



# The DIVINE LIFE



Approach the Lord with 'Sarva Bhava' with all your heart, mind and soul, with your whole being. Do not keep any reservation. The mind, Chitta, intellect and ego should all agree to do the surrender wholly. You will be supremely blessed. You will obtain His full grace.

*Swami Sivananda*

**MAY 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**

## **WHERE IS GOD?**

Where is God? Can we find Him only in the temples, churches, or mosques? No. Is He to be sought only in the four Vedas or Upavedas, the six Vedangas or in the six schools of philosophy? No. Does He dwell in the place of pilgrimage or Tirthas alone? No. No. No. Where is He then?

He is seated in the hearts of all. He is not very far. He is quite close to you. Subtler than the subtlest, greater than the greatest, He is located in the cavity of your heart, in the innermost recesses or chambers, the Hridaya Kamala. You can reach Him by sincere Sadhana or spiritual practices.

*Swami Sivananda*



# THE DIVINE LIFE

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## PRASNOPANISHAD

SHASHTHA PRASNA (QUESTION VI)

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म

वेद नातः परमस्तीति ॥७॥

Then he (Pippalada) said to them: This much only I know of this Highest Brahman; there is nothing higher than this.

# शिवानन्दाश्रममहिमा SIVANANDASHRAM MAHIMA

(पञ्चचामरसप्तकम्)

*Jnana Bhaskara Mahamahopadhyaya  
Sri S. Gopala Sastri*

अकैतवान्तरैर्विशुद्धभक्तिभावसंभृतैः

स्वकैर्विनीतशिष्यसञ्चयैरुपासितो गुरुः।

भवाब्धितारकं प्रशस्तरामनाम पावनम्

सदा जपन् तमोपहो विभाति भास्करोपमः॥५॥

Being lovingly served by his pure-hearted, humble and devout disciples, and ever uttering the holy and auspicious Ramanama which takes one across the ocean of worldly life, Sri Gurudev shines like the sun destroying the darkness of ignorance.

**To be Continued**

## THE GOSPEL OF BUDDHA—THE ONLY WAY TO WORLD-PEACE

**Sri Swami Sivananda**

*Buddham Sharanam Gachchhami!*

Salutations, crores of prostrations at the divine, radiant, glorious Lotus-Feet of Lord Buddha, which are the refuge of all mankind, which are the fountain-source of peace, bliss, love, light and wisdom!

Two thousand and five hundred years ago, Lord Buddha descended on this earth. Even today, he lives in our hearts. He lives as Love. The awe-inspiring grandeur of his life and the celestial radiance of his serene face, inscribed indelibly on the tablet of our heart, remind us of the great truths that he illustrated in his enlightened life, viz., that Love is the Law of Divine Life, that true Love is absolutely egoless and selfless, self-sacrificing, sublime and serene, and that absolute truthfulness, harmlessness, purity, ethical perfection and a spirit of renunciation are the

invariable counterparts of cosmic love. At no time did mankind need his guidance as now, but would humanity heed his flaming words of wisdom now? If man is not to degenerate into beast and if civilisation is not to revert to barbarism, humanity has to heed to the immortal teachings of Buddha. Man has willfully blinded himself with selfishness, lust, greed and egoism, and holding the staff of materialism and armed with weapons of self-destruction, he is marching fast towards his doom. Lord! Thou art an ocean of Compassion! Pray, save mankind today, as you did reform and transform the murderer and made him desist from the evil ways.

In the sixth century before the Christian era, religion was forgotten in India. The lofty teachings of the Vedas were thrown into the background. There was much priest-craft

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Taken from DL 1968

This year Sri Buddha Jayanti is on 16th May.

everywhere. They duped the people in a variety of ways and amassed wealth for themselves. In the name of religion, people followed in the footsteps of the cruel priests and performed meaningless rituals. They killed innocent, dumb animals and did various sacrifices. At such a critical period, when there were cruelty, degeneration and unrighteousness everywhere, reformer Buddha was born, to put down priest-craft and animal sacrifices, to save the people and disseminate the message of equality, unity and cosmic love everywhere.

Buddha's father was Shuddhodana, king of the Shakyas. Buddha's mother was named Maya. He was born in B.C. 560 and died at the age of 80 in B.C. 480. The place of his birth was a grove known as Lumbini, near the city of Kapilavastu, at the foot of the Mount Palpa in the Himalayan ranges within Nepal. This small city Kapilavastu stood on the banks of the little river Rohini, some 100 miles north-east

of the city of Benares. As the time drew nigh for him to enter the world, the gods themselves prepared the way before him with celestial portents and signs. Flowers bloomed and gentle rains fell, although out of season; heavenly music was heard, delicious scents filled the air. The body of the child bore at birth, the thirty-two auspicious marks (Mahavyanjana) which indicated his future greatness, besides secondary marks (Anuvyanjana) in large numbers. Maya Devi died seven days after her son's birth. The child was called Siddhartha and was brought up by Mahaprajapati, his foster-mother. Gautama was his family name.

On the birth of the child, the astrologers predicted to Buddha's father, "The child on attaining manhood, would become either a universal monarch (Chakravarty), or abandoning house and home, would don the robe of a monk and become a Buddha, perfectly enlightened, for the salvation of mankind." Then the king said,

"What shall my son see to make him retire from the world?" The astrologers replied, "Four signs." "What four?" asked the king. "A decrepit old man, a diseased man, a dead man and a monk—these four will make the prince retire from the world," replied the astrologers.

Shuddhodana thought that he might lose his precious son and so tried his level best to make his son attached to earthly objects. He got him married and put him in a walled palace with gardens, fountains, music, dances, etc. and he placed guards for quarter of a league in each of the four directions, in order that none of the four kinds of men might come within the sight of his son.

Siddhartha was married at the age of sixteen. His wife's name was Yashodhara. He had a son named Rahula. At the age of twenty-nine, one day he managed somehow or other to get out of the walled enclosure of the palace and roamed about in the town along with his servant Channa to see how the people were getting on.

The sight of a decrepit old man, a sick man, a corpse and a monk finally induced Siddhartha to renounce the world. He felt that he also would become a prey to old age, disease and death. He also noticed the serenity and the dynamic personality of the monk. He thought within himself: "Let me also become a monk. Let me go beyond the miseries of this Samsara by renouncing this world of miseries and sorrows. This mundane life, with all its luxuries and comforts, is absolutely worthless. I am also subject to decay, and am not free from the effect of old age. Worldly happiness is transitory." A mere accident turned him to the path of renunciation.

Gautama left for ever his home, wealth, dominion, power, father, wife and only child. He shaved his head and put on yellow robes. He marched towards Rajagriha, the capital of the kingdom of Magadha. There were many caves in the neighbouring hills. Many hermits lived in these caves. He took Alamo Ka'amo, a

hermit, as his first teacher. He was not satisfied with his instructions. He left him and sought the help of another recluse named Uddako Ramputto for spiritual instructions. At last he determined to undertake Yogic practices. He retired into the forest of Uruvila, the modern Bodha Gaya. He practised severe Tapas and Pranayama for six years. He determined to attain the supreme peace by practising self-mortification. He abstained almost entirely from taking food. He did not find much progress by adopting this method. He was reduced to a skeleton. He became exceedingly weak.

At this moment, some dancing girls were passing that way singing joyfully as they played their guitar. Buddha heard and found real help from their song. The song they sang had no real deep meaning for them, but for Buddha it was a message full of profound spiritual significance. It was a spiritual "pick-me-up" to take him out of his despair and to infuse power, strength and

courage. The song was:

*"Fair goes the dancing when the  
Sitar is tuned,  
Tune us the Sitar neither low nor  
high,  
And we will dance away the  
hearts of men.  
The string overstretched breaks  
and the music flies;  
The string overslack is dumb and  
the music dies,  
Tune us the sitar neither low nor  
high."*

Buddha realised now that he should not go to extremes in torturing the body too much by starvation and that he should adopt the golden mean or the happy medium or the middle path by avoiding extremes. Since then he began to eat food in moderation. He gave up these practices and took to the middle path. He was in a dejected mood as he did not succeed in his Yogic practices. He knew not where to go and what to do.

Gautama sat in a meditative mood underneath the shadow of a large tree called as the great Bo-tree, also known as the Bodhi Tree

or the tree of wisdom, from early morning to sunset, with a fiery determination and iron resolve, "Let me die. Let my body perish. Let my flesh dry up. I will not get up from this seat till I get full illumination." He plunged himself into deep meditation. At night, he entered into deep Samadhi underneath that sacred Bo-tree (Pipal tree or *Ficus religiosa*). He was tempted by Maya in a variety of ways, but he stood adamant. He did not yield to Maya's allurements and temptations. He came out victorious with full illumination. He attained Nirvana. His face shone with divine splendour and effulgence. He got up from his seat and danced in divine ecstasy for seven consecutive days and nights around the sacred Bo-tree. Then he came to normal plane of consciousness. His heart was filled with profound mercy and compassion. He wanted to share what he had with humanity. He travelled all over India and preached his doctrine and gospel. He became a saviour, deliverer

and redeemer.

He gave out his experiences of Samadhi: "I thus behold my mind released from the defilement of earthly existence, released from the defilement of sensual pleasures, released from the defilement of heresy, released from the defilement of ignorance." In the emancipated state arose the knowledge: "I am emancipated, rebirth is extinct, the religious walk is accomplished, what had to be done is done, and there is no need for the present existence. I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything, and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my Master? I have no teacher; no one is equal to me. I am the holy one in this world; I am the highest teacher. I alone am the absolute omniscient one (Sambuddha); I have gained coolness by the extinction of all passion and have obtained Nirvana. To found the kingdom of the law (Dharma), I go to the city of

Benares. I will beat the drum of immortality in the darkness of this world."

Lord Buddha then walked on to Benares. He entered the Deer-park one evening. He gave his discourses there and preached his doctrine. He preached to all without exception, men and women, high and low, ignorant and learned—all alike. All his first disciples were laymen, and two of the very first were women. The first convert was a rich young man named Yasa. The next were Yasa's father, mother and wife. These were his lay disciples.

He argued and debated with his old companions who deserted him when he was in the Uruvila forest. (At the Uruvila forest, Buddha struggled hard for six years, undergoing a course of extreme self-discipline, at the close of which, becoming convinced that truth is not to be won by asceticism, he resumed an ordinary course of life, as a beggar living on alms. At this time only, his companions, the five ascetics deserted him because they

regarded his action as a proof of faithlessness to his principles and departed to the Deer-park at Benares, where Buddha met them again). He brought them round by his powerful arguments and persuasive powers. Kondanno, an aged hermit, was converted first. The others also soon accepted the doctrine of Lord Buddha. He made sixty disciples and sent them in different directions to preach his doctrine.

#### THE FOUR CARDINAL TRUTHS

The four cardinal truths or principles which Buddha preached are: (1) That there is suffering (Duhkha) in the world, (2) that the cause of suffering is Tanha or craving (Duhkha Samudaya), (3) that the extinction of craving leads to cessation of suffering (Duhkha-nirodha), and (4) that this extinction of craving can be achieved by the noble eightfold path (Duhkha-nirodha-marga), viz., (i) Right belief, right understanding or right views (ii) Right aspiration (iii) Right speech (iv) Right conduct or right action; (v) Right living or right means of

livelihood (vi) Right exertion (vii) Right mindfulness or attentiveness, and (viii) Right concentration or meditation.

Buddha lays great emphasis on the way of life. He avoids the two extremes of self-indulgence and self-mortification and prescribes the Middle way. The life and teachings of Lord Buddha must be studied by everyone every day. This is the best way to conquer Mara, Maya or Satan. Meditate upon his life and

teachings. Then try to mould your own life on the pattern of his and scrupulously adhere to the Noble Eightfold Path. Be good and do good. Let your heart be filled with compassion for all beings. And let this compassion flow out in the form of goodwill for all beings and service of all. Thus and thus alone is it possible for man to attain to Supreme Bliss and enjoy peace and prosperity. May His blessings be upon you all! Om Buddham Sharanam Gachchhami!

Buddha was the greatest benevolent man or humanitarian which the world has ever produced. He is one without a second. Benevolence and humanitarianism are the keynotes of all religious movements of the world; but, the benevolence and humanitarian spirit and work of Lord Buddha stand unrivalled in the religious history of the world.

Buddha abandoned his kingdom and went about begging his bread through the streets of India, and preached for the good of men and animals. He had a heart as wide as the sky or the ocean. He did not want heaven. He did not want money or throne. What an exalted selfless Yogi he was! He was the only man who was ever ready to give up his life for animals to stop a sacrifice. He once said to a king: "If the sacrifice of a lamb helps you to go to heaven, sacrificing a man will help you better. Therefore, sacrifice me." He has left an indelible impression on this world by his extraordinary sacrifice, great renunciation and purity of life.

**Swami Sivananda**

## AFFIRM TRUTH REJECT UNTRUTH

**Sri Swami Chidananda**

Radiant Atman! This week we will observe the Jayanti of Adi Sankaracharya, one of the greatest of Self-realised souls and philosophers this world of ours has produced. Leaving home at the tender age of eight years, in a spirit of renunciation and aspiration to realise the Reality, he completed an unbelievable mission in the span of just a few years, passing away in his 32nd year. During that period, he did what is known as Digvijaya (conquest of the quarters), carrying the banner of Advaita Vedanta, the supreme philosophy of absolute monism, into the four corners of India and overcoming all lesser schools of philosophy through his convincing, irrefutable arguments. His incredible work remains dynamically living, active and ever progressive even to this day, more than 1200 years after he propounded his doctrine.

The quintessence of Advaita Vedanta is to affirm the truth and reality of your essential, eternal,

divine identity and to resolutely reject the error of thinking of yourself as a finite human creature having a name and form, a beginning and an end, and being subject to changes such as birth, death, old age, disease, decay, pain, sorrow, suffering, etc. Resolutely rejecting this error and simultaneously affirming your eternal, unchangeable divine identity is the centre of Advaita Vedanta Sadhana. They call it affirming and rejecting, P u s h t i k a r a n a and Nirakarana—Neti, Neti.

Sankara's most popular work, 'Vivekachudamani' is a call for the discrimination between the Self and the non-self—Atma-anatma Viveka. Atma is Sat (existence absolute). Anatma is appearance only, temporary in time, limited in space, perishable; it is Kshara Purusha (perishable being). Atma is Akshara Purusha (imperishable being)—*ajo nityah shashvato'yam purano na hanyate*

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Taken from 'Special Insights into Sadhana'

This year, Sankara Jayanti falls on the 6th of May.

*hanyamane sharire* – Unborn, eternal, changeless and ancient, the Self is not killed when the body is killed– (Bhagavad Gita 2-20). Thus, the ‘Vivekachudamani’ is a discourse, a treatise and a Sadhana on the discrimination between the Self and the non-self.

A second work of his, ‘Atma Bodha’, is a light upon what the Self is. As you discriminate between the Self and the non-self, you get a good knowledge of what the non-self is, so you can reject it; you will not be deluded by it. You can free yourself from the veil of delusion by knowing the nature of Anatman. And then, to be rooted in the Reality, to be fixed in it firmly, to be able to think, reflect and meditate upon it and to awaken the correct awareness within your consciousness, a thorough study of what the Self is, is of great importance and value. To that end, ‘Atma Bodha’ can be the way that God can gradually answer your prayer, “*tamaso ma jyotir gamaya*” and “*dhiyo yo nah prachodayat*” (“From darkness lead me unto light” and “May He illumine our intellects”).

To avoid that which is wrong, we have to get knowledge of what wrong is; and to pursue and practice that which is right, we must have knowledge and a grasp of what right is, what Reality and Truth is. Thus both the negative and positive aspects of Vedantic admonition are of equal importance in making the mind aware of its errors and to make the intellect grasp the truth.

When Brahman is the reality to be attained, why unnecessarily know about the world, Prapancha, Samsara? The answer is that because you want to free yourself from the delusion of the world, you must know the tricks of this deluding appearance. Indeed, you must know everything about it, because it comes in numerous subtle ways.

We think the world is outside us, but, by and large, the world or Prapancha or Samsara is within us. We have to understand that. What is it within us that makes us regard Prapancha to be real and makes us move towards it, get attached to it, get bound by it? What is it within us? That has to be rooted out, eradicated first. Thus

the study of Avidya or Maya within is the key to freeing ourselves from delusion and rising from darkness to light.

Gurudev again and again reiterated, “Thou art immortal Soul. Thou art neither this body nor this mind. They are Upadhis, limiting adjuncts temporarily added on to you. They are there as part of your lesser personality, your earth consciousness, but you are also there far beyond them, transcending them, a divine personality, a supra-human spiritual reality, untouched by time and space, not bothered by pain, sorrow and suffering.”

This, then, is to be heard, reflected upon and meditated upon. May you direct all your attention to the practice of this truth, which shall make you free! For, it is this truth that arouses in us our kinship with the eternal, universal Reality, Paramatman. May the grace of the Lord grant you success in this Sadhana of being what you really are, and of resisting the pull of the lower mind to make you imagine that you are something other than this Reality.

Constantly you have to reject the attempts of the mind and its age-old inveterate tendencies, to keep itself tied down to a lower level of ignorance and mistaken identity. It should be given no quarter. By the strength of your will power, your positive, awakened consciousness and your resolute and determined Sankalpa to attain realisation in this very body, you must keep this process up. You must shine with an effulgent inner awareness of your own essential, immortal and imperishable divine identity. Your interior should be a mass of effulgence, of Jnana Prakasha. There should be a state of Jnana Bodha within, a state of wakefulness within—no slumber. For this you must pray, and for this you must practise.

May this week be permeated by the spirit of Jagat Guru Adi Sankaracharya, the Advaita Acharya, and may it have the effect of successfully lifting up your consciousness from the present, ordinary, humdrum human level of earth consciousness into a lofty, sublime higher spiritual level of divine spiritual consciousness!

Hari Om Tat Sat!

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## **SANKARA'S PHILOSOPHY OF LIFE**

**Sri Swami Krishnananda**

Man does not live by bread alone; he lives by the Spirit within. Spiritual hunger continues even if this physical body may be cast off. Unless this innate hunger for knowledge and perfection is appeased, one cannot hope to have any rest. The saints, sages and Avatars purvey to man, now and then, the required spiritual food.

Sankara is one such great feeder of mankind. It was Sankara who finally and satisfactorily answered the perplexing questions of life; questions concerning the inward, the outward, the above, and their mutual relations; questions which embrace the entire existence itself in their scope. There is the seer, the seen and also something which cannot be either the seer or the seen, as corroborated by a necessity felt for a reality which must be other than the individual, who is the seer and the world which is the seen, both of which are known to be appearances due to their inherent

character of changing, passing away and giving rise to something else. Man exists, and he feels that he exists; he has a direct apprehension of his existence. But he also knows that he is not a permanent being, that death spares no man, that all men, animals and plants have an end. Man also knows that the world which he is in and which presents itself before him as an object of his knowledge, too, is subject to destruction and therefore not ultimately real.

What, then, is real? If man shall die one day, if all living beings shall pass away, and if the whole world, even the galaxy of solar systems, shall not last, what is it that shall last? Though it is true that everything that is seen perishes, is it also true that there is nothing imperishable? Acharya Sankara, the genius, comes forward and lifts the reason of man above by freeing it from the trammels of empirical vision, when

he boldly declares that if everything is impermanent, something should be permanent; if all shall come to a limit or end sometime or other, there must be something which does not have limit or end at any time. If the whole world is transient, God must exist and He alone can be eternal.

Sankara was not a dogmatist or a mere authoritarian but a very clear-headed and highly intelligent logical thinker. He establishes the reality of the existence of God, not simply on the ground of scripture or tradition, but on the unshakable basis of immediate perception and deduction therefrom. It is Sankara's firm conviction that nothing can be said to be transitory unless something is enduring, that no appearance is possible without a reality underlying it. The fact of the death of the individual, the changing nature of thought, and the fleeting behaviour of the world is enough to posit the existence of a great Reality which does not vanish with the individual or perish with the world. This

Supreme Being is God and to know Him is to know the truth of all things in all forms, in time as well as in space.

The destiny of man is unity with God; for, man is essentially inseparable from God. Man is a part of the world and the world is rooted in God; it cannot exist if God is not. The reality of the world is the reality of God. Whatever has any value in the world belongs to the nature of God. Sankara avers that God or Ishvara is ultimately independent of all things and cannot be related to any externalised condition. But when He is thought to be so related, He is called the Creator, the Preserver and the Destroyer of the world. As He is in Himself, He is the Absolute Whole, Brahman, Satchidananda (Existence-Knowledge-Bliss-Absolute). Man being only an appearance, his truth is in God, and man is, in the highest sense, God Himself; the Jiva, when it is completely disillusionized, is the same as Brahman.

What, then, is the relation between the individual, the world and God? Sankara would forbid

any such idea or use of expressions, even suggesting a tripartite nature of existence. Only to man, the blinded individual, the world seems to be different from God and also from himself, who, too, seems to him to be different from God. The moment the screen is lifted, it will be seen that what really is, is an ocean of pure consciousness, the boundless Absolute where the world and the individual are no more separate beings, but are united in its indivisible glory of Infinity and Immortality. This is the grand destination of life, the purpose of everyone's existence, the goal of all aspirations and endeavours. Brahman alone is real; all else has no reality independent of Brahman.

The incarnation of Sankara had the supreme mission of opening the eyes of humanity to the Transcendent Ideal, for the attainment of which life is meant. The human being is asked to discipline and regulate his life so as to conform to the Eternal Reality of God, Atman or Brahman, the direct realisation of which alone is the aim

of the activities in this universe. Sankara teaches the religion for all mankind, the one true religion of Brahmanubhava or Absolute-Experience. The practice of this eternal religion means, as a prerequisite thereto, the culture and nurture of the virtues of non-irritability, self-restraint, peace, fortitude, faith and collectedness of mind, which are to be carefully practised with the aid of clear discrimination of Truth and non-attachment to external objects and states. This implies a spontaneous implementation of personal, social and national as well as international peace as a natural consequence of the Universal Selfhood of Reality.

In the history of the human race, there were indeed very few who preached with such an ardour of feeling and clarity of understanding the great doctrine of Truth, that in the realisation of the immortal Atman alone does lie the real solace of the individual and of society. Glory to Sankara-Bhagavatpada, the eye-opener, light-giver, consoler, healer of the wound of limitation, the remedier of the disease of ignorance.

## A FOREIGN SEEKER ENLIGHTENED

**Sri Swami Gurusharanananda**

3rd July, 1955

"What is Moksha, Swamiji?" asked a foreign seeker.

"Moksha is freedom from bondage, happiness, absolute bliss, and immortal life; it is the attainment of Cosmic Consciousness or Christ-Consciousness", replied Swamiji.

"Please explain to me what is meant by Cosmic Consciousness."

"It is a state of consciousness in which you are aware that God is all that there is and more, that He is the link that connects all individuals. God is the Consciousness that illumines the entire creation. Realisation of this Consciousness or God, liberates one from bondage to passing phenomena, from the illusion of names and forms. This is the state of God-realisation or Self-realisation."

"Is there individuality after God realisation?"

"No. The individual is completely merged in the Cosmic

consciousness or God. It is like the rivers entering into the ocean; they lose their identity and you can no more distinguish the waters of the Ganges from the waters of Godavari. The appearance of the world vanishes in the Reality of God, just as when the lamp is brought, the snake which appeared to be, vanishes in the rope that exists."

"Swamiji, please tell us the means of attaining this wonderful state."

"You have the Sadhana stated beautifully in Lord Jesus's 'Sermon on the Mount'. Mind is the dividing wall; mind is the chief obstacle on the Path of Self-realisation. All Sadhana aims at removing this obstacle. There are two aspects of the mind — the lower mind and the higher mind. The lower mind is full of lust, greed, hatred, anger, jealousy, etc. The higher mind is free from jealousy, selfishness, and is full of Sattvic qualities like tolerance,

love, selflessness, renunciation and other virtues. You should control the lower mind with the help of the higher mind, and then go beyond mind. Mind is nothing but a bundle of Samskaras, Vasanas and Sankalpas. It can be controlled by controlling the Indriyas or the senses; this is achieved by the active cultivation of virtues."

"It is very difficult to cultivate these virtues."

"True, but positive overcomes negative, and virtues will overcome vices which are only negative qualities and which prevent the cultivation of virtues. Meditate on virtues and their glory. Meditate on God. You will grow in virtue."

"Is meditation so essential, Swamiji?"

"Yes, it is the very basis of Sadhana."

"What is meditation and how to meditate?"

"Meditation is the withdrawal of the rays of the mind scattered over the various objects and by directing the concentrated

beam of its light on the Self within, to commune with God. There are two types of meditation: the first is meditation on a form; and the other meditation on the Formless Absolute or Brahman. In the beginning, a Sadhaka will always find that fixing the mind on a form is essential. Meditate on the form of Lord Jesus, for instance, and let the mind dwell upon His Divine Nature, His Great Virtues and His Splendour. You will also grow in Virtue. Another method of cultivating virtues is Nishkama Karma Yoga or selfless service. Selfless service helps you to achieve marvellous control of the mind and the senses, and also to snap the bonds of Karma."

"How to free ourselves from Karma, Swamiji?"

"Feel, as you do your daily duties, that you are only a witness of all that goes on around you, even your own actions. This is called Sakshi-Bhav. You should inwardly realise that you are different from the active principle in you. This is the method of Vedanta. There is the other, easier

but equally potent, method of Nimitta-Bhav. Feel that the Lord alone is the real doer of all actions and that you are an instrument in His hands. Your actions will be transformed into worship of the Lord, and you will not be bound to them. Work without expectation of any reward, and without egoism. Root out the idea of agency; feel 'I am not the doer'. You will be freed from the shackles of Karma. You will not accumulate new Karma. Allow your Prarabdha Karma to work out; and you will attain Liberation."

"Swamiji, is it true that man suffers on account of his own Prarabdha Karma only? If so, how do you explain the suffering he undergoes on account of natural calamities like earthquakes, riots, etc.?"

"It is perfectly true that man suffers on account of his own Karma. And, it is the collective Prarabdha of a number of persons that gathers them together at a certain place where an earthquake works out this collective Prarabdha, and large

numbers of people enter the mouths of Kala at the same time."

"Swamiji, I have often come across this word Kala in the Indian scriptures. What exactly is meant by it?"

"It is the Great Time personified. It is the destroyer of name and form. In the Hindu Pantheon, there are various gods and goddesses who are Members of the Divine Hierarchy. Just as we have our Government here composed of various Ministers and Officers, the celestials who rule the world, too, have their own Deities who control various aspects of the creation, preservation and destruction of this world. Some are in charge of the various elements like air, fire, and water; some are in charge of birth, death, preservation of life and disease. Kala or Yama or Dharmaraja is the Lord of Death. The entire universe is under his control in a way; for, when the time comes, he brings about the end of the earthly sojourn of all beings. It is only the man of Self-realisation who transcends this

Kala and realises his own Self. All Sadhana is meant to help us transcend this Kala, to conquer Death, to go beyond time."

"In this quest after Truth, Swamiji, I can understand that great Saviours like Lord Jesus can help us. But, it is not always that such souls are present amidst us. What are we to do Swamiji?"

"Saints are always present in the world. Rogues are also always present. Saviours and dacoits are ever present in the world; for, it is a world of dualities. Good and evil are ever present here. Absolute good can be found only in God. You should get the guidance of saints; only they can teach you the Brahma-Vidya. Books will certainly help you; they will put you in tune with the Great Ones. When you read the Bible, you are in tune with Lord Jesus. When you read the Gita, you are in tune with Lord Krishna. This will also help you. But just as you cannot learn cooking from books, you cannot also learn Yoga from books alone. But you should not indefinitely

wait for a teacher to turn up; when the aspiration arises in your heart, you should at once start the practice with the help of some scriptural text your mind likes most, e.g., the Bible."

"But, Swamiji, I have heard that it is dangerous to practise Yoga without the aid of an expert Guru."

"There is danger at every moment in your daily life. If, while you go upstairs, you take a wrong step, you can fall down and break your bones; if you are a little absent-minded while you cross the road, you may be run over by a car. The danger of practising Yoga with the help of good texts is in no way greater; if you are sincere, if you use your common-sense at every step, you will achieve success. In due time, you will find a competent teacher also."

"Apart from the Guru, Swamiji, do you think that a Mediator is necessary in order to enable us to attain Self-realisation?"

"Yes, yes. That is the tutelary Deity (Ishta Devata).

The mind cannot all at once rise beyond itself; the ego will seldom cut its own throat; your consciousness will find it a hard task to realise the Cosmic Consciousness. Therefore, the Name and the Form of a Deity is chosen, to meditate upon. In due time, this Deity will manifest Itself before you and do the work of annihilating the ego and the mind, and of enabling you to realise Cosmic Consciousness."

"What Name shall we choose, Swamiji?"

"OM. That is the Name of the Nameless Supreme Being. That is the nearest approximation to the Truth. It is the Mother of all sounds, names and forms, and is the Shabda-Brahman."

"Is it proper, during all this practice, to feel that we are in truth parts of God, Swamiji?"

"Not exactly parts but God Himself in reality. Remember Lord Jesus also declared: 'I and my Father are one'. This is the ultimate experience; this is the ultimate truth which all the prophets, seers and sages have

proclaimed. Lord Jesus, Lord Buddha, Guru Nanak, Kabir, and Lord Muhammad had all delivered the same Message in a way suited to the people of the age in which they lived. They had all taught that God is One, Truth is One, and that man can realise the Truth by control of the mind, control of the senses ....."

"How to control the mind, Swamiji?"

Swamiji suddenly switched on to humour: "Take sour curd and lie down on your bed, covering yourself with a warm quilt! And go to sleep!" Everyone laughed. "The method of controlling the mind also has been beautifully given by all the sages and saints—serve, love, give, purify, meditate, realise, be good, do good, be kind and be compassionate; enquire 'Who am I?' and be free. This is the essence of the teachings of all sages, prophets and saviours of the world. Follow them and attain Self-realisation this very moment. May God bless you all! Come again and stay here for some time."

# CHILDREN'S WORLD

## SELFLESS SERVICE

### Blessed Immortal Selves!

Never grumble or murmur when you do service to others. Take delight in service. Be ever ready to serve others. Watch for opportunities to serve. Never miss a single opportunity. Create opportunities. Create field of good service.

In the practice of Nishkamyā Karma Yoga, there is no loss of effort.

There is no harm.  
There is no transgression also.  
Even a little of this practice can protect you from great fear of birth and death with its concomitant evils. You will reap the fruits of Karma Yoga, viz., Jnana. There is no uncertainty here. The path of Karma Yoga eventually leads to the attainment of Bliss of the Self.



**Swami Sivananda**

## **CULTIVATION OF VIRTUES**

### **HONESTY**

Honesty is integrity, candour, freedom from fraud, frankness, fair dealing.

Honesty is the only virtue upon which individual or national life can safely rest. The society can only endure when it is built with the tempered mortar of honesty, justice and righteousness.

An honest man is characterised by openness, genuineness or sincerity. He is faithful, sincere, straightforward, true, trustworthy, upright. He does not steal, cheat or defraud.

Deceitfulness, dishonesty, faithlessness, treacherousness, falsehood, hypocrisy, are the opposites of honesty.

No success in Yoga, no spiritual progress is possible without honesty.

**Swami Sivananda**

## **ERADICATION OF VICES**

### **IDLENESS (ALASYA)**

An idle man is a burden to himself. He wastes his life.

He is sickly, anaemic. He has no application. He has no resolution. He has no purpose in life. He has no determination.

His mind is clouded. His thoughts are confused. He drags a dreary, cheerless existence.

He has ruined his life. He puts his head down in shame and repentance.

**Swami Sivananda**

## **WHAT GOD DOES IS ALL GOOD**

Once there was a mighty king named Vikram, famous for his



bravery and lion-hunting. His Chief Minister Ajit, was known for his wisdom, honesty, loyalty and administration, and devotion to Lord Siva. He was a man of strong character and high morals, depending on the Lord's Will. He was having an intense faith on the saying, "Whatever God does is all good".

Banbir was more intelligent than his elder brother king Vikram, but, he was a devil in the garb of a humble brother inclined to mischief and always making secret plans to dethrone his brother Vikram. He considered Ajit, the Chief Minister, as a great and the only obstacle because his many plans failed due to alertness, dexterity and sincerity of Ajit. Ajit suspected Banbir but never uttered a single word against him in the absence of substantial proof.

One day, a finger of the king was cut by accident. When the king told about it to Ajit, he respectfully said, "Whatever God does is always good. It is also good." The king, who was still having much pain in his finger, misunderstood Ajit's words and felt it as a positive rudeness. Thinking it the best opportunity, Banbir whispered some such words so tactfully which made the king to lose his temper and he ordered that the Chief Minister be put into jail. King's order was obeyed immediately. Ajit just smiled on the happening and said, "It is also good".

Only a few days after, King Vikram started for hunting, agreeing with a programme chalked out by his younger brother Banbir. While hunting, the king entered in the most dense part of the forest, leaving his companions far behind, in his pursuit of the quarry. He lay down beneath a shady tree waiting for his companions. He was overpowered by sleep soon, due to tiredness. A terrible roar awakened him suddenly. He saw a furious lion approaching him at a very near distance. Finding no way of escape, he shut his eyes and remained lying, controlling his breath. The lion came and started smelling him and as soon as the lion saw and smelt the injured finger, it turned away and went back. The



king observed this and realised that his injured finger only has saved his life today. He also felt very sorry to put his Chief Minister, Ajit, behind the bars. Now he got up and hastened towards his hunting-camp.

The king expected Banbir and his men searching for him, but he was disappointed. It was late in night when the king reached near his camp and found five soldiers talking very slowly amongst themselves, sitting around a fire. The king suspected on their way of talking and hid himself in a bush nearby, so that he may be able to hear them clearly. Their conversation disclosed upon the king the whole secret of the conspiracy which was made by Banbir to murder Vikram and Ajit and to become the king himself. The king left for his capital at once instead of entering in the fenced boundary of the hunting-camp. As soon as he reached his palace, he sent for his Commander-in-Chief Shamsheer Singh and ordered to attack the hunting-camp at once along with a troop of reliable soldiers and to arrest Banbir and his followers.

The next morning, Ajit was brought in the Durbar before the king. No sooner, Ajit entered the court, the king ordered to unchain him. He embraced Ajit with love and joy and apologising for his past behaviour asked him to take his seat of the Chief Minister. The King also awarded him highly. The king then narrated the whole story of his hunting, the lion and the conspiracy of Banbir. After finishing the story, the king questioned Ajit to explain as to how his arrest was also good. Ajit laughed and replied, "I was intending to construct a big and beautiful temple of Lord Siva in my village since long, but could not do so for lack of finances. Now the reward so kindly given has enabled me to fulfil my long-felt desire. Lord always does good, but His ways are very mysterious, very difficult to understand."

**Swami Sivananda**



# SWAMI KRISHNANANDA BIRTH CENTENARY CELEBRATIONS

## PRABHAT PHERI AND AKHAND MAHAMANTRA KIRTAN

As a part of Birth Centenary Celebrations of Worshipful Sri Swami



Krishnanandaji Maharaj, Prabhat Pheri and Akhand Mahamantra Kirtan Yajna commencing from 18th March 2022 continued up to 25th April





2022. The devotees from various DLS Branches offered their loving Seva in this sacred Yajna. Every day from 6 a.m. to 6 p.m., their ecstatic singing



of the Mahamantra in varied tunes with accompaniment to Mridanga, Kartal etc. filled the hearts of the listeners with divine joy.

## VEDIC CHANTING

On 31st March 2022, Parayana of Shukla Yajurveda Madhyandini Shakha was organised in the divine proximity of Lord Vishwanatha. 103



students of Veda Mahavidyalaya, Rishikesh along with their 5 teachers chanted the sacred Mantras in their sonorous voices.

## CHATURVEDA PARAYANA





From 2nd to 6th April, Chaturveda Parayana was done in Sri Vishwanatha Mandir as a devout offering at the feet of our Vedacharya



Param Pujya Sri Swami Krishnanandaji Maharaj. Sri Narayana Ghanapathi, Sri Vijay Ghanapathi, Sri Gopinath Ghanapathi, Sriram



Ghanapathi, Sri Raghavendra Ghanapathi, Sri Sivarama Ghanapathi and Sri Padmanabha Sastrigal chanted 'Shakala Samhita' of Rigveda; Sri Mahadeva Sastrigal, Sri Karunyavasa Ghanapathi and Sri Satheesh



Ghanapathi chanted 'Taittireeya Samhita' of Yajurveda; Sri Saikrishna Srouthigal and Sri Vinod Srouthigal sang the Mantras of 'Kautuma Shakha' of Samaveda and Sri Shashank Shekhar Upadhyaya and Sri Harikrishna Panda from Puri, Odisha chanted the Mantras of 'Pippalada Shakha' of Atharvaveda.

On 2nd April, Vedic Chanting was also organised in the night Satsang at Sivananda Satsang Bhavan. H.H. Sri Swami Padmanabhanandaji Maharaj gave a brief exposition on the Vedic Chanting tradition in a lucid way. Thereafter, the mellifluous and soulful singing of Brihat Sama and Setu Sama, inundated the hearts of all present with divine bliss. On 6th April, all the Pandits were reverentially felicitated by the senior Swamijis of the Ashram.

## **SPECIAL HOMAS (YAJNAS) AND PUJAS**

During these days, special Homas and Pujas were also performed by the revered Pandits. On 3rd April, Ganapati Homa and Pavamana Homa were



organised in the Ashram Yajnasala. Ganapati Homa is a sacred ritual to propitiate Vighnaharta Lord Ganesha to remove all obstacles and to ensure success in any undertaking, and Pavamana Homa is a Homa offered to the





Lord Almighty to the chant of Rigveda Mantras with a prayer to destroy all sins and bless one with purity.

On 4th April, Ekadasha Rudrabhisheka with Mahanyasa was performed wherein eleven forms of Lord Rudra were devoutly worshipped to the eleven times chant of Sri Rudram. On 5th April, Mahamrityunjaya Homa was performed in the morning for the welfare of entire mankind. In the afternoon, Bhagavati Puja was organised wherein Divine Mother was offered elaborate worship with the chanting of Sri Durga Saptashati and Sri Lalitasahasranamavali.



Delightful floral decoration of Sri Vishwanatha Temple, the soul-elevating chanting of Veda Mantras in its four corners, its sacred ambience fragrant with sweet-scents of Homa emanating from Yajnasala, transported one and all to the Vedic era. All the devotees felt immensely blessed to attend these sacred programmes.

## **SRI VISHNUSAHASRANAMA LAKSHARCHANA**

On 6th April, Sri Vishnusahasranama Laksharchana was organised in the holy premises of Sri Vishwanatha Temple. Lord Sri Narayana was offered elaborate Archana to the five times recitation of Sri Vishnusahasranamavali



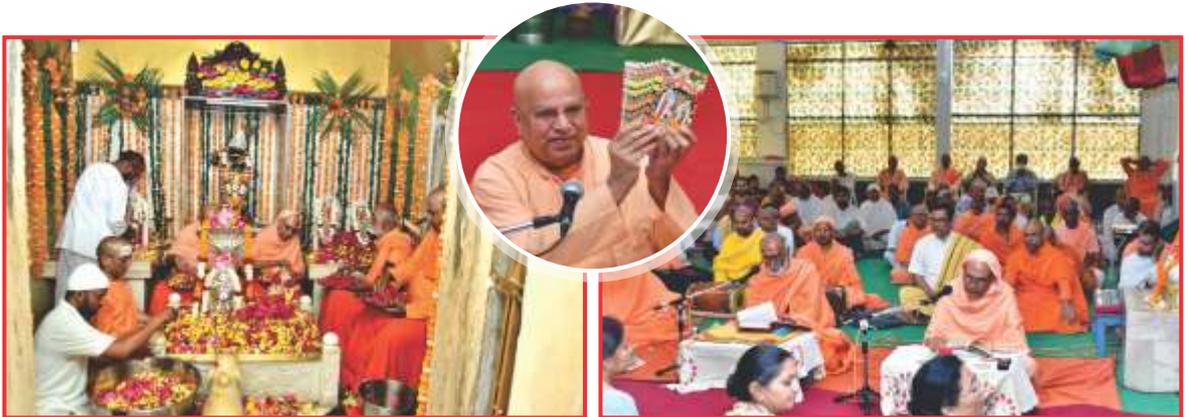
by twenty devotees. It was indeed an unforgettable experience to listen to the sonorous recitation of Sri Vishnusahasranamavali for three hours



continuously, and to have Darshan of Lord being delightfully drenched in showers of multi-hued beautiful flowers and holy Tulasi leaves.

## SRI RAMANAVAMI CELEBRATION

The sacred day of Sri Ramanavami was celebrated with great devotion on 10th April. With prayers, meditation and Prabhat-pheri, the blessed day of Sri Ramanavami commenced. From 9 a.m. to 12 noon, a grand worship was offered to Lord Sri Rama with the chanting of Vedic Mantras and soul-stirring Bhajans and Kirtans in the sanctum-sanctorum of beautifully decorated Sri Vishwanatha



temple wherein all present got the blessed opportunity of doing Abhisheka and Archana of the Lord. It was followed by recitation of Avatara Sarga from Sri Valmiki Ramayana and Sri Ramacharitamansa by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj respectively. The programme concluded with Arati and distribution of sacred Prasad.

During the night Satsanga, two books of Sri Gurudev, four booklets of 'Swami Krishnananda Birth Centenary Series', one Tamil book and one Gujarati book were released to mark the auspicious occasion.

## SRIMAD BHAGAVATA SAPTAH JNANA YAJNA



From 12th to 18th April, Srimad Bhagavata Saptah in English was organised at Sivananda Satsang Bhavan. Revered Sri Ramana Charana Tirtha Nochur Venkataramanji, a renowned Vedanta Acharya in the lineage of Bhagavan Ramana Maharshi, was invited to give discourses on S r i m a d B h a g a v a t a M a h a p u r a n a . In his illuminating and inspiring discourses, highlighting the essential teachings of Srimad Bhagavata Mahapurana, Pujya Sri Venkataramanji made



everyone to have a dip in Anandasamudra i.e. Srimad Bhagavata and be blessed with Jnanamrita (nectar of knowledge).

## **SRI RAMACHARITAMANASA PARAYANA**

The devotees of DLS Faridpur Branch recited Sri Ramacharitamanasa at Sri Divya Naam Mandir as their worshipful offering to Param Pujya Sri Swami Krishnanandaji Maharaj. The recitation commenced at 9 a.m. on 14th April and concluded at 9 a.m. on 15th April.



## **SRIMAD BHAGAVATA PARAYANA, KRISHNA YAJURVEDA CHANTING AND EKADASHA RUDRABHISHEKA**

During Srimad Bhagavata Saptah from 12th to 18th April, Brahmasri Rangaswamy Dikshitarji and Brahmasri Sridharji recited tenth Skandha of Srimad Bhagavata, and the students of Rana Maharshi Brahmavidyaashram Gurukula, Hosur, Tamilnadu and their Acharyas chanted Krishna Yajurveda at Sri Vishwanatha Mandir from 8 a.m. to 11 a.m. They also offered their loving Seva in





performing Ekadasha Rudrabhisheka on 18th April.

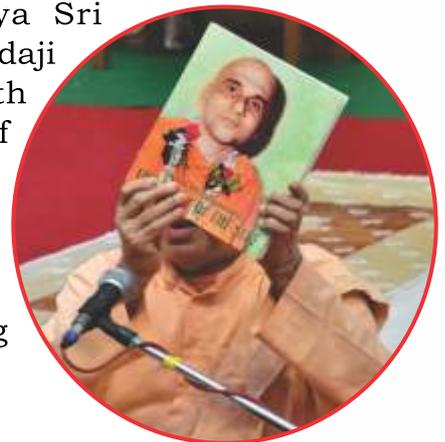
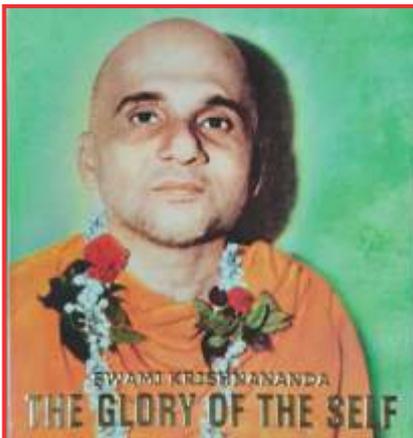
### **KABIR BHAJANS**

Internationally known folk singer Padmasri Sri Prahalad Singh Tipaniyaji of Madhya Pradesh, along with his Mandali delighted the hearts of the devotees by presenting soul-elevating Bhajans of Sant Kabir, Sant Jeevadas, Sant Bananath and other saints in Malwi folk style on 19th and 20th April.



### **RELEASE OF PICTORIAL**

A beautiful pictorial 'Swami Krishnananda – The Glory of the Self' commemorating the Birth Centenary of Pujya Sri Swami Krishnanandaji Maharaj along with two booklets of 'Swami Krishnananda Birth Centenary Series' was released on 20th April, during the night Satsang.



## SPIRITUAL CONFERENCE

From 21st to 23rd April, a Spiritual Conference was convened. Eminent saints and scholars from different institutions graced the Conference with their august presence and inspiring discourses. The Conference was inaugurated on 21st April with the lighting of the sacred lamp by Mahamandaleshwar Sri Swami Vijayananda Puriji Maharaj. After the Jaya Ganesh prayer, Sri Swami Yogaswarupanandaji Maharaj in his Welcome Address extended a hearty welcome to one and all present.



The Three-day Conference comprised of six sessions; two sessions each day. H.H. Sri Swami Nirliptanandaji Maharaj, Sri Swami Tyagavairagyanandaji Maharaj, Sri Swami Sivachidanandaji Maharaj, Sri Swami Akhilanandaji Maharaj and Sri Swami Dharmanishthanandaji Maharaj conducted different sessions as the Masters of Ceremonies. The forenoon and afternoon sessions of the Conference commenced daily with Jaya Ganesh Prayer and Bhajans.



**Param Pujya Sri Swami Vijayananda Puriji Maharaj**, Acharya Mahamandaleshwar Sri Kailash Ashram Brahma Vidya Peeth, Rishikesh, in his inaugural address, quoting from Mundakopanishad and Vivekachudamani lucidly explained the nature of bondage and liberation. Sri Swamiji Maharaj advised all to utilise the rare human birth to attain the supreme goal of life i.e. liberation.

### **Pujya Sri Ramana Charana Tirtha Nochur**

**Venkataramanaji**, Tiruvannamalai, in his enlightening discourse, quoting from various scriptures and referring to the nectarine teachings of Bhagavan Ramana Maharshi and Sadgurudev Sri Swami Sivanandaji Maharaj spoke on the nature of the Self and inspired all to always strive to abide in one's True Self.



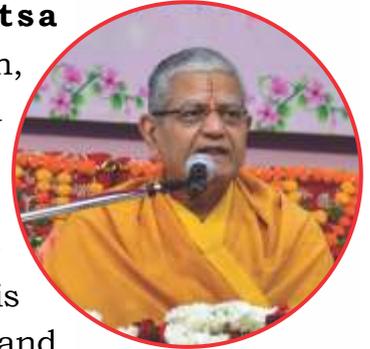
### **Pujya Sri Swami Atmapriyanandaji**

**Maharaj**, Sri Ramakrishna Mission, Belur Math, Kolkata, in his inspiring talk narrating anecdotes from the lives of Sri Ramakrishna Paramhansa and Swami Vivekananda, singing songs of Saint Rampradasa of Bengal, reciting verses from Srimad Bhagavadgita emphasised upon the glory of unconditional surrender to the Lord.



### **Pujya Acharya Sri Srivatsa**

**Goswamiji**, Acharya, Radharaman Mandir Vrindavan, in his illuminating discourse paying reverential tribute to Worshipful Sri Swami Krishnanandaji Maharaj beautifully explained the significance of his name. Sri Goswamiji said that Lord Krishna is the embodiment of pure bliss; and the one, who himself is



established in bliss of Lord Krishna and shows the way to others to attain this bliss, is Swami Krishnananda.



**Pujya Sri Swami Muktanandaji Maharaj**, President, Anandashram, Kanhangad (Kerala) in his inspiring message, focusing upon the essential teachings of Param Pujya Papa Ramdasji said that Naam (constant remembrance of God), Seva (selfless

service with love), Dhyana (meditation) and absolute surrender to God are the ways to attain Him.

**Mahamandaleshwar Param Pujya Sri Swami Vishwatmananda Puriji Maharaj**, President, Sadhana Sadan, Haridwar in his enlightening discourse describing Worshipful Sri Swami Krishnanandaji Maharaj's journey from an ideal seeker to an ideal saint and highlighting his unparalleled Guru-Bhakti said that every spiritual aspirant should strive to emulate his glorious example.



**Prof. Sri K. B. Subbarayuduj**, Central Sanskrit University, Guruvayoor Campus, Kerala, in his illuminating discourse highlighting the nature of Guru Tattwa said the Supreme Truth itself manifests as Guru in the life of a spiritual aspirant. Therefore, one should have unflinching devotion towards Guru to be blessed with the divine wisdom.



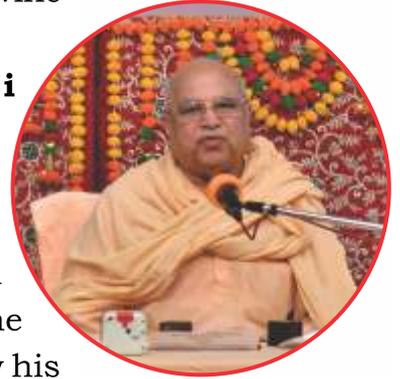
**Pujya Sadhu Muni Vatsal Dasji Maharaj**, BAPS, Head of Swaminarayan Akshar Dham, New Delhi, in his beautiful message narrating various inspirational episodes from the life of Param Pujya Pramukh Swamiji Maharaj of Swaminarayana Samstha and co-relating them with the life of Worshipful Sri Swami Krishnanandaji Maharaj, spoke on the characteristics of a true saint.



**H.H. Sri Swami Nirliptanandaji Maharaj**, Vice-President, The Divine Life Society, Headquarters, in his enlightening talk apprising the gathering of the inspiring life of Param Pujya Sri Swami Krishnanandaji

Maharaj said that the entire life of Swamiji Maharaj has been a life of dedicated services towards Sri Gurudev and his Divine Mission.

**H.H. Sri Swami Yogaswarupanandaji Maharaj**, President, The Divine Life Society, Headquarters, in his blessing message reminiscing his sacred memories and personal experiences with Param Pujya Sri Swami Krishnanandaji Maharaj, inspired all to emulate the ideal example of Pujya Swamiji Maharaj and follow his sublime teachings.



### **CULTURAL PROGRAMMES DURING CONFERENCE DAYS**

The members of Temple of Fine Arts, Coimbatore delighted the hearts of devotees by their beautiful classical dance performance and soulful devotional



music during the night Satsang on 21st and 22nd April. The student-artistes of Sangeeta Music School, Khurda, Bhubaneswar, Odisha enthralled the gathering with their mesmerizing performance of Odishi dance on 23rd April.



Four booklets of 'Swami Krishnananda Birth Centenary Series', and two books



'Sivananda Hridayam' and 'Bhakti Ganga' compiled by Sri Bharat Chandra Nath of Odisha were also released during the Conference Days.



## **SANKIRTAN PROGRAMME**

On 24th April, the members of Sri Sri Radhakrishna Odishi Sankirtan Mandali, Danara, Talcher, Odisha presented Bhajan-Kirtan from 9.30 a.m. to



10.30 a.m. Their ecstatic singing and blissful dancing to the rhythm of Mridang and Kartal gave immense joy to all present.

## **DEVOTIONAL MUSIC PROGRAMME**

During the night Satsang on 24th April, Sri Kartik Ramanji, an emerging singer and composer from Kanpur, gladdened the hearts of one and all with his soul-stirring rendition of devotional music. Sri Kartikji was ably and beautifully assisted by Sri Akash Thakkar on flute, Sri Anirudh Sharma on Tabla and Sri Advait on Harmonium.

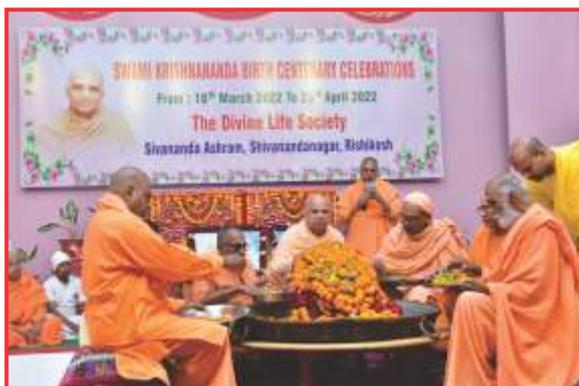


## CELEBRATION OF 100TH BIRTHDAY OF PARAM PUJYA SRI SWAMI KRISHNANANDAJI MAHARAJ

The glorious celebration of 100th Birthday of Param Pujya Sri Swami Krishnanandaji Maharaj commenced with Brahmamuhurta prayer and meditation in the Sivananda Satsang Bhavan. It was followed by the blessing

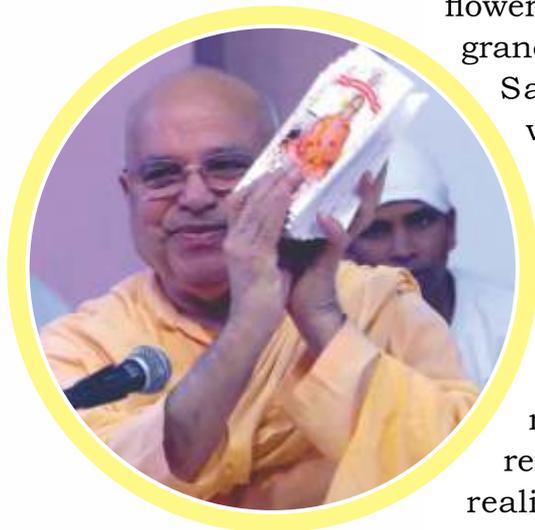
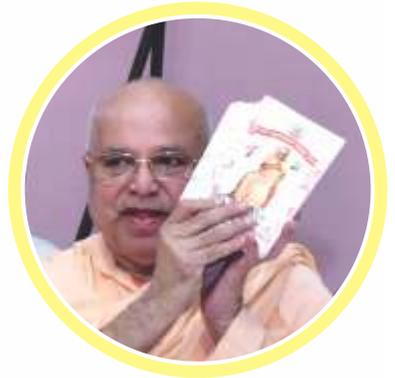


message of H.H. Sri Swami Yogaswarupanandaji Maharaj. Thereafter, Prabhat-pheri was conducted wherein a large number of devotees, devoutly singing the Divine Name, started from Sivananda Satsang Bhavan, wending their way to Swami Sivananda Centenary Memorial Arch, Guru Niwas and Gurudev Kutir, returned to the Ashram.





In the forenoon session, a special worship was offered to the Adorable Gurudev at the Holy Samadhi Shrine which was beautifully decorated with



flowers, garlands and bouquets. Thereafter, a grand Satsang was organised at the Sivananda Satsang Bhavan wherein ceremonial worship was offered to the sacred Padukas of Sadgurudev followed by Bhajan-kirtan. The Satsang concluded with the blessing messages of H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj. H.H. Sri Swami Nirliptanandaji Maharaj in his message reiterating Sri Gurudev's words reminded all about the goal of life i.e. God-realisation and inspired all to follow the

spiritual teachings of Sri Gurudev and Worshipful Sri Swami Krishnanandaji Maharaj and thus attain the goal in this very life. H.H. Sri Swami Yogaswarupanandaji Maharaj in his message expressed his heartfelt



gratitude to all who provided their kind support directly or indirectly to make this Celebration a grand success. To mark the auspicious day, four booklets of 'Swami Krishnananda Birth Centenary Series' were released taking the total to 50 booklets for free distribution. One Hindi book 'Nitya Vandana', translation of Param Pujya Sri Swami Krishnanandaji Maharaj's book 'Daily Invocations' was also released.



## BOAT KIRTAN AND SRI GANGA PUJA

From 4 p.m. to 5.30 p.m., Boat Kirtan was organised wherein three boats carrying devotees from Shatrughna Ghat sailed on the pure waters of



the Ganga. Singing joyously and devoutly the Divine Mahamantra, in the



blissful lap of Mother Ganga, was indeed the most blessed experience for one and all.



Thereafter, a special worship was offered to Mother Ganga at Sri Vishwanatha Ghat in the sacred memory of Param Pujya Sri Swami Krishnanandaji Maharaj.



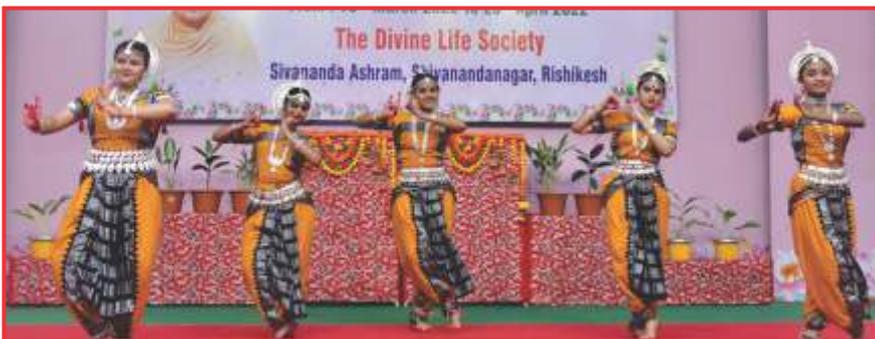
## ODISHI DANCE

During the night Satsang, Kum. Truptilata Panda, Kum. Anusreeya Sahoo, Kum. N. Geetika, Kum. Nandini Sukrishna, Kum. Ayushree Mohanty, Kum. Abhishree Mohanty and Kum. Smruti Smita Panda of Sangeeta Music School regaled the gathering by their beautiful performance of Odishi Dance. The Satsang



concluded with felicitation of the artistes, Arati and distribution of Prasad.

Veda Parayana, traditional Pujas and Homas, and Srimad Bhagavata Katha were very much dear to Worshipful Sri Swami Krishnanandaji Maharaj. By the divine grace of Lord Vishwanatha and Sadgurudev Sri Swami Sivanandaji Maharaj, these sacred programmes could be successfully organised as a devout offering at the feet of Worshipful Sri Swami Krishnanandaji Maharaj on the



auspicious occasion of his Birth Centenary. A large number of devotees attended this glorious celebration and felt themselves immensely blessed.

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

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## **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 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

**Bargarh (Odisha):** The Branch conducted daily Puja and Yoga class, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, and weekly Satsang every Saturday. Besides, Homeopathic treatment of poor patients continued. Maha Sivaratri was celebrated on 1st March with Rudrabhishek, Maha Mrityunjaya Mantra Japa, Bhajan and Kirtan etc.

**Chatrapur (Odisha):** The Branch had daily Puja, weekly Satsang on Thursdays and Paduka Puja on 8th and 24th of every month. Two Special Satsangs were arranged by the Branch in February month. Saraswati Puja on 5th and Sadhana Diwas on 6th were held with recitation of Hanuman Chalisa, Bhajan and Kirtan.

**Khordha (Odisha):** The Branch conducted daily online Satsang and weekly Satsang on Saturdays and Sundays with Guru Stotram, recitation of Hanuman Chalisa, Bhajan and Kirtan. On 13th March, free acupressure treatment continued to help poor people.

**K.Nuagon (Odisha):** The Branch continued daily Puja, mobile Satsang on Thursdays and weekly Satsang on Saturdays. The Branch Annual Day was celebrated on 11th March with talk on Srimad Bhagavad Gita.

**Lucknow (U.P.):** The Branch had special Satsangs at Lekhraj Homes on 6th and 20th March with Prayer, Bhajan, Mantra Japa and Swadhyaya, etc. 10th Anniversary of the Branch was celebrated on 30th with discourse on oneness. Besides this, Mahamrityunjaya Mantra Japa was done for speedy recovery of Covid patients and world peace.

**Nandininagar (Chhattisgarh):** The Branch had morning prayers with Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam, and Siva Abhisheka on Mondays. Maha Sivaratri was celebrated on 1st March. There was Mahamantra Kirtan on 3rd. Besides this, weekly Satsang was held on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa.

**Panchkula (Haryana):** Narayan Seva was done on 8th March at Civil Hospital, and fruits and biscuits were distributed at Saket Orthopaedic Hospital on 24th. Special Satsangs were arranged by the Branch on 6th, 13th and 20th. On 24th, Sri Swami Akhilanandaji D.L.S

HQs. spoke on the teachings of Gurudev Sri Swami Sivanandaji Maharaj, and Sri Sivashritananda Mataji sang a beautiful Bhajan.

**Puri (Odisha):** Daily Satsang, weekly Satsang on Thursdays, and Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Besides this, recitation of Vishnu Sahasranam and Gita Path were done on Ekadasis and chanting of Hanuman Chalisa was on Sankranti day. Sri Ramcharit Manas Pravachan was arranged by the Branch from 22nd to 28th February.

**Rourkela (Odisha):** The Branch continued weekly Satsang on Thursdays and Sundays with Paduka Puja, Archana and chanting of Vishnusahasranam, etc. As usual, free Acupressure treatment and medicines were provided to needy people. Mahasivaratri was celebrated on 1st March, with Abhishek, chanting of "Om Namah Sivaya" and Hawan. Pratistha Diwas of Vishwanath Mandir of the Branch was observed on 5th.

**Steel Township - Rourkela (Odisha):** The Branch continued free Yoga and Music classes on Mondays, and Guru Paduka Puja on Thursdays. Sadhana day was held on 5th February at the residence of a devotee.

**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. Mahasivaratri was celebrated on 1st March with chanting of "Om Namah Sivaya". Besides this, Ekadasi was observed with Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa. There was also an Akhanda Mahamantra Sankirtan on 26th for World Peace and Universal Brotherhood.

### 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 January, the New Year was celebrated with chanting of Mahamrityunjaya Mantra with the blessings of Sri Swami Yogaswarupanandaji Maharaj, DLS HQs, Rishikesh. The Branch organized special activities like talks on Yoga Vedanta Sutras on 8th, Bhagavad Gita on 15th and Viveka Chudamani on 5th, 12th, 19th and 26th.

## AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

**By H.H. Sri Swami Sivanandaji Maharaj**

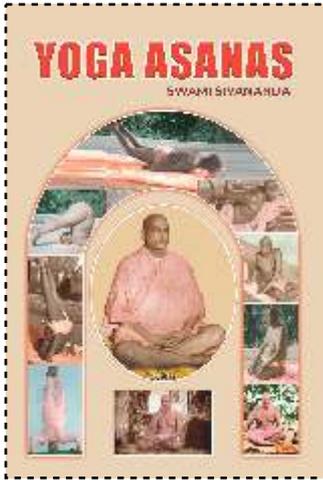
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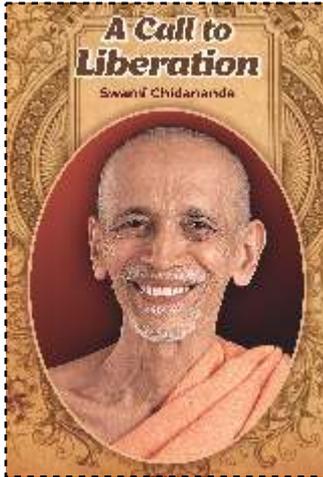
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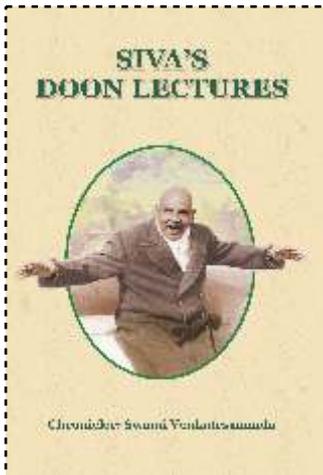
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# TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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.

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## **INSPIRATIONAL VALUE OF MEDITATION**

The practice of meditation itself is a potent clarifier of the memory and an inspirer of discriminative thought. During meditation, when the mind is rendered more Sattvic and pure and calm, you will feel highly inspired and your mind will be composing fine poems and solving intricate problems of life. But then, you should stamp out these Sattvic Vrittis, transcend this level of inspiration, go beyond the artistic expression. For, such activities too go to dissipate the inner spiritual energy which should be conserved for soaring higher and higher in the realms of the Divine Experience.

*Swami Sivananda*

**To**