Feel that the whole world is manifestation of the Lord and you are serving the Lord in all names and forms. Whatever you do—your actions and the results thereof—consecrate them all to the Lord at the end of each day. Do not identify yourself with actions. Then your heart will be purified and you will be ready to receive the divine light and grace.

Sri Aurobindo Ashram

JUNE 2022
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

POWER OF JAPA

Japa is an easy way for God-realisation. There is Mantra Shakti and Mantra Chaitanya in every Mantra. It changes the mental substance from passion to purity, from Rajas into Sattva. It calms, strengthens the mind. It makes the mind Antarmukhi, introspective. It checks the outgoing tendencies of the mind. It eradicates all kinds of evil thoughts and inclinations. It destroys Vasanas and reduces the force of thought. Eventually it leads to direct Darshan of God or Ishtadevata. Japa purifies the mind, induces Vairagya, destroys Vasanas and brings you face to face with God.
They, worshipping him, said: Thou art our father who helps to cross over the infinite ocean of our ignorance; salutations to the Highest Rishis; salutations to the Highest Rishis.
Illuminating the minds and hearts of the people with the divine wisdom, and being fanned by Pancha-Chamara i.e. five fans of penance, fame, gentle breeze, lustre and respect of the people, Sri Gurudev is shining luminously like the sun in this hermitage of Rishikesh, which is drenched in the unbroken stream of nectar of 'Rama Nama', the only medicine to cure worldly disease and a sure way to cross the dreadful ocean of Samsara that is full of high waves in the form of birth, death, petty pleasures and delusion.

Concluded
Prayer elevates the mind. It fills the mind with purity. It is associated with praise of God. It keeps the mind in tune with God. Prayer can reach a realm, where reason dares not to enter. Prayer can move mountains. It can work miracles. It frees the devotee from the fear of death. It brings him nearer to God and makes him feel the divine presence everywhere. It awakens in him divine consciousness and makes him feel his essential, immortal and blissful nature.

The power of prayer is indescribable. Its glory is ineffable. Sincere devotees only realise its usefulness and splendour. It should be done with reverence, faith and Nishkamya Bhav (without expectation of fruits) and with a heart wet with faith and devotion. O ignorant man! Do not argue about the efficacy of prayer. You will be deluded. There is no arguing in spiritual matters. Intellect is a finite and frail instrument. Do not trust this intellect. Remove now the darkness of your ignorance through the light of prayer.

Draupadi prayed fervently. Lord Krishna ran from Dwaraka to relieve her distress. Gajendra prayed ardently. Lord Hari marched with His disc to protect him. It was prayer of Prahlad that rendered cool the boiling oil, when it was poured on his head. It was the power of prayer of Mira, that converted the bed of nails into the bed of roses, cobra into a flower-garland. That man who does not repeat Lord’s name and does not pray, lives in vain. It is better to die than to live without His name.

The present state of affairs is not favourable to business. The price of things has risen very high, but this is the best time for doing good business with God. You can do more prayer, meditation, Japa and study of Gita and Upanishads.
as you can have more leisure now. This is very profitable as spiritual wealth is imperishable and inexhaustible. So there is no loss. On the contrary, there is immense gain. God's ways are mysterious.

Instead of weeping over the famine, the farmer should be ever ploughing. All of a sudden rain will come; he will have an abundant harvest or a bumper crop. Even so, you must be ever up and doing in spiritual practices. All difficulties and unfavourable circumstances will pass away like a rent autumnal cloud. You will have a rich spiritual harvest of perennial joy and eternal bliss.

Peace is a divine attribute. It is a quality of the soul. It cannot remain with greedy persons. It fills the pure heart. It is a sweet companion of sages and Yogis. It deserts the lustful. It runs away from the selfish. It is an ornament of Paramahamsa and virtuous persons.

You are not the slave of senses and desires. You are the mighty Emperor of Emperors. Pain is a passing cloud. Sorrow is fleeting shadow. Sorrow is false. It cannot live. Bliss is true. It cannot die. Rise above desires. Renounce selfishness and egoism. Awake, Arise. Thou art immortal, all-blissful Atma. Thou art beyond the reach of pain, grief, sorrow, decay and death.

The idea of death has ever been the strongest motive power of religion and religious life. Man is afraid of death. In old age, he tries to think of God. If he remembers God even from his boyhood, he will reap a rich spiritual harvest in old age. Man does not want to die. He wants to live for ever. This is the starting point for philosophy.

Philosophy enquires and invigorates. It boldly proclaims: "O Man! Do not be afraid of death. There is an immortal abode. That is Brahman. That is your own Atma. That Atman dwells in the chambers of your heart. Purify your heart and meditate on this pure, immortal changeless Self. You will attain immortality."

Birth and death are two illusory scenes in the drama of this world created by the jugglery of
Maya. In truth nobody comes, nobody goes. Atma alone exists for ever. Destroy Moha through enquiry and rest in peace.

O Man! Do not be afraid of death. Thou art immortal. Death is not the opposite of life. It is only a phase of life. Life flows on ceaselessly. The fruit perishes, but the seed is full of life. The seed dies, but a huge tree grows out of the seed. The tree perishes, but it becomes coal which has a rich life. Water disappears, but it becomes the invisible steam which contains the seed of a new life. Stone perishes, but it becomes lime which is full of a new life. The physical sheath only is thrown, but life persists.

God never punishes, nor gives rewards. He is not sitting with a rod to chastise people. Life is governed by fundamental divine laws. The law operates and man reaps the fruits of his actions.

Whatever a sage says, is medicine to the worldly-minded persons, who need medication for their impiety and worldliness. Therefore, O Man, hear his instructions with rapt attention and put them in daily practice.

The Upanishads or Srutis are authoritative. They will guide you. They will inspire and elevate you. You must have unshakable faith in their teachings. Then only you will be saved from the clutches of Maya and death. Do not destroy them by means of your sophisticated reasoning. The intellect is a frail and finite instrument. Do not depend upon your intellect alone. If you do so, there is no hope for attaining immortality.

Have a synthetic vision. Behold unity in diversity. Break the barriers or dividing walls through discrimination, enquiry and wisdom. Acquire the spiritual vision of oneness or unity. Soar high in the realms of eternal bliss. Happy is he who has realised the oneness of the Self and who is endowed with the sublime vision of the marvellous Atma or the immortal over-soul of ineffable splendour.

Ponder over the sufferings of human life. Take a little food. Withdraw the senses from their attracting objects of enjoyments.
Sit comfortably in your room. Look within. Meditate. You will soon attain the supreme peace of the Eternal.

Victory over the mind, is certainly victory over death. Triumph over the tyranny of matter or flesh, is undoubtedly triumph over death. This is the goal of life. This is attainment of Atma-Swarajya or immortality. This is Kaivalya of Vedantins or Absolute independence of Raja Yogins. This has to be achieved through intense spiritual practice or constant meditation on the imperishable Self.

O Man! Thou art divine. Thou art Immortal Soul. Thou art King of kings. Shake off the delusion, that you are the body. Indentify yourself with the all pervading consciousness, Atma or Brahman. Thy real essential nature is Sat-chit-ananda. Feel this. Realise this and be free.

PRAYER FOR WORLD-PEACE

O Adorable Lord! May absolute Peace reign over the whole world. May the war come to an end soon. May all nations and communities be united by the bond of Pure Love. May all enjoy Peace and Prosperity. May there be deep abiding Peace throughout the Universe. Grant us Eternal Peace, the Peace that passeth all understanding. May we all work together harmoniously with the spirit of self-sacrifice for the well-being of the world. May we all develop Cosmic Love and Universal Brotherhood. May we all see God in all faces!

O All-merciful Lord! Grant us an understanding and forgiving heart, broad tolerance and adaptability. Grant us the inner eye of wisdom, O Lord, with which we will behold oneness or the Self everywhere!

Peace be to the East. Peace be to the West. Peace be to the North. Peace be to the South. Peace be above. Peace be below. Peace be to all creatures of this Universe!

"Sarvesham Swastih Bhavatu
Sarvesham Shantih Bhavatu
Sarvesham Poornam Bhavatu
Sarvesham Mangalam Bhavatu!"
SIVANANDA—A SYNTHESIS OF DYNAMISM AND RENUNCIATION

Sri Swami Chidananda

The lives of great men are, as so many lights removing the darkness that besets the highway of human progress. Their lofty actions are sources of perennial inspiration not only to peoples of their own immediate times, but for human beings in times to come as well. Their lives and actions serve to vivify the present and to supply perennial vitality to the future. Everything about them is so invested with unique power, that during their lifetime, as well as for long many years after their time, their every word, act and example, continues to exert a powerful influence over the lives of men and to carry a persistent message to all humanity.

In Sri Gurudev Swami Sivananda, we see a unique and amazing confluence of two trends, viz., of renunciation, and all the inwardness and detachment that it connotes, and the thrilling dynamism with all the outwardly expressed activity, and active, sympathetic interest in human beings and their lives implied by it. These two trends seemingly so much mutually exclusive and far apart would lead us to suppose Revered Sri Gurudev to be a mixture of contradictions. But, no. Rather, it is precisely to teach us that true renunciation and dynamism are not contradictory and to bring home to us the lofty lesson that all inspired, altruistic activity for commonweal is actually based upon and springs forth from a whole and genuine renunciation of one's self-centred life, that our Revered Master has lived his noble life of unceasing good works and innumerable services unto all classes and sections of present-day humanity all over the world. His renunciation represents, as it were, a fertile seed out of which has sprung forth the great tree of his latter illumined life, full of the flowers, fruits and the shade-giving foliage of a many-sided Lokasangraha or selfless service
unto humanity, upon the physical, mental, moral and spiritual fields of modern man's life. The Master's act of Tyaga and Sannyasa carries the message, "O Man! Give up thy little 'I' and thy petty selfish life, and, let thy selfless life flower into cosmic love, world brotherhood and service unto all. Give up thy little self and give yourself in body, mind and spirit to the whole world. To renounce is verily to offer yourself as a gift unto the noble cause of human welfare."

His Holiness' act of renunciation and Sannyasa, done forty-one years ago, has served during these years as an incontrovertible proof positive that this ancient tradition of holy Bharatavarsha, that this ancient heritage received from our bygone seers and sages, is not a negative lapsing into a selfish and careless quiescence (as it is sometimes thoughtlessly misconstrued) or an unfeeling retreat from realities, but, on the contrary, is an utmost positive step, pregnant with the possibilities of unlimited human welfare and containing within it the seeds of selfless service of the most glorious type. It is a step by which man breaks out through the barriers of his little limited and narrow life of selfishness and attachments and soars high into the empyrean of world-consciousness, cosmic love and vision of the world's oneness. It transports him into the field of world service or Loka Seva. This is the dynamic structure of genuine renunciation and true Sannyasa. It is vibrant with love and compassion, dynamic with worshipful service and divinely pervaded by Karma Yoga in the spirit of the Gospel of the Bhagavad Gita. Such has been the exemplary Sannyasa life of our holy Sri Gurudev Swami Sivananda, and such is the significance of his Tyaga done four decades ago. The giving up of his secular life has come to mean the bestowal of a lofty new Divine Life to countless thousands of people in this present age of restlessness and warfare. His renunciation and Sannyasa have been a blessedness, not merely to him as the renouncer, but a blessedness to countless thousands who have now come to receive the rare fruits of his renunciation.

The cultural genius of Bharatavarsha, her wondrous heritage of Yoga and Vedanta and the ideals of Sanatana Dharma,
received a tremendous fillip and became infused with a new life through the act of Swami Sivanandaji's great renunciation and through the wave of spiritual force released thereby. To those who could perceive it, it was an act according to the Divine Plan. In the building of the New India within the set up of this memorable and significant nuclear age, his renunciation was a constructive feature that has proved prolific and richly fertile in that it has showered an incomparable wealth from the treasure-house of India's ethical and spiritual culture like bounteous life-giving rain to an impoverished world where all higher values and nobler ideals had been seared and scorched by the consuming flames of destructive, materialistic trends and God-denying ideologies. The power that sprang out of his renunciation has outspread into the world of today, reached into all points of the compass and penetrating many lands and homes, has brought new life, hope, solace, light, strength, joy and inspiration to literally countless millions of souls throughout the modern world. Thus, the 'loss' (if it can be termed as such at all) of one little family became the blessedness of the entire universal family of mankind. Truly and factually, the great event constitutes a divine gift unto modern mankind. It is a heavenly bestowal. Saint Sivananda's renunciation can rightly be said to be an offering by God of divine Manna to appease the spiritual hunger of His soul-famished children in this crucial century.

To us all, fortunate ones of this age, our Master's glorious Sannyasa has indeed become synonymous with world awakening. The almost unknown Act, which he did years ago to become Swami Sivananda of Rishikesh, was like unto a great and tremendous tree towering high over the present-day scene, to waft the breeze of Yoga and Vedanta and a Divine Life of spiritualised human activity on earth. His renunciation has become transformed into the Spirit of the New Age, the spirit of Divine Life. His Sannyasa has come to pervade the modern world in the form of a divine urge, a divine impulse towards virtue, goodness and godliness. It has taken a concrete shape as this
great institution from where this lofty message of service, selflessness, purity, devotion and worshipful living radiates everywhere today. We, the devout votaries of the Master's Gospel of Divine Life, who now bask in the radiance of his holy spiritual presence, are directly the products of his renunciation and its powerful creative dynamism. We are living witnesses to its positivism and potency. The world-wide spiritual brotherhood that has sprung up under his benign leadership and noble inspiration is the visible result and fruit of his glorious renunciation. His Sannyasa has transformed itself into a spiritual force that holds within itself the hope and promise of the future world welfare and world order based upon a divine life of love, compassion, virtue and goodness.

This solitary act of his Sannyasa at the turn of the quarter century, has become a swelling flood of self-giving that marks the stream of this saint's dedicated life through the better part of the past half century. By this, he proclaims the grand idea that renunciation is not to be a single act at some momentous occasion, but that it should characterise one's entire life, and mark every thought, word and act throughout one's entire life. One must literally live renunciation. This is the way of all attainment. This is the key to true and lasting happiness and peace. This is the secret of world welfare and universal happiness. In renunciation lies the end of all strife and hatred. In renunciation lies the source of true peace and progress. This his life proclaims. By his life, Swami Sivananda, the modern Maharshi, has given to the present and future humanity the new law of welfare, saying “O Modern Man! Know that renunciation is the law of life. Renunciation is the path that leads to friendliness, co-operation and unity. Renounce selfishness, greed, hatred and egoism. Embrace love, humility, contentment and charity. You will have Rama Rajya or the Kingdom of Heaven here upon earth now.”

May the world respond to this living call. May the Master's radiant life inspire one and all!
SPIRIT OF RENUNCIATION
Sri Swami Krishnananda

Thirty-four years have now been completed since Sri Gurudev Swami Sivananda entered the holy order of Sannyasa. This memorable event has been not only a landmark in his adventurous march in the quest of Truth, but has set a brilliant example and serves as a shining ideal to all aspiring souls. This is the reaffirmation of the age-old truth, the truth that has been proclaimed centuries ago by the ancient seers of the Upanishads, that the Eternal cannot be reached by the non-eternal – नास्त्यकृत: कृलेन ॥ Those that are transitory cannot obtain that which is Permanent. The world is 'Adhruva' and God is 'Dhruva.'

DISPASSION

It is the effort to put into practice this knowledge of the difference between the eternal and the non-eternal, that goes by the name of Vairagya. Thus renunciation should necessarily be preceded by Viveka, or a correct grasping of the nature of the Eternal as distinguished from the non-eternal. Vairagya is not the consequence of any kind of frustration in life. Abhava-Vairagya is not real dispassion. Non-obtainment of objects of sense does not constitute the real spirit that is at the back of the order of Sannyasa. Sannyasa is the formal acceptance of the life of complete non-attachment to the things of the

Taken from DL 1958
world, as a result of the dawn of the knowledge that nothing in the world is of any real worth, the world being an effect and relative in the nature of its makeup.

Hence, Vairagya which is the cause of Sannyasa is not any negative denial of the values of life, but the affirmation of the only value that is in life—the value of the world being rooted in a trans-empirical Reality, which is at the same time the reality behind the human individual. Sri Krishna refers to the world as ‘अनित्यमुखः’ ‘दुःखालयमशाश्चतम्’ — Impermanent and joyless, an abode of sorrow is this world! If, then, it is true that we are stationed in a realm of grief, why is it that we seem to be contented with our lot here, and do not put forth any appreciable effort to avert the pains we are subjected to?

**DISCRIMINATION**

Sage Patanjali gives the answer — ‘परिणाम तापसंस्कारूः खैरुण्यवृत्तिविरोधाच्य दुःखेव सर्वं बिवेचितः’ It is only to the individual, endowed with the power of discrimination, that the world discloses its essential character of being a source of pain; not to others. If you touch the body with a thick rod of iron, the body will not feel any discomfort; but touch the eye-balls, even with a fine silken thread! The eyes cannot tolerate that touch. For, the inner linings of the eyes are made up of a very subtle substance. Even so, the gross-minded people of the world cannot know that the changing world, in which they are, is a perpetual source of unhappiness. Only the Viveki, the aspirant equipped with the illuminating insight into the actual constitution of the world, can behold the ugly structure that tantalises all with the promise of real satisfaction.

The first cause of pain, mentioned by Patanjali is Parinama or the consequence of the enjoyment of pleasure. This consequence is nothing but a desire to repeat the enjoyment. The desire for enjoyment therefore, does not cease with enjoyment; on the other hand, it gives rise to a further intense desire, to continue this process of enjoyment. And as long as there is desire, there is pain. Thus, the result of the enjoyment of
objects of sense is pain.

The second cause is Tapa, or the anxiety attending upon the possession of the object of desire. There is constant fear that the object may be snatched away from one's hand, there is the fear that it may not be possible to keep the object for oneself for a long time, there is the unrest caused by the feeling, that the pleasurable situation or the happy position in which one is placed, may not after all, be enduring. So there is again, pain, even after the obtainment of the coveted object.

The third cause is Samskara-Duhkha, or the sorrow that follows the impressions caused by the enjoyment of an object. Naturally, the impressions of the sense-experience of a desired object create a sense of insecurity, due to the desire present within, the fulfilment or non-fulfilment of which is sure to bring misery in its train.

The fourth cause is Gunavritti-Virodha, or the natural opposition that subsists among the primordial properties of Mula-Prakriti.

SATTVA, RAJAS AND TAMAS

Every object in the created world is made up of three constitutive essences of Sattva, Rajas and Tamas, which form the three strands of the substance of Prakriti. Sattva is equilibrium and transparency, Rajas is distraction and activity, Tamas is darkness and inertia. The joy that is experienced at the time of the enjoyment of an object, is the outcome of the preponderance of the Sattva property of Prakriti at the time of the enjoyment. Sage Vidyaranya says in the Panchadasi – ‘विषययूपलब्धेषु तद्विच्छेषपरः सति || अन्तर्युक्तमनोवृत्तावान् अब्रज्जये | प्रतिविभंति ||’ When the objects of sense are obtained, the desire for them ceases, and there is then an introversion of the functions of the mind, during which period, the mind unconsciously experiences the bliss of the nature of its own source, the deepest Self within everyone. The cessation of desire, consequent upon the acquisition of the objects, is at the same time the substitution of the function of Rajas by the operation of Sattva. The work of Sattva is equilibrated
dynamism of consciousness, an instantaneous experience of Reality, by the way of reflection of the same in its perspicuous substance. Thus, Sattva Guna is responsible for pleasure. But, it must be remembered that an object can never rest in any single given condition, for, every object is subject to a forced transformation brought about by the natural instability of the nature of Prakriti itself. Hence, there is a return of Rajas in action after the momentary enjoyment through Sattva. Rajas brings pain, again. And Tamas causes stupor. Where is permanency, then, in the enjoyment of a sense-object? For, all these reasons, says sage Patanjali, everything is pain to the discriminating.

THE WAY OUT OF PAIN

Where is the way out of this pain? The way lies in the practice of self-control, in the adoption of the attitude of Vairagya. The school of Patanjali recognizes four stages in the development of the lower Vairagya. The first step is called Yatamana-Samjna or the consciousness of the effort towards the renunciation of attachment by attempting to discover the cause of sorrow. The second is Vyatireka-Samjna or the consciousness of having discovered and isolated the cause of sorrow as distinguished from other accidental conditions. The third is Ekendriya-Samjna or the consciousness of having detected the single cause of all sorrow, viz., the mind. The fourth stage is Vashikara-Samjna or the consciousness of having attained mastery due to absence of desire for objects both seen and heard.

Thus, the fourth stage of Vairagya means a natural distaste, not only for the entire visible world, but also for the heavenly world which is invisible, but heard of through scriptural statements. All these four stages are of the development of the lower Vairagya. The higher Vairagya is said to be the dispassion even for the ultimate properties of Prakriti themselves— Sattva, Rajas and Tamas—as a spontaneous result of the realization of the Supreme Purusha. This is the only solution to our problems of evil and pain in this world.
There cannot be contentment and happiness as long as there is craving present in the mind for the objects outside. And this craving will not end merely by cutting oneself away from sense-objects. The Lord says in the Bhagavadgita – "विषयानिविर्जनः निग्रहार्थे देहिनः।" The objects turn away from an abstemious person. But रसवर्ज, they leave in the mind a desire for enjoyment. This desire can come to an end only on the realization of That Supreme, रसवर्जःसोपार्यस्य परं प्रदुः सक्षिप्तति।।

SPIRIT OF NACHIKETAS

This penetrating understanding was responsible for the great rejection by Nachiketas of the splendour and happiness offered by Yama to him. Yama tempts the lad with all that is on earth and in heaven and gives him also the promise of longevity. But Nachiketas, the stern and persevering aspirant, was too much for this temptation. Nachiketas replies,

श्रोभावामत्तर्ययदन्तकैत्तज्ञवन्द्रियार्णां
जरयत्नितेजः।

अथ सर्वं जीवितमयं तवैव वाहास्तव
नृत्यमीते।।

Ephemeral are all these of the mortal, even the vigour of the senses, these enjoyments wear away. Even a long life is only short in comparison with Eternity that is before us. “Thine be the vehicles, thine the dance and the song!” (Kathopanishad I-i-26)

Such intensity of dispassion—Tivra-Vairagya— is demanded of every true aspirant. One must realize that even all the things of the earth will not be sufficient to quench the thirst of even a single man. For, the longing of the mind is eternal, it is in need of the infinite for its ultimate satisfaction. It cannot be satisfied with perishable things, with finite presentations. But, it experiments with all things here, trying this and that for the sake of an enduring joy. Unfortunately it always suffers an utter failure in this restless quest for joy in the things of the world.

“Even all the gold and cattle, rice and wheat of the world will not suffice to satisfy the cravings of one man,” said king Yayati after enjoyment of the pleasures of heaven for thousands of years. “Never is desire extinguished by its
fulfilment through objects; on the other hand it increases thereby, as fire on which ghee is poured,” says the great law-giver Manu. “By affection, by greed for wealth, by acquisition of precious stones and women does the mind get fattened,” says Rishi Vasishthha to Sri Rama. It gets thinned out by detachment and knowledge of the ultimately unreal character of our spatio-temporal experiences.

Non-Attachment

Vairagya, however, is not any hatred for the world, not a contempt for things. Ishwara-Srishti is never the cause of our bondage. It is Jiva-Srishti that binds us to mortality. Vairagya is supposed to be one of the six attributes of God Himself. Obviously it cannot be that God has any dislike for the world or that He shuns things in disgust or detestation. For, the whole world is in God. Vairagya is really the consciousness of non-attachment, Asanga असंक्षोधत्यं पुरुषः says the Upanishad.

Reality is unattached. The Purusha is absolutely 'Alone'. It is the awareness that nothing is really external to the universal consciousness, that all is within the boundless ‘I’, that is real Vairagya. Self-Knowledge, Atma-Sakshatkara, leads to true Sannyasa. “Having known that Atman, the knowers renounce the desire for progeny, desire for wealth and desire for worlds, and wander about as mendicants,” says the Brihadaranyaka-Upanishad. Lasting Vairagya can only be the outcome of imperishable knowledge.

Supreme Knowledge

Knowledge alone is our final saviour. And it is the knowledge of the ultimate Being itself. Here, knowing is being. The being that is known in the act of the fusion of eternity and infinity is not an object of sense, intellect or reason. It is identical with the very process of knowledge and is the sum and substance of the subject from which the knowledge originates. It is the Supreme Cause of the universe, and only a knowledge of this Great Being can dispel our ignorance in regard to the world, and free us from our attachments to the false shadows of empiricallity.
‘तमेव विदित्वा अतिमृत्युमेति नान्य: पन्था विद्यते अयनय’ – says the Veda. By knowing Him alone, does one cross beyond death; there is no other way to go over there. There is no other way to attain the Immortal than the knowledge that the world and God are one, that the Self and the Absolute are identical, that Atman is Brahman. It is this saving knowledge, the realization of the unity of Existence and Consciousness in essence, that can raise us above from the erroneous notion that the objects of sense are real in themselves, that they are either desirable or undesirable or otherwise, that happiness is in the contents of the world of sense. Devotion to God, knowledge of Reality, alone is the way to Moksha. Here is our blessedness.

As to qualification for renunciation, a man should have attained perfect purity of mind, stability of intellect, discrimination between nature and spirit, disgust towards worldly pleasures of all kinds, Shad-Sampatti (six kinds of moral riches), and keen desire for liberation. Unless a man has attained these qualifications, renunciation of active duties of life does not produce the desirable effect. There is, however, one exception. If a man has reached seventy-five years of his age, he is allowed to renounce the world notwithstanding the want of these qualifications. But even there, his old age is a sufficient guarantee of his never falling a prey to the pleasures of the senses. He may pass his ending days peacefully in contemplation and obtain a new life of better ethical development. For the rest of the world, the Vedic religion provides a kind of inward renunciation which is of direct service to gnosis. The first kind of renunciation, which consists in abandoning all active duties and pleasures of the senses, is subdivided into two classes: (1) Vividisha Sannyasa, or renunciation with the intention of knowing Brahman, (2) Vidvat Sannyasa, or renunciation of the knower of Brahman. The second kind of renunciation is open to all. When a man has realised his identity with Brahman, he is entitled to renounce the world not in pursuance of Vedic injunction, but in conformity with the Absolute Nature of the Self.

Swami Sivananda
16th JUNE, 1955

"Why haven't you engaged yourself in the active field of service to humanity, Swamiji, just as Gandhiji had done? Unlike him, you have secluded yourself on the banks of the Ganges without entering the political field at all," asked Sri Asvatthanarayan.

The first answer of Swamiji was a mild one, which was at the same time pregnant with deep spiritual import; "God has endowed each man with certain talents and marked out field of service for him. Wisdom lies in finding out those talents and utilising them in selfless service to humanity, in accordance with His will. Gandhiji's was a political field of service. Mine is the field of renunciation, Sannyas and Nivritti. For us to exchange places would be like a cobbler and a tailor exchanging places!" A Sage who has perfectly surrendered himself to the will of God does not choose his place in the world, but serves the Lord selflessly and egolessly wherever he is placed by Him.

"But, do not allow the mind to form the impression that only that man who indulges in politics serves the Lord's children........How did you come here? How do you know that this Ashram exists and that you can do Sadhana for Self-realisation here?"

"From your books, Swamiji."

"Then you admit that the books have been of service to you?"

"Certainly, Swamiji."

"The books are the result of dynamic activity here. You cannot find such workers in the world. There you will be looking at the clock; when it strikes five, you will lay your pen down. But here Sannyasins convert night into day with their work. Thousands are benefited. Thousands get a proper knowledge of the goal of life and the path to It. Millions do Sadhana and evolve towards that Perfection, with the help of the books. Is that not service?"

---

Taken from Sivananda Day-to-day
"Yes, Swamiji: in fact it is a greater service than political platform-oratory."

"I have also toured the country. For a period of ten years from 1930 to 1940, I have frequently visited several places in the Punjab, Kashmir, U.P., Bihar and other provinces. In 1950, I toured the entire country visiting a number of places. Though public lecturing is very good in one respect, it is a disadvantage to be always touring. You can awaken a few people by lecturing. You can thrill an audience. But, unless you can immediately give them permanent inspiration in the form of books, they will soon forget all about the lecture in the din and bustle of their daily worldly life.

"If I had been always touring, then I would not have been able to write these books. It is in the interest of the service of the Lord's children that I have secluded myself here. To produce spiritual literature, such seclusion is absolutely necessary. Do you understand now?"

"Yes, Swamiji. In fact, I knew of your Holiness' glorious Lokasamgraha work even before. But my friends and other people used very often to ask me such questions and I did not know how to answer them. So I put this question to your Holiness. I am grateful for thy clarification."

A philosopher need not necessarily be a moral or ethical man; but a spiritual man must necessarily be moral. Morality goes hand in hand with spirituality. Morality coexists with spirituality. The three kinds of Tapas (austerity) viz., physical, verbal and mental that are prescribed in the seventeenth chapter of the Gita, the practice of Yama in Raja Yoga, the noble eightfold path of the Buddhists are all best calculated to develop the moral side of man. Sadachara or right conduct aims at making a man moral, so that he may be a Uttama Adhikari for the reception of Atma-Jnana, the supreme Tattva, or Self-realisation.

Swami Sivananda
Bhakti is the slender silken thread of Prema or Love that binds the heart of a devotee with the Lotus Feet of the Lord. Bhakti is intense devotion and supreme attachment to God. It is the spontaneous outpouring of love towards God. It is pure, unselfish, Divine Love or Shuddha Prema. Bhakti is sacred, higher emotion with sublime sentiment that unites the devotee with the Lord. It has to be experienced by the Bhaktas.

Bhakti is the basis of religious life. Bhakti destroys Vasanas and egoism. A life without Bhakti, faith, love and devotion is a dreary waste. Bhakti softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance. It infuses Joy, Divine Ecstasy, Bliss, Peace and Knowledge. All cares, worries, anxieties, fears, mental torments and tribulations entirely vanish. The devotee is freed from the Samsaric wheel of births and deaths. He attains the Immortal Abode of everlasting Peace, Bliss and Knowledge.

Swami Sivananda
CULTIVATION OF VIRTUES

HOPE

A desire of some good, with expectation of obtaining it, or a belief that it is obtainable, is hope.

Great things are never done, even small success is never achieved, when there is no hope.

Hope gives you strength. Hope pushes and urges you to struggle, strive, achieve and attain.

Hope is your companion. Hope is the mother of success. Hope inspires and encourages.


Swami Sivananda

ERADICATION OF VICES

INCONSTANCY

Inconstancy is fickle-mindedness. It is the quality or state of not being uniform.

A man of inconstancy is unstable. He is vacillating. He changes his views and opinions. He is not firm in resolution. He is unsettled in his thoughts, speech and action. The man of inconstancy has no peace of mind. He is never at ease.

Inconstancy makes you imperfect, fills you with faults and makes you run through sins.

Cultivate resolution, firmness and steadiness and conquer inconstancy, the cause for unhappiness and misfortune.

Be firm, be steady, be resolute, you will attain success in all your undertakings. You will have neither anxiety nor disappointment.

Swami Sivananda
“Useless; six month's worship of the idol of Narayana has produced no effect at all. Kindly suggest some more powerful Mantra and more powerful Devata.” Despaired due to not getting the coveted fruit of Sadhana, Puran Chand approached his Guru.

The Guru had initiated him into the Narayana Mantra and given him a small, beautiful Murti (Idol) of Lord Narayana for worship. Puran was regular in the worship, was ceaseless in his Japa (repetition of the Mantra). God knows why, there was no sign of the idol blessing him.

The Guru smiled at Puran, “Well, son, take this idol of Lord Siva. I will presently initiate you into the Siva-Mantra, Panchakshara. Worship Lord Siva with faith and devotion. He is considered Bhole-Nath; He is easily propitiable. He will bless you soon.” Puran Chand was overjoyed.

The next six months saw Puran Chand immersed in Japa and worship of Lord Siva. The idol of Narayana went up the dusty shelf above the altar in his Puja-room.

“No use in this, either. Not a trace of effect. My Lord! Please do not test me. Kindly give me initiation into that Mantra and the Murti of that Devata who will soon bless me,” Puran Chand pleaded with his Guru.

The Guru smiled again. The time for enlightenment had arrived. Yet, he felt the disciple will learn for himself, by experience. “Good, son! In this Yuga, Mother Kaali is Pratyaksha Devata. Worship this image of Her. Repeat the Navarna Mantra. You will attain Her Grace very soon indeed.” This time Puran Chand had no misgiving whatsoever; he had full faith.

Kaali-worship commenced; Siva joined company with Narayana on the shelf. With great devotion and Bhav, Puran was waving incense
before the image of Mother Kaali. The fumes rose up. Puran watched. They reached the shelf, too. He was enraged. He laid the incense down and got up. “Well, what business has this Lord Siva who refused to be propitiated and who refused to bless me, to inhale this incense? I am worshipping Mother Kaali now. I will not allow this fragrant incense to enter Siva's nostrils. I will plug them with cotton.” Puran set about the task. He took the rusting idol of Siva in his hands and began inserting cotton into the nostrils of the idol.

Lo! The idol disappeared; in front of him stood the Lord, smiling in all His Mercy and Compassion. Puran was on his knees.

“Ask for any boon, Puran Chand. I am greatly pleased with your devotion.”

“My Lord! First tell me. I am perplexed. You did not deign to bless me, when I devoutly worshipped You, when I repeated the Panchakshara Mantra for six months. But, You suddenly chose to reveal Yourself to me, when I had discarded Your image and given up Your worship. What is this mystery?”

“My child! There is nothing mysterious in this. How can I reveal Myself when you treated Me as a mere image, as a mere piece of metal, worshipped or thrown away at your sweet will or whim? But when you treated the idol as a living presence, when you began to plug the nostrils of the image with cotton, so that the incense may not enter those nostrils, and thus revealed that you recognised My living presence in that idol, I can no more withhold Myself from you.”

Speechless, enlightened, Puran bowed to Him and was immersed in His Love. He could ask for no boon. In His Love, he found everything.

Swami Sivananda
From 1st to 8th May 2022, Pujya Ramana Charana Tirtha Brahmasri Nochur Venkataramanaji, Tiruvannamalai, delivered a series of discourses on the 11th Skandha of Srimad Bhagavata Mahapurana during night Satsanga at the holy Samadhi Shrine. Referring to Lord Krishna's nectarine teachings to Uddhava, and focusing upon the episode of Lord Dattatreya and his twenty four Gurus, Sri Venkataramanaji said that every spiritual aspirant should ever be willing to learn from each and every phenomenon.
of the universe to ensure rapid progress on the spiritual path.

On the concluding day i.e. 8th May, the Satsanga concluded with the vote of thanks by H.H. Sri Swami Nirliptanandaji Maharaj and felicitation of Sri Nochur Venkataramanaji.

May the divine grace of Lord Sri Krishna and Sri Gurudev be ever upon all.
The sacred day of the advent of Jagadguru Sri Adi Sankaracharya on the earth plane was celebrated with great devotion at the Headquarters Ashram on 6th May 2022.

The programme commenced at Sri Vishwanath Mandir at 9 a.m.
with the singing of Jaya Ganesh prayer and Kirtans in the divine presence of Adiguru Sri Sankaracharya. Thereafter, Ramana Charana Tirtha Brahmasri Nochur Venkataramanaji, in his illuminating discourse, narrating the inspiring life of Jagadguru and reciting his soul-elevating compositions said that by doing Vedanta Vichara and Atma Vichara, we can celebrate Sri Sankaracharya Jayanti in a true way. It was followed by the floral Archana to the Adi Sankaracharya to the chant of Ashtottarshatanamavali. The celebration concluded at 11 a.m. with Arati and distribution of holy Prasad.

May Bhagavan Sankaracharya and Sadgurudev bless us all with realisation of our true Divine Identity.
I take refuge at the lotus feet of Gurudev Swami Sivananda, who is the abode of Vedantic knowledge, who is the dispeller of the pains of those who devoutly surrender to him, who is generous and virtuous, who is the saviour of those who are sunk in the Samsaric ocean, and who is equal to God Himself.

The sacred day of 98th Sannyas Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devotion on 1st June 2022 at the Headquarters Ashram.
The day's programme commenced at 6 a.m. with ecstatic singing of Mahamantra with accompaniment of harmonium, Mridanga and cymbals by the devotees at the Bhajan Hall which continued up to 7 a.m. In the forenoon, special worship was offered to the Holy Padukas of Sadguru Dev in the Samadhi Shrine wherein inmates, devotees and guests of the Ashram devoutly participated.

During the night Satsanga, Sannyasis, Brahmacharis and guests of the Ashram sang Bhajans-Kirtans as their worshipful offering at the lotus feet of Sri Gurudev. Thereafter, the Darshan of Beloved Gurudev through a DVD show filled the hearts of one and all with great joy. Two books of Sri Gurudev were also released to mark the blessed day. The Satsanga concluded with Arati and distribution of special Prasad.

May the blessings of the Lord Almighty and Sadguru Dev be upon all.
THE DIVINE LIFE SOCIETY, 
BHAVNAGAR BRANCH ORGANISES 
A THREE-DAY DIVYA JIVAN SADHANA SHIVIR

To commemorate the sacred occasion of Birth Centenary of Worshipful Sri Swami Krishnanandaji Maharaj and Golden Jubilee of the Divine Life Society, Bhavnagar Branch, the Bhavnagar Branch organised a three-day Divya Jivan Sadhana Shivir from 11th to 13th March 2022 at Maheshwari Atithi Gruh, Somanath, Gujarat.

During the different sessions of the Shivir, Sri Swami Haribrahmendrananda Teerth from Uttarkashi, Sri Swamini Tanmayananda from Bharuch, Sri Swami Atmasukhananda from Mandavi, Sri Swami Brahmapbahunandana from Mumbai and Dr. Jayant Dave, DLS Vadodara Branch gave discourses on various spiritual themes and also paid their reverential tribute to Worshipful Sri Swami Krishnanandaji Maharaj. Sri Swami Tyagavairagyananda, President of DLS Bhavnagar Branch summed up the message of each speaker in the end.

Sri Akhilesh Pathak, an ardent devotee of Sri Gurudev presented soulful Bhajans and Kirtans in different sessions. All the speakers were felicitated in the concluding session. Six books in Gujarati published by Bhavnagar Branch and one by Vadodara Branch were also released in the Shivir and presented to all delegates. Over 250 devotees from different parts of Gujarat took part in the Shivir and felt blessed by daily Darshan of sacred Somanath Jyotirlinga and listening to the inspiring talks of scholarly speakers.

May the blessings of the Lord Almighty and Sri Gurudev be upon all.
**SRI GURU PURNIMA, SADHANA WEEK AND THE SACRED PUNYATITHI ARADHANA OF GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ**

The Holy Sri Guru Purnima will be celebrated at the Headquarters Ashram on the 13th of July, 2022, and the 59th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be observed on the 22nd of July, 2022.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 14th July to 21st July continuously, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us through Email or letter, giving complete Postal address, number of persons etc. arriving, which should reach us not later than the 30th of June, 2022.

Persons with any kind of physical handicap, or health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some other time. Further, this being Shravan month, there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likelihood of heavy rains in this area. As such, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees are requested kindly to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

May Sri Gurudev’s Blessings be upon all!

Shivanandanagar
1st May, 2022

—THE DIVINE LIFE SOCIETY
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 95th 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:
   (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)

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

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

Corpus Donation
Sivananda Ashram Corpus (Mooldhan) Fund

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

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

• The income from the ASHRAM GENERAL DONATION shall cater to all the spiritual, religious as well as charitable activities of the Divine Life Society viz. care for the homeless and destitute through Sivananda Home, serving leprosy patients through Leprosy Relief Work, providing educational aid for poor students, running of Yoga Vedanta Forest Academy, printing of free literature, dissemination of spiritual knowledge, worship in Ashram temples, maintenance of the Ashram and Goshala, conducting regular religious and spiritual activities of the Ashram and also to any other spiritual, religious or charitable activities taken up by the Society from time to time.

• The donations for the MEDICAL RELIEF shall be utilised towards the treatment of sick and needy patients at Sivananda Charitable Hospital and also towards other medical relief works undertaken by the Society.

• Similarly, Interest income generated from SIVANANDA ASHRAM CORPUS (MOOLDHAN) FUND shall be utilised towards all the activities (spiritual, religious as well as charitable) of the Society.

• It is to be noted that the Society is not dispensing with any of its
activities; it will continue to conduct its regular Ashram activities and Charitable activities as usual, though the 'Heads of Accounts' to receive donations have been reduced.

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

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

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

* Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.
** Prior written permission has to be obtained from the Headquarters for opening a New Branch.
† Kindly send Membership Fee and Branch Affiliation Fee by Cheque or by DD payable at any Bank in Rishikesh.
REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): Weekly Satsang on Sundays and Tuesdays with Japa, Bhajan, Kirtan and recitation of Hanuman Chalisa etc. were continued by the Branch. Free Homeopathy Dispensary continued to serve the people. On 25th March, The Branch Foundation day was celebrated.

Balangir (Odisha): Daily Yoga class and Paduka Puja continued regularly and there were weekly Satsangs on Thursdays and Saturdays. Ramcharit Manas Parayan and Pravachan were conducted from 26th March to 3rd April. Hanuman Jayanti was celebrated on 14th April. Besides this, recitation of Vishnu Sahasranam and Sundarakanda Parayan were done on Ekadasi day.

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 3rd April at the residence of a devotee. Sri Ramnavami on 10th and Hanuman Jayanti on 16th were celebrated.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Sri Ramnavami was celebrated on 10th April with Paduka Puja, Bhajan and Kirtan. On the auspicious occasion of Birth Centenary Celebration of H.H. Sri Swami Krishnanandaji Maharaj on 25th, the Branch arranged Prabhat Pheri, Paduka

Bhimkand (Odisha): The Branch had daily Paduka Puja and weekly Satsang on Sundays. A special Naam Sankirtan was conducted on 1st and 2nd April. The Birth Centenary of Worshipful Sri Swami Krishnanandaji Maharaj was celebrated on 25th.
Puja, Bhajan, Kirtan and Pravachan.

**Lucknow (U.P.):** The Branch conducted Satsang at Lekhraj Homes on 3rd April with Prayer, Bhajan, Mantra Japa and Swadhyaya etc. The Anniversary of the Branch opening was celebrated on 10th with Narayan Seva at Baldeep Public School, and school books were distributed free to 40 students.

**Nandininagar (Chhattisgarh):** The Branch had morning prayers with Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam, and Siva Abhisheka on Mondays. There was Mahamantra Kirtan on 3rd April. Besides this, weekly Satsang was held on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. The Branch conducted special celebrations like; Sri Ramnavami from 2nd to 10th with Bhajan, Kirtan and Havan, Hanuman Jayanti on 16th and Birth Centenary of Worshipful Sri Swami Krishnanandaji Maharaj on 25th.

**Nayagarh (Odisha):** Special occasions: Sri Ramnavami on 10th April with chanting of “Sri Ram Jai Ram Jai Jai Ram” and Hanuman Jayanti on 14th were duly observed. Sri Ramcharit Manas Parayan was conducted from 20th to 28th. Besides this, weekly Satsang continued on Wednesdays.

**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.

**Rangabeda (Odisha):** The Branch conducted Srimad Bhagavat Parayan and Pravachan from 20th to 27th March. Besides, daily Paduka Puja and weekly Satsang on Thursdays continued regularly.

**Rourkela (Odisha):** Weekly Satsang on Thursdays and Sundays with Paduka Puja, Archana and chanting of Vishnusahasranam etc.
continued regularly. Two special Satsangs were arranged on 5th and 17th at Koelnagar. Sri Ramnavami on 10th and the Birth Centenary of H.H. Sri Swami Krishnanandaji Maharaj on 25th were also celebrated by the Branch.

**Steel Township - Rourkela (Odisha):** The Branch continued free Yoga and Music classes on Mondays and Guru Paduka Puja on Thursdays. Sri Ramnavami was celebrated from 2nd to 10th April with Parayan and Pravachan. Hanuman Jayanti was observed on 14th. On the auspicious occasion of Birth Centenary Celebration of H.H. Sri Swami Krishnanandaji Maharaj on 25th, the Branch arranged talk on life and teachings of Swamiji. It was concluded with Narayan Seva.

**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 Vishnu Sahasranam and Hanuman Chalisa. There was also an Akhanda Mahamantra Sankirtan on 9th April for World Peace and Universal Brotherhood. Special Satsangs were held on 14th and 28th. The Birth Centenary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated on 25th by the Branch with Paduka Puja.

**OVERSEAS BRANCH**

**Hong Kong (China):** During the Covid protocol, the Branch conducted online Satsangs on Wednesdays and Saturdays in both Cheung Sha Wan and North Point Yoga Centre of the Branch. On 1st, March, Mahasivaratri was celebrated with chanting of Mahamrityunjaya Mantra. The Branch arranged special talks on Yoga Vedanta Sutras on 12th, Bhagavad Gita on 19th and Viveka Chudamani on 2nd, 9th, 16th, 23rd and 30th March.
AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adhyatma Yoga</td>
<td>₹ 125/-</td>
</tr>
<tr>
<td>Ananda Gita</td>
<td>₹ 60/-</td>
</tr>
<tr>
<td>Ananda Lahari</td>
<td>₹ 40/-</td>
</tr>
<tr>
<td>Analects of Swami Sivananda</td>
<td>₹ 55/-</td>
</tr>
<tr>
<td>Autobiography of Swami Sivananda</td>
<td>₹ 110/-</td>
</tr>
<tr>
<td>All About Hinduism</td>
<td>₹ 255/-</td>
</tr>
<tr>
<td>Bazaar Drugs</td>
<td>₹ 60/-</td>
</tr>
<tr>
<td>Beauties of Ramayana</td>
<td>₹ 120/-</td>
</tr>
<tr>
<td>Bhagavad Gita (One Act Play)</td>
<td>₹ 35/-</td>
</tr>
<tr>
<td>Bhagavadgita Explained</td>
<td>₹ 55/-</td>
</tr>
<tr>
<td>Bhagavadgita (Text &amp; Commentary)</td>
<td>₹ 110/-</td>
</tr>
<tr>
<td>Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.)</td>
<td>₹ 500/-</td>
</tr>
<tr>
<td>&quot; &quot; (P.B.)</td>
<td>₹ 490/-</td>
</tr>
<tr>
<td>Bhagavad Gita (Translation only)</td>
<td>₹ 65/-</td>
</tr>
<tr>
<td>Bhakti and Sankirtan</td>
<td>₹ 150/-</td>
</tr>
<tr>
<td>Bliss Divinity</td>
<td>₹ 395/-</td>
</tr>
<tr>
<td>Blood Pressure—Its Cause and Cure</td>
<td>₹ 65/-</td>
</tr>
<tr>
<td>Brahmacharya Drama</td>
<td>₹ 50/-</td>
</tr>
<tr>
<td>Brahma Sutras</td>
<td>U.P.</td>
</tr>
<tr>
<td>Brahma Vidya Vilas</td>
<td>₹ 75/-</td>
</tr>
<tr>
<td>Brihadaranyak Upanishad</td>
<td>₹ 325/-</td>
</tr>
<tr>
<td>Come Along. Let’s Play</td>
<td>₹ 80/-</td>
</tr>
<tr>
<td>Concentration and Meditation</td>
<td>₹ 285/-</td>
</tr>
<tr>
<td>Conquest of Mind</td>
<td>₹ 330/-</td>
</tr>
<tr>
<td>Daily Meditations</td>
<td>₹ 95/-</td>
</tr>
<tr>
<td>Daily Readings</td>
<td>₹ 115/-</td>
</tr>
<tr>
<td>Dhyana Yoga</td>
<td>₹ 155/-</td>
</tr>
<tr>
<td>Dialogues from the Upanishads</td>
<td>₹ 120/-</td>
</tr>
<tr>
<td>Divine life for Children</td>
<td>₹ 90/-</td>
</tr>
<tr>
<td>Divine Life (A Drama)</td>
<td>₹ 25/-</td>
</tr>
<tr>
<td>Divine Nectar</td>
<td>₹ 230/-</td>
</tr>
<tr>
<td>Easy Path to God-Realisation</td>
<td>₹ 75/-</td>
</tr>
<tr>
<td>Easy Steps to Yoga</td>
<td>U.P.</td>
</tr>
<tr>
<td>Elixir Divine</td>
<td>₹ 35/-</td>
</tr>
<tr>
<td>Essays in Philosophy</td>
<td>₹ 80/-</td>
</tr>
<tr>
<td>Essence of Bhakti Yoga</td>
<td>₹ 110/-</td>
</tr>
<tr>
<td>Essence of Gita in Poems</td>
<td>₹ 35/-</td>
</tr>
<tr>
<td>Essence of Principal Upanishands</td>
<td>₹ 105/-</td>
</tr>
<tr>
<td>Essence of Ramayana</td>
<td>₹ 110/-</td>
</tr>
<tr>
<td>Essence of Vedanta</td>
<td>₹ 165/-</td>
</tr>
<tr>
<td>Ethics of Bhagavad Gita</td>
<td>₹ 120/-</td>
</tr>
<tr>
<td>Ethical Teachings</td>
<td>₹ 105/-</td>
</tr>
<tr>
<td>Every Man’s Yoga</td>
<td>₹ 160/-</td>
</tr>
<tr>
<td>First Lessons in Vedanta</td>
<td>₹ 100/-</td>
</tr>
<tr>
<td>Fourteen Lessons on Raja Yoga</td>
<td>₹ 55/-</td>
</tr>
<tr>
<td>Gems of Prayers</td>
<td>₹ 70/-</td>
</tr>
<tr>
<td>Glorious Vision (A Pictorial Guide)</td>
<td>₹ 650/-</td>
</tr>
<tr>
<td>God Exists</td>
<td>₹ 60/-</td>
</tr>
<tr>
<td>God-Realisation</td>
<td>₹ 60/-</td>
</tr>
<tr>
<td>Gurudev Sivananda (Pictorial)</td>
<td>₹ 250/-</td>
</tr>
<tr>
<td>Guru Bhakti Yoga</td>
<td>₹ 100/-</td>
</tr>
<tr>
<td>Guru Tattwa</td>
<td>₹ 50/-</td>
</tr>
<tr>
<td>Hatha Yoga</td>
<td>₹ 120/-</td>
</tr>
<tr>
<td>Health of Mind</td>
<td>₹ 120/-</td>
</tr>
<tr>
<td>Health and Happiness</td>
<td>₹ 130/-</td>
</tr>
<tr>
<td>Heart of Sivananda</td>
<td>₹ 115/-</td>
</tr>
<tr>
<td>Health and Hygiene</td>
<td>₹ 255/-</td>
</tr>
<tr>
<td>Himalaya Jyoti</td>
<td>₹ 35/-</td>
</tr>
<tr>
<td>Hindu Gods and Goddesses</td>
<td>₹ 100/-</td>
</tr>
<tr>
<td>Hindu Fasts and Festivals</td>
<td>₹ 85/-</td>
</tr>
<tr>
<td>Home Nursing</td>
<td>₹ 75/-</td>
</tr>
<tr>
<td>Home Remedies</td>
<td>U.P.</td>
</tr>
<tr>
<td>How to Become Rich</td>
<td>₹ 40/-</td>
</tr>
<tr>
<td>How to Cultivate Virtues and Eradicate Vices</td>
<td>₹ 180/-</td>
</tr>
<tr>
<td>How to Get Sound Sleep</td>
<td>₹ 75/-</td>
</tr>
<tr>
<td>How to Live Hundred Years</td>
<td>₹ 70/-</td>
</tr>
<tr>
<td>Illuminating Teachings of Swami Sivananda</td>
<td>₹ 75/-</td>
</tr>
</tbody>
</table>

Inspiring Stories ................................. ₹ 170/-
In the Hours of Communion ......................... ₹ 65/-
Isavasya Upanishad ................................ ₹ 35/-
Inspiring Songs & Kirtans ........................ ₹ 130/-
Japa Yoga ............................................. ₹ 120/-
Jnana Yoga ............................................. ₹ 120/-
Karmas and Diseases ................................ ₹ 20/-
Kathopanishad ....................................... ₹ 75/-
Kenopanishad ........................................ ₹ 40/-
Kingly Science and Kingly Secret .................. ₹ 165/-
Know Thyself ......................................... ₹ 65/-
*Kalau Keshavkirtanat .............................. ₹ 300/-
Life and Teachings of Lord Jesus ................... ₹ 90/-
Light, Power and Wisdom ............................ ₹ 55/-
Lives of Saints ..................................... ₹ 375/-
Lord Krishna, His Lilas and Teachings .......... ₹ 170/-
Lord Siva and His Worship ........................ ₹ 155/-
Maha Yoga ............................................. ₹ 20/-
May I Answer That .................................... ₹ 125/-
Mind—Its Mysteries and Control .................... ₹ 325/-
Meditation Know How ................................ ₹ 185/-
Meditation on Om ..................................... ₹ 60/-
Moral and Spiritual Regeneration ................. ₹ 75/-
Moksha Gita .......................................... ₹ 55/-
Manavata Upanishad ................................ ₹ 40/-
Music as Yoga ........................................ ₹ 80/-
Nectar Drops ......................................... ₹ 40/-
Narada Bhakti Sutras ................................ ₹ 100/-
Parables of Sivananda ................................ ₹ 75/-
Passion and Anger .................................... ₹ 20/-
Pearls of Wisdom ..................................... ₹ 55/-
Philosophy and Significance of Idol Worship .... ₹ 25/-
Philosophical Stories ................................ ₹ 65/-
Philosophy and Yoga in Poems ........................ ₹ 25/-
Philosophy of Life .................................... ₹ 35/-
Philosophy of Dreams ................................ ₹ 55/-
Pocket Prayer Book .................................. ₹ 40/-
Pocket Spiritual Gems ................................ ₹ 35/-
Practical lessons in Yoga ................................ ₹ 120/-
Practice of Ayurveda ................................ ₹ 180/-
Practice of Bhakti Yoga ................................ ₹ 305/-
Practice of Brahmacarya ................................ ₹ 40/-
Practice of Karma Yoga ................................ ₹ 150/-
Practice of Nature Cure ................................ ₹ 210/-
Practice of Vedanta .................................... ₹ 145/-
Practice of Yoga ...................................... ₹ 215/-
Precepts for Practice ................................ ₹ 125/-
Purushpanjali .......................................... ₹ 35/-
Radha’s Prem .......................................... U.P.
Raja Yoga .............................................. ₹ 160/-
Revelation ............................................. ₹ 130/-
Religious Education ................................... ₹ 65/-
Sadhana ................................................. ₹ 630/-
Sadhana Chatushtaya ................................ ₹ 45/-
Sanyasa Vaidyanar's Quest of God .................. ₹ 100/-
Sarvagita Sara ........................................ ₹ 100/-
Satsanga and Swadhyaya ................................ ₹ 45/-
Samadhi Yoga .......................................... ₹ 310/-
Self-Knowledge ........................................ ₹ 190/-
Science of Reality ................................... ₹ 60/-
Self Realisation ...................................... ₹ 85/-
Sermonettes of Sw. Sivananda ........................ ₹ 130/-
Sivananda-Gita (Last printed in 1946) .......... ₹ 65/-
Sixty-three Nayanar Saints ........................ ₹ 85/-
Spiritual Experiences ................................ ₹ 160/-
Spiritual Lessons ..................................... ₹ 115/-
Stories from Yoga Vasishtha ........................ ₹ 110/-
Student’s Success in Life ........................... ₹ 60/-
Stories from Mahabhara.... ........................ ₹ 180/-
<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sura Yoga</td>
<td>75/-</td>
</tr>
<tr>
<td>*Sw. Sivananda—Saint, Sage and Godman</td>
<td>205/-</td>
</tr>
<tr>
<td>The Essence of the Essence</td>
<td>200/-</td>
</tr>
<tr>
<td>The Role of Celibacy in the Spiritual Life</td>
<td>25/-</td>
</tr>
<tr>
<td>The Divine Destination</td>
<td>120/-</td>
</tr>
<tr>
<td>The Truth That Liberates</td>
<td>35/-</td>
</tr>
<tr>
<td>*The All-Embracing Heart</td>
<td>100/-</td>
</tr>
<tr>
<td>Twenty Important Spiritual Instructions</td>
<td>80/-</td>
</tr>
<tr>
<td>Verses Addressed to the Mind</td>
<td>155/-</td>
</tr>
<tr>
<td>Walk in This Light</td>
<td>140/-</td>
</tr>
<tr>
<td>*Worshipful Homage</td>
<td>500/-</td>
</tr>
</tbody>
</table>

**By Swami Chidananda**

A Call to Liberation                                               390/-
A Guide to Noble Living                                              55/-
An Instrument of Thy Peace                                           265/-
Awake, Realise Your Divinity                                        195/-
*Autobiography (Swami Chidananda)                                    150/-
Bliss is Within                                                      95/-
*Chidanandam (The Joy of Knowing Him)                                300/-
*Chidamardham                                         300/-
Essentials of the Higher Values of Life                             65/-
 Eternal Messages                                                     45/-
Forest Academy Lectures on Yoga                                     325/-
Gita Vision                                                          20/-
God As Mother                                                        85/-
Guidelines to Illumination                                           120/-
Lectures on Raja Yoga                                                80/-
Life                                                                 25/-
Light-Fountain                                                       80/-
Liberation Is Possible!                                               30/-
Light on the Yoga Way of Life                                       30/-
Manache Shlok                                                       30/-
Message of Swami Chidananda to Mankind                               45/-
New Beginning                                                        45/-
Path Beyond Sorrow                                                   190/-
Philosophy, Psychology & Practice of Yoga                           160/-
Path to Blissness                                                    105/-
Ponder These Truths                                                  245/-
Practical Guide to Yoga                                              50/-
Renunciation—A Life of Surrender and Trust                          25/-
Seek the Beyond                                                     300/-
*Souvenir                                                            200/-
Swami Chidananda Talks in South Africa                               135/-
Swami Sivananda our Loving Awakener                                  80/-

**By Swami Krishnananda**

A Brief Outline of Sadhana                                           60/-
Ascent of the Spirit                                                 160/-
Chhandogyo Upanishad                                                 100/-
Commentary on the Bhagavadgita                                      485/-
Commentary on the Kathopanishad                                     145/-
Commentary on the Mundaka Upanishad                                  95/-
Commentary on the Panchadasi (Vol - II)                              210/-
Epic of Consciousness                                                20/-
Essays in Life and Eternity                                          50/-
Interior Pilgrimage                                                  75/-
Mundaka Upanishad                                                   40/-
Philosophy of Bhagavadgita                                           130/-
Philosophy of Religion                                               50/-
Realisation of the Absolute                                          125/-
Religion and Social Values                                           50/-
Resurgent Culture                                                    20/-
Self Realisation, Its Meaning and Method                             45/-
Swami Sivananda and His Mission                                      45/-
Studies in Comparative Philosophy                                   U.P.
Sessions with Ashram Residents                                      300/-
The Attainment of the Infinite                                      50/-
The Development of Religious Consciousness                           85/-
The Brihadaranyaka Upanishad                                         250/-
The Heart and Soul of Spiritual Practice                             150/-
The Mighty God-Man of our Age                                       75/-
The Tree of Life                                                     60/-
The Vision of Life                                                   85/-
The Yoga of Meditation                                               70/-
The Development of Religious Consciousness                           85/-
The Bhagavad Gita                                                   190/-
The Struggle for Perfection                                          35/-
Yoga, Meditation and Japa Sadhana                                    65/-
Your Questions Answered                                               U.P.

**Others**

Bhajan Kirtan in Gurudev’s Kutir                                    60/-
Ekadasa Upanishad                                                    140/-
From Man to God-Man (N. Ananthanarayanan)                             170/-
Greatness Amidst Us                                                  40/-
Guru Gita (Swami Narayananand)                                       95/-
I Live to Serve                                                      25/-
*Memories of Swami Chidananda                                       250/-
Miracles of Sivananda                                                80/-
Sivananda Day-To-Day                                                 85/-
Sivananda: Poet, Philosopher and Saint (Dr. Savitri Asopa)            70/-
Sivananda: Raja Yoga (Vol-4)                                          355/-
Sivananda: Bhakti Yoga (Vol-5)                                       175/-
Sivananda: Vedanta (Jnana Yoga)                                      230/-
Sivananda: The Darling of Children                                  170/-
Sw. Sivananda-Hridayanandana                                          30/-
Sw. Sivananda Chitrakatha                                             45/-
Sivananda Integral Yoga                                              65/-
The Holy Stream                                                      185/-
This Monk from India                                                 125/-
Yoga Sutras of Patanjali                                             60/-
Yoga Divine                                                          70/-

*No Discount on the Star-marked Books*
NEW EDITION

YOGA ASANAS

Pages: 192  Price: ₹ 160/-

Twenty Second Edition: 2022

A CALL TO LIBERATION

Pages: 512  Price: ₹ 390/-

Third Edition: 2022

SIVA'S DOON LECTURES

Pages: 272  Price: ₹ 170/-

Second Edition: 2022
TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS
By H.H. Sri Swami Sivanandaji Maharaj

1. **BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.

2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.

3. **JAPA:** Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namah 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, Sudha 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 Sudha 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 SLOYAS:** 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.
INITIAL RESULTS OF REGULAR MEDITATION

Regular meditation opens the avenues of intuitional knowledge, makes the mind calm and steady, awakens an ecstatic feeling and brings the Yogic student in contact with the source of the Supreme Purusha. If there are doubts, they are all cleared by themselves when you march on the Path of Dhyana Yoga steadily. You will yourself feel the way to place your footstep on the next rung of the spiritual ladder. A mysterious inner voice will guide you. Hear this attentively.

To