

₹100/- ANNUAL



# The DIVINE LIFE



Name  
of the Lord is  
a potent unfailing  
antidote for those who are  
bitten by the serpent of  
Samsara. It is a nectar (Amrita)  
that can confer immortality and  
perennial Peace. Yama is terribly  
afraid of those who repeat the names  
of the Lord. He cannot approach  
them. Repeat the name of the Lord  
always and attain the fearless  
state.

*Swami Sivananda*

**NOVEMBER 2023**

## **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**

## **DESTROY SELFISHNESS**

It is selfishness that has deplorably contracted your heart. Selfishness is the bane of the society. It clouds understanding and may be called petty-mindedness. Bhoga increases selfishness and selfish Pravritti. It is the root cause of human sufferings.

Real spiritual progress starts in selfless service. Serve the Sadhus, Sannyasins, Bhaktas, the sick and the poor persons with Bhava, Prem and Bhakti. The Lord is seated in the hearts of all. The spirit of service must enter into your very bones, cells, tissues and nerves. The reward is invaluable. Practise and feel the cosmic expansion of infinite Ananda. Tall talk and idle gossiping will not do. Evince intense zeal and enthusiasm in work.

*Swami Sivananda*





# THE DIVINE LIFE

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## MUNDAKOPANISHAD

### CHAPTER I—SECTION II

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।  
जड्वन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥८॥

The ignorant beings, in the midst of ignorance, but fancying themselves wise and learned, go round and round, oppressed and miserable, as blind people led by the blind.

# शिवानन्दस्तोत्रपुष्पांजलिः

## SIVANANDA-STOTRAPUSHHPANJALI

### PART-II

*Sri Swami Jnanananda Saraswati, Shivanandanagar*

नारायणीयकरुणामृतबिन्दुधारा—  
 पूराभिमग्नमुदितारुणतुल्यशोभम्  
 श्रीराजमानमहिमानमनर्घशील—  
 माराधयामि सततं शिवदेशिकं तम्॥३३॥

I devoutly worship Gurudev Sivananda, who is inundated by the flood of Lord Narayana's nectarine mercy, who is lustrous like the rising sun, who is endowed with all the glories, and whose character is incomparable.

मेधाविशेषविषयीकृतसर्वशास्त्रं  
 बोधानुभूतिविशदीकृतदिव्यतत्त्वम्  
 बाधाहरं प्रणमतां सुगुणोत्कराणा—  
 माधारमुत्तमगुरुं शिवमाश्रयेऽहम्॥३४॥

I take refuge in the great Guru Swami Sivananda who is well-versed in all the scriptures, who explains the divine truths through his intuition, who destroys the sorrows of his devotees, and supports all the virtuous people.

*(To be continued)*



## REAL RELIGION

**Sri Swami Sivananda**

The foundation of all religions is one. That foundation is Brahman, God, Allah or the Supreme Being.

Compassion is the root of religion. There is no virtue without religion. There is only one friend, the religion who attends even in death, while all others decay with the body.

Religion is the Divinity within us, evolving us to the Divinity above. It is the realisation of the Immortal Self that is dormant within us.

To control the mind and the senses, to eradicate the evil qualities or the lower nature and to cultivate virtues, is to practise the religion. Practice of Ahimsa or non-injury, Satyam or truthfulness and Brahmacharya or celibacy is the practice of religion. To meditate on the Immortal Self is to practise the religion.

There is no religion without courage and truthfulness. There is no religion without love, compassion, purity of thought and selflessness.

To refrain from killing or injuring others in any way, either in thought, word or deed, is the highest

form of religion. To serve the humanity with Atma Bhav and selflessness is the best practice of religion.

Religion is the highest of all blessings. It comprises devotion, meditation, service, non-injury, self-control and austerities. Even the gods bow down to him whose mind is ever centred in religion.

Wealth, comfort, company etc., are not necessary for the practice of religion. Satsanga or association with the wise, study of good, elevating books, Sattvic food, pure thought etc., are necessary for the practice of religion.

Walk carefully so as not to hurt any living creature. Speak reverently and sweetly without hurting or offending any one's feelings. Take pure food. Speak the Truth at any cost. Observe purity in thought, word and deed. These are the fundamental religious observances.

Religion does not consist in sitting cross-legged for some hours or in having shaven head, beard or matted locks, in holding a staff or a

Kamandalu, in wearing rosaries, or in having peculiar kinds of marks on the forehead, or in besmearing the body with ashes, or in blowing of horns. Be good and kind. Be gentle and sweet. Be patient and humble. Be truthful. You will find the way of religion. He who has a balanced mind and an equal vision is really religious. He who is serene, dispassionate, self-controlled and forbearing is religious. You will obtain the fruits of all religions if you are truthful, non-violent and pure.

To be just, to be friendly unto everyone, to be sincere and true, to meditate on the Immortal Soul within, to do good to all and make others happy, to comfort the sick and the afflicted, to serve the poor—is your real religion.

Religion, in effect, begins with the opening of the eye of intuition which leads to God-realisation. Religious disciplines aim at the opening of the eye of intuition. Before this stage is reached, there is confusion. The intellect sees many diverse religious paths, the heart is seduced by worldly motives, and religious differences begin to arise. But, essentially all religious paths

unite at the point of intuition. From intuition onwards, there is only one Path. All religious quarrels result from clashes of worldly motives. If these motives are shunned, the religion of faith takes man safe to intuition along one of the paths built by different prophets and saints. The conditions of a successful journey upto intuition on any path, whether it is through Arabia of Mohammad or Jerusalem of Christ or the Gangetic Himalayan slopes—are all the same. They are the truth, purity and love. They are like the food and water for the travellers.

The only basis of a true and lasting unity of all humanity is the religion of the heart. The religion of heart is the religion of Love. Men can be united only if they are free from jealousy, hatred and petty-mindedness. Heart must be purified first. Ethical culture is of paramount importance.

Establish the religion of Love that benefits all living beings in the entire world. Propagate the religion of heart which is the blessing to all creatures in the whole universe. It will bring supreme benefit to the mankind of the world.



## THE CALL OF SHANMUKHA

**Sri Swami Chidananda**

Radiant Immortal Atman! Beloved and blessed children of the Divine! Members of the spiritual family of Beloved and Worshipful Gurudev Sri Swami Sivanandaji Maharaj, gathered in his spiritual presence this early morning! This morning you have contemplated the Eternal, you have contemplated the Divine, in chanting His Divine Name, in silent inner prayer, through Kirtan and meditation. You have contemplated that which is, that which ever was and ever shall be—beginningless, endless, infinite and eternal. May the grace of that supreme Divine Reality shower upon you!

We have entered the second day of the auspicious six-day worship of Lord Muruga or Sharavanabhava, Kartikeya, Subrahmanya, Shanmukha. Shanmukha means one who is six-faced. Etymologically and metaphysically, He is regarded as having six faces. Shad means six, Mukha means face, and when these two coalesce, according to grammatical rules, they become Shanmukha, the six-faced.

Esoterically we may regard "six-faced" as being spelt six-phased. He has six phases or six aspects in which He manifests Himself. All of them represent grace. One represents protection. Another represents benediction. A third represents encouragement, "Do not fear when I am here. Why do you fear?" Others represent auspiciousness, benign compassion and the light of wisdom. Each one of these six facets of Shanmukha manifests, reflects and radiates a certain sublime quality of the Supreme Being, a certain sublime quality of the Divine. They are qualities that mean something to us, mean something to the individual soul that is engaged in this life's journey.

The individual soul, when awakened, knows that the end of this journey is not death, that it is spiritual perfection, it is liberation, it is the attainment of immortality and that death has no meaning in the light of this fact, this great truth. Immortality is the birthright of each individual soul precisely because it is a part of the Universal Soul, Which is

the Eternal Reality, the one and the only eternal, unchanging, ever-present Reality. This experienced truth has established the fact that our being is that which is timeless, beyond time, eternal and that our being is imperishable, indestructible and immortal. There can be no question of any death for the indestructible. There can be no death for the immortal.

The body is mortal, but the light that shines within the body is endless and immortal. The body is born, but the Being within, the Indweller, the *vinashyatsu avinashyantam* (imperishable within the perishable), is Ajah, unborn. The Being within is Nitya, eternal, Shashvata, permanent. It is unborn, eternal and permanent. It is Purana (ancient), beyond time, beginningless. Ancient means whose beginning is not known. Therefore, they call It Anadi (beginningless), Sanatana (eternal).

By these terms, the dweller within the perishable body has been characterised by the great World Teacher Lord Krishna in chapter two of His Gita wisdom teachings. He is unborn, He is eternal, He is permanent, He is timeless. That is what you are, and death has no

meaning for that Being Who is beyond time and Who is birthless. There is death only for that which is born. For the unborn, there can be no death. *Jatasya hi dhruvo mrityuh*—death is certain for that which is born, Jatasya, but for that which is unborn, Ajah, there can be no question of death. So, death holds no meaning for the Immortal Being that you are. And this journey of life has as its destiny the everlasting Life Which is ever there.

The divine destiny of man is to once again regain the full experience of his perfect nature. That this is a possibility has been proven again and again in each generation, throughout thousands of years. It has been proved again and again by the self-experience of the seers and sages who proclaimed the great declaration "*amritasya putrah* (children of Immortality)." The experience of this great declaration, that we are children of Immortality, has been kept up by the great souls that have graced each generation, keeping alive and bright this great, radiant and effulgent light of spiritual experience, Aparokshanubhuti. These great souls are the wealth of humanity. They are the wealth of the world.



They are indeed the eternal benediction, the eternal grace that God constitutes.

And each face of Shanmukha radiantly expresses one aspect of His all-gracious, all-auspicious, all-benign nature, granting fearlessness and strength to His devotees. We invoke, therefore, this all-graceful, all-gracious, all-grace filled manifestation of the Supreme, the Anugraha of Bhagavan Sankara (the grace of Lord Siva) which was bestowed upon the celestial beings to lead them to victory in their confrontation and conflict with the powers of darkness. He says, "Come, I will lead you to victory. Follow Me. Be of My great gathering. I will lead you to victory." This being your divine, everlasting destiny, what is there to fear, what is there to worry about? There is only one thing to be done—to work for attaining your divine destiny.

A poet has declared: "Dust thou art and to dust thou returnest was not spoken of the soul." In a very explicit way, this line brings out this great Vedantic truth, the metaphysical truth of the immortality of the real Being within, the spirit of man. Therefore, the poet says that with hope and courage

work on: "Heart within and God overhead."

Be sure, the great Presence will grant you victory in this task. Therefore, "Heart within"—be of brave heart. Be courageous. Be heroic in this struggle towards your coveted destiny. Do not miss it. Do not be foolish. Do not be one who sits on the wayside and weeps just because one has fallen.

The Upanishads say, "What if you have fallen? Get up!" They say: "*Uttishthata, Uttishthata* (arise, arise)!" That too is the call of Subrahmanya. That is the call of Shanmukha. "Why are you running away cowardly, scattering yourself in confusion? O, ye celestials, come, rally around! Come, come, follow Me! I shall take you to victory." And then they did rally around. They said, "You are Deva Senapati (commander of the celestial forces). You are our leader. You are our commander. Our forces are now gathered together. Even though routed, because of Your call, we now have not lost heart. We rally around and we shall follow you." Thus He leads them to victory.

That is the entire episode of Skanda Shashthi and the worship of Lord Kartikeya, Shanmukha, Skanda, Subrahmanya. Just as nine

days are set apart for the worship of the Divine as the great Cosmic Power, as the great Mother, Bhagavati, Devi, Durga, even so, six days are set apart for that same power manifest as the commanding leader of the celestial forces. He is the divine commander. He dwells within you as the power of determination. He dwells within you as the power of resolute thought. He dwells within you as the power of concentration upon the task you are undertaking. He dwells within you as the power of dedication to the ideal that you have chosen. He dwells within you as endless hope and courage. These are all the Daivi Sampada. He dwells within you as all that represents the divine within you, the divine that you are.

To invoke Him, therefore, is to

answer the call "Uttishthata! Stand up! Jagrata! Arise! Be ever awake and alert! Do not again lapse into slumber! *Uttishthata jagrata prapya varan nibodhata* (Arise, awake, having reached the wise become enlightened)."

That is the spirit of Skanda Shashthi. That is the call of the Upanishads. That is your heritage. Courage is your birthright, not fear. Hope is your birthright, not despair. Resolution is your birthright, not vacillation or weakness.

Thus, we offer our homage to the commander of the celestial forces, that great Being Who dwells within you as all that is positive, creative, all that is divine, which ensures success in your idealism and life spiritual. God bless you!

Lord Subrahmanya is an Avatara of Lord Siva. All incarnations are manifestations of the Lord. The Lord manifests Himself from time to time in various names and forms for establishing Dharma and punishing the wicked. Lord Muruga is the Pratyaksha Devata in this Kali Yuga. His wives, Valli and Deivayanai, represent the Iccha Shakti and Kriya Shakti of the Lord. His Velayudha (Divine Weapon the Spear) represents Jnana Shakti. His six heads represent the six attributes of Jnana, Vairagya, Bala, Kirti, Sri and Aishwarya. They denote that He is the Virat Purusha, the all-pervading.

**Swami Sivananda**



## THROUGH HARDSHIP AND VICISSITUDE

Sri Swami Krishnananda

You wanted me to give some advice, if I deem necessary. You have heard the saying that 'the viaticum for journey and the knowledge that is obtained from others do not last long'. Our convictions should guide us, though instructions from others might clear the way.

Now, to come to the point: We are unhappy not because we are not wise, but *we are unable to apply our wisdom to suit the conditions or circumstances in which we live*. Wisdom in the wrong place and wrong time has led several philosophers to grief. One should not wish to be too wise, beyond the prescribed limits. *To adjust and adapt oneself to circumstances*, but giving that magical touch of utter faith in the omniscience and omnipotence of God to all that we humbly try to do here, is, in my opinion, better than that lofty ambition to transform the earth into a heaven, which even Buddha and Christ have not done. The truly wise have been often indifferent to many things in which most people take avid interest, and this for a good reason, of

course. Not repulsion but absorption is the way in which Nature works. Even an initial isolation is for a higher inclusion.

If you want to be happy, do not lodge the present with a future ideal or a standard *that ought to be*; for, the 'ought' is different from the 'is'. Though the ideal should guide our present activity, it should not lead us to a comparison of the two and make us despair. Now you seem to be displeased with the set up of things, because you are comparing it with an ideal which is yet to be, and which is in your mind. While the ideal is good, and should be there always to keep us elevated in our spirits, we should not become theorists by forgetting the causes of the present circumstance which differentiates itself from the future ideal. Our duty is to *understand*, and *not judge*. 'Judge not, lest ye be judged'. Essentially, to see the good in things, is real virtue; for, the so-called ugliness is a phase of God's Mystery.

'*Nimittamatram bhava*',— 'Be merely an instrument in work'. An instrument has no right to judge or

hold opinion, but to take things as they are, and when things go beyond one's control, leave them to Him, and not lament over the matter. But do what is within your capacity *without involving* your emotion or prejudice for certain things or even for ways of thinking. This is hard to appreciate and harder to practise, but there is no other go.

Man has many passions within him. One of the passions is the ego which wants its ideas to be displayed throughout the world. People should not wish that their ideas should always prevail as *against* those of others; ideas are not for lording over others or imposing them on others' minds, but only to *express* and sometimes *suggest* and when they do not materialise in the form of acceptance by others, there should not be internal agony or annoyance; we do not 'think' that our thoughts be accepted by others; for, appreciation cannot be thrust into others' minds. We are cogwheels in a cosmic machine and the machine works moving the wheels automatically. The Operator of the Machine knows things better, and it is none of the business of the wheel to intrude itself or butt in as if it is an independent something. Its duty is

merely to *co-operate, not assert*. This, in my humble opinion, is the spirit of the *Karmayoga* of the Gita,—to be in tune with a universal Be-ness.

Yes, you cannot find wholly unselfish persons in the world. Those who are unselfish are only conditionally so. They are good under certain circumstances. Flout their wishes, and they are different. It is a pity that even those sworn bonds of love among human beings should get estranged overnight when they assume enviable positions in society, and the past relations should then be sundered as if they never had been and an entirely new life of mutual suspicion, distrust and dislike commence from the time of the appearance of these Nature's illusions called power and pelf. The twin monsters gain access both into public and private sectors. No one therefore can be said to have a mastery over himself who is susceptible to these subtle subterfuges of the devil. There are two grosser forms in which Nature's impulses reveal themselves in one's person—sex and self-esteem. The slightest interference with these weak spots throws one into a fit of ireful retaliation. It is no wonder that the malady of the world has this

'fourfold root of sufficient reason'.

Karma works in most intriguing and often annoying ways. That all our experiences are due to our past Karmas need not be doubted; for, every event should have a cause, and if our Karma is not to be the cause of our pleasures and pains, to what else can we attribute them? They cannot be related to God, since He is free from prejudice and partiality and hence He cannot be held responsible for the variety of individualistic experience. Karma, then, is the cause.

Our Karmas come back to us as boomerangs, proving that all Karma is an interference with the equilibrium of Nature. When the results of Karma return to us, we have, unfortunately, no knowledge of their causes, and so we grieve and curse ourselves and the world around us when we hear a hard word told to our displeasure, when someone speaks ill of us, though the criticism is a false one, when someone imputes motives to our actions, though we have never thought any such things in our minds, when we are told that we are good-for-nothings, just because we have not been able to abide by the irrational whims of some person or

persons, when we are suspected for ill-founded reasons and self-imagined causes, when we are condemned for acts we have not done, when we are belittled as the cause of an unpleasantness of which we have no knowledge, when a tyrant rides roughshod over us in expressing his insatiated egoism, when we are done a wrong turn for the good we have done, when everyone turns against us under suspicion of mistakes which we have not committed, when our friends deal unkind cuts at us on their rising to power and pomp, when our righteousness is lost sight of in the complacency and pride of those who do not want to understand others.

Though you may be aware of several shortcomings of human nature, have no complaints, nor longings to be blazoned to the public eye, no ideas to be forced into others' minds, no sorrow that such-and-such a thing has not been done. Why? Because, I am of opinion that one's pleasure is not to be sought in *doing* something but *being* some other thing. Until this is achieved, there cannot be joy either in works or in things that we obtain. They will be only for our misery.

This world which is full of so



many bad things is tolerated by God; it is His, even now, in this condition. Let there be therefore patience and an understanding of even the worst, so that we may be at peace within ourselves even when we are insulted with ungratefulness for the good that we try to do to people. Pericles of Greece raised the status of his country to a 'golden age' and the height of its glory, but he was stoned to death by his countrymen. As the Lord's ways are mysterious, we have only to wait with the patience of a servant for the descent of the knowledge of this mystery, and not be displeased at heart, because we have neither any business to be pleased with anything, though we do our duties as if we are pleased with things. We have neither the requisite knowledge nor power to do what we want,—and then what is the way out? Cry, and lament? Definitely not. To lift ourselves with the faith that God is great always, is the way.

O u r i m p o r t a n c e a n d happiness should not always depend on what others think of us or feel about us. Our destiny is entirely dependent on what we are in the eyes of God. I think this will answer all your queries. Do your duty,—let the world not respect us. But it *is not*

*easy to know what our duty is at any given moment.* Particular duties vary from circumstance to circumstance, irrespective of the fact that the General Duty of all is One,—God-realisation. Most of our sufferings and grieves are because we do not know these shifting particular duties in our daily life, and we make the mistake of applying the same standard to everyone, to all things and always. God Himself is adjusting His laws to the conditions of the changing times, and why should we not?

This superior art of adjusting oneself to circumstances should be distinguished from hypocrisy which is an artificial attitude born of selfishness. That is why a life of real wisdom is so difficult to live. There are so many slight shades of difference even in apparently the same *Dharma*. Our thoughts, feelings and actions should not defeat the highest purpose for which we are supposed to live. Otherwise it will not be right adjustment. "We should not shun the world, nor should we live in such a way that the world will shun us". This is the secret of self-adjustment. At the same time, we should not forget our true Goal. Bravo! May God bless us!

# ANECDOTES FROM SIVANANDA DAY-TO-DAY

**Sri Swami Venkatesananda**

16th NOVEMBER, 1948

"NATURE OF THE ABSOLUTE" AND "LECTURE BY MILK"

Siva read his poems—

## NATURE OF THE ABSOLUTE

*Akhandam Anandam Adbhutam Arupam*

*Indivisible, Bliss, Wonderful, Formless*

*Adwaitam Anantam Amritam Ajaram*

*Secondless, Infinite, Immortal, Decayless*

*Anadi Amara Avinashi Avyayam*

*Beginningless, Deathless, Imperishable,*

*Undiminshable*

*Nirakara Nirvikara Nirvikalpa Nirvishesha*

*Nirdwandwa*

*Without form, without change, without ideas,*

*without attributes, without pairs of opposites*

*Satyam Shashwatam Shantam Sivam*

*Truth, Eternal, Peaceful, Auspicious*

*Vyapaka Vibhu Vimala Vijnanaghana*

*All-pervading, Omnipresent, Taintless,*

*Mass of Knowledge*

OM OM OM

Ram Ram Ram

OM OM OM

Ram Ram Ram

OM OM OM

Ram Ram Ram

OM OM OM

Ram Ram Ram

OM OM OM

Ram Ram Ram

OM OM OM

Ram Ram Ram

## LECTURE BY MILK

*Ladies and gentlemen!*

*I am the perfect food among  
all foods;*

*I contain high-class proteins  
and Vitamins;*

*impart good health, vim and  
vigour.*

*I am the food of Rishis, Sages  
and Saints;*

*I am Sattwic; I help you in  
your meditation.*

*I am the food of children,  
invalids and convalescents.*

*I contain within myself butter,*

-----  
Taken from Sivananda-Day-to-day

*cheese and cream.*

*I build your bones and flesh;  
I make your body grow.*

*Without me, tea and coffee are  
useless.*

*I am in the form of Kheer,  
Peda and Kalakand;*

*Condensed milk, Horlicks,  
Mellins are my forms.*

*People are dying for me in the  
morning.*

*This world is a void minus me.  
Take care of the cows, I shall take  
care of you!*

"This is an appeal by milk for Gorakshana! If you take care of the cows, there will be plenty of milk; and we will all be healthy, vigorous and we will be able to contemplate on the Reality more effectively."

And, amidst laughter, Siva added, "If there is shortage of milk here, Sri Lakshminarayan Chetlur of Geneva has promised to supply us tinned milk!"

### **WHAT HAVE WE TO DO WITH 'ATANA'?**

Srimathi Parvati had given a delightful Veena recital at the Bhajan Hall. Siva had thoroughly enjoyed the music, often taking an enthusiastic part in singing the Raga-alaapana and Nondi-Chindu.

As we were coming down from

the Bhajan Hall, there was a discussion over music and musicians. Siva concluded the discussion with the weighty utterance, "What have we to do with 'Atana'?" (Atana is a Raga.)

Not the indifference of one who does not know; but one who knows fully well. Similarly with renunciation; a beggar has nothing to renounce. But it is great glory when King renounces.

**23rd NOVEMBER, 1948**

### **SHORT NOTICE, SPLENDID RECEPTION TO MINISTER**

The Hon'ble Sri Nisar Ahmed Sherwani, Minister for Agriculture in the United Provinces Government was reported to be likely to pass through Muni-ki-reti. The information reached the Ashram at about noon! At once Siva instructed his lieutenants: "Prepare a good reception." And then, he instructed the Ashramites individually in their duties—one to bring sweets, another to fetch fruits, a third to arrange for tea etc., yet another for garlands from the bazar.

At the stroke of three in the afternoon (when the Minister was expected to arrive), everything was ready for the reception. Nice carpets were spread on the cement benches

outside the kitchen, a carpet spread on the floor, chairs and tables arranged in a nice fashion. A welcome arch had been erected and boys had been asked to stand neatly in two rows to salute the Minister on his arrival and to form a Guard of Honour. Swami Vishweshwaranandaji was brisk the whole afternoon attending to the minute details of the arrangements; "Swamiji must be satisfied!"—that was the ideal, a most consuming ideal at that.

A State car flew past: and everyone on the alert. Before the Minister and party alighted at the Police Station, a couple of Ashramites were near the car, and greeted the Minister. "Would you kindly grace the Ashram with your visit?" The Minister looked at the watch: "There is very little time.....But, let me see.....Yes; I shall come for a few minutes."

As we were leading the Minister through the Welcome Arch and the Guard of Honour, we looked up: there was Padmanabhan snapping the party with his Camera and shooting the proceedings with the Movie. The Minister and party then came into the office. He was shown round. He was given the

Magazine and leaflets. Sri Sherwani was greatly interested in the famous Twenty Instructions.

After admiring the huge office that has sprung up in what was once a dense-forest and the work that is ceaselessly going on there for the welfare of humanity, Sri Sherwani moved to the verandah outside the Dining Hall where the tables had been spread.

"Can I see Swamiji now?" earnestly queried Sri Sherwani.

"Yes; I have already sent word to him that you have come. He will be here presently."

"Thank you; I am so anxious to have his Darshan and his Upadesh."

Sweets, fruits, milk—came out one by one in orderly fashion. The Minister and party were overwhelmed by the cordiality and hospitality of the Ashram, and the melodious Kirtan that was conducted by the Ashramites and children, in the visitors' honour.

Just when they had finished with this item, it was announced to them; "Swamiji Maharaj is coming." "Is he?" The Minister at once got up from his seat and greeted Swamiji with folded palms and respectful bow.

"Om Namō Narayanaya!" bowed Siva, too.

"You are all right?" Siva affectionately queried.

"Yes, Swamiji; by your blessings. I consider it a great blessing that today we have had your holy Darshan."

Aravamudhan came running from the office with a good bundle of books. And, Siva autographed them with great joy and gave them one by one to Sri Sherwani.

"Thank you very much Swamiji. I am extremely grateful to

you for your kindness and hospitality. I have several doubts to be cleared by your Holiness. But, today, there is very little time. I shall carefully study these precious books that you have given me. And I hope very soon to come and stay here a couple of days.....

"Cordial greetings!" interrupted Siva.


"Thank you very much, Swamiji, and get all my doubts and difficulties cleared." With Pranams again, the Minister left the Ashram.

The power of Ahimsa is greater than the power of the intellect. It is easy to develop the intellect, but it is difficult to develop the heart. The practice of Ahimsa develops the heart in a wonderful manner.

He who practises Ahimsa develops a strong will-power. In his presence, enmity ceases. In his presence, cobra and frog, cow and tiger, mongoose and cobra, cat and rat, wolf and lamb, will all live together in terms of intimate friendship. In his presence, all hostilities are given up. The term 'hostilities are given up' means that all beings—men, animals, birds and poisonous creatures—would approach the practitioner without fear and would do no harm to him. Their hostile nature disappears in them in his presence. The rat and the cat, the snake and the mongoose, and other beings that are enemies to each other by nature, give up their hostile feelings in the presence of the Yogi who is established in Ahimsa. Lions and tigers can never do any harm to such a Yogi. Such a Yogi can give definite orders to lions and tigers. They will obey. This is Bhuta Siddhi obtainable by the practice of Ahimsa. The practice of Ahimsa will culminate eventually in realisation of unity and oneness of life, or Advaitic consciousness.

**Swami Sivananda**



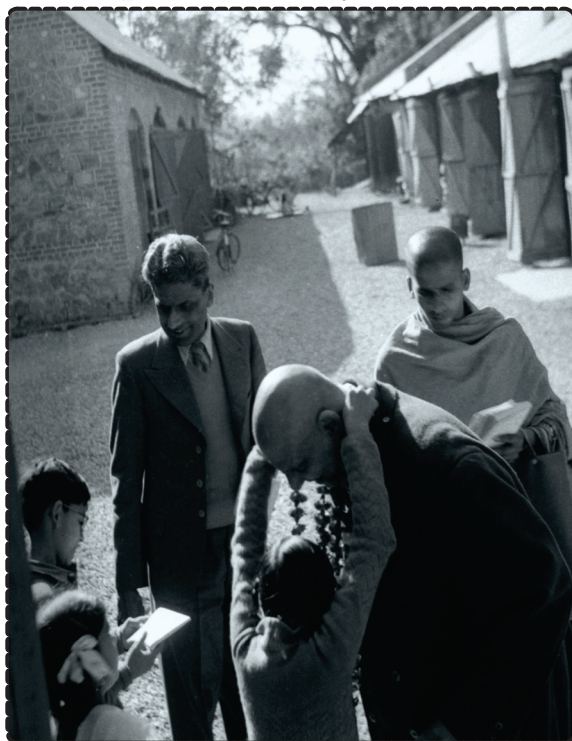


# CHILDREN'S WORLD

## **Blessed Immortal Selves!**

Forgive those who slander or speak ill of you. Do not harm any one who injures you. If anybody from aversion speaks disparagingly of you, greet him courteously without minding those disagreeable words.

With boldness, manliness and self-reliance, combine humility, softness of speech and behaviour and self-denial. Be ready to serve others. Put up with provocation and abuse without retaliation. Remove all harshness and rudeness from your nature. Courtesy and politeness must become part of your very nature.



**Swami Sivananda**

## **CULTIVATION OF VIRTUES**

### **SELF-CONTROL**

Self-control is control or restraint exercised over one's self.

Self-control is the power or habit of having one's inclinations, and emotions, desires and appetites, senses and mind under control.

The self-controlled man sleeps happily and awakes happily and moves in the world happily. He is always cheerful.

The man who is without self-control always suffers misery. He brings upon himself many calamities, all begotten by his own faults.

**Swami Sivananda**

## **ERADICATION OF VICES**

### **SELFISHNESS**

Selfishness is the state or quality of being selfish.

A selfish man chiefly or wholly regards one's own self. He is void of regard for others. He acts from the consideration of what will give him the greatest pleasure.

A selfish man is influenced by personal motives or desires to the disregard of the rights, comforts or wishes of others.

Selfishness is the basis of all the world's troubles. It is at the root of all evils.

Destroy selfishness, the bane of happiness, through the practice of cosmic love, disinterestedness and selflessness.

**Swami Sivananda**

## SHIVAJI'S PRIDE QUELLED

Shivaji, the greatest hero of Maharashtra,  
Built a very big fortress.

Thousands of labourers were working.

Shivaji thought, "I am feeding all these labourers."  
Vanity and pride slowly crept into his mind.

Samartha Ramdas, Guru of Shivaji noticed this.  
He wanted to teach Shivaji a lesson.

One day he came to the palace of Shivaji  
And eulogised him much—

He said, "Shivaji, you are helping many labourers.  
A very great work you are doing."

Shivaji had much exhilaration of spirit.

He replied, "Guru Maharaj, it is all thy grace only."  
Ramdas then said, "Shivaji, break this piece of rock."  
At once, a frog came out and water poured out.

Ramdas then said, "Shivaji, who is feeding the frog inside  
the rock?"

Shivaji came to his senses.

He put down his head in shame.  
He said, "Forgive me, O Lord!

My pride is quelled down.

In future, I will not entertain such thoughts."

**Swami Sivananda**



## NAVARATRI AND VIJAYADASHAMI CELEBRATION AT THE HEADQUARTERS ASHRAM



सर्वरूपमयी देवी सर्व देवीमयं जगत् ।  
अतोऽहं विश्वरूपां तां नमामि परमेश्वरीम् ॥

Salutations and prostrations to the Supreme Goddess in Her Cosmic Form as She alone is manifested in all forms and the world is pervaded by Her Divine Presence.





The Navaratri is the auspicious occasion of the nine-day worship of the Universal Divinity adored in Its three forms – Sri Maha Durga, Sri Maha Lakshmi and Sri Maha Saraswati. As per yesteryears, the Navaratri was celebrated with great sacredness and spiritual rejoicing at the Headquarters Ashram from 15<sup>th</sup> to 23<sup>rd</sup> October 2023. The Divine Mother was devoutly worshipped at Sivananda Satsanga Bhavan (Auditorium) all these days amidst the large number of devotees from India and abroad who had gathered together for this sacred celebration.

Every morning, the programme commenced with the ritualistic worship and chanting of Devi Mahatmya at the Atithi Bhavan. In the forenoon, Sivananda Matri Satsanga Mandali along with the devotees and guests of the Ashram offered worship to the Divine Mother daily from 15<sup>th</sup> to 22<sup>nd</sup> October at the Sivananda Satsanga Bhavan with the recitation of Sri Lalitasahasranama Stotra, Sri Mahishasurmardini Stotra and Bhajans-kirtans glorifying the Supreme Mother.

During the night Satsanga from 15<sup>th</sup> to 21<sup>st</sup> October, Sri Durga-Saptashati was recited in Sanskrit by H.H. Sri Swami Padmanabhanandaji Maharaj. Thereafter, the Hindi and English meaning of Sri Durga-Saptashati was read by Sri Swami Dharmanishthanandaji Maharaj and Sri Swami Krishnabhaktanandaji Maharaj respectively. It was followed by the chanting of Tantrokt Devī Suktam by Sri Swami Vaikunthanandaji Maharaj. On 22<sup>nd</sup>





and 23<sup>rd</sup> October, Navaratri messages of Sadgurudev Sri Swami Sivanandaji Maharaj were read by H.H. Sri Swami Padmanabhanandaji Maharaj after the regular chants and Bhajans. Every day, the Satsanga concluded with the floral Archana to the chants of Ashtottarashata-Namavali of Goddess, Arati and distribution of Prasad.

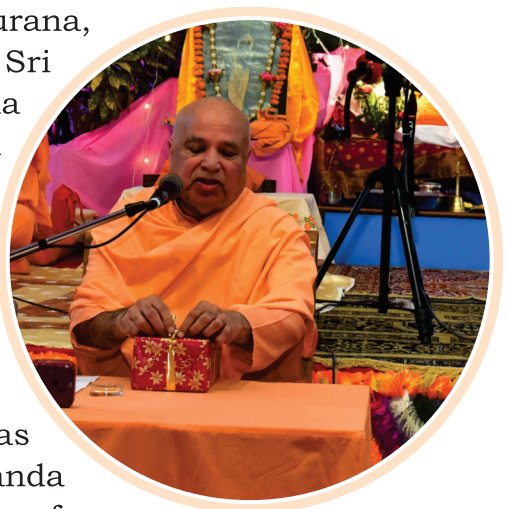
On 23<sup>rd</sup> October, Sri Mahanavami day, Chandi Havan was performed at the Ashram Yajnasala in the morning. Thereafter, special worship was offered to Mother Sri Saraswati with Archana and Arati at the auditorium. It was followed by the Kanya-Puja wherein the nine Kanyas representing nine forms of Devi were worshipped by H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj, Sannyasis, Brahmacharis, devotees and guests of the Ashram.



On 24<sup>th</sup> October, the Vijayadashami Day, the programme commenced in the forenoon with Jaya Ganesh prayer followed by worship of the Divine Mother. As Sri Vijayadashami is the blessed day to commence the study of sacred scriptures, the selected portions from the Vedas, Upanishads, Brahmasutras, Srimad Bhagavad Gita, Sri Valmiki Ramayana,

Mahabharata, Srimad Bhagavata Mahapurana, Patanjali Yoga Sutra and Sadgurudev Sri Swami Sivanandaji Maharaj's book Sadhana were read by H.H. Sri Swami Padmanabhanandaji Maharaj. To mark the sacred occasion, one book of Sri Gurudev was also released. The celebration concluded with the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj, Arati and distribution of Prasad.

In the evening, Mother Ganga was worshipped with great devotion at Sivananda Ghat. During the night Satsanga, the devotees from



Andhra Pradesh presented Bhajans and Kirtans as their devout offering at the lotus feet of Sri Gurudev. The celebration concluded with Arati and distribution of Prasad. All the inmates, guests and devotees of the Ashram felt greatly blessed to participate in the Navaratri and Vijayadashami Celebrations.

May the blessings of the Divine Mother and Sadgurudev be upon all.





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## Valedictory Function of the 98<sup>th</sup> Basic Yoga-Vedanta Course

With the divine grace of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj, the 98<sup>th</sup> Basic Yoga-Vedanta Course was successfully completed in September 2023. The Valedictory Function was organised at YVFA Hall on 30<sup>th</sup> September 2023 in the presence of H. H. Sri Swami Yogaswarupanandaji Maharaj.

After the invocatory prayers, Sri Swami Sivabhaktanandaji Maharaj, the Joint Registrar of the Academy, welcomed all present and Br. Sri Gopiji presented the Course report. Thereafter, some of the students shared their experiences about the Course. It was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H. H. Sri Swami Yogaswarupanandaji Maharaj, in his message inspired the students to practise the knowledge of Yoga and Vedanta in their day-to-day lives and share it with others as well. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sri Gurudev shower blessings upon all.

Virtue survives only when it is kept in the perpetual practice. Virtue will develop and survive only when practised positively and actively. The mind and will must be exercised and disciplined through deliberate acts of self-denial and self-sacrifice in everyday life.

Rigidly observe truth and purity in your thoughts, speech, actions, in your inner motive and general conduct. Be loving, tolerant and charitable in your opinion of men and things, in your dealings with others.

In every sphere, the individual should strive to adhere to these qualities and to manifest them. Thus, this ideal is to be practised between parents and children, elders and youngsters, teacher and pupil, friend and friend, Guru and disciple, leader and follower, subject and ruler, nation and nation.

**Swami Sivananda**

## **6th ANNUAL SADHANA SHIVIR AND SPIRITUAL CONFERENCE**

**at the Divine Life Society Gaham Branch,  
(Sivananda Sevagrama), Angul, Odisha**

By the Grace of Almighty and Worshipful Gurudev, The Dibya Jivan Sangha, Gaham Branch (Swami Sivananda Sevagrama Charitable Society), is organising its 6th Annual Sadhana Shivar and Spiritual Conference from 10th to 14th December 2023 at Sivananda Sevagrama, Gaham, Talcher, Angul District, Odisha.

Senior saints from the Headquarters Ashram and other eminent dignitaries will grace the Conference. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the Sadhana Shivar and Conference.

For Enrolment and Information, please contact:-

Akshaya Kumar Dash - 7978141003, 9437043225

Ananda Chandra Pradhan - 7978015962

Communication Address:- Dibya Jivan Sangha

Swami Sivananda Sevagrama Charitable  
Society, P.O. Gaham, Dist: Angul, Odisha  
PIN-759100

Satsanga helps a long way in the attainment of Moksha. Satsanga with a sage even for a minute is much better than rulership of a kingdom. It gives all that is desirable and good. It overhauls worldly Samskaras and vicious thoughts, and gives a new spiritual turn of mind to the worldly man. It destroys Moha. It instils dispassion. It leads one to the right path and causes the sun of wisdom to shine upon one's mind. If you can have Satsanga, you need not go to any Tirtha. It is the Tirtha of Tirthas. Wherever there is Satsanga, the sacred Triveni is already there.

**Swami Sivananda**



# IMPORTANT ANNOUNCEMENT

## YOGA-VEDANTA FOREST ACADEMY

### THE DIVINE LIFE SOCIETY

**P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand (INDIA)**

### ADMISSION NOTICE

Applications are hereby invited for undergoing the **99th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2024** to **29-4-2024**. 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](http://www.sivanandaonline.org). Candidates can also apply for the Course using Online Mode through the link given in our website [www.sivanandaonline.org](http://www.sivanandaonline.org). Duly filled Application Form should reach the undersigned by **31-1-2024**.
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  
1st October, 2023

Registrar,  
Yoga-Vedanta Forest Academy,  
Phone: 0135-2433541, email—[yvfacademy@gmail.com](mailto: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 10<sup>th</sup> March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11<sup>th</sup> March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1<sup>st</sup> April 2021: –

## General Donation

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

## Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

- The income from the **ASHRAM GENERAL DONATION** shall cater to all the spiritual, religious as well as charitable activities of the Divine Life Society viz. care for the homeless and destitute through Sivananda Home, serving leprosy patients through Leprosy Relief Work, providing educational aid for poor students, running of Yoga Vedanta Forest Academy, printing of free literature, dissemination of spiritual knowledge, worship in Ashram temples, maintenance of the Ashram and Goshala, conducting regular religious and spiritual activities of the Ashram and also to any other spiritual, religious or charitable activities taken up by the Society from time to time.
- The donations for the **MEDICAL RELIEF** shall be utilised towards the treatment of sick and needy patients at Sivananda Charitable Hospital and also towards other medical relief works undertaken by the Society.
- Similarly, Interest income generated from **SIVANANDA ASHRAM CORPUS (MOOLDHAN) FUND** shall be utilised towards all the activities (spiritual, religious as well as charitable) of the Society.
- It is to be noted that the Society is not dispensing with any of its

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

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

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

\* Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.

\*\* Prior written permission has to be obtained from the Headquarters for opening a New Branch.

⇒ Kindly send Membership Fee and Branch Affiliation Fee by Cheque or by DD payable at any Bank in Rishikesh.

## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

#### **Badhiausta-Ganjam (Odisha):**

The Branch celebrated Sri Krishna Janmashtami on 6th September with Parayan of Srimad Bhagavata Mahapurana. 136th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 107th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Nagar Sankirtan, Paduka Puja, Bhajan, Pravachan and Narayana Seva. Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 12th.

**Bangalore (Karnataka):** 136th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 107th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja, Bhajans, discourse on life and teachings of Gurudev. A video on life and teachings of Sri Swami Chidanandaji Maharaj was also showed.

**Bargarh (Odisha):** The Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhisheka on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavad Gita with discussion on Sundays. Charitable Homeopathic treatment of poor patients was continued. Sri Krishna

Janmashtami was celebrated on 6th September with Puja, Bhajan, Kirtan and Srimad Bhagavata Path. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch. Besides this, Srimad Bhagavata Saptah was arranged from 22nd to 28th September.

**Berhampur (Odisha):** The Branch celebrated Sri Krishna Janmashtami on 6th September with chanting of "Om Namo Bhagavate Vasudevaya". Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Nagar Sankirtan and Paduka Puja. These were concluded with Narayana Seva. 15th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 12th.

**Bikaner (Rajasthan):** In the month of September, the Branch continued daily Puja, and Sundarakanda Parayan on Saturdays. Besides this, there were special Satsang and worship on Pradosha day.

**Bhimkand (Odisha):** The Branch celebrated Sri Krishna Janmashtami on 6th September, Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th, and 15th Punyatithi

Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj on 12th. Besides this, daily Paduka Puja and weekly Satsang on Sundays were held in the Branch.

**Bhubaneswar (Odisha):** The Branch continued its daily Puja and Narayana Seva, weekly Satsang on Thursdays, and free health service four days in a week. On 3rd September, the Branch arranged competition for students for essay writing, elocution and chanting of Bhagavad Gita. The Branch conducted special programme from 8th to 24th. 136th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 107th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Nagar Sankirtan, Paduka Puja, discourses, chanting of Hanuman Chalisa and Vishnusahasranam, Gita Path and Narayana Seva. Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 12th. The Branch organised free Eye Camp on 9th and dental camp on 12th September.

**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. The Branch celebrated Sri Krishna Janmashtami on 6th September, and Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th

with Nagar Sankirtan, Paduka Puja and discourse on life and teachings of Gurudev. 15th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 12th. Srimad Bhagavata Saptah was arranged from 23rd to 29th September. It was concluded with Havan and Narayana Seva.

**Chhatrapur (Odisha):** The Branch continued weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. Sadhana Shivar was arranged on 3rd, and mobile Satsang on 15th and 22nd. Tulasidas Jayanti was celebrated on 23rd with Bhajan, Kirtan and Nama Japa. There was Sundarakanda Parayan on 22nd and 26th August.

**Chennai Triplicane (Tamil Nadu):** The Branch celebrated 136th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September with Paduka Puja, Nama Sankirtan, Bhajans and Pushpanjali. It was concluded with Annadanam.

**Dhunkapada (Odisha):** The Branch had daily two times Prayers by students of Divine Education Center. Weekly Satsang was held on Thursdays, and chanting of Hanuman Chalisa on Saturdays.

**Dunguripali (Odisha):** The Branch celebrated Sri Krishna Janmashtami on 6th September, Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji

Maharaj on 24th. Besides this, the Branch conducted mobile Satsang on the first Sunday of the month.

**Gurdaspur (Punjab):** In the month of August, weekly Satsang continued on Saturdays with Prayers, Gita Path and recitation of Guru Granth Sahib. Medicines were distributed for lepers at Dinanagar. Monthly ration was given to two poor families.

**Jamshedpur (Jharkhand):** Besides the weekly Satsang on Fridays, free drawing classes for children of the Antyodaya Bastee were organised every Sunday.

**Kakinada (A.P.):** The Branch continued Satsang on Mondays with Pravachan on Bhagavad Gita. Monthly Satsang was arranged on 17th August with Japa, Sankirtan and Pravachan.

**Kabisuryanagar (Odisha):** Daily Narayana Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Sri Krishna Janmashtami was celebrated on 6th September. Punyatithi Aradhana Day of Gurumaharaj Sri Swami Chidanandaji Maharaj was observed on 12th, and Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prabhat Pheri, Paduka Puja; and a video on life and teachings of Gurudev was also showed. Pravachans on Bhagavad Gita and Upadesha Sara were arranged from 26th to 30th September.

**Kakching (Manipur):** The Branch celebrated 136th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September with Bhajan and Kirtan. Besides this, daily Puja continued with Rudri Path and Siva-Mahimna Stotra. Akhanda Mahamantra Kirtan was held on Sundays.

**Lanjipalli Ladies Branch (Odisha):** The Branch had daily Puja, weekly Satsang on Sundays, and Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Srimalad Bhagavad Gita, and there were recitation of Hanuman Chalisa and Sundarakanda Parayan. Sri Krishna Janmashtami was celebrated on 6th September with Nama Sankirtan, Puja and Hawan. 107th Birth anniversary of H.H. Sri Swami Chidanandaji Maharaj was celebrated on 24th with Nagar Sankirtan, Paduka Puja. On this occasion, fruits, biscuits and study material were distributed at Sivananda Sishu Mandir.

**Lucknow (U.P.):** Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th September were celebrated by the Branch with Prayers, Paduka Puja, Bhajan and Japa. Besides this, there was Chanting of Mahamrityunjaya Mantra for the welfare of all beings.

**Imphal (Manipur):** The Branch released a Souvenir to commemorate



the 60th Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj on 11th July. 136th Birth Anniversary of Gurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Paduka Puja, Bhajan and Kirtan, and the Souvenir was distributed to the devotees on this occasion.

**Mahasamund (Chattisgarh):**

The Branch had daily Prayers and Yoga class, weekly Satsang on Tuesdays with recitation of Sundarakanda and Hanuman Chalisa. The Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Akhand Mahamantra Japa, Bhajan and Kirtan etc. Besides this, Ganesh Chaturthi was celebrated on 19th September.

**Nandininagar (Chattisgarh):**

During Shravana month, the Branch conducted Special Puja and Abhishek, and celebrated Sri Krishna Janmashtami on 6th September. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th with Nagar Sankirtan, Paduka Puja, Pravachan and chanting of "Om Namo Bhagavate Sivanandaya". Ganesh Chaturthi Puja was arranged from 18th to 28th. The Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj was observed on 24th. Besides this, daily Yogasana class, weekly Satsang on Thursdays and Matri Satsang on Saturdays with

recitation of Sundarakanda and Hanuman Chalisa were continued. There was Mahamantra Kirtan on 3rd of every month.

**Nayagarh (Odisha):** The Branch had weekly Satsang on Wednesdays. There was Sundarakanda Parayan and chanting of Hanuman Chalisa on 17th August.

**Navsari (Gujarat):** The Branch celebrated 136th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 107th Birth anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th with distribution of newborn baby kits and laddus to lactating mothers at Prasuti hospital.

**Panchkula (Haryana):** On the occasion of 107th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th, green fodder was offered at Mata Manasa Devi Gowshala. Mobile Satsangs were held at the residence of devotees on 3rd and 10th September with study of Bhagavad Gita, discourse and prayers for world peace.

**Puri (Odisha):** Daily Paduka Puja, weekly Satsang on Thursdays and Sundays, and Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. There was recitation of Hanuman Chalisa on Sankranti day and Gita Path on Ekadasis. Akhanda Mahamantra Kirtan was conducted on 1st and 16th August.

**Rourkela (Odisha):** Daily Yoga class, 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. The Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with Prabhat Pheri and Paduka Puja. Punyatithi Aradhana Day of Gurumaharaj Sri Swami Chidanandaji Maharaj was observed on 12th.

**Steel Township Rourkela (Odisha):** In the month of August and September, the Branch celebrated special occasions like: Independence Day on 15th August, Sri Krishna Janmashtami from 1st to 6th September, Nanda Utsav on 7th, the Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th, Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 12th and Ganesh Chaturthi on 19th. Besides this, Music classes on Mondays, Guru Paduka Puja on Thursdays and free Yoga class and Swadhyaya on Saturdays were continued regularly. To mark Silver Jubilee of the Branch, the Branch arranged Nagar Sankirtan on 8th, 12th and 24th September. Children awareness programme was conducted on 10th September, written examination was conducted and "Divine Life for Children" booklets were

distributed. Special Pravachans were organised from 17th to 23rd September.

**Warangal (Telangana):** The Branch celebrated Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September with Paduka Puja, Bhajan and talk on life and teachings of Gurudev, and Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th. Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj was observed on 12th.

## OVERSEAS BRANCH

**Hong Kong (China):** The Branch conducted Mahamantra chanting on 5th and 19th August in both Cheung Sha Wan and North Point Yoga Centre of the Branch. On 19th, special Bhajan group conducted chanting session at Sivananda Ashram at North Point. Talk on "Minakshi Pancharatna Stotram" and one hour chanting session was conducted on 26th August by Sri Hari Cheng. 136th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 107th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch with talk on "The Holy Heritage of Gurudev's Teaching in Hong Kong Historical Review and Foresight".

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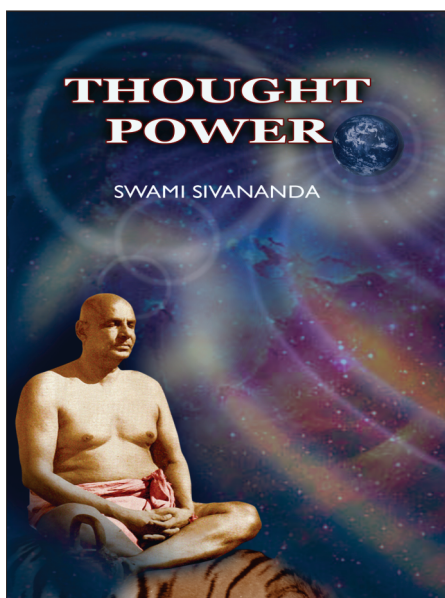
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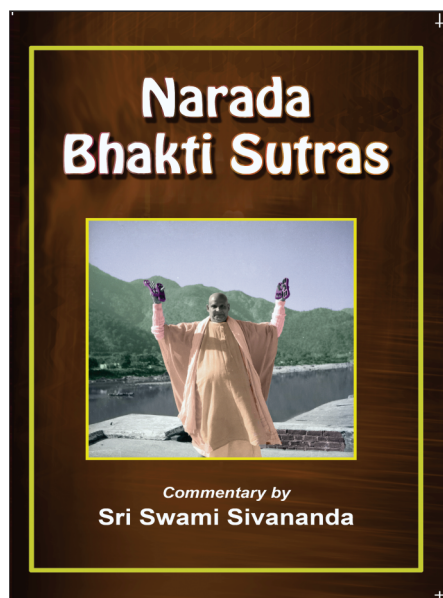
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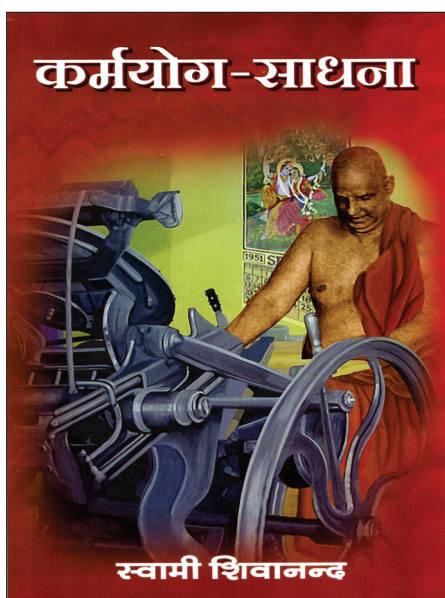
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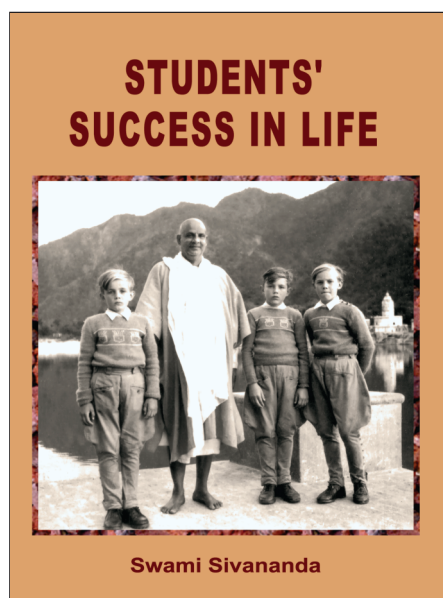
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By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

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## **Pursuit of the Eternal Values**

There is no light like that of knowledge of the Self or Brahman. There is no treasure like that of contentment. There is no virtue like that of truthfulness. There is no bliss like that of the soul. There is no friend like Atman. Therefore, know your own Self. Develop contentment. Speak the truth. Drink the bliss of the soul.

*Swami Sivananda*

**To**