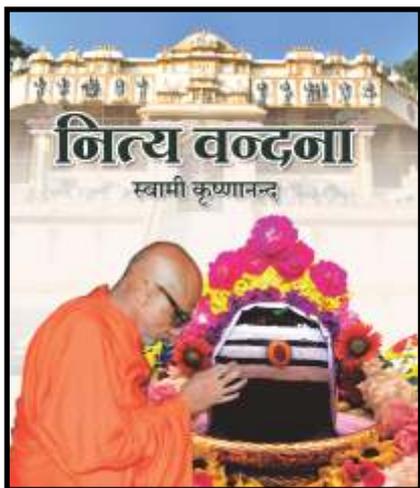


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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

**Om Santih Santih Santih!**

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

**JULY 2022**

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## **THE MAN OF MEDITATION**

The Mahatma who meditates in a solitary cave in the Himalayas helps the world more through his spiritual vibrations than the Sadhu who preaches on the platform. Just as sound vibrations travel in the ethereal space, so also the spiritual vibrations of meditator travel a long distance and bring peace and strength to thousands. When the meditator becomes mindless, he pervades and permeates the whole world. Ignorant people bring a false charge that the Sadhus, who meditate in caves are selfish. Just as the sweet fragrance of jasmine pervades the air, so also his spiritual aura becomes infiltrated into the minds of others. People draw from him, joy, peace and strength, and experience an elevation of mind by mere contact with him.

*Swami Sivananda*

**To**