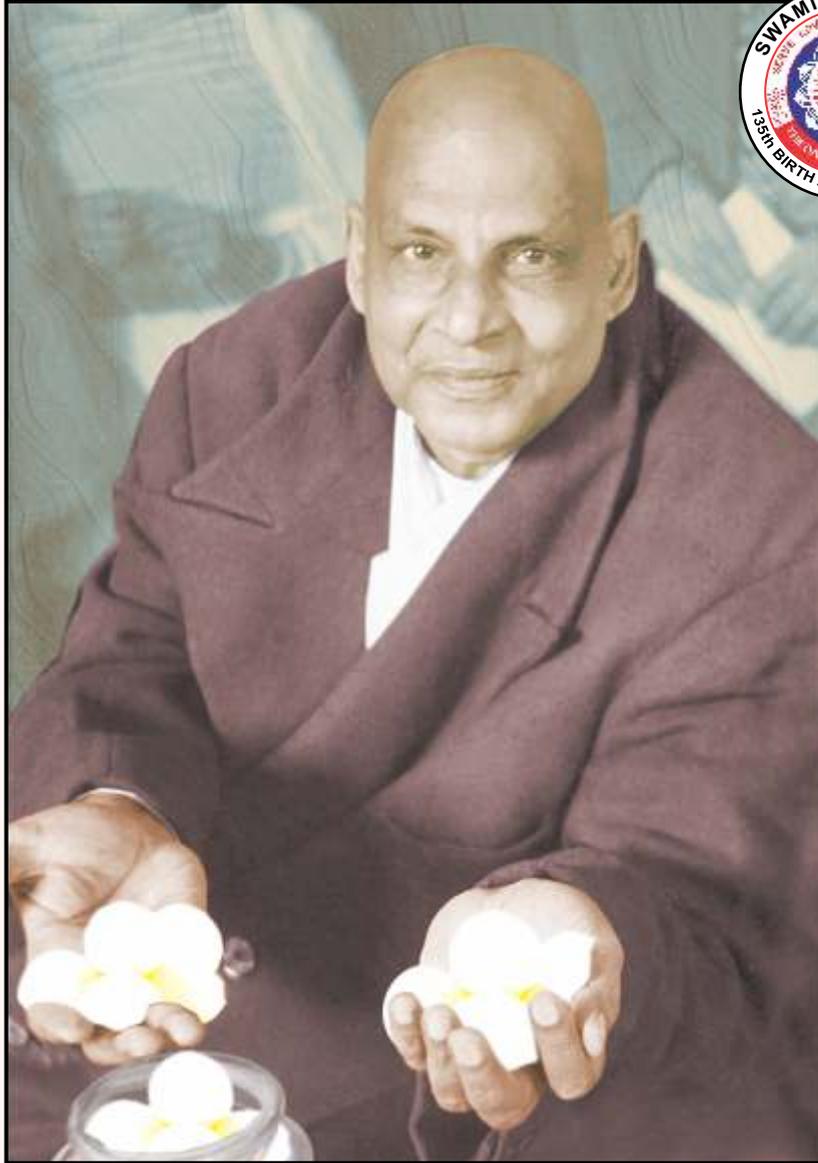


₹ 100/- Annual

THE DIVINE LIFE



Kindle love divine in thy heart; for, this is the immediate way to the kingdom of God.



**135th Birth Anniversary
September 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**

SPIRITUALISE YOUR NATURE

Remove lust by entertaining pure thoughts; anger by love, Kshama, etc., greed by charity, honesty, disinterestedness; Moha by Viveka, pride by humility, jealousy by magnanimity, nobility and unconditioned, unreserved and ungrudging self-surrender to the Lord.

Combine the love you cherish towards all worldly objects, wife, son, wealth, property, relatives and friends, and turn this concentrated love towards God. Repeat the formula—I am Thine. All is Thine. Thy will be done. Have perfect self-surrender. Then only can you have Darshan of God.

Swami Sivananda



THE DIVINE LIFE

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No. 06

MUNDAKOPANISHAD

CHAPTER I—SECTION I

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥३॥

Saunaka, the great householder, approached Angiras in the manner laid down by the scriptures and questioned: What is that, O Bhagavan, which being known, all this becomes known?

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Sivanandanagar

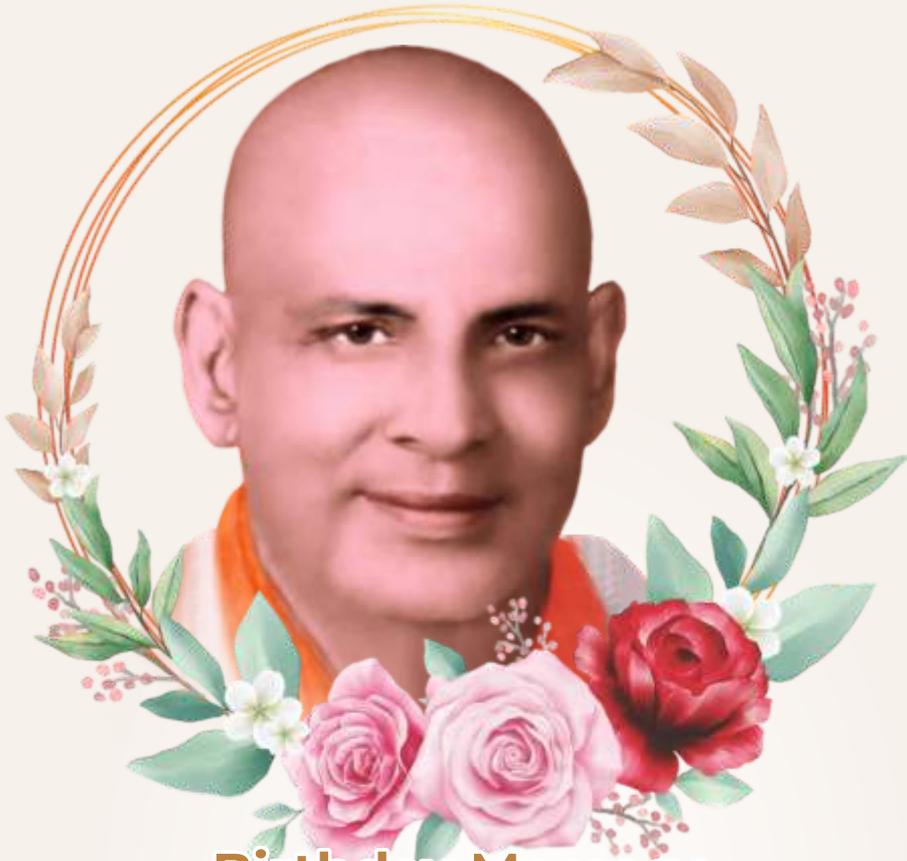
सकलजीविगणेषु कृपामृत-
 प्रकरवर्षिणमुत्तमयोगिनम्।
 प्रकटतेजसमर्हतसन्निभं
 शिवगुरुं सततं समुपास्महे ॥५॥

I constantly worship the foremost of all saints, the world-preceptor Swami Sivananda who is equal to Lord Buddha and who has always been showering the divine nectar of his mercy upon all beings.

दुरितनाशनमद्भुतदिव्यस-
 चरितमुत्कटवैभवशालिनम्।
 गिरिशचिन्तनबद्धमतिं सदा
 शिवगुरुं शुभशीलमुपास्महे ॥६॥

I devoutly adore the great sage Swami Sivananda who is endowed with praiseworthy character and divine powers, who is the destroyer of the sins, whose mind is ever-absorbed in Lord Siva and whose glorious life abounds in wondrous deeds.

(To be continued)



Birthday Message

**RIGHTEOUSNESS —
THE BREATH OF LIFE**

Sri Swami Sivananda

RIGHTEOUSNESS is the Kalpa-Vriksha on which the fruits of peace, happiness and prosperity grow in abundance. The righteous men are happy here. They enjoy the satisfaction of having led a life in accordance with the Divine Law of Dharma. Righteousness is the fire that reduces the Samsara woodpile into ashes within the twinkling of an eye. The righteous man is liberated here and now.

Taken from DL 1951

Be righteous. You will enjoy both Bhukti (prosperity, happiness) and Mukti (Liberation). Righteousness takes you nearer to God. When you lead a life of strict righteousness, you live in constant communion with God; for, God is righteousness.

The unrighteous man knows no peace or happiness. *Satyameva Jayate Na Anritam* (Truth alone triumphs, not falsehood). An unrighteous man is doomed to failure and abject misery. His lot is pitiable indeed. His life is full of anxiety, fear, remorse and regret. He can never find happiness here; for, his happiness depends on illusory objects here. Happiness is the other half of righteousness; where there is righteousness, there happiness resides, too.

Ascend the ladder of Truth and reach the summit of Truth Absolute. Light the candle of Love and behold the Supreme Lord of Love, who resides in every heart. Wear the garment of purity and enter the Kingdom of the Ever-Pure Atman. Breathe the air of unity and attain union with the Supreme one, the All-Pervading Brahman.

That is the purpose of your life on earth; that is the purpose for which you have taken this human birth; not to eat, drink and make merry. Every moment is precious. Every moment rolls by silently and drops into the ocean of eternity; you cannot recall it. Live well. Love all.

Universal love is the very foundation of righteousness. Selfless service is the cornerstone. Dispassion, discrimination, cultivation of virtues, and a strong yearning for liberation are the pillars. The superstructure is eternal happiness, peace, prosperity and immortality. In this temple is the Supreme Lord enshrined. Adore Him there. You will soon attain Him.

It is only when you are convinced that true happiness can be had only in God and not in the objects of this world, you can really be righteous. This is not pessimism. This is glorious optimism. You will sometime get your cherished objects of enjoyment; you will later on

lose them, and often you may not get them at all! Not so is the case with God. He is your very Self. He is nearer to you than your Jugular vein. He is closer to you than your life-breath. You can never be without Him. If you realise that happiness can be had only in Him and if you seek His constant communion, you will be ever immersed in bliss. Is this not optimism of the highest order?

What have you to do to get this happiness? You will have to be indifferent towards the objects of the world. This is not a loss to you. Is it a loss to pull out a thorn that has entered your foot, and to throw it out? To renounce craving for sensual pleasure is itself a great joy. From such a renunciation springs righteousness.

A righteous merchant will not be greedy. He will not hoard. He will not indulge in falsehood, black-marketing and adulteration. He will see God in his customers. He will conduct his business in the spirit of worship of his God. Glory, glory to such businessmen. The world is in need of them today.

A righteous employer will look upon his employees as his co-pilgrims on the path to God. He will treat them with love and kindness. He will look after them as he will look after himself. He will see God in all.

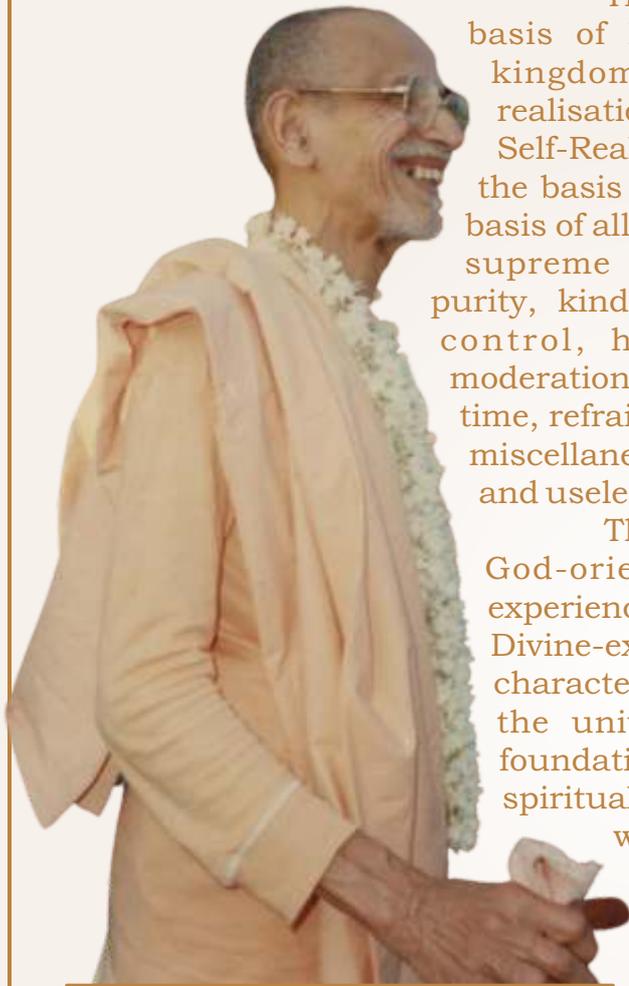
A righteous employee will consider that his employer is an Amsha of God Himself. He will serve the employer with faith and devotion.

Every righteous man will strive day and night for the attainment of the goal of his life, viz., God-realisation, and thus contribute to the peace and welfare of the world at large. He will radiate peace. He will work for the welfare of humanity. To such a man, even the Devas pay their homage. He is verily a God-on-earth. He is fit to be worshipped by all.

May you all become righteous, pious, noble and wise! May you all shine as Jivanmuktas and Yogis in this very birth! May God bless you all with health, long life, peace, prosperity and Kaivalya Moksha!

'SONG OF CHIDANANDA' — THE SONG OF YOUR REAL NATURE

Sri Swami Chidananda



The basis of eternal beatitude, the basis of life everlasting, the basis of the kingdom of Heaven, the basis of God-realisation, the basis of Samadhi, the basis of Self-Realisation and Cosmic Consciousness, the basis of supreme Satori and Nirvana, the basis of all this, is noble character. The basis of supreme realisation is Sadachara—truth, purity, kindness, compassion, simplicity, self-control, humility, conquest of desires, moderation in all things, refraining from wasting time, refraining from gossiping, refraining from miscellaneous thoughts, unspiritual desires and useless pursuits.

The basis of God-consciousness is a God-oriented life. The basis of Divine-experience is a life divinely lived. The basis of Divine-experience is divine character — a character filled with divine qualities. This is the universal basis. This is the eternal foundation. This can never be ignored in spiritual life. One who wants peace, one who wants true happiness, such a one must be good in life, such a one must follow the path of good; for, happiness comes out of good life, the life pure, the life virtuous.

The life virtuous may be hard, the life virtuous may be unpleasant, it may be one of great difficulty, of great suffering and much pain, but it will surely confer happiness, indescribable happiness, immeasurable happiness. Happiness has the power to overcome all things—all suffering, all difficulty, all hardships. They sometimes say, “A man who is good gets hardships. The man who seems to be 'not good,' seems to be very happy.” This is a conscious confusion of thought. This is an

Talk given in 1969 during 2nd Global Tour

inability to perceive beneath the surface. One who is good may suffer, may endure much hardships, but he will be happy. There will be peace within his heart. There will be joy within him. He will have a good night sleep. He will have no fear. The evil doer, the one who does not follow the good life, he may apparently have ease and comfort, but he will be restless, he will be troubled at heart, he will have no peace of mind. He will not have real happiness.

Hardships, troubles and happiness can coexist, and this is also certain. Comforts and conveniences confer many many pleasures. All pleasures can coexist with misery, with restlessness, with great inner disturbance, much discontent, much dissatisfaction. For, the supreme law is — 'Happiness and peace follow in the wake of Dharma'. The eternal law of life is — 'Joy is to him who is virtuous. Peace is to him who is good, who is pure, who is truthful'. Therefore, all peace and happiness, all blessedness comes to one who is virtuous and righteous.

The divine life of truth, purity, kindness, compassion, simplicity, self-restraint, leads one to Perfection in life. Divine life leads to inner spiritual unfoldment. Divine life is the way of selflessness and service unto mankind. Divine life is the way of devotion and worship. It is the way of withdrawal of the mind from externals, and concentration and meditation. It is the way of ceaseless inquiry, "Who am I? What am I?" "I am not this body, I am not this mind, I am not this intellect. I am that Eternal Being, supreme Self, the Atman, the nameless and the formless, the undying, unborn, undecaying, the eternal one—that I am: Sat-Chit-Ananda."

So, lead the life of truthfulness, purity, simplicity, humility, selfless service, and the conquest of desires, having God as the sole goal. In the midst of all activities and duties dutifully done, ever keep in mind the great goal and remember God constantly with love and faith, seeing His presence in all things, doing all things in the spirit of worship. Through selfless service, through devotion and worship, through concentration and meditation, through ceaseless Atmic inquiry, attain Self-realisation, attain the supreme blessed state of God-consciousness.

And, that state will bestow upon you the Divine experience, "I am the Supreme! I am Sat-Chit-Ananda Atman. I am Existence, Consciousness and Bliss absolute. I have no old age, I have no death, I have no restlessness or motion, I have no fear, I have no sorrow. I am the unborn, Immortal one. I am ever-perfect. I am pure consciousness. I am Bliss. I am in all conditions radiant consciousness. Whether I am young or old, male or female, man or woman, weak or strong, tall or short, rich or poor, no matter in what condition the body is in, no matter what condition the mind is in, I can never be depressed or elated. I am the same, the one, Sat- Chit- Ananda. In all

conditions, therefore, I am Consciousness absolute, Bliss absolute. Whether the body is well or ill, whether the body is comfortable or uncomfortable, whatever condition it is in—whether the mind is pleased or displeased, satisfied or dissatisfied, whether the mind is in an expanded condition or a contracted condition, no matter in what condition the mind is — I am the Reality, I am Sat-Chit-Ananda. **In all places, in all conditions, under all circumstances, I am profound peace at all times.** Even if I have nothing to eat; even if I am on the roll of unemployment; even if I have got some disease that has afflicted me; and, even if the society has spurned me; even if my family has cast me out; even if I am friendless and have no one to look after me, yet, I am Sat-Chit-Ananda. I am Existence, Consciousness and Bliss Absolute. These outer circumstances cannot touch, cannot tarnish the shining Reality of my true Self, of my essential being.”

This is that coveted experience, the supreme, ultimate experience attaining which, one is victorious over all circumstances, in all situations, in all dualities; one triumphs over everything, one is filled with joy and Ananda — Brahmananda. And thus, he exclaims, “I am Bliss. I am supreme Bliss.”

Holy Master Sivananda describes this wonderful experience in one of his songs. He was very fond of that certain song which he called the divine injection. It is truly a divine injection. Even a single utterance of this divine injection immediately raises your consciousness from the gross into a subtle radiant consciousness of your true nature. It brings back to you the remembrance of your birthright and inspires you to claim that birthright here and now. This divine injection is the song of your real nature. People used to call it, 'Song of Chidananda', and they always used to urge our holy Master Sivananda, “Please sing it! Please sing it.” Whether it may be Birthdays, Christmas, New Year, Guru Purnima, on all such special occasions, whenever he stood before the audience to bless them with his talk, they used to say, “We want you to sing, 'Song of Chidananda'. He sang it all over India in 1950's, on his All India Tour.

*'Chidananda Chidananda Chidananda Hun
Har Hal mein Almasta Satchidananda Hun'*

This song 'The Song of Chidananda', many of you know. Chidananda is not my name. Chidananda is your name. 'Chit' means consciousness. 'Ananda' means bliss. You are the Reality and the Reality is Consciousness and Bliss. You are Sat – the Reality; you are Chit – the Consciousness; you are Ananda – the Bliss. Thus, Sat + Chit + Ananda is Satchidananda. In Sanskrit language, when Chit joins with Ananda, it becomes Chidananda. So 'Chidananda' means Chit and Ananda, Consciousness and Bliss.

You must be able to experience this — “I am Knowledge Bliss

Absolute, without death, without old age, without fear, without worry, without bondage, ever-perfect, ever-pure. I am Existence, Knowledge, Bliss Absolute.” This experience should be attained. Don't think you have already reached that experience, but always be aware that this is the goal and already you are that, but yet, it is there in seed form, it is there in latent form, in dormant form, slumbering—not unfolded yet.

Therefore, the Upanishads say, “Arise! Awake! And move towards this great experience.” Do all that is necessary to unfold the flower within, to unfold the bud that is closed and waits to be unfolded. May the seeds spring up into life and rise up into the tree of Divine-experience. So, you must work for it—this Divine-realisation. It is already with you. It is there. It is like a 'locked-box' in which there is a priceless diamond, a billion-dollar priceless diamond, but it is locked and the key is not to be found. You have to open and get it; then only you can possess it.

You are That already as I talk to you; and you sit and listen. You are Existence, Knowledge and Bliss Absolute. You are the ever-perfect Atman. You are the Supreme, ever-perfect, Satchidananda consciousness. It is your true consciousness, but the consciousness of my knees paining— “I have sat for so long, my back is aching,”— that is your present consciousness. And this consciousness is physical consciousness, body-consciousness. So we have to face facts; we cannot put the cart before the horse or we cannot avoid issues that have to be dealt with.

So, Sadhana is indispensable. Self-realisation comes with Sadhana. What is Sadhana? Sadhana means a good-oriented life, a God- oriented life, living a life where you already start expressing that which you are – “You are Nityashuddha Atman; Express that Ever-Pure nature, in your thoughts, in your words, in the pattern of your desires, in your inner motives, in your actions, in your daily life. Express that! Practice that! Live that! Radiate that—that is Sadhana. “You are the truth, the supreme Reality!” Express this truth. Destroy falsehood. Root out falsehood from your heart. Shine with truth. Become an embodiment of truth. This is Chidananda in your life — expressing and manifesting gloriously the reality of your true Self, the reality of your essential Being. Be what you are. Let not your life be a poor contradiction of what you are. This is Sadhana. The essential Sadhana is to live divinely, to be divine in thought, word, and deed. “Truth is my God,” declared Mahatma Gandhi, whose birthday centenary this year we are going to celebrate. King Harishchandra, a great immortal devout figure in the pages of Indian history, attained the Darshan of the Trinity by Truth.

Thus, attain the great realisation through living a God-oriented life, through a life filled with the spiritual quality — it will take you to this God-

consciousness. But step by step, brick by brick, a great structure and edifice is raised. So Sadhana is joy, the spiritual exertion is joy. The mere living of a life towards the great attainment, that itself is glorious. What can be more glorious, more worthy than to be Divine, and to express your Reality, and not to make your life a poor and despicable condemnation of your true nature.

If at every step, you go on contradicting your true nature, who can save you? Who can give you liberation? Who can give you salvation? You bind yourself by your own acts, by your own life. You are ever depriving yourself of true happiness, true joy, true bliss and peace by contradicting the divine nature in your own life. Sadhana is a God-oriented life. The supreme Sadhana is the life lived divinely where your every thought, word and deed is permeated by the divine quality. Through living a life expressing your innermost divinity in all facets of your life, in all aspects of your life; attain to the Divine Experience.

And, then you will be able to rejoice and to exclaim with supreme joy overflowing within you – “I am Existence, Consciousness, and Bliss. In all conditions, I am Bliss absolute, Consciousness absolute, Bliss absolute.” Qualify for this and claim this birthright with hope, with joy! Patiently work towards it, and even though engaged in working, don't leave this inner consciousness, this inner awareness. Assert it at every moment, in all things. Be victorious over all the circumstances. Be the conqueror of your mind. Be the subduer of your desires. Be a Master; for, you are the Master. Hold onto this consciousness, affirm this consciousness, express this consciousness! And, at the same time, work for the realisation of this consciousness. You must work for it. You must climb up if you want to reach the peak, and then, once you are on the pinnacle; all labour seems play.

Until then, you must be able to laboriously climb up, step by step. Don't stop climbing up and up, step by step. This is the glory of life. This is Sadhana, the secret of Sadhana. Reach that state where you can exclaim in this very body, in this very life – **I am Chidananda, Chidananda, Chidananda. I am Consciousness-Bliss in all conditions. I am Absolute Consciousness, Absolute Bliss.**

May God bless you. May His Grace pour down upon you in abundance. May the spiritual benedictions of Holy Master Swami Sivananda ever follow you all the days of your life and enable you to successfully live this Divine life. Shine with virtue. Develop noble character. Love the path of truth, purity and goodness, and move towards that glorious goal that awaits your realisation, which is your birthright, which you can claim in this very body—not postponing. Be up and doing on spiritual path.

Hari Om Tat Sat.

A FRIEND, PHILOSOPHER AND GUIDE

Sri Swami Krishnananda

Spirit, which is veritably the power of God set in motion, keeps itself ever vigilant to maintain the purpose of creation, and it never sleeps even for a moment. It is always active in working to maintain the equilibrium and order necessary for the fulfilment of the Aim of creation. It is always intolerant about excesses and extremes of any kind. Whenever and wherever there is an intolerable excess or extreme, an over-stepping of boundaries and limits, the Spirit begins to work forcefully and brings back the powers to move in the direction of the desirable, and sets things in tune with the purposes or aims which it has in view.

At the time when Sri Gurudev Sri Swami Sivanandaji Maharaj came to lime-light in this world, sometime in the earlier part of this century, it could be observed that there were certain movements in human history which required rectification. History is nothing but

the march of the intentions of the Time-Spirit which vigorously adjusts and adapts itself to the ultimate aim and goal towards which the entire universe is moving. At the beginning of this century, there were two trends in social movement, which went to excesses, and they had to be checked. There was, on the one side, an excess of traditional orthodoxy, while, on the other side, there was an extreme in the materialistic and economic outlook of life. We had both these things visible not only in India but all over the world. There were two sections of mankind thinking in two departments of life altogether, one going to the one extreme and the other to the other extreme. The religious orthodoxy tended to isolate itself from the realities of life and set up an almost impossible set of ideals of religiosity, a type of religion which made it almost an other-worldly affair, perhaps having nothing to do with the

present life, as also bordering upon social disparities and stratifications of human society in a manner which could not have been regarded as healthy from the point of view of the aims of the Time-Spirit. On the other hand, there was the other side, viz., science, physics, technical developments and industrial revolution, all of which gripped the minds of the modern Indian youth, who gradually lost contact with the vital springs of Indian culture and began to feel enamoured of the demonstrations of modern achievements in the fields of applied science and technology. So, there was a section of people, youngsters included, which moved in the direction of the exterior world of sense-contacts, social amusement and physical comfort, making it the be-all and end-all of life, as it were, ignoring the spiritual value of life altogether, on account of the glamour of the western civilisation which had its impact upon Indian culture due to the peculiar circumstances of history in which India found itself in the beginning of this century. As

mentioned, there was religious orthodoxy, even untouchability of various types, which was definitely not in consonance with the aims of the Time-Spirit or the Will of God. The balance of life was swinging between the devil and the deep sea.

Whenever such a gulf of difference arises in the lives of the people, whenever there is any intolerable movement of any kind, the Spirit of Time takes the rod in its hand and it does its work in two ways. Sometimes it is harsh with people and punishes them with a tremendous revolution, an earthquake, cataclysm or massacre, —it can do even that when it is angry. But, if its intentions are of a different kind, it can bring about an inward revolution of a cultural and spiritual nature (leading to the same aim, of course) and it is this act of the Time-Spirit that was responsible, we may say, for the birth of such great spiritual masters like Sri Ramakrishna Paramahansa and Swami Vivekananda. In a sense, we may say that the activities of the Time-

Spirit began with Raja Ram Mohan Roy himself, which marks the beginning of the revival of ancient Indian culture in the modern period. This kind of activity of invisible forces concretised itself in various ways of manifestation, and these manifestations were of various types, some visible and some invisible. The visible came in the form of stalwarts, geniuses and masters — stalwarts like Tilak and Gokhale, geniuses like Swami Dayananda, Mahatma Gandhi and Aurobindo, and masters like Ramana Maharshi and Swami Sivanandaji Maharaj. These great personages of modern times were the spirits of an inward revolution which was nothing but the hands of the Time-Spirit working for a cosmic purpose. Swami Sivanandaji Maharaj was an embodiment of the intentions of the Cosmic Spirit. It may safely be stated that he was Vedanta in daily life, and Yoga in daily life, philosophy in action, sage and saint combined, the highest idealism shaking hands with a down-to-earth realism. That was the peculiar

touch which Swami Sivananda gave to the spiritual value of mankind.

Spirituality was then confined to monasteries, Mahatmas and Yogis in sylvan areas and sequestered places. It had not become a part and parcel of day-to-day life. That was one aspect of the excesses. As mentioned earlier, there was the other side of it, a complete oblivion in respect of spiritual values; a thorough westernisation, taking in only the comfort-and-satisfaction aspect of the western civilisation and ignoring the logical, ethical and other valuable principles involved in that civilisation. This dichotomy or gulf between the two excesses had to be bridged by a personality who could act as a liaison between these two aspects of human nature and activity. So, persons like Sri Swami Sivanandaji Maharaj and Sri Aurobindo acted this role of bringing together the principles of ancient tradition and wisdom in consonance with the present-day requirements of modern logic and scientific approach. So there was once again the success of the Time-

Spirit in its real form, not cutting itself off from the world, not unapproachable and not inaccessible to people, nor going to the other excess of downright crass materialism.

Sri Gurudev's approach was therefore very comprehensive and his life was his teaching. Some, at least, of his disciples regard themselves as thrice blessed for having had the rare privilege of living in the physical vicinity of this great Master. Living with him for years and observing him was a greater lesson imbibed by his disciples and followers than a study of books. This is a fact, and it is a great truth. A few of the disciples, who had the opportunity and good fortune to be with him for many years of their lifetime, had this wonderful experience of living under the shade of a father, mother and divinity manifest in human form, goodness and compassion blended in one. This is why the life of Swami Sivanandaji Maharaj cannot be fully written from all its aspects. There were so many characteristics of his life, and his

close associates like Swami Atmanandaji Maharaj say that Gurudev had several of the characteristics of Lord Krishna Himself, the multifaceted manifestation of God, a personality inclusive of everything and anything valuable in life. Sri Gurudev possessed a goodness that reached the stature of the most magnificent divinity and spirituality, at the same time coming down to the level of the children in the primary school and the man in the street. He was like Lord Rama too, in some respects. Sri Rama was said to be 'Purva-Bhashi'. Valmiki says, "*Purva-Bhashi Tu Raghavah.*" Many people assume a dignity and a sense of prestige of their own which they maintain, on account of which they will not speak first. They want to be spoken first. But Sri Rama was not like that. He would be the first to ask, "How are you?" "If you do not speak, I will speak!"—that was Sri Rama's attitude. Swami Sivanandaji Maharaj was like that. He would be the first to do Namaskara to you. It is not easy to

recount all the many things his life-long disciples personally observed in his thorough-going technique of self-effacement and obliteration of the ego. A Sannyasin, a Paramahansa of the Sri Sankaracharya Order, inwardly nothing short of a Jivanmukta, but outwardly behaving like anyone and everyone, Sri Swami Sivanandaji Maharaj was a surprise to many of the orthodox Sannyasins living in the same area. Many of them could not understand what his attitude meant. And they could not reconcile his behaviour with the traditions which Sannyasins had to follow. A Sannyasin cannot touch the feet of a Grihastha, for instance. A Sannyasin cannot prostrate himself before a householder. It was all forbidden and regarded as heresy. Swamiji was just the opposite of it. He brought down the spirit of spirituality from its confines of fanatic orthodoxy in which many of the traditional Sannyasins got caught up, and made it a part and parcel of the kitchen, the bathroom and the latrine, the street and the shop, so

that the aroma of the spirit he expected to spread itself in day-to-day life, in the office and the factories, not making any distinction between the boss and the subordinate, the worker and the employer. All this was a surprise and wonder indeed to people used to thinking in other ways. Gurudev Swami Sivanandaji Maharaj came to over-step all barriers, which separated man from man, and which cut off man from God Himself. Thus was his great message to people demonstrated and manifested in his own life. God should not remain separated from man. God cannot be in Vaikuntha or heaven. He has to be with us. He has to be here and walk with us on the road when we stroll, and He must be the friend of us, now. He must be a 'Sakha' so that we are not to aspire for a remote God but to live in God, here and now. Sri Swami Sivanandaji Maharaj's coming was to completely revolutionise spiritual aspiration and practice, by making it an affair of the daily life of every human being. To conclude, he was Vedanta-in-daily life.

PRACTICAL AIDS TO MEDITATION

Sri Swami Sivananda

All the great religions of the world proclaim in one voice that there is One God, One Being, who is Eternal, Immortal, full of Bliss, Peace and Cosmic Consciousness. This Being, believe me, is not very far from you. He is quite close to you. He resides in the body-temple of yours, in the innermost recesses of your heart. He is the silent Witness of your mind; He is watching all the activities of your intellect. He is the Supreme Being of the scriptures, so greatly extolled by saints, sages, Yogis, philosophers and prophets. This Being can be realised by all through the practice of Yoga.

REALITY BEHIND APPEARANCES

You know well that any number of zeros has no intrinsic value unless the number one is placed before them. Even so, the wealth of the three worlds is nothing, if you do not lead a spiritual life, if you do not try to acquire the spiritual wealth, if you

do not strive for Self-realisation. You will have to live in the Soul or the Self within. You will have to add Atma-Jnana to the life here. That is the reason why Jesus said: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

THAT THOU ART

You have a vast magazine of power within you. You can influence others. You can radiate joy and peace to millions of people far and near. You can elevate others even from a long distance. You can transmit your powerful, soul-stirring, beneficial thoughts to others, because you are an image of God, nay, you are God Himself—the moment the veil of ignorance is destroyed.

EDUCATION OF THE INNER MAN

This world is a great school. This world is for your education. You can learn several valuable lessons daily. If you are wise enough to utilize all opportunities

to the best advantage in the spirit of Yoga, your capacities and will-power will develop to an astonishing degree. You will grow. You will evolve. You will expand. There will be integral development. You will march forward towards the goal. All veils will drop down one by one. All limitations or barriers will be annihilated. All shackles or fetters will drop away. You will receive more and more of Divine Light, Knowledge, Purity, Peace and Spiritual Strength.

SELF-RELEASE

You are the author of your own fate. You yourself have created it. You yourself are entirely responsible for it. You are the architect of your joys and sorrows. Just as the spider or the silkworm creates a web or cocoon for its own destruction, so also you have created this cage of flesh by your own actions, attractions, repulsions and false egoism. You have become the slave of the flesh, slave of your body and mind, slave of countless desires.

Grieve not! A glorious, brilliant future is awaiting you. Strive to come out of this false cage of illusion right now, this very second. If your attempt is true and sincere, if you endeavour with all your might to achieve this end, then, by the grace of God, you will drive away these dark clouds of ignorance and shine in your true divine colours, in your pristine glory.

Awaken yourself to the conscious realisation of your oneness with the Supreme Self. Think of the Self continuously. Let the struggle be keen. Let your endeavour be sincere. Let your motive be pure. There must be iron discipline, iron determination, iron will, and iron Sadhana or spiritual practice. Then there will be no difficulty in the attainment of the final beatitude.

ASSIMILATION OF TRUTH

Mere intellectual understanding of this will not serve your purpose. You must actually feel your oneness with the Supreme Self and experience

it through intuition. You must live this ideal of spiritual life daily. Let your neighbours actually feel that you are an entirely changed person. Just as fragrance emanates from the rose, so also a sweet spiritual aroma will waft around you.

Delay not. Tarry not. Waste not a second. You are growing older and older, hour by hour. Three things are rare indeed in this world—human birth, the longing for liberation and the protecting care of a perfected sage. You have all the three, by the grace of God. Make hay while the sun shines. Go to the Fountainhead of God and drink deep the nectar of Immortality, by systematic practice of meditation.

MEDITATION

Meditation follows concentration. Concentration merges into meditation. Concentration is holding the mind on some particular object. An unbroken flow of knowledge in that subject is meditation. Meditation opens the door of the mind to intuitive knowledge. It bestows many powers upon you.

You can get whatever you want through meditation.

I shall now give you a few practical hints on meditation. I shall guide you in the spiritual path and serve you. But you will have to tread the path yourself.

THE ENVIRONMENT

Have a separate room for meditation. Do not allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.

Retire into that room or any other quiet place where you do not expect interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone with yourself, in communion with God.

THE TIME

Brahmamuhurta, that is, from 4 a.m. to 5 a.m. is the best period for the practice of meditation. Have another sitting at night from 7 p.m. to 8 p.m.

PREPARATION

Keep a picture of any form of God you like best in the room, or of Jesus, or Buddha, or Om. You can also keep one or two religious books like the Gita or the Bible in the room. You can go through one or two pages before you commence meditation, in order to change the thought-current.

Spread a small carpet in front of the picture. Sit in Padmasana or in your favourite meditation posture. Keep the head, neck and trunk in a straight line. Don't bend either forward or backward.

Mentally prostrate to your Guru. Chant Om, three times. Recite a few hymns such as—

Gurur Brahma Gurur Vishnuh
Gurur Devo Maheshwarah
Guruh Sakshat Param Brahma
Tasmai Sri Gurave Namah

CONCENTRATION

Close your eyes and concentrate gently at the Trikuti, the space between the eye-brows. Lock the fingers.

Never wrestle with the mind. Don't use any violent

efforts at concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of the image of the Lord. Slowly repeat the associated Mantra or name of the Lord. Still the bubbling mind. Silence the thoughts. From time to time, open the eyes and gaze at the picture, to hold concentration.

Make no violent effort to control the mind but rather allow it to run along for a while, if it is prone to that, and exhaust its energies. It will take advantage of the opportunity and will jump around like an unchained monkey, at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind, but each time you try, it will come round to you in shorter period.

TWO TYPES OF MEDITATION

There are two types of meditation—Saguna meditation and Nirguna meditation. To meditate on a name and a form of the Lord is Saguna meditation. This is concrete meditation. Meditate on any form of God you

like, and repeat His name mentally. This is Saguna meditation. Or, repeat Om mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc. Identify yourself with these. This is Nirguna meditation. Stick to one method. In the initial stages, Saguna meditation alone is suitable for the vast majority of people.

Again and again withdraw the mind from worldly objects, when it runs away from the object of meditation, and fix it there. This sort of battle will go on for some months.

When you meditate on the form of Jesus or Krishna, keep His picture in front of you. Look at it with a steady gaze, without winking the eye-lids. See His feet first, then the hands, then the face, the head, and then the face and back to the feet again. Now start again the same process. Do this again and again for half an hour. When you feel tired, look steadily on the face only. Do this practice for three months.

Then close your eyes and

mentally visualise the picture and rotate the mind on the different parts of the form as you did before with open eyes. When the image fades away in your mind, open the eyes and renew the impression by gazing at the picture. In due course, you will be able to meditate without the aid of the picture.

You can associate the attributes of God, such as omnipotence, omniscience, purity, perfection, during the course of your meditation.

CONQUEST OF MIND

If evil thoughts enter the mind, do not use your will in driving them out. You will lose your energy only. You will only tax your will. You will fatigue yourself. The greater the efforts you make, the more of evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Therefore, be indifferent. Keep quiet. Substitute good counter-thoughts. The evil thoughts will pass away soon. Or, think of the picture of God and

repeat the Mantra verbally. Or, pray.

Never miss a day in meditation. Be regular and systematic. Fruit and milk diet will help mental concentration. Try to give up meat, fish, eggs, smoking and liquor.

HOW TO OVERCOME OBSTACLES

If you feel drowsy, dash cold water on the face to drive off sleepiness. Stand up for 15 minutes. Do a few rounds of Pranayama. Do Shirshasana for a minute. By these methods, you can combat sleep.

If you take light food consisting of fruit and milk at night, sleep will not trouble you during your morning meditation.

Be careful in the selection of your companions. Give up going to pictures. Talk little. Observe Mouna for two hours daily. Don't mix with undesirable persons. Read only good, inspiring, spiritual books. These are all auxiliaries to meditation.

During meditation, don't shake the body. Keep it as firm as

a rock. Breathe slowly. Don't scratch the body every now and then. Have the right mental attitude.

When the mind is tired, don't concentrate. Give it a little rest. Relax. Do only Japa.

PERFECTION

When an idea exclusively occupies the mind, it is transformed into a concrete mental shape. Therefore, if you keep the mind fully occupied with the thought of God, you will enter into Samadhi or the superconscious state, when the impurities are dissolved. Therefore, exert, exert in right earnest.

PRACTICE AND DISPASSION

Abhyasa and Vairagya are the greatest friends of meditation. Regular and systematic practice is Abhyasa. Dispassion for worldly objects and sensual pleasures is Vairagya. Cultivation of virtues and eradication of vices must go hand in hand with the practice of meditation. Then only will you derive maximum benefit from the practice of meditation.

LAY THIS FOUNDATION FIRST

Meditation is the seventh step in the ladder of Yoga. The six preceding steps are: Yama, Niyama, Asana, Pranayama, Pratyahara and Dharana. Yama is constant practice of virtues like—love, truthfulness, purity, honesty and non-covetousness. Niyamas are observances conducive to internal and external purity, contentment, austerities, study of scriptures and self-surrender to God. Asana is a comfortable meditation-posture. Pranayama is the regulation of breath. Pratyahara is withdrawal of

the mind from the objects of the world, and making it one-pointed. Dharana is concentration. Then comes Dhyana or meditation which leads to Samadhi or super-conscious state. Therefore, if you grow in virtues like truth, love and purity, in selflessness, in dispassion, you will make rapid progress in meditation.

Serve, love, give, purify, meditate, realise. Be good, do good, be kind, be compassionate. Enquire "Who am I," know the Self and be free. May God bless you all with health, long life, peace, prosperity and Illumination!

This world is full of miseries and sufferings. If you want to get rid of the pains and afflictions of this Samsara, you must practise meditation. Meditation is the pathway to Divinity. It is the royal road to the kingdom of Brahman. It is a mysterious ladder which reaches from earth to Heaven (Vaikuntha or Kailasa or Brahmaloaka), from error to Truth, from darkness to Light, from pain to Bliss, from restlessness to abiding Peace, from ignorance to Knowledge, from mortality to Immortality. Meditation leads to knowledge of the Self which brings about Eternal Peace and Supreme Bliss.

Swami Sivananda

UNTO HIM TRUTH SHALL STAND REVEALED

Sri Swami Venkatesananda

20th September, 1945

[Sri Swamiji Maharaj's instructions in the morning to a class of Sadhakas]

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

Kaarpanyadoshopahatahswabhavah
 pricchaami tvaam
 dharmasammudhachetah
 Yacchreyah syannishchitam
 broohi tanme
 shishyaste'ham shaadhi maam
 twaam prapannam
 (Bhagavad Gita-2/7)

At first Arjuna thought he knew everything, was proud, and began to talk of morality, to the Lord! "We shouldn't do this, we shouldn't do that." To surrender completely to the Lord, it is very difficult. When a man surrenders himself to the Lord, this ego is thinned out, his egoism is

lessened. Only when Arjuna said, *shishyaste'ham shaadhi maam twaam prapannam*, did Lord Krishna begin to teach him the philosophy of the immortality of the soul in the second chapter of the Bhagavad Gita and to give him instructions on Bhakti and Yoga.

You must approach a Guru and say to him, "I am your obedient disciple". Nobody wants to become a disciple. One man will say, "I have taken Brahman as my Guru". Even though you have taken Brahman as your Guru, you will be tormented by doubts in the beginning and there will be nobody to clear them. Until the heart is purified by service to the Guru, and until you are trained to tune the ears to the inner voice of the conscience, a Guru is necessary. Afterwards the pure inner conscience of yourself will act as your Guru. Until such time,

a human personality is absolutely necessary. You will have to serve the Guru with Bhav, humility and devotion. But, you will not submit yourself to a Guru! Once a disciple went to the Guru and asked him “Who is greater — the Guru or the disciple?” and was told “The Guru is the greater.” “Make me a Guru, then”, came the quick rejoinder! Everybody wants to be a Guru himself!

He who has devotion to the Lord and who has, as much devotion to his Guru, as he has to God, unto him the Vedas are revealed. You should have devotion to the Lord and also to the Guru; feel the Guru and God are both one.

Develop the spirit of service. Do prostrations before all. By doing prostrations, you get long life. You are purified. All diseases are removed. You will find this ideal clearly brought out in the Mahabharata. Read the Bhagawatam. Lord Krishna, the Lord of three worlds Himself did

prostrations to the cows, to the trees and to all Pundits. Even when you do Pranam, it is more lip-Pranam than a Pranam with Bhav. There is no Bhav. You will have to cultivate humility and develop it through constant practice.

Bhakti is very necessary. Don't think Bhakti is inferior to a textual knowledge of the Vedanta. Without Bhakti and selfless service, there is no hope of your attaining Moksha through Vedanta. One may be an intellectual giant, a Vice-Chancellor of a University, he may deliver lectures on Vedanta, but he cannot understand the depths of Vedanta; the real thing is to live in Vedanta, to understand the supreme truths or Tattwas of Vedanta. He who has devotion to Ishwara and Guru, unto him the truth of scriptures are revealed, as an apple in the palm of your hand. Remember always, even Lord Krishna was a disciple.

CHILDREN'S WORLD



Blessed Immortal Selves!

Put your heart, mind, intellect and soul even in your smallest act. This is the secret of success.

Be temperate in eating, drinking, sleeping, amusing and in all other things.

Give. Give. Give. Give freely and spontaneously. Give everything. Here lies the secret of abundance.

Swami Sivananda CULTIVATION OF VIRTUES LOVE



Love is the golden link or tie which binds heart to heart, mind to mind, soul to soul.

The only greatness lies in unselfish, pure love. There is not even a tinge of selfishness in pure love.

It is the very essence of pure love to be willing to suffer for the good of others, to place its happiness in the happiness of others.

True, pure love or divine Prema is eternal, unchanging, infinite. It takes unselfish interest in other people's welfare, interest in other lives

than its own.

Cultivate pure love slowly in the garden of your heart through Japa, prayer, Kirtan, faith, devotion, service of saints, humanity and all beings, meditation and company of saints etc.

Swami Sivananda

ERADICATION OF VICES

JEALOUSY

Jealousy is another canker that consumes man. It is nothing but petty-mindedness.

All restlessness and fighting between one community and another, one man and another, one nation and another, are due to this evil quality. The heart of a jealous man burns actually when he sees his neighbour in more prosperous condition. The same is the case with nations and communities.

Jealousy can be eradicated by developing the opposite quality, viz., nobility or magnanimity; just as pride is removed by developing frankness and simplicity; and anger is overcome by developing Kshama and a spirit of service.

Swami Sivananda

BE COURAGEOUS

Prem Devi and her little son Raghuvir had abandoned their ancestral home where a disembodied spirit (Pishacha) had taken a heavy toll of the lives of all her kith and kin. Her parents and six brothers had all perished at the hands of the devil. Prem Devi then thought that the best thing was to abandon the house and go elsewhere and eke out a living.

A few years later, when the boy had grown into a young man, he one



day asked his mother, “Mother! To what place do we belong? My friends are asking me. They say we have run away from our home. Is that so, mother?”

“Yes, it is true, son.”

“Why did you run away from home, mother?”

“Eight people had died in the house in the course of a month. It is not good to live in such a house. It is haunted.”

“What harm will befall us, mother, if other people had died in the house? Come, let us go back to our home.”

At the insistence of the son, they both returned home.

Fear had not left the mother's heart. Every day, she used to set apart a portion of their food, “for the ghost”. Only after this is done, would they take their meals. The young man was curious to know what it meant.

His opportunity came. One day mother had prepared a dish which the son liked most. He wanted to appropriate the devil's share also to himself. The mother would not permit. “Why, mother? For whom is that?”

“For the devil which had eaten all your uncles.”

“What! Would you feed the devil that killed your brothers? Absurd, mother. I will eat it myself.”

“No, son, the devil might harm us, too. Leave it alone.”

That day Raghuvir kept a close watch. When the devil came for its meal, Raghuvir asked: “O devil! Who are you?”

“Young man! I am the ghost of the third cousin of your grandfather. It was I who killed your grandfather and uncles.”

“Why did you do that?”

“Because he robbed me of my property and let me die as a pauper.”

“What is your strength, ghost?”

“I am extremely powerful. I could kill all your uncles and grandparents just as you kill bugs. I could have killed your mother, too; but she escaped. Now, she is feeding me, so I won't harm you. And listen, I



can fly in a moment to the region of gods and devils.”

“Will you do me a favour? Can you take me to the region of the gods?”

“No, I can't do that.”

“All right. Then take a message from me to the gods.”

“I shall; what is that?”

“Ask the god there, how long will I live on this earth.”

“Very good.” And the devil departed.

“Next day, it brought the information. “Raghuvir! You will live to be sixty.”

“Another small favour, friend. Kindly ask the god if he can make me die at fifty; or, if that is not possible, then let him make me live up to a hundred years.”

“Right,” said the ghost and went away.

“I conveyed your request to the god,” said the ghost, next morning. “It is impossible either to extend your life-span or to shorten it even by a day.”

Raghuvir had anticipated this reply and had eaten away the delicacies reserved for the ghost. The moment this reply was given, he took a burning log of wood from the kitchen and nicely belaboured the devil. “Get out of the house, and return no more.” He silenced his wailing mother, saying, “What can this devil do to me, mother? It cannot kill me a day earlier, nor can it do me more harm than my own Prarabdha warrants. I will drive all spirits out of this house. Take courage. We suffer not at the hands of our enemies, not through insects and beasts, nor even from the wrath of ghosts or gods, but on account of our own past Karma. We need be afraid of none but our own lower passion-filled, erring selves. Take heart, mother. Let us adore God and lead the divine life. We shall have no fear from anything.”

Swami Sivananda



Sri Krishna Jayanti Mahotsava at the Headquarters Ashram



चिदानन्दाकारं श्रुतिसरससारं समरसं निराधाराधारं भवजलधिपारं परगुणम् ।
रमाग्रीवाहारं ब्रजवनविहारं हरनुतं सदा तं गोविन्दं परमसुखकन्दं भजत रे ॥

O man! Always worship Govinda, who is the Source of supreme happiness, who is the Embodiment of Consciousness and Bliss, who is the Quintessence of all the Vedas, who is of equal vision, who is the Support of the supportless, who is the Other Shore of the ocean of births and deaths, who is beyond all Gunas, who is the Ornament of Devi Lakshmi, who sports in the forest of Vraja and who is worshipped by Lord Siva.



The auspicious day of Sri Krishna Jayanti was celebrated with great joy and deep devotion at the Headquarters Ashram on 19th August 2022. As a prelude to the Celebration, the Mula Parayana of Srimad Bhagavata Mahapurana was done from 25th July to 13th August at Sri Divya Naam Mandir by the Sannyasis and Brahmacharis of the Ashram. From 14th to 18th August, the inmates and devotees of the Ashram collectively chanted the most sacred Dvadashakshari Mantra 'Om Namo Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare' for two hours daily at Sri Vishwanatha Mandir as their devout offering at the lotus Feet of Most Adorable Lord Murali Manohara.

On 19th August, i.e. Sri Krishna Jayanti Day, immediately after



the Brahmanuhurta prayer-meditation session, a Prabhat-Pheri was organised wherein the devotees felt greatly blessed by participating in the ecstatic singing of the Lord's Names. Thereafter, the Akhand Chanting of 'Dvadashakshari Mantra' and 'Sri Krishna Govinda Hare Murare' commenced at Sri Vishwanatha Mandir with the lighting of the sacred lamp at 7 a.m. by H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj, and continued till 6.00 p.m.

The ceremonial worship of Lord Sri Krishna enshrined in the delightfully decorated sanctum-sanctorum of Sri Vishwanatha Temple commenced at 8 p. m., wherein grand Abhisheka was offered to the Lord to the chant of Vedic Mantras and soulful singing of Bhajans-Kirtans amidst the large gathering of the devotees. Then, the Lord was beautifully adorned with dazzling jewellery and multihued flowers and garlands. Thereafter, the floral Archana was offered to the Lord to the chant of Sahasranamavali. All the inmates, devotees and guests of the



Ashram devoutly participated in the Abhisheka and Archana of the Lord.

At 11.30 p.m., amidst the sonorous sound of heavy downpour signifying Mother Nature's joyous welcome to the Lord, the chapters describing the Lord's manifestation in the 10th

Skanda of Srimad Bhagvatam were read by H. H. Sri Swami Padmanabhanandaji Maharaj. The Celebration concluded with Arati and the distribution of sacred Prasad at the Annapurna Dining Hall.

May the divine grace of Lord Sri Krishna and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

Celebration of 14th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj

The sacred day of 14th Punyatithi Aradhana of Worshipful Sri Swami Chidanandaji Maharaj was observed with great sanctity and devoutness at the Headquarters Ashram on 25th August 2022.

The programme commenced at 5.00 a.m. with Brahmamuhurta prayers and meditation. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj in his message highlighting the saintly personality of Worshipful Sri Swami Chidanandaji Maharaj inspired all to emulate his ideal example and follow his sublime teachings. It was followed by Prabhat-pheri, special worship at Sri Vishwanatha Mandir and Havan at the Ashram Yajnasala for the welfare of entire humanity.

In the forenoon, grand Puja was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine wherein Senior Swamijis, Sannyasis, Brahmacharis, devotees and guests of the Ashram devoutly participated to offer their loving tribute to Beloved Swami Chidanandaji Maharaj. Thereafter, a brief Satsanga was organised wherein after the soulful singing of the Bhajans and Kirtans by the Sannyasis of the Ashram, H.H. Sri Swami Yogaswarupanandaji Maharaj paid his reverential homage to Worshipful Sri Swamiji Maharaj through his brief talk. To mark the auspicious occasion, one book of Param Pujya Swamiji Maharaj was also released.

During the night Satsanga, Pujya Sri Swamiji Maharaj's Darshan through a DVD show gave one and all the blessed opportunity to bask in his divine presence. The Satsanga concluded with Arati and distribution of sacred Prasad.



May the abundant grace of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.

Inauguration of the 95th Basic Yoga-Vedanta Course

The Ninety Fifth Basic Yoga-Vedanta Course was inaugurated on 15th August 2022 at YVFA Hall. Forty three seekers from different parts of India joined the Course to be initiated into the sacred knowledge of Yoga and Vedanta.

The programme commenced with worship at Sri Durga and Sri Dattatreya temples. H. H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj graced the Inaugural Function with their presence. After the invocatory prayers, H. H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Course with the lighting of the lamp. In their messages, both the Swamijis advised the students to utilise fully their two months' stay at the holy abode of Sri Gurudev. The function came to a close with Puja to Mother Saraswati and distribution of holy Prasad.

May the blessings of the Lord Almighty and
Sadgurudev be upon all.

Education is the root. Culture is the flower. Wisdom is the fruit.

Education is to effect the culture of man's higher nature. Real education is education of man as man. Education should stimulate intellectual virility and make the students pious, sincere, bold and self-controlled. There must be man-making and character-building education that will give full development to the latent powers of children in their ethical, intellectual, aesthetic, physical and spiritual life.

Swami Sivananda

CAUTION

This is to caution all the members, devotees and well-wishers of The Divine Life Society that some fraudsters have launched a website impersonating the official website of the Divine Life Society, with the address **<https://sivanandaashram.co.in/>**, Email Id **info@sivanandaashram.co.in** and phone number 9668461538 in order to mislead the public and collect money in the name of booking rooms, joining Yoga Courses, etc in Sivananda Ashram, Rishikesh, Uttarakhand, India.

Those who are devoted to the Ashram and Gurudev Sri Swami Sivanandaji Maharaj know very well that the Ashram does not charge anything for any Seva at the Ashram and it has never been a practice of the Ashram to let the devotees or guests book rooms or register for Yoga Courses through phone or Whatsapp. Therefore, all are advised to be cautious of such fake websites and fraudsters, and not to fall prey to such scammers.

Please also take note that the official websites of The Divine Life Society are **<https://www.sivanandaonline.org>** and **<https://www.dlshq.org>**, Email Ids are **generalsecretary@sivanandaonline.org** and **gs@sivanandaonline.org** and the online donation portal is **<https://donations.sivanandaonline.org>**

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](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.

**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

Brahmapur (Bam) (Odisha): The Branch celebrated the special occasion of Guru Purnima on 13th July, Sadhana Saptah from 14th to 20th, and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan, Pravachan and Narayan Seva. There was recitation of Bhagavad Gita and Sundarakand Parayan on 8th and 24th of July.

Barbil (Odisha): In the month of June, the Branch had weekly Satsang on Thursdays and residential Satsang on Mondays. 328 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Sadhana day was observed on 24th with Guru Paduka Puja.

Bargarh (Odisha): The Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday, and recitation of Srimad Bhagavad Gita and discussion on Sundays. Guru Purnima was celebrated on 13th July with Paduka Puja, Bhajan, Kirtan, Narayan Seva and Vastra Daan.

Bhimkand (Odisha): The Branch continued daily Paduka Puja and weekly Satsang on Sundays. Guru Purnima on 13th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd were celebrated with Paduka Puja, Bhajan, Kirtan and chanting of "Om Namoh Bhagavate Vasudevaya".

Bikaner (Rajasthan): In the month of July, the Branch continued daily Yoga class, recitation of Hanuman Chalisa and Sundarakand and Maha Mantra Kirtan on Saturdays. Besides this, Hawan was conducted on Amavasya day, and food and clothes were distributed to needy people. During Shravana month, Rudrabhishek and Sat-chandi Mahayagna were performed.

Chandapur (Odisha): Daily Puja, weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays, and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. Sundarakanda Parayan was done on Sankranti day. 59th Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj on 22nd July was celebrated with Paduka Puja and chanting of "Om Namoh Bhagavate Sivanandaya".

Chatrapur (Odisha): Daily Satsang with Prayers and study of Srimad Bhagavat, weekly Satsang on Thursdays and Paduka Puja on 8th and 24th of every month were continued by the Branch. Sadhana day was observed on 5th June. Special Satsangs were held on 1st June, and on 17th May. There was recitation of Sundarakanda, Hanuman Chalisa, Bhajan and Kirtan on 25th June.

Kakinada (A.P.): The Branch continued Satsang on Mondays with Pravachan on Devi Bhagavatam, and monthly Satsang was arranged on 12th June with Bhajans, talks on Bhagavad Gita Adhyayanam and Bhaja Govindam.

Khatiguda (Odisha): In the months of June and July, the Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 5th June and 3rd July with Paduka Puja. There was recitation of Vishnu Sahasranam on Ekadasis. The Branch celebrated special occasions of Guru Purnima on 13th July, Sadhana Saptah from 14th to 20th with Parayan of Srimad Bhagavatam and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd with Prabhat Pheri, Paduka Puja and night Satsang.

Lucknow (U.P.): The Branch continued monthly Satsang on 3rd July. Guru Purnima was celebrated on 13th at Lekhraj Homes with Prayer, Bhajan, Paduka Puja, Gita Path, Mantra Japa and Swadhyaya etc.

Mysore Ladies Branch (Karnataka): Guru Purnima was celebrated on 13th July with Paduka Puja and Sivananda Ashtottaram etc. Sadhana Saptah was arranged with Pravachan in Gita Jnan Yajna on Purushottama Yoga.

Nandinagar (Chhattisgarh): The Branch continued morning prayers with Gita Path, chanting of Hanuman Chalisa and Parayan of Vishnusahasranam, and Siva Abhishek on Mondays. There was Mahamantra Kirtan on 3rd July. Besides this, weekly Satsang was held on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. Guru Purnima was celebrated on 13th July with Paduka

Puja. During Shravana month Special Puja and Abhishek was performed on 18th and 25th July.

Panchakula (Haryana): Narayan Seva was done on 8th June at Civil Hospital, and on 24th, green fodder was offered at a Gowshala. Weekly Satsang continued on Sundays at the residence of devotees with Swadhyaya and Prayers for world peace etc.

Rourkela (Odisha): Weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. Guru Purnima on 13th July and 59th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd were celebrated by the Branch. Mobile Satsang was held on 31st.

Steel Township - Rourkela (Odisha): The Branch conducted mobile Satsangs, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays. Guru Purnima on 16th July, Sadhana Saptah from 14th to 21st with Pravachan on Atmabodha, and 59th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd were celebrated by the Branch. These were 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. Gita Path, and recitation of Vishnu Sahasranam and Hanuman Chalisa were done on Ekadasis. Guru Purnima on 13th July and Punyatithi Aradhana Day of

Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd were celebrated with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and Pravachan. There was Akhanda Mahamantra Sankirtan on 15th July for world peace and universal brotherhood.

Visakhapatnam (A.P.): Daily Puja and Yoga class were continued by the Branch. There were weekly Satsang on Mondays with Japa, Bhajan, recitation of Vishnu Sahasranam, and life and teachings of Gurudev. Besides this, Archana and Abhishekam were performed on Fridays. The Branch conducted free medical camp on Mondays and Homeo medicines were distributed on 9th and 23rd with co-operation of Mohira Charitable Trust. Guru Purnima was celebrated on 13th July with Paduka Puja, Bhajan and Narayan Seva at Hidden Sprouts School.

Gayatri Hawan on 11th and Maha Mrityunjaya Hawan on 26th were arranged by the Branch.

Warangal (Telangana): The Branch celebrated 59th Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 22nd July with Paduka Puja and Bhajans etc.

OVERSEAS BRANCH

Hong Kong (China): In the months of April and May, the Branch conducted online Satsangs on Wednesdays and Saturdays in both Cheung Sha Wan and North Point Yoga Centre of the Branch. The Branch arranged special talk on Yoga Vedanta Sutras on 9th April, and on 16th Hanuman Jayanti was celebrated with chanting of Hanuman Chalisa. 22nd anniversary of the Branch opening was celebrated on 14th May with chanting of Maha Mantra. The Branch also conducted discourses on Bhagavad Gita and Viveka Chudamani.

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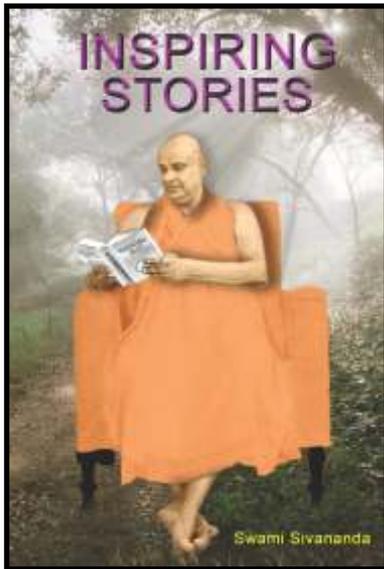
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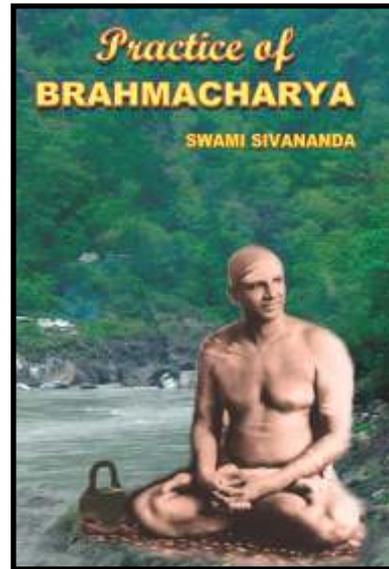
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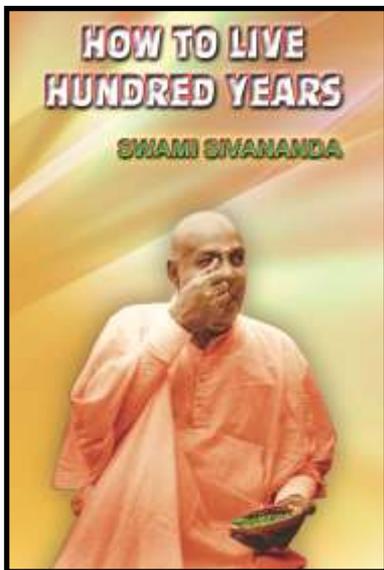
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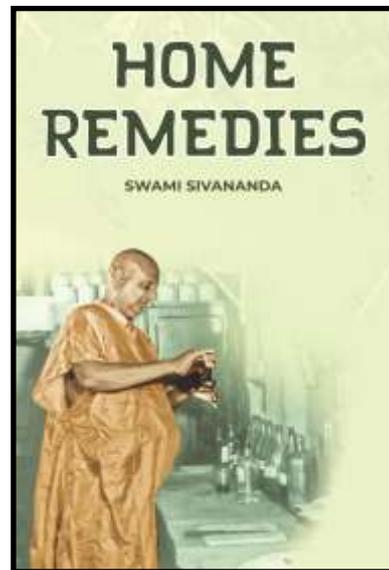
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

**SEPTEMBER
2022**

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