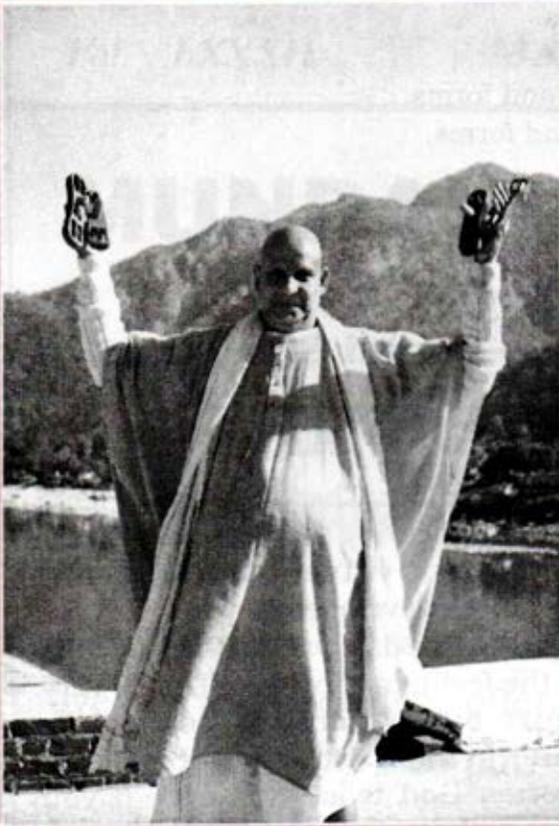




The DIVINE LIFE



O Man!
Take refuge in
the Name. Nami and
Name are inseparable. Sing
the Lord's Name incessantly.
Remember the Name of the Lord
with every incoming and outgoing
breath. In this iron age,
Namasmarana or Japa is the easiest,
quickest, safest and surest way to
reach God and attain immortality
and perennial joy. Glory to the
Lord! Glory to His Name.

Swami Sivananda

MAY 2023

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₹100/- ANNUAL

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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**

MAINTAIN SPIRITUAL DIARY

Every student should maintain a spiritual diary. Then only can defects be rectified and the mind controlled. The spirit of serving the humanity must be ingrained in the heart of every aspirant. Sattvic virtues such as mercy, generosity, tolerance, forgiveness, nobility must be developed.

Keep a daily spiritual diary. Note down in the diary when you become angry towards others and when you hurt the feelings of others. This is very important. If you exhibit anger or hurt others, impose some self-punishment on yourself. Give up your meals at night. Do fifty more Maalas of Japa. Write in the diary, I have forgotten God twice this day. If you proceed like this for one or two years, you will attain remarkable Shanti, progress and will power.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXXII

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No. 02

MUNDAKOPANISHAD

CHAPTER I—SECTION II

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥२॥

When the fire is kindled and the flame begins to move, let the sacrificer offer his oblations with faith, in the space between the two portions of the fire, where the Ghee should be poured.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

अशेषलोकवन्दितं कृशानुतुल्यतेजसं
 विशेषकोविदोत्तमं विशालचित्तशालिनम्
 कुशेशयाक्षसेवकं प्रशान्तनिर्मलाशयं
 कृशेतरप्रमोददं नमामि सद्गुरुं शिवम् ॥२१॥

I devoutly prostrate before Gurudev Sivananda, who is adored by all people, whose lustre is comparable to the glowing fire, who is the foremost of great scholars, who is broad-minded and is devoted to the Lord Siva, whose heart is pure and peaceful, and who bestows a unique joy upon all.

अमेयसद्गुणाकरं समस्तलोकभावुक-
 प्रमेयचिन्तनोत्सुकं प्रतीतयोगिसत्तमम्
 समेधमानवैभवं विनीतशिष्यसञ्चयै-
 स्समेतमद्भुतौजसं नमामि सद्गुरुं शिवम् ॥२२॥

My worshipful adorations to Sadgurudev Sivananda, who is a mine of virtuous qualities, who is ever intent on the happiness of all living beings, who is renowned as a great Yogi, who is ever-glorious, who is endowed with wonderful lustre, and who is always surrounded by his humble disciples.

(To be continued)

WHAT LIFE HAS TAUGHT ME

Sri Swami Sivananda

It was, I should say, by a great flash that I came to the conclusion early in my life that human life is not complete with its observable activities and that there is something above human perception controlling and directing all that is visible. I may boldly say that I began to perceive the realities behind what we call life on earth. The unrest and feverish anxiety that characterise man's ordinary existence here bespeak a higher goal that he has to reach one day or the other.

When man gets entangled in selfishness, greed, hatred and lust, he naturally forgets what is beneath his own skin. Materialism and scepticism reign supreme. He gets irritated over little things and begins to fight and quarrel; in short, man becomes miserable.

The doctor's profession gave me ample evidence of the

great sufferings of this world. I was blessed with a new vision and perspective. I was deeply convinced that there must be a place—a sweet home of pristine glory, purity and divine splendour—where absolute security, perfect peace and happiness can be enjoyed eternally. Therefore, in conformity with the dictum of the Sruti, I renounced the world—and felt that I now belonged to the whole world.

A course of severe self-discipline and penance endowed me with enough strength to move unscathed amidst the vicissitudes of the world-phenomena. And I began to feel the great good it would do to humanity if I could share this new vision with one and all. I called my instrument of work “The Divine Life Society.”

Side by side, the stirring events since the advent of the

Taken from 'Autobiography of Swami Sivananda'

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twentieth century, had their effects upon all keen-minded people. The horrors of the past and possible wars, and the consequent suffering, touched the minds of people. It was not difficult to see that the pains of mankind were mostly brought on by its own deeds. To awaken man to his errors and follies, and to make him mend his ways so that he may utilise his life for attaining worthier ends, was felt to be the urgent need of the time. As if in answer to this need, I saw the birth of the Divine Life Mission, with its task of rescuing man from the forces of the lower nature and raising him to the consciousness of his true relationship with the Cosmos. This is the work of rousing the religious consciousness, of bringing man to an awareness of his essential divinity.

Not by mere argument or discussion can religion be taught or understood. Not by precepts or canons of teaching alone can you make one religious. It requires a peculiar at-one-ment with one's vast environment, an ability to

feel the deepest as well as the vastest. It requires a genuine sympathy with creation. Religion is living, not speaking or showing. I hold that whatever be one's religion, whoever be the prophet one adores, whatever be one's language or country, age or sex, one can be religious provided the true implication of that hallowed term "Tapas," which essentially means any form of self-control, is made capable of being practised in daily life to the extent possible for one, in the environment and under the circumstances in which one is placed.

I hold that real religion is the religion of the heart. The heart must be purified first. Truth, love and purity are the basis of real religion. Control over the baser nature, conquest of the mind, cultivation of virtues, service of humanity, goodwill, fellowship and amity, constitute the fundamentals of true religion. These ideals are included in the principles of the Divine Life Society. And I try to teach them mostly by example,

which I consider to be weightier than all precepts.

The modern thinker has neither the requisite time nor the patience to perform rigorous Tapas and austere religious practices; and many of these are even being relegated to the level of superstition. In order to give the present generation the benefit of real Tapas in the true religious sense, to reveal to them its real significance, and to convince them of its meaning and efficacy, I hold up my torch of divine life, which is a system of religious life suited to one and all, which can be practised by the recluse and the office-goer alike, which is intelligible to the scholar and the rustic, in its different stages and phases. This is a religion which is not other than what is essential to give true meaning to the daily duties of the human being.

The beauty of divine life is its simplicity and applicability to the everyday affairs of the ordinary man. It is immaterial whether one goes to the church or the mosque or the temple for

offering one's prayers; for, all sincere prayers are heard by the Divine.

The average seeker after Truth is very often deceived by the caprices of his mind. A person who takes to the spiritual path is bewildered before he reaches the end of his journey. He is naturally tempted to relax his efforts half-way. Many are the pitfalls, but those who plod on steadily are sure to reach the goal of life, which is universality of being, knowledge and joy. I have laid great emphasis in all my writings upon the discipline of the turbulent senses, conquest of the mind, purification of the heart, and attainment of inner peace and strength, suited to the different stages in evolution.

I have understood that it is the foremost duty of man to learn to give, to give in charity, to give in plenty, to give with love and without expectation of any reward, because one does not lose anything by giving,—on the other hand, the giver is given back a thousandfold. Charity is not merely an act of offering certain

material goods; for, charity is incomplete without charity of disposition, of feeling, and of understanding and knowledge. Charity is self-sacrifice in the different levels of one's being. Charity, in the highest sense, I understand to be equivalent to Jnana Yajna, the sacrifice of wisdom.

Similarly, I consider that goodness of being and doing constitute the rock-bottom of one's life. By goodness I mean the capacity to feel with others and to live and feel as others do, and be in a position to act so that no one is hurt by the act. Goodness is the face of Godliness. I think that to be good in reality, in the innermost recesses of one's heart, is not easy, though it may appear to be simple as a teaching. It is one of the hardest things on earth, if only one would be honest with oneself.

There is no physical world for me. What I see I see as the glorious manifestation of the Almighty. I rejoice when I behold the Purusha with thousands of heads and thousands of eyes and

feet, that Sahasrarashirsha Purusha. When I serve persons, I see not the persons, but Him of whom they are the limbs. I learn to be humble before the mighty Being whose breath we breathe and whose joy we enjoy. I do not think there is anything more to teach or to learn. Here is the cream of religion, the quintessence of philosophy that anyone really needs.

The philosophy I hold is neither a dreamy, subjective, world-negating doctrine of illusion, nor a crude world-affirming theory of sense-ridden humanism. It is the fact of the divinity of the universe, the immortality of the soul of man, the unity of creation with the Absolute, that I feel is the only doctrine worth considering. As the one all-pervading Brahman appears as the diverse universe in all the planes of Its manifestation, the aspirant has to pay his homage to the lower manifestations before he steps into the higher.

Sound health, clear understanding, deep knowledge,

a pure, powerful will and moral integrity, are all necessary parts of the process of the realisation of the ideal of humanity as a whole.

To adjust, adapt and accommodate, to see good in everything, to bring to effective use all the principles of nature in the process of evolution towards Self-realisation along the path of an integrated adjustment of the human powers and faculties, are some of the main factors that go to build up a philosophy of life. To me, philosophy is not merely a love of wisdom, but actual possession of it. In all my writings, I have prescribed methods for overcoming and mastering the physical, intellectual, mental and vital layers of consciousness, in order to be able to proceed with the Sadhana for self-perfection.

To behold the Lord in every being or form, to feel Him everywhere, at all times and in all conditions of life, to see, hear, taste and feel everything as God, is my creed.

To live in God, to melt in God, and to dissolve in God, is

my creed.

By dwelling in such union, to utilise the hands, mind, senses and the body in the service of humanity, to sing the Names of the Lord, to elevate devotees, to give instructions to sincere aspirants, and disseminate knowledge throughout the world, is my creed, if you can call it one.

To be a cosmic friend and cosmic benefactor, a friend of the poor, the forlorn, the helpless and the fallen, is my creed.

It is my sacred creed to serve the sick, to nurse them with care, sympathy and love, to cheer up the depressed, to infuse power and joy in all, to feel oneness with each and everyone, and to treat all with equal vision.

In my highest creed, there are neither peasants nor kings, neither beggars nor emperors, neither males nor females, neither teachers nor students. I love to live, move and have my being in this realm indescribable.

The first step is often the most difficult one. But, once it is

taken the rest becomes easy. There is a need for more courage and patience on the part of people. They usually shirk, hesitate and are frightened. All this is due to ignorance of one's true duty. A certain amount of education and culture is necessary to have a sufficiently clear grasp of one's position in this world. Our educational system needs an overhaul; for, it is now floating, on the surface without touching the depths of man. To achieve this, cooperation should come not only from society but also from the government.

Success is difficult without mutual help. The head and heart should go hand in hand, and the ideal and the reality should have a close relation. To work with this knowledge is Karma Yoga. The Lord has declared this truth in the Bhagavad Gita.

I pray that this supreme ideal be actualised in the daily life of every individual. I pray that there be heaven on earth. This is not merely a wish,—this is a possibility and a fact that cannot be gainsaid. It is to be realised if life is to mean what it ought to mean.

I personally attended to my works such as, cleaning the room, bringing water from the Ganga for drinking purposes, washing clothes and vessels, going to the Kshetra for my alms. I myself used to type my articles and letters to aspirants. I carefully packed the packets and posted them. I never depended on my students. I did not like them to enter my Kutir frequently and disturb my daily routine. When I go out on tour, I myself carry my luggage. When porters carry some of my heavy packages of leaflets and books for free distribution, I pay them liberally. I pity those rich persons who fight with the porters and coolies at the platform for the sake of two annas.

Swami Sivananda

**SIVANANDA—AN ANSWER TO THE
NEED OF THE TIME**
Sri Swami Chidananda

In the religious and social history of this land of ours, this land of the Vedas and Varnashrama, one phenomenon is witnessed recurring periodically through the past centuries. Time to time, the great vision of the ancient seers, the eternal verities of religion and spiritual life, (recorded as they are in the sacred tongue, the classical Sanskrit language) becomes confined within the circle of a narrow oligarchy of the upper orthodox class. The scriptures, being inaccessible to the unlearned and the illiterate, become the exclusive monopoly of the Sanskrit-knowing higher class and the majority degenerates gradually into indifference and superstition. A vast section of people toiling day and night for a livelihood, has neither the energy to make a serious study and master Sanskrit nor gets the time to sit long hours at the feet of the Pundit to get

enlightened. Thus, they lose touch with the contents of sacred literature and the orthodox section comes to acquire a sort of tyrannical hold over the masses on all questions bearing on God, ethics and after-life.

At such junctures, there invariably appears on the scene, a person inspired by lofty ideals, who perceiving the widening gulf that is created between him and the people, at once sets about 'bridging' it in the way best suited to the particular occasion. He applies himself to bringing out the choicest gems of religion in the language of the people, in a manner acceptable to popular taste and to the need of the hour. Getting into their midst the message of beauty and hope in a form they can easily understand, the people turn round and eagerly grasp their heritage again and at once find their lives transformed by it. Thus, responding to the

Taken from The Master, His Mission and His Work

60th ANNIVERSARY OF PUNYATITHI ARADHANA OF
WORSHIPFUL GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

rousing message of this people's man, there takes place a general awakening in society.

Laughed at by the learned, condemned by the orthodox and ridiculed by the sceptic, these few far-sighted ones disinterestedly rendered their service to the people. Sri Jnanadev thus gave his peerless Gita and other works to the Maharashtra (even as much later Dr. Besant did to the anglicised youth of the southern provinces) while Ekanath Maharaj brought the great Bhagavata to the homes of the people innocent of Sanskrit. The brave-hearted Potana, the genius of Sant Tulsidas and Kambar of sacred memory, brought the precious gems of the Ramayana to the doors of the humblest in Andhradesha, North India and Tamilnadu respectively. They have become household words there and have come to be well known in all the land.

Lakshmithakavi and Moropant have done like services to the Kannada and Marathi people with their exquisite Kavyas rendering the sacred Mahabharata in the vernacular.

Likewise, the lofty thoughts of the Vedanta are now available to all in the Vichara-Sagara of Nischaldas.

Coming to the present era, a similar situation had begun to develop; but this time it was rendered very queer by a singular irony of Fate. Doubtless history repeats itself, but Providence is sometimes apt to exhibit a strange humour and thus this time, she made it repeat itself with a funny twist in it. What distinguished the present mass from previous history was that, instead of the unlearned masses being deprived of and estranged from God and religion, this time the once orthodox upper class, the once jealous custodians of the scriptures, themselves now fell a prey to the advent of new ideas and ideals from the Occident. Sanskrit was relegated overnight to the dust of the antiquary's shelf. Loyalty to religion, tradition, and time-honoured social customs came to be regarded as something not quite in fashion for which one had to make an apology. The intelligentsia were the first victims to the baneful educational policy

of the East India Company whose avowed and openly admitted policy was to "gradually and eventually render the English tongue into the general language for the nation."

The systematic adoption of English as the medium of instruction following Lord Macaulay's Minute of 1835, converted the once exclusive custodians of Sanskrit lore into a new English-knowing educated class that supplied the Company with qualified scribes, interpreters, assistants, etc. Later, under the Crown, they became the bench clerks, the camp clerks of the civilians, revenue clerks, accountants, etc. So now that little section which had the key to the land's culture in its keeping, had shelved Sanskrit learning, forgotten the Shastras, lost contact with all original tradition and begun to get anglicised by bounds. The treasurers themselves neglected the treasury and the wealth that it contained! How this affected society in general may be imagined!

This time, therefore, the role of reviver and reclamer of scriptural knowledge and of spiritual life, devolved upon one who was himself of this new class. And the irony of it all lay in the fact that he had necessarily to do this work in the very language that had brought on the decadence which he was to arrest. For, the historical malady was not, in the present case, confined to any particular linguistic province or region like Maharashtra, Andhradesha or Tamilnadu but was epidemic through the length and breadth of Bharatavarsha. The rulers' language had been very generously widespread in its benign mischief. This made the problem assume a form distinctively peculiar to India, possessing as she does, a dozen different vernaculars with widely divergent scripts. These regional vernaculars were restricted in their scope and to tackle the problem through any one of them, would mean a failure to reach and cover the entire seat of the trouble. And so, even as the burnt shoe-leather served the shoe-bite of the simple villager or as the

auto-vaccine that the modern physician prepared from the body of the patient himself, this 'case' called for medication on like lines. Providence consequently chose an educated and somewhat anglicised apostle to resuscitate the Indian genius. The very factor that had been largely responsible in bringing on the malady, now became the medium of doing this work of restoration. Swami Sivanandaji set himself to broadcast the truths of Religion and Spirituality in English, to a people who had gradually begun to feel that as a sort of second mother tongue.

Writing in simple and easy English, Swamiji commenced systematically spreading into every nook and corner of the land, the neglected and discarded principles of divine-living, the living of a 'Life in the Spirit' on earth. Ceaselessly and tirelessly, Swamiji has striven to hammer into a self-forgetful people, the precious ideas and ideals that had been pushed out of their ken by the inroads of an Occidental culture. For, in effect the harm had not stopped with a mere

decay of the nation's literature, but there had poured over the land a host of ideas and customs entirely detrimental and antagonistic to the indigenous culture and the spiritual genius of the nation. The whole outlook of the nation was turning commercial and mercenary. Those remote remnants of the orthodox community that remained untouched by the foreign 'infection', retained the old traditions merely as a paying profession, specialising in astrology, astronomy, etc., and in the performance of formal rites and ceremonies, as Purohits or Shastris; else they were Pundits versed in debate and grammar. Spirituality everywhere came to be at a sad discount.

By making use of every possible method and every available avenue, Swamiji flooded the land with spiritual knowledge. He acquainted thousands with the life-giving facts and details of spiritual life, God, Religion, Morality and Right Conduct (Dharma). The truths locked up in Devanagari began to be boldly broadcast to all in a style of

English, so simple and so direct that, even a high-school lad in his teens could understand it without difficulty at the first perusal. Since nearly a decade and a half, he has been bringing the Upanishads, the Tantras, the Yoga Sutras, the Bhagavata, the Ramayana, the Mahabharata, the Gita and the Yoga-vasishtha to the light of day again. Through his efforts, the vital subject of Brahmacharya has regained its legitimate place in the knowledge of the youth and student population of the country. The living of the householders' life upon very idealistic lines, was advocated with considerable success through his works. Very many householders are themselves living testimonies to this fact now. The ideal of the highest Goal of life — God-realisation—the only real purpose of human birth, he has constantly raised up before the nation's eyes. The details of the various kinds of practical Sadhanas to achieve this end, Swamiji patiently and painstakingly collected, classified and arranged, gave to the world in his own inimitable, direct, forceful

and clear style. In this destined role of his as disseminator of spiritual knowledge and awakener of the masses, Swamiji has come to be known by all for his enthusiastic propagation of purely non-sectarian universal ideas of the most tolerant and all-embracing character, comprising the truths common to the major religions of the world. This then has been his life's work, the part given to his share in the nation's destiny by the Benign Powers that ever watchfully guide, control and shape the course of all things on this terrestrial plane. How far he has succeeded in his work is patent to any observer. It is apparent in the almost nationwide awakening that has gradually taken place among all sections of the public. His dynamic and indefatigable dissemination and propaganda, has specially had a strong effect upon the middle and the upper middle classes that were rapidly becoming unduly westernised. They have been brought back to a proper appraisal of the worth and beauty of their own religious and cultural heritage.

SIVA—THE CONDENSED NECTAR

Sri Swami Krishnananda

Siva, I call, the condensed nectar. He is the source of joy to all. He spreads sweetness to the sky, he speaks sweetness, breathes sweetness and lives in the Sweetness-Ocean. Even beggars and menials taste this sweetness of Siva, the priceless "SUGARCANDY". I do not want to call him a Yogi, a Jnani, a Philosopher; I call him Sweetness, Jam, Bliss! Like the children looking up for the sweet face of their mother, aspirants crave to look at the immortalising face of Sivananda, the Blissful. He laughs and runs; he speaks and is silent; he enjoys and renounces; he acts and is indifferent; he is all-knowing and joyful; he serves, loves and gives, yet he is unconnected with all; he prays and sings to God but knows that he himself is God. He is a Mahakarta, a Mahabhokta and a Mahatyagi. He is a Mass of Bliss—Bliss that never dies, Bliss

that is unalloyed. None can dream of evil in the presence of Siva. Evil flies away, Satan takes to his heels, passion dies, anger perishes, and the rogue becomes a saint in the presence of the sweet and blissful Siva.

A moving mountain, as it were, splendid, brilliant and inscrutable, Siva, of the high Vedantic type, shines with his Advaitic grandeur. Grave with nature, dense and ununderstandable, possessed of a heart vast like the ocean, pure like the crystal, calm like the pacific, great like the Himalayas, patient like the earth, sweet like the Ambrosia, Sivananda shines in the mind of the poor.

The goodness and beauty, the joy and the love, the bliss and the happiness, Siva emanates to the sky and the earth, to the trees and the hills, to men and women, to the living and the dead, to the sentient and the inert, is one and

Taken from 'The Diamond Jubilee Commemoration'

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undivided, is a sea without surface, a sea without shore, a sea without centre, a sea without limits, an ocean—an Ocean! I took a dip in this ocean; I washed off my dirt, I shook off distraction, I dispelled ignorance; I am fresh and am bright. I am joyful and am blissful. I drink deep that essence; I have appeased my hunger and quenched my thirst.

Now his teachings — "Serve, love, give, purify, meditate, realise. Here is Veda in a nutshell. Here is a very potent spiritual A. B. C. D. vitamin. I am not tired of repeating these again and again. Follow this, and become Jivanmuktas in this very birth." Grand! grand!! Prostrations to the glorious Siva, the Seer of the Eternal Truth, the Hearer of the Transcendental Voice, the Taster of the Immortal Bliss.

Now his daily practice — Siva gets up at 3 A.M., and meditates for three hours; he has five sittings. He again meditates and retires at 11 P.M. He is always in Sahaja Samadhi though he is working. He is therefore the ideal. He has given

us what we should do, and he has given us what he actually does. We want nothing else. Let us follow and let us practise merely. We will succeed. There is no doubt.

The true devotee of Swami Sivananda is a thorough-going philosopher of the Upanishads and a strict follower of the Advaita-Vedanta of Sankara. This is the first point I put forth. None destitute of the knowledge of the Ultimate Ideal to be attained, can be said to have understood the true import of this Swami's teachings. No output of work done, no amount of Japa and Sankirtan performed, no number of Asanas and Pranayams practised, no suffering and mortification undergone, should make one feel that he has grasped the teachings of the Swami. Saints are very few and fewer still come to our notice. And these are very hard to understand and follow. We either do not understand or completely misunderstand them. We would rather paint them with a colour we are attracted to, than unveil

ourselves of the screen that clouds the power of our intelligence to understand things as they really are. A Guru is not rightly sought by him who is devoid of the purification of the heart, to be acquired through the preliminary ethical training, represented by proper understanding and discriminative renunciation of binding affections, desires and ambitions connected with the world and its contents. He cannot select a spiritual Guru who is not convinced that Eternal Freedom from embodiment is the only goal to be achieved. If one feels that there is something to be done and acquired in this World which is not merely Absolute Independence or Kaivalya Moksha, then such a one has failed to qualify himself as a seeker after the Ultimate Good. If to one there appears in this desert of the earth, a drop of honey that is sweet, then he is far away from the Supreme End. The highest freedom has its greatest tax; the fullest experience demands, the costliest price for it. The road to

the Excellent Bliss is clothed with piercing thorns. It is guarded by diabolic cobras. The dearest and the most beautiful of the object must be surrendered and the sweetest abandoned for the sake of the Joy of the Soul.

Swami Sivananda is not a weaver of subtle, speculative intellectual threads, but a revealer of the Immortal Essence that floods the central being of all things. Are not intelligent men tired of smelling essenceless straw and tasting dried sticks? Thirst is not quenched and hunger of the soul not appeased by any amount of romances. Experience Whole is the Goal propounded by him. He is to unveil the mystery of life, to lift man high above the miserable existence he is now experiencing. Man is more than what he thinks himself to be. He is eternal and immortal. He is perfect Knowledge and Joy without decay. He is in want of nothing. He is Apta-Kama. He is himself the Supreme Bliss. This is what Swami Sivananda breathes into our ears.

SIVA'S LOVE

Sri Swami Krishnananda

Swamiji's love and kindness towards every one of the members of the Ashram deserves special mention. He used to distribute Prasadam to his disciples every day at about noon. After finishing his meal on 30-8-46, the day of Vinayakachaturthi, he came and sat on the cement bench in the dining hall of the Kutir. He called his disciples, each one by his name, and distributed the Prasad to each of them. It is a rare privilege to partake of such delicacies directly from the hand of the Swamiji by his disciples. In olden days, disciples fed their Guru; but today the procedure is the other way about. From the minutest physical comforts to the subtlest practices of spiritual Sadhana, Swamiji will have an eye and would guide and control every one. Such a dynamic Jivanmukta it is very rare to

come across. To take him as one's Guru and sincerely follow one's Sadhana under his supervision and guidance will certainly lead one to the very summit of eternal happiness. What more does a person want from the Guru? If anybody was not impressed with his ways, certainly he is upset by an unfortunate Vasana propelled by the subtle ego within him. He has missed a very good opportunity which will occur only once in several births.

While Swamiji was sitting on the cement bench in the dining hall, a group of four visitors entered the Ashram and saluted Swamiji. Swamiji, welcoming them, said, "Come on! Are you coming from Tanjore or Trichy?"

First Visitor: "We are coming from Tanjore, Swamiji!"

Swamiji: "You will get the Prasad as these people get, only

Taken from Forest University Weekly 1949-1950

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when you come and take your permanent residence in this Ashram. Don't think that these persons are simple idlers. Each one of them has a good value in the world; but they have renounced their positions and come here on a worthy purpose. If you too like to come here, you are welcome."

First Visitor: "We have come on a hurried visit to this Ashram; but we shall come again to stay here for a week."

(We all had a hearty laugh at this reply, as it betrayed a total ignorance of Swamiji's question.)

Swamiji: "If you have already taken your bath, you can straightaway sit for meals. Om! Let somebody attend to these guests."

First Visitor: "Swamiji, we came here, leaving an old man at a small distance from here. He will be impatient at our delay. Permit us to take leave of you."

Swamiji: "Why are you in such a hurry to go away? People now-a-days feel very busy. They go hither and thither briskly and

think that their day's work is over. The days pass into years and the man gets old, when he is a burden on the world and does not know how to be busy as he was wont to be in his early days." (Even this had no effect on the visitors.)

First Visitor: "We will come again, Swamiji, to the Ashram, shortly."

Swamiji: "If you feel like going away at once, you can do so, but sing the Maha Mantra."

The visitors moved away silently for a short distance. Swamiji stopped them and sang in his melodious voice, *Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare.*

The tune was taken up by the visitors and they went, singing it.

Thus Swamiji is full of overflowing love, simplicity and kindness to everybody he comes across. His attention to the least detail will stagger the busiest politician. His real worth lies in his unruffled composure at all times.

SURGEON SIVANANDA'S 'EGODECTOMY'

Sri Swami Venkatesananda

Even a child can tell us what is right and what is wrong; but even the wisest among men might fail to do the right and to resist what is wrong. Anyone who knows anything about Yoga and Vedanta, knows too, that the ego is the only thing that keeps us from realising that we are, in truth, the Omnipotent, Omniscient, Omnipresent Self! But it needs Surgeon Sivananda to give us the details of the most delicate operation—Ego-dectomy—that is the vital part of spiritual endeavour.

MONEY FEEDS THE EGO

This happened on a pleasant August morning. A young foreign student of Yoga was chosen as the instrument to convey this lesson. Swamiji elicited the information from him that he had with him a few hundred rupees which he had meant to utilise "in case of need."

He was a zealous, worthy and earnest spiritual aspirant; a ripe case for 'egodectomy.' "Give away all your money in charity. Now you identify yourself with the money. Your ego feeds upon it. That money is your strength; you lean on it and not on God. You feel that it is yours; and not that all humanity is your own Self. Give it away. Your ego will be curbed. The pride of wealth will go," said Swamiji. But that is not all. It is like removing cancerous tissue. You cut it off in one place; it grows in another! So, Swamiji continued, "But, you have to be careful. The ego will take the form of pride of renunciation. This is worse than pride of wealth. People will admire your spirit of renunciation. Your reputation will grow. Name and fame will come. You will become a famous Yogi. Money orders will come. The old pride of wealth also will

Taken from 'Sivananda – The Yogi of India'

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return by and by. The ego is ever ready to assume new forms—sometimes gross, sometimes subtle, but ever dangerous."

How is success assured then in this operation?

POSITIVE THOUGHT-FORCE TO BE BUILT UP

Swamiji is as thorough and practical in this as in every other aspect of his teaching. A positive, vigorous, thought-force is to be built up within— "I am Akarta, Abhokta, Asanga, Sakshi." During a recent discourse, Swamiji himself remarked: "There is a great power in these four words: Akarta (I am non-doer), Abhokta (I am non-enjoyer), Asanga (I am unattached), Sakshi (I am a witness only)."

And, then there is the negative but equally potent aspect which Sri Swamiji exalts very often and of which he sings, "Bear insult; bear injury; (this is) highest Sadhana." This forbearance is the touchstone to ascertain the extent to which the inner personality has been

purified by reflection over the Four Great Words of Power. These two—positive and negative—aspects are inevitable counterparts of this highest Sadhana. Without the positive aspect, the negative one of bearing insult and injury might make one effeminate and cowardly, weak and weary of life, a walking-talking beast. Without the negative aspect, the positive one might merely be wishful thinking, without the least actual progress.

WORKING OUT THE WILL OF GOD

If the saint says, "I am Akarta, Abhokta," how does he work?

Swamiji lives and serves, not because, in the words of the Bhagavad Gita, he has anything to gain thereby, but because it is His Will, calculated, to promote the welfare of all beings. A thousand times he has declared thus. Not when fortune smiles on him and on the Ashram, but when the cloud of ill-health and financial break-down blurs the

vision of everyone else. "It is His work; He will carry it on as long as He wills." When his radiant physical body emerges triumphant after a serious accident (as in January 1950), or a serious illness (as in August 1954), he reiterates that the precious life has been prolonged to do His Will and to carry on His Work.

Is this resignation or surrender, entirely passive? No, that would be vegetation! The Divine Will will not choose a human instrument, merely to vegetate.

Swamiji recognises that he himself and the institution over which he presides are instruments chosen by the Lord to do His work. The instruments have to be looked after; they are to be kept in working order; but they should not be allowed to rust, and the maximum use should be made of them.

A significant incident comes to mind.

INSTRUMENT OF THE DIVINE

It happened during the All-

India Tour of Swamiji in 1950. The first procession (on arrival in the town) had been elaborately planned and advertised in one of the centres. The organisers wanted Swamiji alone to travel in an open car; but Swamiji wanted two of his disciples to be also there. The organisers consented, but were reluctant to starve these disciples. The procession had commenced. All eyes were focused on the holy car. The organiser was whispering to the two disciples, a request to drink a cup of cocoa. The disciples were unwilling.

Through the corner of his eye, Swamiji noticed this. "Bring it here," said he. The organiser joyously passed the cup on to him. Swamiji merely took a sip: but only to say to the disciples, "Take it. You know your body needs it. Why are you afraid of public criticism? It is here you should apply the dictum 'There is no world in the three periods of time.' Take it, because you have to work, to serve humanity."

The vital lesson came later.

When, at the Vani Mahal at Madras, Swamiji, running high temperature, went on addressing the audience, even though his throat was hoarse with acute inflammation, the organisers had to plead with him to have a little more mercy for his body. The doctor-Mayor of Colombo (the late Dr. Kumara-ratnam) begged of Swamiji to give his throat complete rest for three days, and "merely give Darshan to people." Swamiji smiled, "Even if the worst is to happen, I shall not cease from singing His Names and delivering the Message of Divine Life."

SAINTLY ATTITUDE

Even so with the institution. It is an instrument. It should be run efficiently. But it has no use for its own sake! It is good, because it serves humanity, it fulfils His Mission. Therefore, no consideration whatsoever will persuade Swamiji to close its doors upon anyone seeking refuge in it. People come; people go. Swamiji says, "When the Lord sends some person here, He will also send the

necessary bags of rice and atta (wheat flour), clothes and money to maintain him. We need not bother about that. We should serve the new-comer and make him serve humanity. That is our foremost duty."

The activities of the Ashram should be conducted very well; the Ashramites should be looked after well and their comforts provided. But, laziness is not encouraged. The instrument should not rust. Food should not be denied to anyone; but food should not be wasted. Money should be spent freely on every useful item; but it should not be wasted. Comforts should be provided. But luxury should be avoided.

Swamiji would most enthusiastically approve of any scheme for increasing the income of the Society; but at that very moment a parallel scheme would be taking shape in his mind in what direction it could be most profitably spent—and spent immediately! For, he cannot bear with idle money, even as he cannot bear an idle

man. The institution kept at the verge of financial crisis prevents 'institutional egoism' cropping up in anyone of the authorities of the Ashram; and whatever service is rendered is quickly consumed in the Divine Fire of Akarta-Abhokta-Bhavana, of Nimitta-Bhavana.

ABSOLUTE DETACHMENT

Prosperity and adversity have spun-ground the institution; but have never really touched the heart of the Ashram, i.e., Swamiji. To him prosperity is an opportunity to serve even more; and adversity is a period of intense self-analysis to find out the degree of success achieved in egodectomy. "I came to Rishikesh with a single cloth on my person. Even today I am ready to go a-begging for alms," says Swamiji whenever financial crisis creeps into the institution. He is equally indifferent to honour and dishonour, pain and pleasure, gain and loss.

A disciple running away from the Ashram, after an embezzlement of every pie

there was in it, proved this recently. Swamiji would not even utter a harsh word against the disciple; "What if he has taken away a few thousands? He has rendered great service to the institution. He has also brought out two books which are appreciated by all."

And, at the possibility of the Ashram-authorities having to go to the Court to give evidence, etc., Swamiji surprised all by his remark: "Oji,, don't feel shy to go to the court. Don't be afraid that the Ashram's reputation will be spoilt. If that is the Lord's Will, we should welcome it. Have not thousands all over the world praised the institution and its glorious services to humanity?"

The sage's actions are, therefore, inscrutable. He and he alone can sing, as Swamiji always, does,

Nothing exists; nothing belongs to me;

I am neither mind nor body; Immortal Self I am. And the egodectomy is complete.

SIVA'S PRACTICE AND PRECEPTS

Sri Swami Paramananda

Sages and saints all preached and passed,
 Helped the followers to say all stories,
 No one cares, whether they practised or not—
 Sivananda is here with his precepts and practice.

He remembers the Lord day and night;
 Repeats His Name without any break;
 His life is spent in continuous Sadhana;
 But asks you to do as much as you can.
 Wealth is the source of all troubles; Siva
 Strongly advises not to hanker after money;
 We see every bit of his action bringing a lot—
 Will bring lots and lots for centuries many.

All teachers in the past or present,
 Kept busy in tempting the world,
 With the stories of gods and Devas,
 By silently working for name for ever.
 Sivananda puts his life in practice,
 The teachings of all sages and saints;
 Taught this world from his own experiences,
 Without worry whether you practise or not.

He asks you to take special care

 Taken from 'Sivananda: His Life And Work'

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Of your body, health and bread,
Prescribes nutritious food and ample rest; but
Brothers! not about his own body or bread.
His books talk much of good health,
Edits a Journal: 'Health and Long Life'.
The Swami has no time to think of his body;
Diabetes, diarrhoea, welcomes lumbago
Do remain with him, whether he minds or not.

Swami Sivananda Saraswati is:

Sharp, smart and silent,
Straight, steady and simple,
Strong and sturdy in feature,
Generous and kind in nature.
Open, receptive but firm,
Soft, sweet but strict,
Sober and serene, but
Witty, vigorous and vigilant;
Sage of no pride and hatred,
Healer and curer of all fevers
With his prayer, sincere and powerful.
Sivananda talks and writes on philosophy bold,
And speaks a lot on the uplift of mankind;
Remains forever in the Himalayan seclusion,
But constantly thinks of the welfare of all.

GURUDEV'S SADHANA

Sri Swami Devananda

For the devotees and disciples, admirers and followers of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, 14th July every year is a special and sacred Day because it is on this auspicious day Gurudev attained Mahasamadhi. This year, 14th July is going to be very special, because, it is the 25th Anniversary Day of the Mahasamadhi of Worshipful Gurudev. So, I wish to take this opportunity to share with all of you my experiences with Pujya Gurudev during the last two months of June and July, 1963 prior to the attainment of the Mahasamadhi of Guru Maharaj.

In early 1956-57, Gurudev Sri Swami Sivanandaji Maharaj used to go to Satsanga exactly at 7 P.M. and start with chanting of OM and Jaya Ganesha Kirtan. And before leaving for Satsanga

from the inner resting room of his Kutir, he would go to the Puja room, do Arati of Lord Krishna there personally. Then wearing Vibhuti and Kumkum on the forehead, he would come out and sit on the verandah for a few minutes to meet any visitors or devotees, or to talk to his personal attendants or Ashram officials on any matter that needed urgent attention. This was his daily routine before going to Satsanga. Sometimes, after returning from Satsanga also, he used to sit in the same verandah to give any instructions to his attendants or to the Secretary.

During the year 1960, Sri Swami Krishnanandaji Maharaj started living in Gurudev's Kutir. Since then, whenever Gurudev came to the verandah he would call Swami Krishnanandaji Maharaj to speak to him on any

Taken from Wisdom Light 1988

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important matter. Sometimes Sri Swami Krishnanandaji Maharaj would come and prostrate before Swamiji and tell him about Ashram affairs. This was almost everyday routine upto 1963. In 1963, exactly one month before attaining Maha-samadhi, Gurudev one day came out to the verandah as usual and sat in the chair. At this time, Sri Swami Krishnanandaji Maharaj, Dr. Hridayananda Mataji, Sri Swami Shantanandaji Maharaj and myself were present there. Gurudev then casually called Sri Swami Krishnanandaji Maharaj and said to him, "Krishnanandaji, I do my Sadhana daily in the morning." Of course Guru Maharaj used to get up early in the morning between 3-30 to 4-00. After morning wash, he would go to his inner room and until he called, no one could enter his room. So, we did not know what Gurudev's Sadhana was. Now, Gurudev himself told us about his daily Sadhana. It was indeed a revelation to us.

Gurudev said, "I get up daily between 3-30 A.M. and 4-00 A.M. As soon as I get up, I offer prayers to the Lord. Then I press the call bell and two of my attendants come to my room to help me to go to the bathroom. When I see them, I think they are two parts of Virat Purusha who has come to help me. First, I mentally prostrate before them and then with their help go to the bathroom. After bath, I come back and sit in my room. Then I start my Sadhana like this. First I think of the Omnipotent, Omniscient Paramatma and meditate on Him for some time. Thereafter, I pray mentally to the Trimurtis and all gods in all their names and forms. Then, I mentally visit all Holy pilgrim centres and bathe in all the Holy Rivers and Seas, in each and every place I prostrate before the presiding Deity and worship mentally all the Devatas. Afterwards, I do Japa of all Deities, one mala each. Then, I recite four Maha-vakyas and some Vedic Hymns from the Vedas. Also, I recite selected Mantras from the 10

Upanishads. I got by heart some Shlokas from the Epics Mahabharata, Ramayana and Srimad Bhagavatam and I repeat them. I remember the saints and sages and mentally prostrate to them. Then, I mentally think of the Acharyas—Sankaracharya, Ramanujacharya, Madhvacharya and all other great Acharyas. I prostrate to them mentally. Then, I recite some of the Hymns and Stotras taught by them. After this, I do Pranava Japa and meditate. After meditation, I do a few exercises on the bed itself, followed by Pranayama. The entire routine of my Sadhana takes about 2-2 1/2 hours.

After this, I ring the bell for my attendants to bring my breakfast. Breakfast over, I go to office work. For the convenience of some devotees who wish to have a private Darshan to talk about their personal matters, I sit on the verandah. Before they enter the main door, I repeat Mahamrityunjaya Mantra three times and pray for their

happiness and health. These devotees usually come to me to speak about their problems, spiritual or otherwise. I listen to them patiently and I pray to God mentally to give them courage and strength to overcome their problems and difficulties. Afterwards, the visitors sit with me in silence. Then, repeating Tryambaka Mantra, I distribute the Holy Prasad to them. This has been my Sadhana over the Years".

All four of us were thrilled to hear from Gurudev's own words about his Sadhana and all of us felt elevated and prostrated to him in deep devotion. Some times Gurudev would say to the devotees at the end of their meeting, "Sab accha ho Jayaga. Bhagavan ko yad rakho". This is like reminding us not to forget our Sadhana and God is always with us.

May we follow in his footprints of Sadhana and reach the Divine. May Sadgurudev bless us all to progress in our daily spiritual Sadhana.

Sadguru-Bhagavan ki Jai !

SWAMI SIVANANDA AND THE WORLD PROBLEMS

Dr. M. Hafiz Syed

Much has been said, sung and written about Swami Sivananda's multifarious activities and services rendered to the cause of suffering humanity. It is difficult to find an aspect of his life which has not already been discussed and elaborated in the press and on the platform.

There is one aspect which occurs to me to need stressing a certain amount of exposition. It may frankly be admitted that no originality is claimed for elaborating this theme. Directly or indirectly some of the problems, which are proposed to be discussed are already touched upon by one writer or the other.

Let us see what are the outstanding problems of the modern world, which need more light and guidance.

The problems of nationalism, capitalism and militarism are drawn from the same source, namely, complete perversion of facts and misunderstanding regarding the principle that underlies our common humanity. The moment this fact of the brotherhood of man and common humanity which is shared by all, is clearly recognised and realised by the modern people of this distracted world, the complex problem of separate nationalities based on unessential differences, the desire for acquiring and hoarding wealth for the satisfaction and pride of separate individuals, and the inhuman craving of one nation to destroy another in order to gain supremacy over it—these and similiar problems that tend more to disintegration, disunion, separation of man from man—can be better solved if nations of the world do not pay a deaf ear to the warning and

Taken from 'Sivananda – My Divine Father'

60th ANNIVERSARY OF PUNYATITHI ARADHANA OF
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message of the sage of Ananda Kutir. Swamiji says, "Nationalism, capitalism and militarism must p e r i s h . H u m a n i s m , humanitarianism based on the Vedantic principles of the unity of one life should take their place."

Another crying need of the modern age is the perpetuation of permanent peace on this earth. Swamiji thinks that peace would never dawn on this earth so long as we seek it from external agencies, perverted sources and not from common understanding and mutual agreement. All these may be good in their own way. But they do not touch the heart of the matter. Recognition of common humanity, common interest, desire to live and let live as we all share one life, alone would inspire the contending parties to come to an agreement and cease from shedding each other's blood. Swamiji thinks that there is no other way to perpetual peace in this world.

Although we are living in the

age of reason and scientific progress of all kinds, we have not ceased to wrangle over religious grounds, more especially in the Eastern countries where people are still living and working under the domination of religious c r e e d s . Swamiji, as a representative of ancient Rishis of India, vividly realised through his divine vision what Sri Krishna taught five thousand years ago that God is one and all His creatures are akin to each other, knit together by common bond of common spirit. By whatever form man may worship God, he attains Him through service, prayer and devotion. The words of Sri Krishna are still ringing in our ears. He said, "However men approach Me, even so do I welcome them, the path men take from every side is Mine, O Bharata." This is the basic reason of the essential unity of all religions and different paths leading to God. Swamiji says in clear language, "Every citizen of

the world should feel necessity of the unity of religions, which will have a long way towards the peace of the world. This is a diverse world with various peoples of different temperaments and varied views. But there is one common consciousness of the Immortal Soul in all beings. The basis of the unity of mankind must be spiritual. Then alone will unity be everlasting.”

Thus, we see that Swamiji's

conception of Vedanta is not only theoretical and speculative but intensely practical and attainable. He says that "Vedantic ethics should be properly understood and put into practice by all". This alone will contribute to peace, universal love, unity, proper understanding, world harmony and brotherhood of mankind. This alone will put an end to the manufacture of atomic bombs and machine guns.

Sadhanas differ according to the stage of evolution, the strength of ego, weaknesses and the nature of the lower self. A strong and sturdy constitution and a fine health are in themselves a good qualification for the student. All other qualifications can be developed when one is placed in favourable environments. In the spiritual path, any type of student can progress and evolve if he is endowed with Sraddha, sincerity and faith. There is no need for special talents or qualification. There is no need also for a deep study for years and Japa on one leg for decades. A willing, loving heart is what is needed. Scavenging, typing, writing, carrying water, nursing the sick, helping the poor—all these forms of service can be converted as YOGA with the right mental attitude. The student must have a new angle of vision and try to crush the ego at each step by discipline, discrimination and dispassion. Charge the mind with Divine Consciousness through constant Japa, prayers and systematic meditation.

Swami Sivananda



CHILDREN'S WORLD

SERVE, LOVE, GIVE

Blessed Immortal Selves!

Do charity— amounting to at least one tenth of your income or six Paise per Rupee.

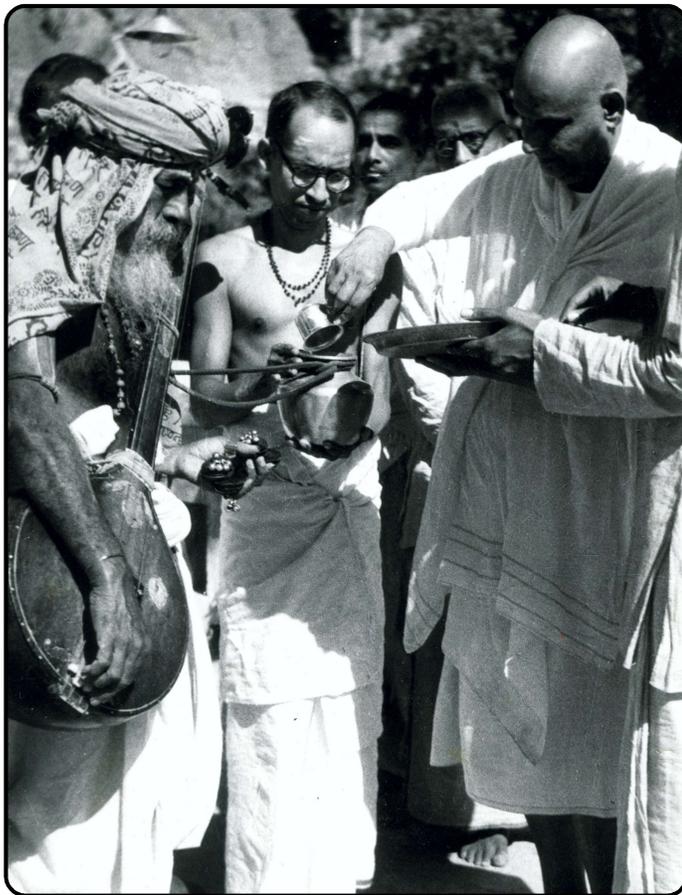
Happiness comes to him who gives happiness to others.

Give, Give, Give in plenty, in humility and with joy. Thus in the very process of giving, enrich yourself too.

Swami Sivananda

CULTIVATION OF VIRTUES PERSEVERANCE

Perseverance is continued application to anything which one has begun. It is a going-on till



success is attained.

God is with those who persevere.

If you have perseverance, you can do all that you wish.

The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities—it is this that distinguishes the strong soul from the weak.

A man of perseverance never meets with failures. He always attains success in all his undertakings.

When you start any work, you should not leave it till you attain complete success. Pursue it resolutely.

Swami Sivananda

ERADICATION OF VICES

PROCRASTINATION

Procrastination is putting off till a future time, through indolence or lack of resolution.

It is the destroyer of initiative. It closes the door to advancement.

The foolish man says: "I will rise early tomorrow. I will pray and meditate tomorrow. I will carry out my intentions tomorrow." But the wise man rises early today, starts prayer and meditation today, carries out his intentions today and attains strength, peace, and success today.

What you can do this morning, never postpone till the evening. Never put off till tomorrow that which you can do today.

Swami Sivananda



SAINTS ARE ONE AT HEART

Hundreds of inspiring stories have gathered around the shining lives of Raghaviah and Nagore Andavan, the great contemporary saints of South India. One was a Hindu, the other a Muslim. In their heart was the one Truth; in their mind was the one Aim (the good of all); they were two in body, but one in It.

Perumal Naidu's mangrove had, for the third year in succession, yielded not even a fruit! Perumal had heard of Nagore Andavan's miraculous powers. "If in the next season, the garden should be fruitful, I shall offer the first mangoes to Andavan, he resolved.

Nagore Andavan's grace had forestalled time itself! A few days after he took the resolve, entirely out of season, the mango tree



blossomed. A month later, when no one would have dreamt of getting a mango, the trees were heavy laden with fruits. Imagine Perumal's joy and wonderment!

True to his promise, he took the first dozen fruits to Nagore Andavan to whose grace alone he ascribed the miraculous fruition of the garden. His faith now was so great that he wanted to do the distance of forty miles to Nagore, on foot—as a pilgrimage.

There were yet seven miles to Nagore. A poor beggar resting peacefully beneath a tree, hailed Perumal, "What are you carrying? Mango? Give me one."

Perumal was surprised that the Sadhu had divined what he was carrying; but he was unwilling to part with even one of the

fruits intended for Nagore Andavan. He took no notice of the Sadhu's request.

Nagore Andavan was difficult to find that day. It needed a full hour's search to find him sitting beneath a tree. Perumal placed the precious load at the saint's feet. "Prabho! I seek Thy Grace." He explained his vow and its fulfilment.

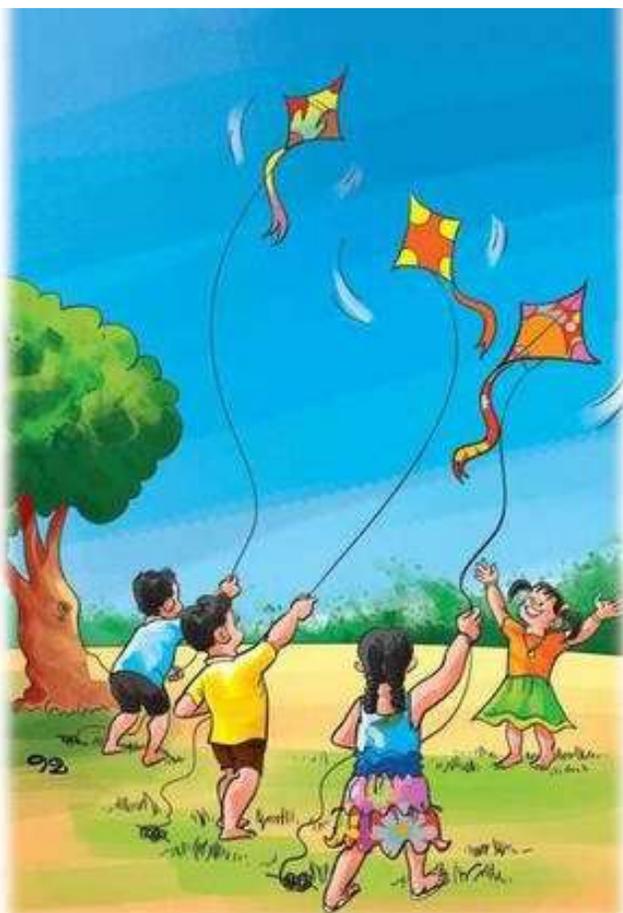
Andavan turned his face away: "Hum! When you were asked to give the fruits, you refused; now you want me to accept them. Take them back; who wants them?"

Perumal was puzzled. In his mind flashed the truth; he understood. Without a further word, he ran back seven miles. The Sadhu—no other than Raghaviah—was still there. Perumal fell at his feet. "Pardon me, Maharaj! I knew not."

"Never mind. You can leave the whole lot with me."

The Jivanmukta chided him not for his previous misbehaviour. He took nothing as an insult. The God-man who had attained Bliss Immortal was unaffected; he delighted in everything that happened.

Perumal returned home supremely happy at the revelation of the Unity of Saints.



Swami Sivananda

Celebration of Sri Adi Sankaracharya Jayanti and 101st Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj

Sri Adi Sankaracharya Jayanti is observed on Vaishakha Shukla Panchami Tithi (fifth day of bright half of Vaishakha month) every year. This year, this sacred Tithi fell on 25th April, which also marked the 101st Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj. Both the Jayantis were celebrated with great devoutness at the Headquarters Ashram on 25th April 2023.



The day's programme commenced with early morning prayer-meditation session at holy Samadhi Shrine, Puja at Sri Vishwanatha Mandir and Havan at Yajnasala. In the forenoon, after the devout worship in the sanctum-sanctorum of Samadhi Shrine, a special worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in Sri Vishwanatha Mandir wherein Senior Swamijis, Sannyasis, Brahmacharis, devotees and guests of the Ashram joyously participated. Then, floral Archana to the chanting of Ashtottarshatanamavali was offered to Adiguru Sankaracharya. It was followed by the mellifluous singing of Jaya Ganesh prayers, hymns and Stotra by the Sannyasis of the Ashram.





Thereafter, H.H. Sri Swami Nirliptanandaji Maharaj in his message briefly spoke on the glorious life and works of Sri Adi Sankaracharya and Worshipful Sri Swami Krishnanandaji Maharaj and inspired one and all to follow their divine teachings. The celebration concluded at 11.30

a.m. with Arati and distribution of holy Prasad.

To commemorate the auspicious day, Param Pujya Sri Swami Krishnanandaji Maharaj's book 'To Thine Own Self be True' and four Telugu booklets comprising his inspiring quotes were released during the night Satsanga. The Satsanga concluded with Arati and distribution of



Jnana Prasad and Prasad.

May the abundant grace of Sri Adi Sankaracharya, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj be upon all.

AKHANDA MAHAMANTRA SANKIRTAN AT THE HEADQUARTERS ASHRAM



11 July 2023 marks the sacred day of 60th Anniversary of the Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj. To commemorate the blessed occasion, the Headquarters Ashram is organising 60 days programme commencing from 12th May 2023. As a prelude to this holy celebration, Akhanda Mahamantra Sankirtan was organised at Bhajan Hall from 23rd to 30th April 2023.

The members of Avadhutendra Bhakta Mandali, Kamepalli, Khammam District, Telangana and the devotees of DLS Bhadrachal Branch devoutly sang Mahamantra for seven days as their love offering at the feet of Worshipful Gurudev. The soulful singing of Mahamantra in different mellifluous tunes, with accompaniment of harmonium, Mridanga and cymbals commenced at 9 a.m. on 23rd April 2023 and continued up to 9 a.m. of 30th April 2023. The



members of Kirtan Mandali were felicitated by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj on the concluding day.

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



DIVINE LIFE SOCIETY BRANCHES OF GUJARAT ORGANISE SADHANA SHIVIR AT AMBAJI TEERTH

To mark the 60th Anniversary of Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj, the Divine Life Society Branches of Gujarat jointly organised a Sadhana Shivir from 9th to 12th April 2023 at Ambaji temple town, one of the 52 Shakti Peethas in India known as Tripurasundari .

The Shivir started with one hour of Mahamantra Sankirtan. Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj, Sri Swami Dharmanishthanandaji Maharaj, Sri Swami Tyagavairagyanandaji Maharaj, Sri Swami Brahmabhutanandaji Maharaj, Swami Swaprakashananda Mataji, and Sri Bhandevji inaugurated the Shivir by lighting the sacred lamp.

Sri Swami Padmanabhanandaji Maharaj in his inaugural address and other discourses highlighting the significance of Devi Mahatmya, lucidly explained the oneness of Brahma Vidya and Sri Vidya despite their apparent differences. Swami Dharmanishthanandaji Maharaj conducted early morning session comprising Prayers, Meditation, and Relaxation exercises followed by Pranayama on all the days. He also conducted Paduka Puja and delivered an inspiring talk on 'Guru Bhakti Yoga' on the concluding day.

Swami Tyagavairagyanandaji Maharaj in his talks on the Life and Works of Gurudev Swami Sivanandaji Maharaj, referring to Sri Gurudev's Autobiography spoke on his austere life at Swargashram Kutir, spiritual illumination, and evolution of the Divine Life Society. Swami Brahmabhutanandaji Maharaj gave inspiring talks on 'Kamalajadayita Ashtakam' composed by Shringeri Jagadguru Sri Satchidananda Sivaabhinav Nrusingha Bharati. Swami Swaprakashananda Mataji in her talks explained the significance of Lalita Sahasranama Stotra from Brahmanda Purana and taught chanting the same in the evening session. Sri Bhandevji, an eminent scholar, in his discourses gave the essence of 12 Skandhas comprising 318 Adhyaya of Devi Purana. Sri Jayanta Bhai Dave in his talks brought out the essence of the book 'God as Mother' by Worshipful Sri Swami Chidanandaji Maharaj.

About 225 delegates joined the Shivir and got benefitted from the divine Satsanga in the holy abode of Amba Mataji. Sri Krishnakant Dave and Sri Madhusudan Swadia served as coordinators of the organising committee. Sri Akhilesh Pathak presented devotional songs during the programme. Sri Jayanta Bhai Dave, Reshma Vora, and Sri Ghanashyam Desai served as masters of ceremony. Sri Mahesh Trivedi delivered a hearty vote of thanks.

May the grace of Lord Almighty and Gurudev Sri Swami Sivanandaji Maharaj be upon all.

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>**

**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 3rd of July, 2023, and the 60th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be observed on the 11th of July, 2023. In between the two functions, Sadhana Week will be organised from 4th July to 10th July.

As you all know, sixty years ago, on the Navami Tithi of Krishna-paksha of the Sravana month i.e. 14th July 1963, Worshipful Gurudev left his mortal vesture and merged into the Supreme. To commemorate the 60th Anniversary of the Punyatithi Aradhana of Sri Gurudev, a 60 days' Akhanda Mahamantra Sankirtan is also being organised from 12th May to 10th July 2023.

Devotees who intend to participate in the above programmes, are requested to write to us well in advance through Email or letter, giving complete Postal address, number of persons, date of arrival and departure etc.

Persons with any kind of physical handicap, or health problem, may consider to avoid the strain of the concentrated programme during Sadhana Week 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.

This 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 April, 2023

—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 **98th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **2-8-2023** to **30-9-2023**. 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.
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. 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) There will be final examination after the completion of syllabus.
 - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions, and Questions and Answers will also form part of the Course.
5. 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.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website www.sivanandaonline.org. Candidates can also apply for the Course using Online Mode through the link given in our website www.sivanandaonline.org. Duly filled Application Form should reach the undersigned by **30-6-2023**.
7. The aim of the Yoga-Vedanta Forest Academy is not merely 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.

Shivanandanagar
May-2023

Registrar,
Yoga-Vedanta Forest Academy,
Phone: 0135-2433541, email—yvfacademy@gmail.com

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

Bargarh (Odisha): The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays and weekly Satsang every Saturday, and recitation of Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. Pravachan on Srimad Bhagavat Dashama Skandha was arranged from 23rd to 29th March. Sri Ramnavami was celebrated on 30th.

Bhimkand (Odisha): The Branch had daily Paduka Puja and weekly Satsang on Sundays. Srimad Bhagavat Saptah was arranged from 24th February to 2nd March, and on 3rd Guru Paduka Puja was performed.

Bikaner (Rajasthan): The Branch continued daily Yoga class, and recitation of Hanuman Chalisa and Sundarakand Parayan on Saturdays. Besides this, Hawan was conducted on Amavasya day. During the

summer the Branch distributing drinking water to needy people. On 13th March, the deities Sheetala Mata, Saraswati Devi and Maa Ganga were consecrated and installed at the Ashram premises.

Brahmapur (Odisha): The Branch had Guru Paduka Puja on Thursdays and 8th and 24th of every month. There were Gita chanting on Ekadasis and Sundarakanda Parayan on Sankranti day. Special satsangs were conducted on 5th and 16th March. Sri Ramnavami was celebrated from 22nd to 30th with Parayan and Pravachan of Sri Ramcharit Manas.

Chandapur (Odisha): Daily two times 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 on Sankranti day. Recitation of Hanuman Chalisa was done on 4th, 8th and 21st March. Sadhana day was observed on 12th. Sri Ramnavami

was celebrated on 30th with Puja and Naam Sankirtan of “Sri Ram Jai Ram Jai Jai Ram”.

Chandigarh (Punjab): The Branch conducted daily online Satsang and weekly Satsang on Sundays with Narayan Seva. The Branch foundation day and the Birth Centenary of H.H. Sri Swami Premanandaji Maharaj were celebrated from 17th to 19th March. Akhanda Mahamantra Kirtan was held on 24th.

Jagannathpur: The Branch continued weekly Satsang on Tuesdays with Prayers, Gita Path, Bhajan and Kirtan. Maha Shivaratri was celebrated on 18th February. Paduka Puja was done on 26th.

Jamshedpur (Jharkhand): The Branch had its weekly Satsang on Fridays, and organised free drawing classes for children of the Antyodaya Bastee every Sunday. Special Satsang was held on 30th March Ramnavami day.

K.Nuagaon (Odisha): The Branch annual day was celebrated on 11th to 15th March with discourse on Bhagavad Gita. Besides this, daily Paduka Puja

was continued.

Kakching (Manipur): The Branch continued daily Puja with Rudri Path and Mahima Stotra. Monthly Satsang was held on 8th March. There was Akhand Mahamantra Kirtan on Sundays. During Holi festival from 8th to 11th, the Branch conducted group Sankirtan at the residence of devotees.

Lanjipalli Ladies Branch (Odisha): The Branch had daily Puja, weekly Satsang on Sundays with Swadhyaya, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita and Srimad Bhagavat. There were recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. It was concluded with Narayan Seva. Sri Ramnavami was celebrated on 30th March with Abhishek and Havan.

Lucknow (U.P.): The Branch conducted special Satsang at Lekhraj Homes on 19th March with Prayers, Bhajans, and Mantra Japa etc.

Malkangiri (Odisha): Weekly Satsang was held on Sundays and Vishnu Sahasranam chanting on Ekadasi day. A Special Satsang was arranged on 10th February.

Padmanagar-Secunderabad (Telangana): The Branch celebrated Vasanta Navaratri from 22nd to 30th March. Daily the programmes commenced with recitation of Sundarakanda, Pravachan on Ramayan, and Kavi Sammelanam. There was a special programme arranged by Global Brahmin Welfare Association, in which Tyagaraja Swami Sankeertan and other spiritual songs and Bhajans were rendered by more than 200 classical singers. Swamini Chandrananda Mataji of Anandasram conducted Satsang on 28th and 29th with recitation of Hanuman Chalisa and Rama Nama Sankirtan. Sri Sita Rama Kalyanam was celebrated on 30th.

Pattamadai (Tamilnadu): With the kind presence of Sri Swami Nirliptanandaji Maharaj, Vice-President of DLS HQs, Rishikesh, a special Satsang was held on 5th March with talk on

Antaryogam. Besides this, the Branch continued Paduka Puja on 8th of every month and on 25th study of Thiruvvasagam. 400 free books "Pattamadai in Kural" were distributed.

Puri (Odisha): The Branch had daily Satsang, weekly Satsang on Thursdays and Sundays, and Guru Paduka Puja on 8th and 24th. There was recitation of Hanuman Chalisa on Sankranti day, and Gita Path on Ekadasis. Maha Shivaratri was celebrated on 18th February with chanting of "Om Namah Shivaya".

Rajkot (Gujarat): The Branch conducted Satsang and Prayers on Sundays and Thursdays with video discourses on Bhaja Govindam. Satsang was held on Saturdays with recitation of Slokas from Bhagavad Gita and Sundarakanda. The Branch arranged free medical camps for Eye, Dental and Homeopathic etc. The camps have been successfully rendering service to poor patients. The Branch organised Eye Camp, and about 3139 patients were treated and 1616 were operated and 1300 patients were treated

through the Homeopathic clinic upon, and in dental camps 189 patients had free treatment. Financial assistance was provided to heart/cancer patients for operation and medicines.

Rourkela (Odisha): Daily Yoga class and weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. As usual, free Accupressure treatment and medicines were provided to needy people. Viswanath Mandir Pratishtha day was celebrated on 5th March. A Special Satsang was arranged by the Branch on 15th.

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. Maha Shivaratri was celebrated on 18th February. Sadhana day was observed with Gita Path, recitation of Hanuman Chalisa and Vishnu Sahasranam, Bhajan and Kirtan. Sri Ramnavami was celebrated from 22nd to 30th March with Paduka Puja, Archana and Hawan.

South Balanda (Odisha): Daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa were done on Ekadasis. Special Satsang was held on 15th March Sankranti day. There was Akhanad Mahamantra Sankirtan on 25th 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 11th and 25th February, and Homeo medicines were distributed with co-operation of Mihira Charitable Trust. Gayatri Hawan on Purnima day and Maha Mrityunjaya Hawan on Shani Trayodasi day were arranged by the Branch.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

Adhyatma Yoga	₹ 125/-	Isavasya Upanishad	35/-
Ananda Gita	75/-	Inspiring Songs & Kirtans	130/-
Ananda Lahari	40/-	Japa Yoga	120/-
Analects of Swami Sivananda	55/-	Jivanmukta Gita	75/-
Autobiography of Swami Sivananda	110/-	Jnana Yoga	120/-
All About Hinduism	255/-	Karmas and Diseases	25/-
Bazaar Drugs	60/-	Kathopanishad	80/-
Beauties of Ramayana	120/-	Kenopanishad	40/-
Bhagavad Gita (One Act Play)	35/-	Kingly Science and Kingly Secret	165/-
Bhagavadgita Explained	55/-	Know Thyself	65/-
Bhagavadgita (Text & Commentary)	110/-	*Kalau Keshavkirtanat	300/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.)	U.P.	Life and Teachings of Lord Jesus	90/-
" " " (P.B.)	U.P.	Light, Power and Wisdom	U.P.
Bhagavad Gita (Translation only)	500/-	Lives of Saints.....	U.P.
Bhakti and Sankirtan	65/-	Lord Krishna, His Lilas and Teachings	170/-
Bliss Divine	150/-	Lord Siva and His Worship	155/-
Blood Pressure—Its Cause and Cure	395/-	Maha Yoga	20/-
Brahmacharya Drama	65/-	May I Answer That	125/-
Brahma Sutras	50/-	Mind—Its Mysteries and Control	325/-
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Dialogues from the Upanishads	155/-	Narada Bhakti Sutras	100/-
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Easy Steps to Yoga.....	75/-	Philosophical Stories	65/-
Elixir Divine	115/-	Philosophy and Yoga in Poems	25/-
Essays in Philosophy	35/-	Philosophy of Life	35/-
Essence of Bhakti Yoga	80/-	Philosophy of Dreams	55/-
Essence of Gita in Poems	110/-	Pocket Prayer Book	40/-
Essence of Principal Upanishads.....	35/-	Pocket Spiritual Gems	35/-
Essence of Ramayana	105/-	Practical lessons in Yoga	120/-
Essence of Vedanta	180/-	Practice of Ayurveda	180/-
Ethics of Bhagavad Gita.....	165/-	Practice of Bhakti Yoga	305/-
Ethical Teachings	125/-	Practice of Brahmacharya	140/-
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First Lessons in Vedanta	160/-	Practice of Nature Cure	210/-
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Glorious Vision (A Pictorial Guide)	70/-	Precepts for Practice	125/-
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Guru Tattwa	100/-	Revelation	130/-
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Heart of Sivananda	130/-	Saint Alavandar or The King's Quest of God	40/-
Health and Hygiene	115/-	Sarvagita Sara	100/-
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Home Nursing	85/-	Science of Reality	60/-
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How to Cultivate Virtues and Eradicate Vices	40/-	Sivananda-Gita (Last printed in 1946)	65/-
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In the Hours of Communion	195/-	Stories from Mahabharata.....	180/-
	65/-	Sureways for Success in Life	260/-
		Svara Yoga	75/-
		*Sw. Sivananda - His Life in Pictures.....	75/-

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Spiritual Treasure	55/-	The Quintessence of the Upanishads	50/-
Spiritual Aspiration & Practice	115/-	The Role of Celibacy in the Spiritual Life	25/-
Tantra Yoga, Nada Yoga and Kriya Yoga	145/-	The Divine Destination	120/-
Ten Upanishads	165/-	The Truth That Liberates	35/-
The Devi Mahatmya	120/-	*The All-Embracing Heart	100/-
The Divine Treasure of Swami Sivananda	25/-	Twenty Important Spiritual Instructions	80/-
The Glorious Immortal Atman	50/-	Verses Addressed to the Mind	155/-
The Science of Pranayama	U.P.	Walk in This Light	140/-
Thought Power	85/-	*Worshipful Homage	500/-
Thus Illumines Swami Sivananda.....	20/-		
Triple Yoga	95/-	By Swami Krishnananda	
The Principal Upanishad	390/-	A Brief Outline of Sadhana	60/-
Unity of Religions	80/-	Ascent of the Spirit	160/-
Universal Moral Lessons	45/-	Chhandogya Upanishad.....	100/-
Upanishad Drama	90/-	Commentary on the Bhagavadgita	485/-
Upanishads for Busy People	40/-	Commentary on the Kathopanishad	145/-
Vairagya Mala	20/-	Commentary on the Mundaka Upanishad	95/-
Vedanta for Beginners	55/-	Commentary on the Panchadasi (Vol - II)	U.P.
Voice of the Himalayas	185/-	Epic of Consciousness	20/-
Waves of Bliss	130/-	Essays in Life and Eternity	U.P.
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Wisdom Sparks.....	70/-	Philosophy of Bhagavadgita.....	130/-
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What Becomes of the Soul after Death	160/-	Realisation of the Absolute	125/-
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Yoga Asanas	160/-	Resurgent Culture	20/-
Yoga for the West	55/-	Self-Realisation, Its Meaning and Method	45/-
Yoga in Daily Life	75/-	Sri Swami Sivananda and His Mission	45/-
Yoga Vedanta Dictionary	70/-	Studies in Comparative Philosophy.....	U.P.
Yoga Question & Answers	95/-	Sessions with Ashram Residents	300/-
Yoga Vedanta Sutras	90/-	The Glory of the Self	375/-
		The Development of Religious Consciousness	85/-
		The Brihadaranyaka Upanishad	U.P.
		The Heart and Soul of Spiritual Practice	150/-
		The Mighty God-Man of our Age	75/-
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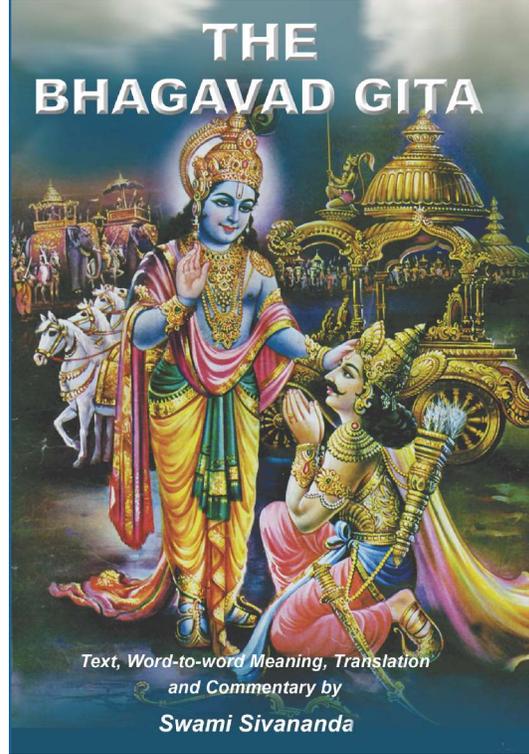
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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.

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RATIONALE OF THE MANTRA-REPETITION

Mantra is Daivi Shakti, Divine Power, manifesting in a sound-body. Constant repetition of the Mantra with faith, devotion and purity augments the Shakti of the aspirant, purifies and awakens the Mantra Chaitanya latent in the Mantra and bestows on the Sadhaka Mantra Siddhi, illumination, freedom, peace and immortality. By constant repetition of the Mantra, the Sadhaka imbibes the virtues and powers of the Deity that presides over the Mantra. Repetition of Surya Mantra bestows health, vigour, vitality, brilliance, removes bodily and eye diseases, and wards off all danger and harm. The repetition of a Mantra has a mysterious power of bringing about the manifestation of the Divinity, just as the splitting of an atom manifests the tremendous forces latent in it.

Swami Sivananda

To

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Phone: 0135-2430040, 2431190; E-mail: generalsecretary@sivanandaonline.org

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