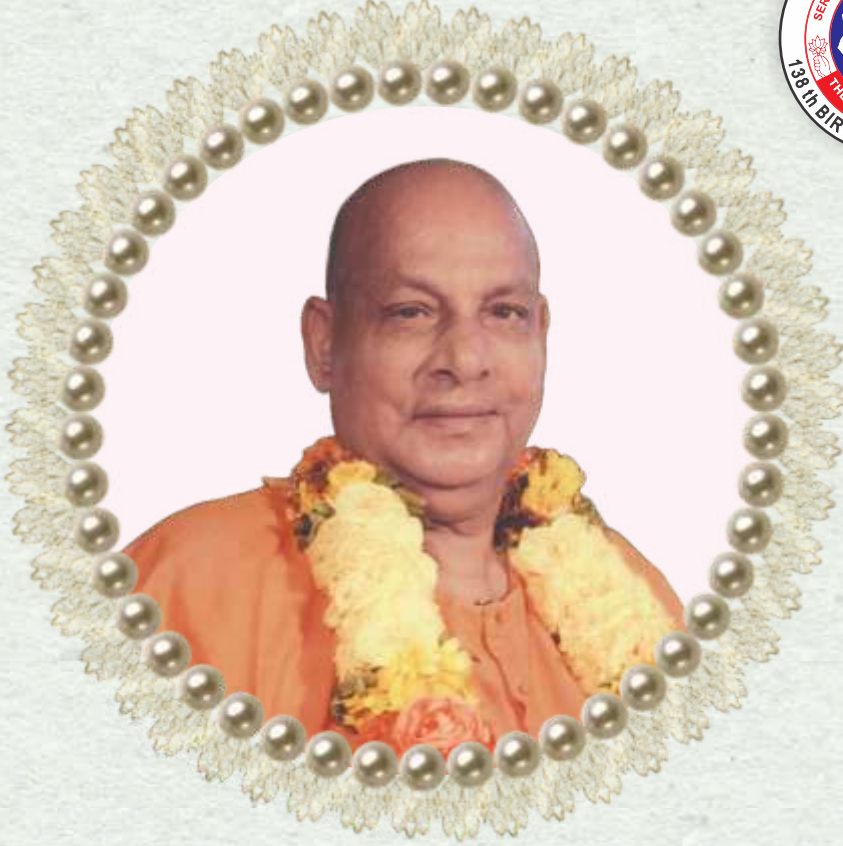


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# THE DIVINE LIFE



## 138th Birth Anniversary September 2025

The Great Master, the living Master of masters, the source of the world, of Jivas and of everything is ever shining in the chambers of your heart. He is very close to you. He is sitting with outstretched hands to lift you up and embrace you with His sweet love. Rely on Him alone. Surrender to Him with perfect trust and confidence in His Divine Grace. Identify yourself with bold and clear understanding with that eternal, living Indweller of your heart. Then alone will you attain eternal peace, infinite bliss, supreme satisfaction and immortality.

*Swami Sivananda*

## **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**

### **THOU ART SAT**

This self-effulgent Atman which is distinct from the five sheaths, the silent witness of the three states, which is unchanging, pure, eternal, indivisible, all-full, self-contained, an embodiment of peace, bliss and knowledge, is to be realised as one's own Self.

That which is of the same nature and is not affected by anything during the three periods of time, is Sat. Sat only was prior to the creation of this universe. When darkness was rolling over darkness during the Cosmic Pralaya, Sat alone was. Chit is that which knows itself and knows others. Ananda is Pure Bliss.

*Swami Sivananda*



# THE DIVINE LIFE

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## MUNDAKOPANISHAD

### CHAPTER II—SECTION II

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।

दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥७॥

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।

तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥८॥

This Atman who is omniscient, who knows everything in detail, whose glory is manifested in the world, is placed in the ether, in the bright city of Brahman. He is of the nature of the mind, and becomes the guide of life and the body. He subsists in food, in close proximity to the heart. The wise behold, with the aid of their superior knowledge, the Atman which shines forth, full of bliss and is immortal.

शिवानन्दस्तोत्रपुष्पांजलिः  
**SIVANANDA-STOTRAPUSHPANJALI**  
**PART-II**

*Sri Swami Jnanananda Saraswati, Shivanandanagar*

अनर्घविज्ञानमयोक्तिभिर्नृणां  
मनःप्रसादं जनयन्तमन्वहम्  
अनन्तसौजन्यनिधिं शिवाह्वयं  
मुनीन्द्रमीडे भुवनैकदेशिकम् ॥७७॥

I devoutly adore the world-preceptor Swami Sivananda who is granting joy to all people through his wisdom-filled words, who is a treasure-house of all virtues and who is the foremost among all the sages.

वेदान्तकान्तारतलान्तचारिणं  
खेदान्तकं दिव्यमुदारमानसम्  
मोदाकरं सर्वजनाभिनन्दितं  
भेदादिहीनाशयमाश्रये शिवम् ॥७८॥

I surrender myself to Swami Sivananda, who is always roaming in the forest of Vedanta, who dispels all kinds of sorrows of people, who is divine, whose heart is magnanimous, who is the abode of happiness, who is revered by good people and who is endowed with an equal vision.

*(To be continued)*



## THE VALUE OF HUMAN BIRTH



Life is short; time is fleeting. The Almighty Lord has graciously given us this human birth so that we might, through intelligent striving, attain Him.

Close your eyes for a moment and think—Is not the life-span of even a hundred years but, a fleeting moment in Time? And, are we not subjected to ever so many distractions even during these years of our life, as human beings on this earth? A large part is consumed away by the terrible death-like nightly coma called sleep.

Nearly a fourth of this life-span is spent uselessly in boyhood and adolescence; and manhood is preyed upon by countless anxieties, worries and cares in the earning of the daily bread, in breeding and feeding families, and in a thousand other ways. Old age comes on and puts a cruel end to the play of our passions and desires. Ought we then to weep over wasted days? Should we not, even while there is vigour in our limbs, strive to live a truly spiritual life, in right earnest and to attain the goal—the conquest over death—and thus, put old age and death to flight?

Then, come, gird up your loins and plunge yourself in spiritual practices, in selfless service, Japa, Kirtan and meditation. Realise the Self and be free.

In spirit, you are one with the rest of humanity. God, the Ultimate Reality, is your own Self, as He is the Self of all—the Self of every atom of Creation. This Truth is veiled from your sight, on account of Fundamental Nescience. This ignorance has assumed as many forms as there are beings in this universe. All these beings are consciously and unconsciously striving to tear this veil of ignorance and realise their Godhead. Everyone is progressing towards that Goal. And everyone is bound to reach It.

### STRIVE FOR YOUR SALVATION

In this ignorance, however, each Jiva is separate from all the rest. Each Jiva has independently to work its way to the realisation of the Godhead. You may help each other in various degrees. In fact, even this helping each other is a potent Sadhana for developing love for each other. But, remember this point well, no one else can achieve Moksha or the Highest Release, for you. You have to do that yourself.

Once you grasp this truth firmly, it will be apparent to you that your duty is to struggle with yourself, with your mind and with the internal enemies of lust, anger, greed and the host of other evils within, to eradicate them, to purify yourself and to evolve into Godhead, or rather realise your Self. All the religions of the world, therefore, preach that Truth. Love and Purity lead one to God. There is no religion in the world that preaches untruth, hatred and immorality as the path to God. The practice of these fundamental virtues of Love and Purity cleanses the heart of the accumulated dross, and burns up the veil of ignorance, thus revealing the True Nature of the Self.

*Swami Sivananda*

## THE SECRET OF LIFE

**Sri Swami Sivananda**

What is life? Is it merely the act of breathing or respiration or digestion or excretion or the acts of metabolism, anabolism, katabolism, the constructive or destructive changes that ever go on in the physical organism or human body or economy of nature? Is it mere thinking or planning or scheming to earn money or name and fame? Is it the act of procreation to keep up the line? Is it the sum total of all these processes? Or, is it the movement of the protoplasm in the unicellular organism, amoeba, with its single nucleus? Scientists and biologists have a very different conception of life. Philosophers like Sri Sankara have quite a different conception of life.

Life is of two kinds, viz., life in matter and life in the Atman or the Spirit or Pure Consciousness. Biologists, physiologists and psychologists hold that life consists of thinking, feeling, knowing, willing, digestion, excretion, circulation, respiration, etc. This kind of life is not everlasting. This is attended with

dangers, pains, fear, cares, anxieties, worries, exertion, sin, birth and death with their concomitant evils, viz., old age, diseases, etc. Therefore, sages and seers, Rishis, prophets and saints who have realised their inner Self by discipline of the mind and the sense-organs, by Tyaga and Tapas, by Vairagya and Abhyasa, by leading a life of self-denial, self-sacrifice and self-abnegation, have emphatically, without a shadow of doubt, like Amalaka fruit in the hand, declared that a life in the Atman or pure Spirit alone can bring everlasting peace, infinite bliss, supreme joy, eternal satisfaction and immortality. They have prescribed various definite methods for Self-realisation according to various temperaments, capacities and tastes of individuals. Those who have implicit faith in their teachings, in the Vedas and in the words of the Guru or spiritual preceptor, march fearlessly in the field of spirituality or Truth, and obtain freedom or perfection or salvation. They do not come back to this Mrityu Loka

(mortal world). They rest in Sat-Chit-Ananda Brahman or their own Svarupa. This is the goal of human life. This is the highest aim of life. This is the final destination which bears various names as Nirvana, Parama Gati, Param Dhama and Brahma-Sthiti. Self-realisation is your highest duty.

This does not mean, however, that we should ignore the life in the physical plane of matter. Matter is expression of God or Brahman for His own Lila. Matter and Spirit are inseparable like heat and fire, cold and ice, and fragrance and flower. Shakti (power) and Shakta (he who possesses power) are one. Brahman and Maya are inseparable and one. A life in the physical plane is a definite preparation for the eternal life in Brahman. World is your best teacher; the five elements are your Gurus. Nature is your mother and director. Prakriti is your silent master. World is the best training ground for the development of various divine virtues such as mercy, forgiveness, tolerance, universal love, generosity, nobility, courage, magnanimity, patience, will-power, etc. World is an arena for fighting

with the diabolical nature and for expressing divinity from within. The central teaching of the Gita and the Yoga-Vasishtha is that one should realise his Self by remaining in the world. Be in the world; but, be out of the world. Behave like the water on the lotus-leaf. Give up the lower Asuric nature, which consists of selfishness, lust, anger, greed, hatred, jealousy and assert the divine nature, and lead a life of mental renunciation and self-sacrifice.

Is there not a nobler mission in life than eating, drinking and sleeping? It is difficult to get a human birth; therefore try your best to realise in this birth. Time sweeps away kings and barons. Where is Yudhishtira? Where is Ashoka? Where is Valmiki? Where is Shakespeare? Where is Napoleon? Therefore, be up and doing in Yogic Sadhana and you will enjoy supreme bliss. Can you expect real Shanti if you waste your time in hunting after the momentary pleasures of the senses and this worldly life? Can you enjoy real happiness if you waste your time in fights and quarrels or in idle gossiping?

To live is to fight for the ideal and goal. Life is conquest. Life is a series of awakenings. Conquer your mind and the senses. These are the real enemies. Conquer your internal and external nature. You must conquer your environments, old evil habits, old evil Samskaras, evil thoughts and evil Vasanas. You must fight against the antagonistic, dark, evil forces. You must resist the forces of degeneration.

This life is meant for Self-realisation. Do regular Sankirtan and realise the Atmic Bliss. Do Nishkama Karma Yoga and purify your heart and mind. Control the Indriyas and rest in your own Svarupa. When you get knocks and blows in the daily battle of life, the mind is duly turned towards the spiritual path. Then come Viveka, Vairagya, disgust for worldly things and desire for liberation.

Practise deep meditation. Life is short. Time is fleeting. This world is full of miseries. Cut the knot of Avidya and drink deep the nectar of Nirvanic Bliss.

Spiritual life is not mere idle talk. It is not mere sensation. It is actual living in the Atman. It is a

transcendental experience of unalloyed joy and bliss. It is a life of fullness and perfection. There is a place of eternal peace and infinite bliss, where there is neither death nor desire, neither sorrow nor pain, neither doubt nor delusion. Do you not aspire to reach this immortal abode of perennial joy and happiness?

Discipline the mind and the senses. Cultivate noble virtues. Try to know the nature of the soul. Practise regular meditation on the Self. Then alone you will attain immortality and deep abiding joy. Then alone you will reach that immortal abode. Give up identification of your Self with the physical body. Identification of one's Self with the body is the greatest crime. Give up planning and scheming. Abandon speculation. Relinquish cherished hopes, expectations and worldly ambitions. Kill desires. Rise above desires.

Live intelligently. Study the Upanishads thoroughly. Meditate regularly. Come out of the dungeon of ignorance. Bask in the glorious sunshine of Brahman. Share this knowledge with others. You are swayed by unholy desires and

Avidya. Self-realisation is the goal of life. This is the end and aim of life, of human existence. Wake up from the dream of forms. Give up this clinging to false names and forms. Do not be deceived by these illusory names and forms. Cling to the solid, living Reality only. Love your Atman only. Atman or Brahman is the living Truth. Atman only exists. Live in the Atman. Become Brahman. This is the real life.

The practice of Karma Yoga prepares the mind of the aspirant for the reception of knowledge of the Self. It moulds him into a proper Adhikari or aspirant for the study of Vedanta. Ignorant people jump at once to the practice of Jnana Yoga, without having any preliminary training in Karma Yoga. That is why they fail miserably to realise the Truth. The impurities still lurk in their minds. The mind is filled with likes and dislikes. They only talk of Brahman. They indulge in all sorts of useless discussions, vain debates and dry endless controversies. Their philosophy is on their lips only. In other words, they are lip-Vedantins. What is wanted is practical Vedanta through ceaseless, selfless service of

the country and humanity in some form or other with Atma Bhava.

Kindle the light of love in your heart. Love all. Include all creatures in the warm embrace of your love. Cultivate Vishva-Prema or all-embracing, all-inclusive Cosmic Love. Love is a mysterious divine glue that unites the hearts of all. It is a divine magical healing balm of a very high potency. Charge every action with pure love. Kill cunningness, greed, crookedness and selfishness. The Immortal can be attained only by performing acts of kindness continuously. Hatred, anger and jealousy are removed by continuous service with a loving heart. You will get more strength, more joy, more satisfaction by doing kind acts. You will be loved by all. Practice of compassion, charitable acts and kind services purify and soften the heart, turn the heart-lotus upwards and prepare the aspirant for the reception of Divine Light.

May you enjoy deep abiding peace and perennial joy by leading an ideal Divine Life discharging the duties of the world, singing His Names with Sraddha or faith and devotion!

## **GURUDEV SWAMI SIVANANDA'S WORDS OF POWER**

**Sri Swami Chidananda**

Ever since the earliest times, literature has been a great force and a power influencing the lives of human beings, shaping civilisations and moulding the destinies of races and nations. The roots of the civilisation and culture of each people are to be found in their great scriptures, that have formed the earliest literature known to mankind. Our ideals derive from this source. Hence, we may say that the recorded word has been a gift of the past to posterity.

### **FLAMES THAT LIGHT UP LIFE'S PATHWAY**

The loftiest and sublimest of ideals that have been guiding stars to us in this holy land, have been given to us by great minds like Vyasa, Yajnavalkya, Manu and such others, who have fathered our culture in all its aspects. The Upanishads, the Bhagavata, the Ramayana, the Mahabharata and the Manu-smriti comprise such literature, that forms our imperishable and precious

heritage. This has been enriched and augmented down the ages by a succession of great souls who have, like divine torch-bearers, carried this light down the corridor of centuries by their sublime example, inspiring utterances and luminous literature.

Their literature has been their substantial and lasting contribution to humanity upon this earth. In it, they have left for posterity their eternal teachings. Through it, they have become immortal flames lighting up life's pathway. To dive into the precious wisdom contained in such literature, to draw inspiration therefrom and to be guided thereby, has been laid down as a sacred daily duty upon every man in Bharatavarsha. This way, posterity tries to repay the debt of gratitude unto the great ones who have bestowed upon it their sublime literature. To thus repay the moral debt, is regarded as one of the Pancha-maha-yajnas or five essential daily sacrifices.

Gurudev Swami Sivanandaji Maharaj, our Worshipful Master, was a towering and unparalleled example of such a bestowal and self-giving in this modern age. His powerful, inspiring and sublime literature — ethical and spiritual—constitutes one of the greatest gifts offered by any one man unto the mankind of his times. Above all, his bestowal has been on a universal scale. During just about three decades of dedicated effort, this saint of compassion and sage of wisdom succeeded in sending forth notes of a divine call into every nook and corner of the world. Garnering the wisdom of ages in the luminous depths of his deep meditations, he has disseminated it far and wide through his selfless, unceasing and dynamic efforts in the cause of the ethical and spiritual awakening of mankind. His literature contains the quintessence of the wisdom of all the ancients, interpreted in the light of his own radiant personal realisations and expounded in a manner best suited and acceptable to this scientific age of reasoning and inquiry. Thus has Sivananda become a household word all over

the globe; he is the supreme awakener and inspirer of the century.

### **THE TRANSFORMING POWER OF 'SIVANANDA LITERATURE'**

Swami Sivananda's words are words of power. His every written word is aflame with the living fire of his divine realisation. Whatever he has written, is filled with the power of his sage wisdom and sagely Sat-sankalpa. The force of his spiritual personality pulsates through every phrase and sentence of his writings. They are dynamic and divine. Hence, whatever he has written is irresistible and comes to the reader with the power that penetrates the ignorance enshrouding the latter's consciousness and awakens the light of the soul within.

The Master's words are powerful awakeners. They awaken you to the lofty meaning of your life. They awaken you to the true purpose of this precious human birth. They awaken you to the glorious goal and the grand reward that awaits you.

They awaken you to the supreme duty of attaining divine perfection. His leaflets, pamphlets, booklets and books, his letters and messages,

have gone throughout this world of ours as awakening messengers, rousing man from his forgetfulness of eternal values, shaking up man from his lethargy towards higher ideals and awakening him to the glories of the life ethical and the spiritual. As long as Sivananda's literature continues to be read, this great task of universal awakening will also continue unimpeded.

'Sivananda Literature' does not stop with this awakening work alone. Having awakened, it also powerfully inspires you to start upon a glorious new career. Once you have felt the awakening impulse of the divinely inspired writings, you are never the same man again. You are filled with inspiration to turn a new leaf, walk a new way and to strike a new path that will lead you to supreme fulfillment and sublime attainment. His words keep ringing in your ears inspiring you to break the bondage of age-long habits and to remould yourself anew in all your parts — physical, mental, intellectual, moral and spiritual. They inspire you to vigorous efforts, to overcome all imperfections and obstacles and to proceed heroically

in manifesting the essential divinity within. They inspire you to courage, when diffidence assails you. They inspire you to new hope and joy, when in the grip of dejection and despair. They inspire you to give the best of yourself in the field of duty. They inspire you to manifest your best and loftiest side amidst the tests and trials of this life upon earth. They verily inspire you to strive for the highest goal. By this powerful inspirational quality that it possesses, his literature literally transforms your entire being.

No wonder then that Gurudev's works are regarded as life-transformers. Their transforming quality is the inevitable and natural outcome of the awakening and inspiring power that they possess. Reading his books, atheists have turned into devout believers. Casual contact with his literature has been the cause of remoulding rank materialists into pious and sincere seekers. His written words have changed many a beaten defeatist into vigorous optimists, filled with an undreamt-of self-confidence and buoyancy. His letters have transformed despair and sorrow into

hope and joy in the hearts of countless grateful people. Souls caught in the quagmire of immorality and unethical activity, have been redeemed and shaped into ideal characters, by the forceful and instructive admonitions contained within the covers of his extraordinary books. These admonitions transform the selfish, the miserly and the uncharitable, who are soon filled with the spirit of compassion and selfless service, of charity and generosity.

Gurudev Swami Sivananda's teachings lift the readers to the heights of Dharma and virtue. His words have a peculiar power of elevating you. Once you come under the influence of his soul-elevating literature, all unworthiness departs forever. The reader of Sivananda Literature can never be mean or lowly. He feels the irresistible upliftment of spirit; he is elevated to heights of idealism and filled with an urge to be noble in his thoughts, in his words and in his deeds. In this task, he is encouraged by the rousing quality of Swami Sivananda's writings. What is the secret of this peculiar force that is in the words of

the saintly author? It lies in the fact that his writings are always positive in their tone and never negative. His writings are aimed at drawing out always the best points in each one of us; they never dwell upon the darker side of things. *NIL DESPERANDUM* is a favourite expression of his. "Be bold", "Be cheerful" are other favourite admonitions of his. He believed firmly in the motto, that there is nothing impossible for one who strives with sincerity, earnestness and perseverance. Thus, his words infuse courage in the reader. You are made to overcome all timidity and faint-heartedness and to strive boldly and bravely in the face of all odds.

When enthusiasm lacks and faith wavers, Swami Sivananda's words come to you to infuse fresh zeal and to revive faith in your heart. They have a peculiar power to make you feel tangibly the reality of invisible and intangible truths. The spiritual ideals become axiomatic truths to those who have the supreme good fortune to come under the benign influence of his unique literature. Things that appeared to you in the days before you came into

contact with his literature, as mere figments of imagination of superstitious brains, now appear as living realities.

### **TOWARDS A NEW ERA OF PRACTICAL GOODNESS**

In this present era, when ethical ideals seem to be at a discount, Swami Sivananda's words of power bid fair to bring in a new era where practical goodness could once again assume its rightful place, in the daily conduct of man, in all his dealings with the rest of mankind. The Master's literature constitutes a power of goodness, to powerfully emphasise the ideal of being good by nature and doing good to all beings. His gospel of Divine Life puts goodness second only to godliness.

The ideals disseminated through 'Sivananda Literature' seek also to unify and bring peace amidst mankind. They seek to break artificial barriers created by man and reveal to all the essential spiritual oneness of the entire humanity. The harmony of underlying Vedantic unification, is the constant theme of many of his writings. His literature seeks to remove the canker of hatred and

cruelty from the heart of man, eradicate greed and jealousy from human dealings and to bring into them the spirit of selfless service, devotion, charity, purity, worship and luminous inner realisation. His literature seeks to remould man once again into the image of God by giving to him the sublime gospel of Divine Life. The whole world has now felt the great force and the power of the written words of this spiritual stalwart of the Himalayas. His grand dedication of all his life and energies to this task of soul-awakening, has resulted in giving a new vision to modern mankind, and a new direction to the thoughts and ideals of a vast section of the thinking men and women of this restless age. Verily, God speaks to mankind through the writings of this godly man who has linked himself in eternal unity with Divinity through his inner realisation. We have, in the spiritual literature of our Master Swami Sivananda, the most precious boon and divine gift bestowed from on high to us all of the twentieth-century world. May we render ourselves worthy of such a God-given gift.

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## **LEST WE FORGET**

### **Sri Swami Krishnananda**

The 8th of September, the sacred birthday of His Holiness Sri Swami Sivanandaji Maharaj, marks the occasion when seekers, disciples and devotees bring to their minds their relation to the Preceptor—the fact of a disciple having surrendered himself to the Guru, the necessity to attune oneself with the wishes and commands of the Master, and the imperative of rigorous Sadhana on the path, according to the behests of the Guru. To the disciples, the day is the sacred moment when they worship God in human form, or sometimes even in forms other than human, and invoke Divine Grace to descend into their being. The Adhyatma-marga, or the spiritual path, is the inner way of the introversion of the senses and the mind. A secret 'strait gate' marks its beginning (hence the difficulty of treading it), and the aspirant free from heedlessness undertakes the arduous journey with the hope that the Light from the Above will illumine his way throughout. The Guru is the

focusing medium for the spiritual splendour.

At intervals of time, a being from the higher regions finds its way to this planet of ours, bringing with him the power, majesty and glory of that far-distant region from whence he came. He knows the purpose of his visit, shares the life about him, and enters into their joys and sorrows. Such a one, it may be said with justice, was Sri Swami Sivanandaji Maharaj. Swamiji's sense of selfless action was so intense that he worked himself to fullness for the fulfilment of his noble, divine ambition, viz., to be a guide on the path in the distress and darkness of seekers, nay, to become the spiritual food by which humanity lives, and to render kind, benevolent acts and daily services with a willing heart and an open purse to strugglers known and unknown. Through the pages of his numerous books, Sri Swamiji's mission reveals that the secret of reflective action lies in the knowledge of the true Self and in the

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Taken from 'The Mighty Godman of our Age'

annihilation of the ego. He endeavoured to acquaint people with the knowledge of that full life which neither psychology nor philosophy can convey, as all knowledge is futile if the basics are not mastered, and transmute that knowledge into character. Sri Swamiji averred and exemplified that man only works well when he is working with the whole of himself. The universe is an indivisible whole; one cannot break it up, seize some part and call it his own without that part slipping from his grip and belonging to the universe undivided. He emphasised that our ineffectiveness and paltriness are due to the philosophy of fragmentation. We feel atomised because we have sadly lost our sense of belonging to the whole, of being conscious participants in the affairs and patterns of the universe. And, therefore, revising our entire outlook, let the whole become our unit of measure. This, said Swamiji, is a method of approach to a loftier expression of being.

We, as disciples of His Holiness Sri Swami Sivanandaji Maharaj, should follow the lofty examples that he has set before us in blending

together the relative and the Absolute. The world and God blend in our own life. We do not reject anything. The specific nature of the Sadhana and the philosophy as propounded by Swami Sivanandaji Maharaj is this: he neither rejects God nor the world. In his philosophy there is no rejection; it is only inclusion. He was one of those saints, sages and seers who had nothing to avoid, abandon or reject in this world; everything was to be absorbed, sublimated, transformed and redeemed. That was his philosophy, and Sadhana is naturally a practice of this philosophy.

The putting into practice, to the extent possible, of this supreme principle in our own life is Sadhana. According to him, Sadhana is essentially a mental act, not a physical feat. Sadhana is an attitude we have towards the Supreme Being, and it means the requisite adjustment of our personality in social life also. It is a movement as well as an expansion. It is a movement, vertical and horizontal. We move towards God in an ascent, and then we also expand ourselves in

social life, so that we take the world with us when we reach God. With this attitude, if we endeavour to work in life and fulfil our duties, whatever they may be, it will be observed that there is no occasion for feeling ill will or disgust towards anything. To see God in the world is the highest Sadhana. They say the footprint of an elephant includes the footprints of all other animals; because, it is the biggest footprint. This supreme concept of the immanence of God in the world is inclusive of every concept which is spiritually valuable.

To contemplate on God in this world is the highest Sadhana, and this automatically implies love towards all beings. We cannot see God in all and yet not love all people. These are contraries. To see God in all implies to love all equally, and we need not mention it separately; and this also implies service to all. To recognise one's own self in others and to work for the fulfilment of this in life is a part of our Sadhana. Love all, serve all, because, God is in all. The Christ said, "Love thy neighbour as thy self." What did he mean, and what is the reason behind it? Because, our neighbour is our own

self, we have to love him as our own self. There is a rationale behind this teaching. In daily life, we have to conduct ourselves in a manner which is in consonance with this supreme principle which is our ideal, our objective, and the object of realisation.

With what words could the wisdom of saints and sages be praised? In a world where struggle for existence and the survival of the fittest, or in other words, selfishness and hatred, would seem to be the order of things, these saints and sages had the foresight and wisdom to choose renunciation and divinity as their ideals, and boldly exhorted mankind to adopt them for the noble purpose of retrieving humanity from perdition. As these great ones are truly free from selfishness and egoism, it is really God that speaks and acts through them. Through these saints and sages, God shines in the world. Yes, God manifests Himself through all; but, our egoism suppresses and veils that manifestation as the dark cloud hides the sun; but, these being absent in the sage, he is God Himself, and whatever he does is really the

work of God. Bhagavan Sri Krishna says in the Gita, "I regard the sage as Myself."

Such are the qualities, the nature, the far-reaching and lasting results of the activities of saints and sages on this Earth. Therefore, it behoves us all as human beings to keep in mind, with a deep sense of gratitude, the facts, principles and lessons indicated in connection with their lives and teachings.

Lest we should forget, let us all, on this auspicious birthday anniversary of Gurudev Sri Swami Sivanandaji Maharaj, resolve that we shall exert ourselves to the utmost to study these exalted teachings, assimilate them and make them, as far as we possibly can, the working principles of every moment of our daily life. The water drawn up and

stored as clouds during hot summer manifests itself in plentiful showers that usher in the advent of fresh life everywhere. May we all, likewise, begin now to seriously put into actual practice all the theory that we have stored up in us through patient study, and thus commence spiritual life. Let all that we have read, heard, seen, learnt and imbibed become, through practice, transformed into a ceaseless outpouring of universal love, loving service, prayer and worship of the Lord seated in all beings. Let us generate fresh waves of spirituality. The day is sacred to the memory of a great sage, a man of wisdom; and our true Guru Dakshina is to live up to what our Master's lofty heart aspired for and expected of us. May God and Guru bless us all to that end!

A saint is a god on earth. To him, the whole world is mere straw. To him, gold and stone are alike. To him, pleasure and pain are the same.

A saint lives in God. He has realised God. He knows God. He has become God. He speaks of God. He shows the way to God. He is God-intoxicated. He is God Himself. He is one with God.

**Sri Swami Sivananda**

## ANECDOTES FROM SIVANANDA DAY-TO-DAY

**Sri Swami Venkatesananda**

**Continued from the Previous Issue**

8th September, 1949

During the course of his discourse, Sri Raghavacharyaji gave the audience the benefit of his association with Siva, during the latter's Swargashram days —

"Swamiji is a great Tapasvin. I watched with profound admiration and veneration, the austerities that he practised. He would talk to none; he was fond of seclusion and meditation. He would come out of his Kutir, only to have Satsanga with Mahatmas, or to serve the sick. He would quietly go to the Kshettra, take his Bhiksha unnoticed and re-enter his Kutir quickly. Such intensity of Vairagya, of Tapas and of Mumukshutwa, Rishikesh had not witnessed before.

Even now, I can well remember the dilapidated Kutir, which he first occupied. It had no roof; the walls were broken; and there Swamiji dwelt perfectly contented and intent on reaching his goal.

He was a lover of peace. Soon,

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Taken from 'Sivananda-Day-to-day'

he crossed the Ganges and took up his abode on the right side of Ganga. He is desireless; he is utterly selfless; whatever institution, Ashram, work and prosperity has grown around him has been granted by the Lord—he did not work for it, nor even wish for it. His life is one long commentary on the Lord's utterance in the Gita—

*Kamyanam karmanam nyasam  
sannyasam kavayo viduh  
Sarvakarmaphalatyagam  
prahustyagam vichakshanah*

Through the Society, he is spreading the Lord's Name, the ancient spiritual culture of Mother India, and thus working for the good of humanity. He has no personal axe to grind. He remains a witness or Sakshi. He rests forever in Sahaja Samadhi Avastha.

Sri Swamiji is a Jivanmukta. If you all follow his teachings, he will lead you all to that exalted state. His teachings are simple, and easy to be applied in life. Therefore, lead the

Divine Life, according to Swamiji's teachings. Worship him; adore him; serve him in every way you can. This is the surest way to your ultimate good. On this auspicious occasion, let us pray to the Almighty to bless Swamiji with a long life on this earth, so that we may all reach the Great Goal."

Later, messages from several important personages, e.g., the Governor-General Sri C. Rajagopalachariar, and the Congress President Sri C. Pattabhi Sitaramayya, were read.

Rishikesh Engineer's daughters sang Bhajans; so did Srimati Sudarshan. Several learned persons addressed the gathering; one of them was Sri Sabharatnam, M.A., B.T., L.L.B., of Nagpur. The programme continued till 7 P.M.

Towards the close, Siva himself stood up and began his Kirtan-discourse. He sang several beautiful and interesting Kirtans (often sending the audience into hysterical laughter!) from his 'Vedanta Jyoti'. Then, he made the audience do the Japa-Kirtan of 'RAM RAM RAM': there was two-party Kirtan, too—ladies vs. gentlemen. Siva then sang the Song of 'Ities'.

"As there is the enumeration in the Gita of the Daivi-Sampat or Divine Virtues, which an aspirant should possess, if he is to progress towards the Goal, this Song of 'Ities' also consists of the most important qualities, which you should develop—Serenity, regularity, absence of vanity, sincerity, simplicity, veracity, magnanimity, etc. Magnanimity! If you analyse your daily actions, you will be amazed to find the absence of magnanimity. You will think you are magnanimous; but, you will fight with a cooly for two annas. He will ask for two annas more; you will refuse to give; fight! Throw away the two annas, and be at peace! When you practise this in your daily life, you will enjoy supreme peace and bliss. All good qualities you should endeavour to develop. You should introspect daily and find out the defects lurking within. Gradually, one by one, you should try to eradicate them. Then, you will attain Brahma Jnana. Then you will feel—(Siva began to sing) 'Sarvam Brahmamayam re re'."

With a peace-chant, the gathering dispersed.

Rampremji had arranged for a

wonderful Drama at night. He was the author and director of the Play. As soon as everything was ready, Siva ascended the platform and began his Jaya Ganesha Kirtan; he said, "Before the commencement of every function, one should offer salutations to Lord Ganesha, Subramanya and Saraswati. Then, the undertaking would be successful."

Siva noticed a 'Gandhi-Cap' on the stage. He picked it up and put on. At once he began,

Vande Mataram Vande Mataram  
 Vande Mataram  
 Jai Hind Jai Hind Jai Hind Jai Hind  
 Jai Jai Jai Hind

and bade good-bye to the Gandhi-cap, got down from the stage and resumed his seat.

The Drama went on till 1 a.m. Siva stayed to the last; distributed the Prasad and then only returned to his Kutir.

Nor were the Satsangees, the only people who took part in the celebrations, but literally thousands were fed on the great day. Sadhu Bhojan which began at 12 noon continued right up to 5 p.m. in the evening. First, invited Sadhus; then visitors; then inmates; then again Sadhus and then the lepers, etc.,

etc., there was an unending stream of people at the kitchen. The kitchen staff untiringly served them all till everyone was satisfied.

Among the most prominent visitors on the occasion were Sri S.N. Mitra, I.C.S., Excise Commissioner, U.P.; Sri Gauri Prasadji, Retd. District and Sessions Judge; Sri Ganeshdas Gorowara of Bombay; Sri Swami Adwayanandaji Maharaj, Sri Sabharatnam, etc., etc.

#### **THE MAGIC OF SIVA'S WORD**

After Sri Raghavacharyaji Maharaj, Sri Swami Advayanandaji spoke in the afternoon.

A n a c c o u n t o f t h e establishment of the Sivananda Sadhana Nilayam in South India (of which he is the head), which he gave, was interesting. Here is a gist of it.

"In 1944, I was staying at the Ashram here. I fell ill. Later, it was decided that a change of climate would do me good. Therefore, I wanted to leave for South India. At the time of departure, Swamiji told me, 'Start a Branch of the Society in South India. It must be exactly like this Ashram. This Ashram is on Ganges bank; in South India it should be near Akhanda Cauvery. You find this Ashram such a nice

place, because, it is on the hillside. Do something like that there also.' I felt diffident; because, I had not done anything like that previously. But, Swamiji insisted again and again. I left with that command.

I went to Trichy and to Golden Rock and discussed the matter with some of Swamiji's devotees there. At Golden Rock, they wanted to hold a Gita Class. My books were at Nagapatam. I went there to fetch them. On the day I went to Nagapatam, a Sadhu came to meet me. 'There is an Ashram at Velur. A Swami is wanted there to deliver discourses on Gita, etc. We cannot think of anyone, but you. Please do come.' I reflected for a moment. The place mentioned was on the bank of Akhanda Cauvery. I decided to go.

I went to Velur. I saw the Ashram. It was too small to be the South Indian centre of the Society. I wrote about it to the Trichy devotees. I told the local people also what I felt about it. They replied, 'If you want a nice place on the banks of Akhanda Cauvery for the Ashram, then search for a place in Musiri.' On the same day, I received a letter from Trichy with the same suggestion; another

from Kulitalai inviting me for a lecture there. I distinctly felt that it was Swamiji's grace that was working behind all these.

At Kulitalai, I mentioned about the Ashram-establishment to the Village Headman. Kulitalai, by the way, is just on the other bank of Akhanda Cauvery, opposite to Musiri. The Village Headman at once agreed to accompany me to Musiri and make all the arrangements necessary for the establishment of the Ashram there. We met the Musiri Village Officials. I began with my usual introduction about the Society, Swamiji, etc. The Village Headman at once said, 'O! I know Swamiji very well. I am a member of the Society. Certainly, we should do this at once.' I was shown a plot of land. I at once wrote to the Trichy devotees, to come there and inspect it. In the meantime, I mentioned that Swamiji had hinted that the Ashram should be somewhere on hillside. The Headman at once suggested, "That can also be done. At the foot of Eengoimalai hill there is a Nandavana (garden), its Manager is a Pillai. If you consult him, he will suggest the best plot of land there. I shall then arrange the rest of it."

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At once, we went to see the Nandavanam Manager. Strangely enough, we met him on the way. Without much of an introduction, he was thoroughly convinced! This was a miracle; for, he was not a very religious-minded man!! He took us to the foot of the Eengoimalai hill and there showed us a very good plot of land. The Village Official said that he could get it for the Ashram, free of cost. The Trichy devotees, too, liked it very much.

We drew up the plan of the Ashram. The Nandavanam Manager offered his help in digging a well. The site was chosen. Coolies wanted Rs. 250 for digging 16 yards. It was thought that as the soil was rocky, we could not get water at such a depth. The Village Official brought the Science Teacher of the local High School. He examined the entire plot and selected a spot. Strangely enough, it just coincided with our own plan! The Nandavanam Manager was greatly enthused now. He decided to dig the well at his cost; and very soon the well was ready. This further strengthened my conviction that Swamiji's hidden hand was helping us. The Nandavanam Manager, too, began to show more

interest in the building of the Ashram. He started the construction.

The local people wanted that I should get an Authorisation Letter from Swamiji and assured me that if it was there, the work could be speeded up. I wanted to come to Rishikesh. Just then, I received an invitation from Nagapatam. And, I went there. On the second day, I met one J. Narayanaswami Pillai who was working in the Railway. He said that he had to go on official business with his officer to Delhi, and that if I agreed to come along, we could both come to Rishikesh for Swamiji's Darshan. Again I felt Swamiji's mysterious helping hand working through this. I readily agreed and we left for Rishikesh.

We came to the Ashram. We had Swamiji's Darshan. The moment he saw the other man with me, he asked, 'Narayanaswami Pillai?! Mr Pillai was greatly amazed, "How did Swamiji know my name?" As we were coming to Rishikesh, we were discussing about the South Indian Ashram and I had mentioned to Mr. Pillai that I would like to do something on a small scale, constructing Kutirs, as cheaply as possible. The day we reached

Swamiji's Ashram, he told us, "Go to Vishwanath Bagh. See the simple buildings there, with one-brick-walls. You can do something like that in the South also." Both of us (Pillai and myself) were amazed at this suggestion; how did Swamiji know our heart? We went to the Bagh. Pillai was amused to see a peculiar plant that had edible roots underneath the ground like garlic, and also had fruits on its branches. He took one or two unripe fruits of this plant and ate them with relish. We came back to the Ashram; and almost immediately Swamiji asked Pillai, "Did you taste that fruit?" Pillai was simply wonderstruck.

I did not mention anything about the Authorisation Letter. But, on the day we were to leave, Swamiji called me and said, "Keep this Authorisation Letter with you. It might be of some use in the work." What a great wonder! Pillai's faith in Swamiji was now unshakable. During the course of our conversation before parting, we mentioned that due to war, conditions were very difficult in the South. Swamiji said, 'The war will end in six months time. Don't worry. Go on with the work.' Pillai was

surprised. The newspapers were full of reports that the war, would go on for years! He asked Swamiji again and again, and again and again. Swamiji gave the same reply. To me Swamiji said, "Go ahead with the work. You will be able to finish it within four years." I had no such hopes at that time. I was even surprised at Swamiji's words. But today, just after four years from that date, I know he was prophetically right. His words were precise. Just in four years, we were able to complete the work, and I am able to be here today. I should say it was all due to Swamiji's Magic Word of Command."

### **BHUMANDALA SAT GURU**

Swami Advayanandaji has travelled widely in the South. "Wherever I went, I found Swamiji's disciples and devotees. Among all classes of people, I found Swamiji's disciples and devotees. Among people belonging to various religions, I found Swamiji's disciples and devotees. In the hotels, in Sabhas, in Bhajan Mandirs, everywhere there was Swamiji's message. Therefore, today he is known throughout the South as the Bhumandala Sat Guru."

**To be Continued**

## CULTURE OF WILL AND MEMORY

**Sri Swami Sivananda**

### Continued from the Previous Issue

Saunaka, wise householder, approached the sage Angirasa and said, "O venerable sir, what is that supreme culture or culture of cultures by knowing which all other cultures are known?" Angirasa replied, "It is Brahma Vidya or Para Vidya or the spiritual culture or the Science of the Self." All cultures are founded on the culture of the Self. I therefore draw the attention of Western culturists to this striking feature of Eastern culture. Then alone they will have roaring success and immeasurable joy. Some Hindu teachers completely ignore the material side and practise Tamasic Tapas. This is also inadvisable. This is condemned by Lord Krishna in the Gita. Extremes are always bad. A healthy combination is highly desirable. Chudalai and Janaka had this happy combination. Tantrikas have Mukti and Bhukti.

### CONCLUSION

Dear readers, I want to place before you another important point. I have not such words as 'cannot', 'difficult', 'impossible', 'weakness',

etc., in my dictionary. Those who are attempting to develop their will-force should remove these words from their dictionary also. These are the expressions of a weakling or an effeminate person. These are the expressions of a timid woman. Become a lion. Become a spiritual hero. Become a champion in the Adhyatmic field. By mere willing or chanting of Om, mountains can be crushed to powder. By mere willing, mountains should move. By mere willing, oceans should recede. By mere willing, all the waves of the ocean should subside. Lord Jesus did this and you also can do. Whatever one has achieved can also be attained by all if only they will. This is the grand Law of Nature. Mother Prakriti is unbiased. She looks up at all Her children with equal vision. Speak with dignity and force. Talk with emphasis in a noble manner.

Therefore, never entertain in your mind these negative terms. Understand the glory, splendour and power of the Self which is at the back of your mind, thought, will and

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Taken from 'Sure Ways for Success in Life and God-realisation'

memory. Understand the magnanimity and immortal nature of that hidden, inter-penetrating, indwelling Essence. Know that this Self is the storehouse for all knowledge, bliss, power, beauty, peace and joy. Feel that the sun, the moon and the stars, and fire do their respective functions at your command. Feel that the air moves, rain showers, fire burns, rivers flow, sun shines, stars glitter, Indra, Agni and Yama do their respective functions at your bidding. Thou art the Glory of glories, Sun of suns, Light of lights, Holy of holies, Divinity of divinities, Devata of Devatas, Emperor of emperors, God of gods. Thou art Truth; Thou art Brahman; Thou art the imperishable, undecaying, undying Atman that pervades this whole universe. Assert your divine majesty. Recognise the Brahmic glory. Realise your freedom and Satchidananda nature, your centre, ideal, goal and heritage. Rest in that ocean of light, knowledge, Prema, peace, joy and bliss. Realise the significance of the great sentence Tat Tvam Asi (Thou art That) of the glorious Upanishads. OM! OM! OM!

### **ETHICAL CULTURE**

Do you know the reason why I have chosen this subject as the third

item? Atman is the basis of everything. So I have placed spiritual culture in the very beginning. There is intimate relation between Atman and 'will'. Will is only Atman or God in motion or manifestation. So I have dealt with will-culture after spiritual culture. No spiritual or will-culture is possible without ethical culture. So I have placed this subject as the third important item. Ethical culture will result in ethical perfection. An ethical man is more powerful than an intellectual man. Ethical culture brings in various sorts of Siddhis or occult powers. If you study Yoga Sutras, you will find a clear description of the powers that manifest by observance of the practices of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. The nine Riddhis roll under the feet of an ethically developed man. They are ready to serve him.

The philosopher need not necessarily be a moral or ethical man; but, a spiritual man must of necessity be moral. Morality goes hand in hand with spirituality. Morality co-exists with spirituality. The three kinds of Tapas, viz., physical, verbal and mental that are prescribed in the seventeenth chapter of the Gita, the practice of Yama in Raja Yoga

philosophy, and the Noble Eightfold Path of the Buddhists, viz., right thinking, right endeavour, right action, right living, etc., are all best calculated to develop the moral side of man. Sadachara or right conduct aims at making a man moral, so that he may be fit for the reception of Atma-Jnana or the realisation of the Supreme Tattva.

You should always try your level best to speak the truth at all costs. You may lose your income in the beginning. But, in the long run, you are bound to be victorious. You will realise the truth of the Upanishads: “*Satyameva Jayate Nanritam*. Truth alone triumphs, but not falsehood.” Even a lawyer who speaks the truth in law courts, who does not coach up false witnesses, may lose his practice in the beginning; but later on, he will be honoured by the judge as well as the client. Thousands of clients will flock to him only. He will have to make some sacrifice at the outset. Lawyers generally complain: “What can we do? Our profession is such. We must tell lies. Otherwise we lose our case.” These are false excuses. There was an advocate, a mental Sannyasin who was practising in Uttar Pradesh, who was a friend and benefactor of

Sannyasins, who never coached false witnesses, who never took up criminal cases, and yet, he was the leader of the bar and was revered by the judges, clients and colleagues. O, my friends, barristers and advocates, who are killing their conscience and who are slayers of Atman! Will you all follow this noble example and ideal? Be truthful. You will have a peaceful death. Do not kill your conscience in order to have comfortable living, and in order to please your wife. Life here is evanescent like a bubble. Aspire to become divine.

The various formulae—*Ahimsa Paramo Dharmah* (Non-injury is the highest of all virtues); *Satyam Vada, Dharmam Chara* (speak the truth and do virtuous actions); do unto others in the same way as you wish others to do unto you; do as you would be done by; love thy neighbour as thyself—are all best calculated to develop the moral aspect of a human being. Morality is the basis for the realisation of Atmic unity or oneness of life or Advaitic feeling of sameness everywhere. Ethical culture prepares you for the Vedantic realisation of *Sarvam Khalvidam Brahma* (All, indeed, is Brahman; there is no such thing as diversity).

**To be Continued**

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## **ZOROASTER**

### **Sri Swami Sivananda**

#### **Continued from the Previous Issue**

When Zoroaster was coming down from the celestial abode of Ahura Mazda, he was terribly attacked by the evil force Ahriman, the Satan of Zoroastrianism. Ahriman wanted to kill Zoroaster, but Zoroaster's spiritual powers saved him. The Prophet became the master of all demons after conquering Ahriman. He began to preach again.

Zoroaster experienced a second vision. The same archangel asked the prophet to take great care of the animals and to protect them.

Then Zoroaster conversed in his third vision with Asha Vahishta, the archangel of righteousness who is the presiding Lord of sacred fires. The archangel commanded Zoroaster to protect the sacred fire and all fires.

Zoroaster conversed with Khehathra Vairya, the archangel of good royalty who is the presiding Lord of metals. The archangel commanded the Prophet to take care of the metals. Then Zoroaster conversed with Spenta Armaith, the

archangel of modesty, who is the presiding Lord of earth. Then he conversed with Hauravat, the archangel of health who is the presiding Lord of the waters. Lastly, he conversed with Ameretat, the archangel of immortality who presides over plants.

Zoroaster had a perfect knowledge of the celestial hierarchy of gods through these visions. Zend Avesta, which is the Bible and the Gita of the Parsis, contains the wisdom which the Prophet received from Ahura Mazda, the Supreme Lord.

The divine experiences of Zoroaster are similar to the experiences of Satyakama Jabala of the Chhandogya Upanishad. The Wind-god, the God of Fire, the Sun-god, and Varuna or the presiding Deity of the Waters imparted divine wisdom to Satyakama. Archangel Vahishta is the Fire-god or Agni of the Hindus. Archangel Hauravat is Varuna of the Hindus.

Zoroaster disliked the Kavis and the Karpans, who were the chiefs

of the demon-worshippers. The Karpans were devoted to rites and ceremonies. They were addicted to the use of Homa, the intoxicating drink, in their religious ceremonies. The Prophet tried to convert all the demon-worshippers, the evil men and women and their chiefs, viz., the Kavis and the Karpans. The Kavis and the Karpans were the priests. Naturally, all orthodox priests are opponents of broad reforms. Zoroaster failed in his attempt.

Zoroaster travelled from place to place. He went to India and China, but no one received his message in the beginning. He first converted his own cousin Maidhyoi-madnha. This disciple remained faithful to Zoroaster till the end of his life.

The Kavis and the Karpans, the learned priests of the courts, poisoned the ears of Vishtasp, the Sovereign of Iran. They intrigued against the Prophet and accused him before the king of being a sorcerer. They persuaded the king to put him in prison to die of starvation. Zoroaster remained in the prison for sometime and was saved by the Lord. The favourite black horse of the king fell ill. Its four legs were drawn up into its belly. Zoroaster sent word to

the king that he would cure the horse. He imposed four conditions, which the king readily accepted. Vishtasp had to accept the new faith. He had to consent that his son Isfendar would defend the new faith. Zoroaster was to be allowed to convert Queen Hutaosa. The king had to reveal the names of all those who had plotted against Zoroaster and punish them. When each leg of the horse came out, each of the four conditions was granted by the king.

The king, in turn, demanded that four conditions of his should be accepted by Zoroaster. First, the king wanted to know his final destiny and his place in heaven; second, he wanted that his body might become invulnerable; third, he desired that he might have universal knowledge; and lastly, the king wished that his soul might not leave his body until the resurrection. Three archangels appeared before the king and the queen and dazzled their eyes. The king and the queen trembled at their sight. They heard the voice from the light which said that they had come at the command of the Lord to show the king and the queen the glory of the religion of Zoroaster.

**To be Continued**

## RAJA VIVEKINATH

**Sri Swami Sivananda**

### **Continued from the Previous Issue**

Those who were eager to have intense enjoyment of the senses, who did not mind death after three years came forward for election to the kingship of the country. Many years passed and once Vivekinath became the king of Panchanada in the usual way and was elected by the people.

Raja Vivekinath was very clever and dutiful. He thought "I should save myself after the period of my kingship. I will not allow myself to be killed like my predecessors. I must find out ways and means of escaping and getting over this great ordeal."

One evening, Raja Vivekinath went for a pleasure trip in a boat over the river in which the kings were generally taken for drowning. He crossed over to the other side of the river and found a very fertile land full of springs and places for new habitation. On return to the city, he ordered his men to go to that new uninhabited land and live there happily. He sent 2,000 men to start this new habitation. These men slowly cultivated the lands, built

decent houses, etc., and lived happily. Raja Vivekinath also built for himself a decent place with all conveniences, gardens, etc. He kept the matter secret from his ministers and supervised the work himself. Even his subjects did not know about the new habitation, the new palace, etc.

Three years passed. The day of ordeal came. The Raja was taken in a grand procession by all the subjects. The people saw in the face of the king an unprecedented joy. As usual, stones were tied to his waist and he was drowned in the appointed place. The king had kept in his pocket a sharp knife. He was a good swimmer. He had practised control of breath also (Pranayama). He took the knife, cut the knots that bound him to the stones and swam under water to the other shore. All his subjects thought that he was dead. He went to the other shore where people were waiting for him with rich presents of clothes, jewels, etc. He had previously informed them of what

would happen and told them that he would reach the shore swimming under water and they must be all attention to receive him. Raja Vivekinath was taken to Brahmapuri, his newly constructed city where he lived happily for many years.

Friends! You must be clever and thoughtful as Raja Vivekinath. He was destined to die. He knew it. He made preparations to save himself. Will you also not practise Dharma, Yogabhyas and Nama Sankirtan and

save yourself from destruction? While you are in affluent circumstances, prepare for a happy life hereafter. Then you are really wise. If you have one hundred bungalows, plenty of riches, motor cars and everything at your command, if you weep bitterly at the time of death looking at your sins, your prosperity is empty and hollow. Children of Immortality! Get ready to meet Yama with a smile, and not with tears.

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.

There is nothing so inspiring, elevating, solacing, and delightful as Satsanga. Satsanga is the greatest of all purifiers and illuminators of man. Faith in God, in scriptures, attachment and devotion to God, slowly develop in those who are regular in Satsanga. Satsanga is unfailing in its results. The effect of saintly contact is unerring or infallible.

**Sri Swami Sivananda**

## QUESTIONS IN HATHA YOGIC SADHANA

Sri Swami Sivananda

Continued from the Previous Issue

### KHECHARI MUDRA AND PRANAYAMA

Q. Is it dangerous to practice Pranayama without the assistance of a Guru?

A. People are unnecessarily alarmed. You can practise ordinary Pranayama exercises without the help of a Guru. A Guru is necessary if you want to practise Kumbhaka or retention of breath for a long time and unite Apana with Prana. The books written by realised Yogins can guide you if you are not able to get a Guru. But it is better to have a Guru by your side or you can get the lessons from him and practise them at home. You can keep regular correspondence with him. You can retain the breath from ½ to 1 or 2 minutes without any difficulty or danger. If you cannot get a realised Yogi, you can approach senior students of Yoga. They also can help you.

Q. What are the effects of the practice of Khechari Mudra?

A. It will help the student to

stop the breath. He can have nice concentration and meditation. He will be free from hunger and thirst. He can change the breath from one nostril to another quite easily. He can have Kevala Kumbhaka also very easily.

### HATHA YOGA AND A REALISED GURU

Q. What should I do if I cannot get a realised Guru?

A. You can take an advanced student of Yoga as your Guru. He will guide you. If you are really ready, if you are able to enter the hall of wisdom, you will find your Sadguru or the Supreme teacher at your very threshold.

Q. Why do great souls also exhibit anger sometimes?

A. Their anger is Abhasa-matra. It will last for a second only. It will be like the impression produced by striking the water of a lake with a stick. They exhibit anger only to correct and educate the aspirants. They are always cool from within.

## QUESTIONS IN RAJA YOGIC SADHANA

### YOGA AND THE LIFE DIVINE

Q. What is Yoga?

A. Yoga means “union”—union of the individual soul with the Cosmic Soul, fusing of the limited consciousness in the Supreme Consciousness. Balance of the mind is Yoga. Freedom from attachment, egoism and imperfections is Yoga.

Q. Can Yoga solve all the problems of this world? How to develop faith in it?

A. Yes. In fact, Yoga is the only solution to the problems of the world. Meditate on the transient, impermanent, and unreal nature of the world. Do Vichara. Understand that all the pleasures of the world are only so many wombs of pain. Know that even if you get the sovereignty of the three worlds, you cannot enjoy supreme unalloyed and perennial peace which you can have in Yoga (the union of the individual soul with the supreme Soul) alone. When, through constant Vichara done along these lines, Viveka dawns in your heart, then you will have an unshakable faith in Yoga.

Q. What are the principles of Divine Life?

A. Ahimsa, Satya, Brahmacharya, detachment and yearning for Self-realisation are the principles of divine life. Divine life is life in God. You can lead a divine life even while leading an active life, performing your duties but what is wanted is renunciation of egoism, attachment, cravings, etc. Give the hands to work and the mind to God.

### THOUGHT AS POWER

Q. Do you believe in the power of thought?

A. Yes, most certainly. Thought has a tremendous power.

Q. Can it be effective from afar?

A. Yes. Thought moves. Thought travels with a tremendous velocity.

Q. Have you ever tested it?

A. Yes.

Q. Will you please quote any experience?

A. Many of my students who were ailing, were healed by my thought-currents. I am daily receiving letters from them stating that they have been cured. Go through the several letters in which the Sadhakas' experiences are described.

**To be Continued**



# CHILDREN'S WORLD

## **DIVINE LIFE FOR JUNIORS**

Blessed Children of Divinity!

### **Prayer**

Pray, meditate and chant God's Names daily. Pray to Him with a heart filled with devotion and love. Pray to become a good boy or girl. Take complete refuge in God.

### **Simplicity**

Be artless. Be simple in your speech. Do not twist words and topics. Be plain. Avoid cunningness and crookedness. Be simple in dress. Be simple in your food.

### **Become a Hero**

Do not be timid. Be courageous. Be bold. Be cheerful. Walk like a lion. Talk boldly. Do not be shy. Be ever active. Have faith and trust in God.

**Sri Swami Sivananda**

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Taken from 'Students, Spiritual Literature and Sivananda'



## **PARABLE OF A KING AND HIS HAWK**

A king had trained a hawk for purposes of hunt and reconnoitres. He used to take the hawk with him whenever he went out. Once, the king and his huntsmen were riding home through a valley between the desert dunes. The king felt very thirsty. As he rode along the valley he found, to

his great joy, some water dribbling down the edge of a rock. He at once dismounted and held out his silver goblet to collect some water. Meanwhile, his pet hawk, which he carried with him, flew out and began to circle over the dunes.

After some time, when the cup was full, the king raised it to drink the crystal clear water with great eagerness. But, before he could do so, the hawk suddenly swooped down from above and flapped its wing against the cup, so that all the water was spilled.

The king looked up and saw his pet hawk alight upon the top of the rock, from where the water trickled down. He picked up the cup and held it again to collect the trickling drops. He had to wait a long time until the cup was full, and then when he was about to drink the water, the hawk dived down as before and knocked out the cup from the king's hand.

The king grew very angry. He collected the water again with great patience and for the third time, the hawk did not allow the king to drink it.

The king was furious by now. He drew out his sword and shouted at the hawk, "This is the last time. If you prevent me from drinking the water, you will pay with your life." He collected the water again patiently, and this time, he was ready with his sword, as he raised the cup to drink the water. The hawk did come down again and knock out the cup; but, as it did so, the king cut off its head with a quick sweep of the sword.

He grunted, "Now you had your lesson!" As he looked down for his cup, he saw that it had fallen inside a crevice, where he could not get down. So, he began to climb up the rock to drink from the source. When he reached the top, he found there, a pool of water inside which there was a dead poisonous snake. The king was stupefied. He no longer remembered his thirst; but, only thought of his hasty action which resulted in the killing of the hawk, which saved his life. The king then resolved, "I have learnt a bitter lesson today, i.e., never to do anything in haste."

Haste is the mother of grief. Develop discriminative power. Think well, and then act. Look before you leap.

**Sri Swami Sivananda**

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Taken from 'Parables of Swami Sivananda'

## Sri Krishna Jayanti Mahotsava at the Headquarters Ashram



मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः। वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥  
कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया। मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥

(Srimad Bhagavata Mahapurana)

May all the movements of our minds be centred on the lotus feet of Lord Sri Krishna! May our speech be devoted to the repetition of His Names! May our bodies and their actions be ever dedicated to Him! Wherever we are placed due to the effect of our Prarabdha Karma by the will of the Lord, may our good deeds and charitable actions bless us with love and devotion for Lord Sri Krishna.

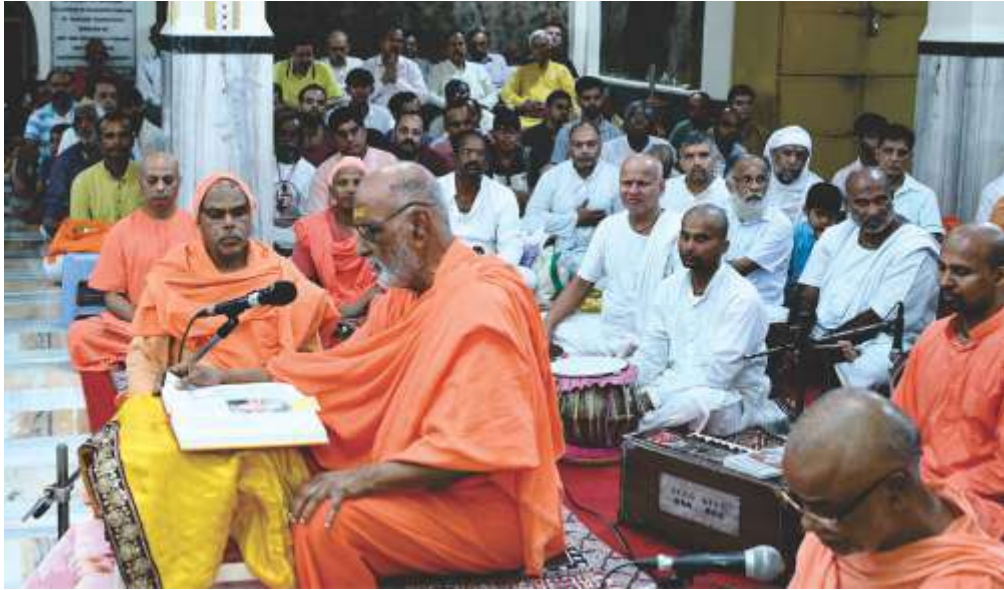


The auspicious day of the divine advent of Lord Sri Krishna on this earth plane was celebrated with great devoutness at the Headquarters Ashram on 16th August, 2025.

As a prelude to the Celebration, the sacred Dvadashakshari Mantra 'Om Namō

Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare, He Natha Narayana Vasudeva' were collectively chanted for two hours daily from 11th to 15th August in the divine presence of Lord Murali Manohara at Sri Vishwanatha Mandir by the Sannyasis, Brahmacharis, devotees and guests of the Ashram.





On 16th August i.e. Sri Krishna Jayanti Day, the Akhanda Chanting of Dvadashakshari Mantra 'Om Namo Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare, He Natha Narayana Vasudeva' was organised from 7 a.m. to 6.00 p.m. signifying prayerful welcome of the Lord. At 8 p.m., the ceremonial worship of Lord Sri Krishna enshrined in the beautifully





decorated sanctum-sanctorum of Sri Vishwanatha Mandir commenced. Amidst the Vedic chanting and singing of Bhajans and Kirtans, the beautiful



idol of the Lord was worshipped by one and all with Abhisheka and Archana. The delightful adornment of the Lord with glittering ornaments and lotus-garland gladdened the heart of one and all present. After the worship, H. H. Sri Swami Padmanabhanandaji Maharaj recited the selected chapters from the 10th Skandha of Srimad Bhagavata Mahapurana describing the Divine Descent of the Lord. The celebration concluded with the Mangala-Arati at 12.00 midnight and the distribution of sacred Prasad at the Annapurna Dining Hall.

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

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## Celebration of 17th Punyatithi Aradhana Day of Most Worshipful Sri Swami Chidanandaji Maharaj

The sacred day of the 17th Punyatithi Aradhana of Most Worshipful Sri Swami Chidanandaji Maharaj was observed with great devotion at the Headquarters Ashram on 21st August 2025.

The programme commenced at 5.00 a.m. with Brahmamuhurta prayers, meditation session and a brief message by H.H. Sri Swami Advaitanandaji Maharaj. Narrating the inspiring life-story of Param Pujya Sri Swami Chidanandaji Maharaj, Sri Swamiji highlighted Swamiji Maharaj's unparalleled dedication and devotion towards Sadgurudev Sri Swami



Sivanandaji Maharaj, infinite compassion towards all creatures and glorious service of entire mankind. It was followed by Mahamantra Sankirtan at Sri Samadhi Mandir and Havan at the Ashram Yajnashtala.

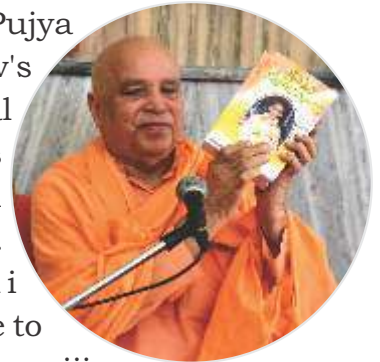
In the forenoon, grand Puja was offered to the holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj at the Samadhi Shrine with the devout participation of the inmates, devotees and guests of the Ashram. After





the Puja, Sannyasis of the Ashram sang Bhajans and Kirtans as their worshipful offering at the lotus feet of Sri Gurudev and Param Pujya Sri Swami Chidanandaji Maharaj. Then, H.H. Sri Swami Yogaswarupanandaji Maharaj in his brief message, glorifying Param Pujya

Swamiji Maharaj as the embodiment of Sri Gurudev's teachings, inspired one and all to emulate the ideal example of Swamiji Maharaj. To mark the auspicious occasion, one booklet and three books of Param Pujya Sri Swamiji Maharaj were also released. During the night Satsanga, Sri Swami Sadasivanandaji Maharaj paid his reverential tribute to Pujya Swamiji Maharaj with his short talk on Swamiji Maharaj's life and teachings. The Satsanga concluded with Arati and distribution of sacred Prasad.



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



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## **CULTURAL TOUR OF H.H. SRI SWAMI YOGASWARUPANANDAJI MAHARAJ**

In response to the kind invitations from various Yoga Groups of Europe, H.H. Sri Swami Yogaswarupanandaji Maharaj, President of the Divine Life Society, Headquarters, undertook a cultural tour to Europe from 2nd April to 23rd June 2025.

After spending some days at Shivakripa, 68 Fultonstraat, The Hague, (Netherlands), Swamiji Maharaj went to France and was hosted by Mrs. Kinou Viad Francine of St. Mathiue and Ms. Martine Pradeau of Nexan from 20th to 27th April. Swamiji Maharaj attended a Yoga Seminar on 26th April and blessed the participants with his discourse on 'Importance of Yoga in Daily Life', and also answered their questions.

At the kind invitation of Ms. Anagrazia Sola, Swamiji visited the Canary Islands, Spain from 4th to 16th May. Swamiji Maharaj left Spain for Italy. On 17th May, Swamiji attended a Yoga Seminar at Academia Yoga at the request of Ms. Elizabetta Furlaan and guided the participants. Mr. Stefano Moriggi of Rome offered his service by escorting Swamiji Maharaj to this Seminar. In the afternoon, he took Swamiji by car to Potenza Picena, South Italy. Swamiji attended a Yoga Conference organised by Mr. Verinello Felice and Mrs. Annaiovno at their Yoga Centre on 18th May. About 60 persons participated in the Conference and asked Swamiji many questions to clear their doubts in practising Yogasanas and Pranayamas. Swamiji Maharaj also conducted a special session for about eighteen Yoga Instructors.

Swamiji returned to Milan on 21st May and attended a Yoga Seminar organised by Ms. Alexandra Voosterum on 25th May. Ms. Annagrazia Sola translated Swamiji Maharaj's discourse into Italian language and also helped Swamiji during his stay in Milan, which she has been doing since 1986, as per the guidance of Yogiraj Sri Carlo Patrian.

From Italy, Swamiji proceeded towards Germany on 6th June. In response to the invitation of Shri Sukadevji, Founder-Director of Yoga Vidya Centres, Swamiji Maharaj visited the Yoga Vidya Centre at Horn-Bad Meinberg, Germany. Swamiji also attended the Pentecosta Programmes up to 10th June. About 300 persons attended the programmes.

After taking rest for some days at Shivakripa, The Hague (Netherlands), Swamiji Maharaj returned to the Headquarters Ashram, Rishikesh on 23rd June 2025.

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## **Valedictory Function of the 103rd Basic Yoga-Vedanta Course**

The Valedictory Function of the 103rd Basic Yoga-Vedanta Course was organised at YVFA Hall on 30th June 2025 in the august presence of H.H. Sri Swami Yogaswarupanandaji Maharaj, President of the Divine Life Society Headquarters.

After the invocatory prayers, Br. Sri Gopiji, Registrar of the Academy, welcomed all and presented the Course Report. 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 congratulated the students on successfully completing the two-month Course at the holy abode of Gurudev Sri Swami Sivanandaji Maharaj. Explaining the true implication of 'Yoga', Swamiji Maharaj inspired them to put into practice Sri Gurudev's Integral Yoga to go beyond all the limitations of body, senses, mind and intellect. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

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## IMPORTANT ANNOUNCEMENT

### CLARIFICATION REGARDING CHIDANANDA HERMITAGE SHANTI ASHRAM (CHSA), BALIGUALI, PURI, ODISHA

In order to clarify the confusion prevailing among the devotees about **Chidananda Hermitage Shanti Ashram (CHSA)** situated at Baliguali, Puri, Odisha, The Divine Life Society Headquarters Ashram deems it proper to issue a clarification in this regard.

As many of the long-time devotees may be aware, the landed property of **CHSA** was originally with Sri Swami Shantanandaji Maharaj of Baliguali, who had inherited it during his life-time from his Guru Sri Swami Sukumardasji Maharaj. Eventually, in the year 1991, Sri Swami Shantanandaji Maharaj gifted the entire property measuring about 7.5 acres to The Divine Life Society Headquarters Ashram through Worshipful Sri Swami Chidanandaji Maharaj, the then President of The Divine Life Society. Since then, this property came to be known by the name '**Chidananda Hermitage Shanti Ashram**' (**CHSA**). Later on in the year 2002, an additional land of 3 acres lying adjacent to **CHSA** was passed on to The Divine Life Society Headquarters after the dissolution of the 'Swami Chidananda Sadhana Kutir Samiti.'

Owing to many practical difficulties in managing the **CHSA** directly from the Headquarters Ashram at Rishikesh, the Board of Management, the Board of Trustees as well as the General Body of the Divine Life Society, after a careful study for a year-long period came to a conclusion in their Meetings held on 30th November 2023, 1st December 2023 and 2nd December 2023, respectively, to handover the management of day-to-day affairs as well as the activities of **CHSA** to an independent Trust, while **retaining its**

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**proprietorship with the DLS Headquarters.** In compliance to the decision taken in the previous meetings of the Board of Management and the Board of Trustees, and with the guidance from The Divine Life Society Headquarters Ashram, a new Trust was formed in the name of **Chidananda Shanti Ashram (CSA)** and the same was registered on 3rd November 2023 at Puri, with its Trust Board consisting of the devotees of the Divine Life Society as its members. Moreover, a few members of the new Trust, are also the members of the Board of Management of The Divine Life Society Headquarters. Further, two Trustees of The Divine Life Society Headquarters have been nominated as Trustees of the new Trust **Chidananda Shanti Ashram (CSA)** by the Trust Board of the Divine Life Society Headquarters Ashram.

Therefore, it is to clarify that the Divine Life Society Headquarters is the sole owner of the movable and immovable properties of **CHSA** and the property has been handed over to **CSA Trust** on lease for its maintenance as well as to carry out **CHSA's** day-to-day activities and organise spiritual programmes from time to time.

## **Addendum to the Above Clarification**

The Divine Life Society Headquarters has been receiving lots of queries from the devotees, especially from Odisha, that whether there is any provision for the devotees to sponsor for the construction of new rooms in the premises of **CHSA**, Baliguali, so that they can occupy such rooms as and when they visit **CHSA**.

In this regard, all the devotees may please note that **there is no such provision for the devotees to sponsor either for the construction of any individual rooms in their names or for renovation of any existing rooms and claim ownership of such rooms.**

As per the Lease Deed executed between The Divine Life Society and

**CSA** Trust, the **CSA** Trust while managing the day- to-day activities as well as the maintenance of **CHSA**, SHALL NOT let, sub-let, sub-lease, part possession, sell or dispose-off the property of **CHSA** in any manner to any other organisation or any individual. Hence, it is imperative that no individual build any rooms in the premises of **CHSA** and thereby claim ownership.

However, if the **CSA** Trust feels it necessary to construct new buildings in order to achieve its aims and objects more effectively, then it can construct new buildings within the **CHSA** premises but with the prior permission of the Trust Board of The Divine Life Society Headquarters. Such new constructions can only be done from the collective contributions, which should be unconditional and voluntary in nature, raised from the devotees or any firms.

The Lease Deed further reads that any new constructions done within the premises of **CHSA**, after its completion shall be deemed to be the assets of The Divine Life Society Headquarters, and accordingly they will be reflected as assets in the books of accounts of The Divine Life Society Headquarters.

Therefore, the devotees may take note of this announcement and not pay heed to any rumours being spread in this regard.

What a great pity! Man has come here with a definite purpose. Life is not meant for eating, drinking, dressing, and procreating. There is something grand and sublime behind. There is an eternal life of bliss beyond. Every second must be well utilised for the achievement of this goal of life.

Half of your life is spent in sleep. A great portion goes away in sickness. Some portion is spent in eating, drinking, and talking. You are enveloped in ignorance and play in childhood. You are caught up in the net of women in adolescence. In old age, you pine under anxiety and the burden of family affairs. When will you, my dear friends, find time for doing virtuous deeds and worship of God? Be serious. Think and reflect now.

**Sri Swami Sivananda**

## ANNOUNCEMENT

### SPIRITUAL CONFERENCE TO COMMEMORATE 75th YEAR OF FOUNDATION OF THE DIVINE LIFE SOCIETY VADODARA BRANCH

**From 30th October to 1st November 2025**

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Bhagavan Sri Dwarkadheesh, a Spiritual Conference will be held at Vadodara city, Gujarat, from 30th October to 1st November 2025 to commemorate the Platinum Jubilee Year of Foundation of The Divine Life Society, Vadodara Branch. The Branch has the unique privilege of inauguration by holy hands of Gurudev Swami Sivanandaji Maharaj on 1st November 1950 during his epoch making All India Yatra. Pujya Gurudev addressed public meeting on 31st October 1950 at historic Nyaymandir Hall in the midst of the city and opened the Branch on the following day.

The theme of the Conference will be **“Divine Life for Self-awakening, Spiritual Regeneration & World Peace”**.

During the Conference, the senior monks from Headquarters Ashram, and leading Spiritual Institutes, dignitaries, scholars from different parts of country will bless and enlighten the participants with their words of wisdom.

Devotees from all the Branches of The Divine Life Society are cordially invited to participate in the Conference aimed at dissemination of Spiritual Knowledge.

For Registration and Information, please contact:

- |    |                         |            |
|----|-------------------------|------------|
| 1. | Dr. Jayant B Dave       | 9825035232 |
| 2. | Sri Krishnakant B Dave  | 9978941486 |
| 3. | Sri Madhusudan U Swadia | 9925208731 |
| 4. | Ms. Meera Sharma        | 9328255550 |

Address: The Divine Life Society Branch,  
Shivananda Bhavan, Ramji Mandir Lane,  
Opposite Government Press, Near Kothi Cross Road,  
Anandapura,  
Vadodara - 390001 (Gujarat)

Email: [divyajivanvadodara@yahoo.com](mailto:divyajivanvadodara@yahoo.com)

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## **ANNOUNCEMENT**

### **8th SADHANA SHIVIR & SPIRITUAL CONFERENCE FROM 6th TO 10th DECEMBER 2025 AT SIVANANDA SEVAGRAMA, GAHAM, ANGUL, ODISHA**

By the grace of Most Worshipful Gurudev, Dibya Jivan Sangha, Swami Sivananda Sevagrama Charitable Society is going to organise its 8th Sadhana Shivar and Spiritual Conference from 6th to 10th December 2025 at Sivananda Sevagrama, Gaham, Angul, Odisha.

The Conference will be blessed by senior monks from The Divine Life Society Headquarters, Rishikesh, Pujya Gajapati Maharaja Sri Dibya Singha Deb ji, Puri, and saints and scholars from other Institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the conference aimed at dissemination of Spiritual Knowledge.

Last date of Registration – 20th November 2025

Communication Address –

Dibya Jiban Sangha,  
Swami Sivananda Sevagrama Charitable Society  
P.O – Gaham, Dist: Angul (Odisha )  
Pin- 759100

For enrolment and information, please Contact:

Akshaya Kumar Dash	9437043225, 7978141003
Anand Chandra Pradhan	7978015962

The Divine Life Society

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## **ANNOUNCEMENT**

### **WESTERN ODISHA (ZONAL) DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE AT THE DIVINE LIFE SOCIETY BRANCH, SAMBALPUR, ODISHA**

**From 13th to 15th December, 2025**

By the grace of Bhagavan Sri Jagannatha, Maa Samaleshwari and Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the Western Odisha Divine Life Society Coordination Committee is organising a three-day Western Odisha (Zonal) Divine Life Society Spiritual Conference from 13th to 15th December, 2025 at The Divine Life Society Sambalpur Branch, in Sambalpur, Odisha.

The Conference will be blessed by senior monks from the DLS Headquarters, Rishikesh and saints and scholars from other institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the conference aimed at dissemination of Spiritual Knowledge.

For registration and information, please contact:

- |    |  |            |
|----|--|------------|
| 1. | Dr. Minaketan Pathy, Convener                | 9861129146 |
| 2. | Sri Bijaya Kumar Purohit, Secretary          | 9437068881 |
| 3. | Sri Raghunath Babu,<br>Core-Committee Member | 9437093248 |

The Divine Life Society

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## ANNOUNCEMENT

### 10th CHHATTISGARH STATE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

**From 28th to 30th December, 2025**

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Mata Bamleshwari, The Divine Life Society Bhilai Branch is organising a three-day Chhattisgarh State Divine Life Society Spiritual Conference from 28th to 30th December, 2025 at Punjab Palace Satsang Bhavan, Sector-5, Bhilai Nagar, in Bhilai, Chhattisgarh.

The Conference will be blessed by senior monks from The Divine Life Society Headquarters, Rishikesh and saints and scholars from other institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the conference aimed at dissemination of Spiritual Knowledge.

For registration, delegate fee and other information, please contact:

- |    |                              |            |
|----|------------------------------|------------|
| 1. | Swami Maheshwarananda        | 8770758137 |
| 2. | Swami Vishuddhananda         | 6264096544 |
| 3. | Sri P. Keshav Rao, President | 9302683977 |
| 4. | Sri P. Murhari, Secretary    | 8519089339 |
| 5. | Sri T. Gunnarao, Treasurer   | 7987916218 |

Address for communication:

The Divine Life Society Branch  
Sivananda Bhajan Mandir  
Near Uday Bhaskar Public School  
Camp-1, Shantipara P.O: Supela  
Bhilai  
Dt. Durg, Chhattisgarh

The Divine Life Society

# 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 Gau-Shala, 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 **ANNAKSHETRA** shall be utilised towards the feeding of resident Sannyasis, Brahmacharis, Sadhakas, devotees, visitors and guests of the Ashram, patients and staff of Sivananda Charitable Hospital, pilgrims, wandering Sadhus and poor persons free of cost.
- The donations for the **MEDICAL RELIEF** shall be utilised towards the free 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 can 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.

## **ANNOUNCEMENT REGARDING ONLINE DONATION FACILITY**

- 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)**.

## **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/-

\* "The Divine Life" Magazine is sent free of cost to the Members of the Divine Life Society. Those who wish to become a member of the Society, may write to the General Secretary.

\*\* 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

**Bangalore (Karnataka):** The Branch celebrated Guru Purnima on 10th July with Paduka Puja, chanting of Guru Gita, Bhajans and talk on significance of Guru Purnima. Tiruppugal Bhajans were sung by Thiruppugal Anbargal of Karnataka Region on 17th and the members of Sri Ramana Maharshi Research centre, Bangalore performed a dance-drama 'Arunachala Gamana' depicting spiritual journey of Sri Ramana on 18th. 62nd Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 19th with Paduka Puja, Bhajans, talk, Mangala Arati and poor feeding.

**Badhiausta-Ganjam (Odisha):** The Branch celebrated the auspicious occasion of Guru Purnima on 10th July with Nagar Sankirtan, Paduka Puja, chanting of 'Om Namo Bhagavate Sivanandaya', Bhajans and talk on importance of Guru Purnima.

**Bargarh (Odisha):** The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama class, Rudrabhisheka on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga every Saturday, and recitation and discussion of Bhagavad Gita on Sundays. Homeopathic treatment of poor patients was carried on regularly. International Yoga Day was observed on 21st June. The Branch celebrated Guru Purnima on 10th July with Rudrabhisheka, Paduka Puja, Bhajan and Kirtan. Sadhana day was organised on 13th.

**Bhimakand (Odisha):** The Branch had daily Paduka Puja and weekly Satsanga on Sundays. Guru Purnima on 10th July, 62nd Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th and Sadhana day on 27th were observed by the Branch.

**Bikaner (Rajasthan):** In the month of July, the Branch had daily worship, Yoga session with Asana, Pranayama and meditation, and Rudrabhisheka on Mondays. Every Tuesday, there was Bhajan Sandhya and Mahamantra Sankirtan. Besides this, recitation of Hanuman Chalisa, Sundarakanda and chanting of Mahamantra were held on Saturdays.

Havan was conducted on Amavasya day and special worship was done on Pradosha day. The Branch also provided drinking water to needy people. During Shravana month, daily Maha Rudrabhisheka was performed.

**Brahmapur (Odisha):** The Branch continued Guru Paduka Puja on Thursdays and 8th and 24th of every month. There was chanting of Srimad Bhagavad Gita on Ekadasi day and Sundarakanda Parayana on Sankranti day. The Branch celebrated special occasions like: Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 1st June, Guru Purnima on 10th July, and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th. Sadhana week was organised from 11th to 17th. The programmes included Nagar Sankirtan, Paduka Puja and discourses. A special Satsanga was also conducted on 24th.

**Chandapur (Odisha):** Weekly Satsanga on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. Sundarakanda Parayana was done on Sankranti day. The Branch celebrated Guru Purnima on 10th July and organised Sadhana Saptah from 11th to 18th. 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 19th with Paduka Puja, Bhajan, Kirtan and Swadhyaya on life and teachings of Gurudev. Besides this, there was recitation of Hanuman Chalisa on 1st, 12th and 13th July.

**Chhatrapur (Odisha):** The Branch continued weekly Satsanga on Thursdays with Bhajan, Kirtan, and recitation of Bhagavad Gita and discourse on Ramayana, and Paduka Puja on 8th and 24th of every month. Recitation of Sundarakanda and Hanuman Chalisa was done on 28th June.

**Chandrasekharpur-Bhubaneswar (Odisha):** The Branch continued weekly Satsanga on Tuesdays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. The Branch celebrated the auspicious occasions of Guru Purnima on 10th July and 62nd

Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th with Prabhat Pheri, Paduka Puja, recitation of Vishnusahasranama, Hanuman Chalisa, Srimad Bhagavad Gita, Bhajan, Kirtan and chanting of 'Om Namoh Bhagavate Sivanandaya'.

**Chandigarh (Punjab):** In the months of June and July, the Branch conducted daily online Satsanga with study of Upanishads and Tattva Bodha. Weekly Satsanga was held on Sundays with chanting of Bhagavad Gita, Swadhyaya, Bhajan, Kirtan and Narayana Seva. The Branch Foundation Day was celebrated on 8th June. Chanting of Akhanda Mahamantra was done on 8th June and 24th July.

**Choudwar (Odisha):** The Branch conducted daily Puja, Swadhyaya of Bhagavad Gita and Pravachan on Narada Bhakti Sutra. Yoga class on Sundays and Paduka Puja on 8th and 24th of every month were continued. There was recitation of Hanuman Chalisa on 1st July. The auspicious occasion of Guru Purnima on 10th and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th were celebrated by the Branch. Special Satsanga was arranged on 28th at Khandagiri Branch.

**Dolamandap Sahi- Dhenkanal (Odisha):** The Branch celebrated Guru Purnima on 10th July with Paduka Puja, Bhajans and a talk on Guru Mahima.

**Durg (Chhattisgarh):** Weekly Satsanga was continued on every Saturday with prayers, Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra. The Branch celebrated Guru Purnima on 10th and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th.

**Jacobpura-Gurugram (Haryana):** The auspicious occasion of Guru Purnima was celebrated on 10th July with Paduka Puja and chanting of Sundarakanda. The Branch arranged Sundarakanda Path on 15th and during Shravana month, special Rudrabhishekam was conducted. Monthly Bhandara was held on 27th. The Branch also provided Physiotherapy Healthcare Seva, wherein 112 people were benefitted. Besides this, weekly Satsanga was held on

Mondays with Satyanarayana Katha and Bhajans.

**Jamshedpur (Jharkhand):** The Branch continued its weekly Satsanga on Fridays. The Branch celebrated Guru Purnima on 10th July and 62nd Punyatithi Aradhana day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th. They were concluded with Bhandara at old age home.

**Kakinada (Andhra Pradesh):** The Branch conducted weekly Satsanga on Mondays and Saturdays with meditation session and Pravachan.

**Kendrapada (Odisha):** The Branch continued daily Satsanga with prayers, Paduka Puja, Bhajans and recitation of Bhagavad Gita and discourse. Mobile Satsanga was held on Sundays. Guru Purnima was celebrated on 10th July with Paduka Puja, Nama Sankirtan, discourse and Narayana Seva. Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 19th. The Branch arranged 'Women Awareness Camp' on 30th.

**Kakching (Manipur):** The Branch conducted special Satsanga from 1st to 3rd July during the visit of Sri Swami Sivachidanandaji Maharaj. Special Satsanga was also arranged on 8th. 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 19th and a booklet of local language 'How to lead a Divine Life and Various Yoga Systems' was distributed. Daily Puja, Siva Abhishekam and Guru Paduka Puja were continued by the Branch. Akhanda Mahamantra Kirtan was held on Sundays.

**Malad - Mumbai Circle (Maharashtra) :** The Branch organised a Sadhana Shivir on 15th June with prayers, Pranayama, Meditation, Swadhyaya and a video talk on 'Power of Prayer'. Poor feeding was done on 24th.

**Malkangiri (Odisha):** Daily recitation of Vishnusahasranama and Mahamrityunjaya Mantra, weekly Satsanga on Sundays and Paduka Puja on 8th of every month were the regular programmes of the Branch. There was chanting of Sundarakanda on Sankranti day. Special Satsangas were arranged on 24th and 31st of July at the residence of devotees.

**Nandininagar (Chhattisgarh):** The Branch conducted daily morning prayers, and chanting of Bhagavad Gita and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd day of every month. Matri Satsanga on Saturdays with recitation of Sundarakanda and Hanuman Chalisa was continued. The Branch celebrated Guru Purnima on 10th July with Paduka Puja. During Shravana month, special Shiva-Abhishekam was performed on 14th, 21st and 28th.

**Puri (Odisha):** The Branch continued daily Paduka Puja and Satsanga, weekly Satsanga on Thursdays and Sundays and Guru Paduka Puja on 8th and 24th. There was recitation of Hanuman Chalisa on Sankranti day, and Srimad Bhagavad Gita on Ekadasis. Mahamantra Kirtan was held on every Amavasya and Purnima day. The Branch celebrated Sannyasa Diksha Day of Gurudev Sri Swami Sivanandaji Maharaj on 1st June.

**Razole (Andhra Pradesh):** In the months of June and July, the Branch continued daily Satsanga. On 1st June, the Sannyasa Diksha Day of Gurudev Sri Swami Sivanandaji Maharaj was observed. Guru Purnima on 10th July and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th were celebrated with Paduka Puja and Sankirtan. Special Satsanga was arranged on 27th with prayers, Sankirtan and discourse.

**Raipur (Chhattisgarh):** The Branch continued daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramacharitmanasa on Tuesdays, and Bal Sanskar Shala on Sundays. There was chanting of Vishnusahasranama and Hanuman Chalisa and Namaramayana Sankirtan on Ekadasi days. Special worship was done on Pradosha day. Guru Purnima was celebrated on 10th July with prayers, Paduka Puja, Bhajans and talks on Gurutattva and Brahmasutras.

**Raja Park-Jaipur (Rajasthan):** The Branch continued daily Yoga class, Narayana Seva and Matri Satsanga on Mondays and Havan on Sundays for welfare of all beings. Free Homeopathic treatment of poor patients was continued. Financial assistance was given to widows. Guru

Purnima was celebrated on 10th July with Havan and Paduka Puja. During Shravana month, the Branch organised Khatu Shyam Sandhya on 11th, Lahriya Mahotsava on 13th, Jhula Mahotsava on 20th and Mehendi Utsava on 27th.

**Rourkela (Odisha):** Daily Yoga class, weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranama etc. As usual free Accupressure treatment and medicines were provided to needy people. Guru Purnima on 10th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th were celebrated by the Branch with Paduka Puja. Special Satsanga was arranged on 20th.

**Steel Township - Rourkela (Odisha):** The Branch conducted Yoga class, Guru Paduka Puja on Thursdays, free music classes on Mondays and Swadhyaya on Saturdays. During Car festival of Lord Jagannatha, the Branch members provided voluntary service on 6th July. Guru Purnima on 10th and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th were celebrated by the Branch.

**South Balanda (Odisha):** In the months of June and July, daily Puja, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Bhagavad Gita, Vishnusahasranama and Hanuman Chalisa were done on Ekadasis. Special Satsanga was held on Sankranti day. There was Akhanad Mahamantra Sankirtan on 24th June and 29th July. Guru Purnima on 10th July and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th were celebrated with Nagar Sankirtan, Paduka Puja, Pravachan and Narayana Seva.

**Sunabeda (Odisha):** Weekly Satsangas were held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangas on Wednesdays and Saturdays. Guru Purnima on 10th July, and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th were celebrated with Paduka Puja. Sadhana

Saptah was organised during interim period.

**Visakhapatnam (Andhra Pradesh):** Daily Puja, Abhishekam and Yoga class were continued by the Branch. There were weekly Satsangas on Mondays with Japa, Sankirtan, and recitation of Vishnusahasranama and discourse on life and teachings of Gurudev. Besides this, Lalitahasranama Parayana, Abhishekam and Archana on Fridays and Hanuman Puja on Tuesdays and Saturdays were performed. The Branch conducted Narayana Seva on Fridays, Bhagavad Gita classes on Sundays, and free medical camp on every second and fourth Saturday. Daily classical music and dance classes were also held at Ashram premises. Sri Varaahimata Navaratri Utsava was celebrated on 4th July. Gayatri Havan on 8th and Mahamrityunjaya Havan on 22nd were also performed. Guru Purnima was observed on 10th with Paduka Puja. During Shravana month, Samoohika Lalitahasranama Parayana was organised on 25th and it was concluded with Narayana Seva at Sri Sathyasai Seva Sadan.

**Visakha Rural Branch (Andhra Pradesh):** The Branch had daily Puja and Abhishekam on Mondays at Vishwanath

Mandir. Six days in a week Satsanga were conducted at different neighbouring villages. Special Satsanga was held on 6th July with Bhajans and recitation of Bhagavad Gita. Guru Purnima was celebrated on 10th with Paduka Puja and Bhajans.

#### OVERSEAS BRANCH

**Hong Kong (China):** The Branch had one hour Mahamantra chanting on 7th and on 21st June in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Monthly Satsanga was arranged on 14th with chanting of Mahamrityunjaya Mantra and talk on 'Yoga Vedanta Sutras' at North Point Yoga Centre and also online. One hour chanting session of Mahamrityunjaya Mantra was conducted on 28th at North Point Yoga Centre. The Branch joined the activities of International Yoga Day at the Indian Recreation Club, Hong Kong on 11th and Sri Hari Cheng gave a talk on 'Mantra Practice, Japa and Chanting' on this occasion. On 18th June, the Branch joined the 11th International Day of Yoga held at the Hong Kong Convention and Exhibition Centre. Representatives of the Branch conducted the concluding chanting session for the function.

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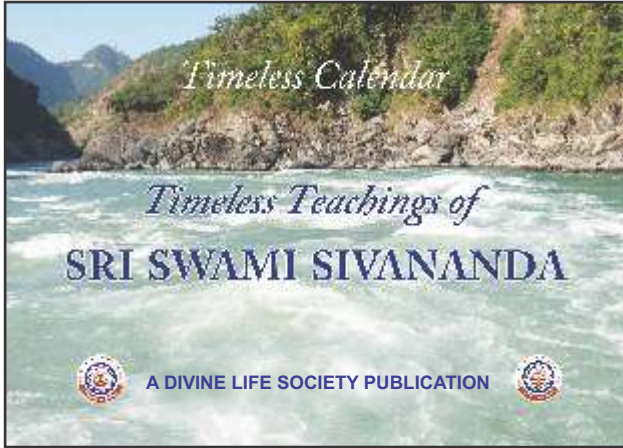
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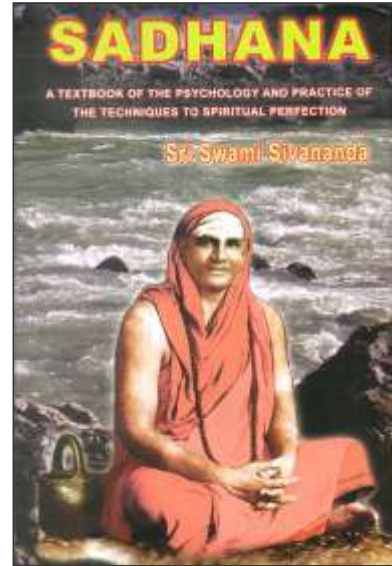
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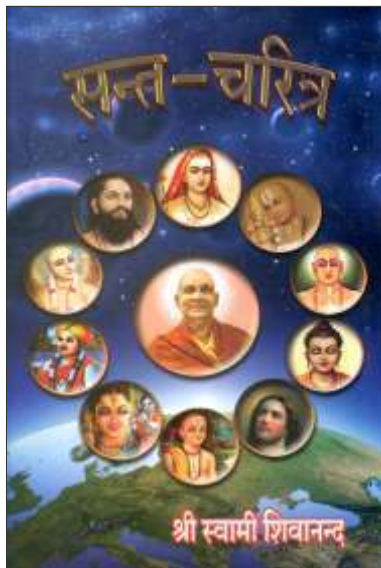
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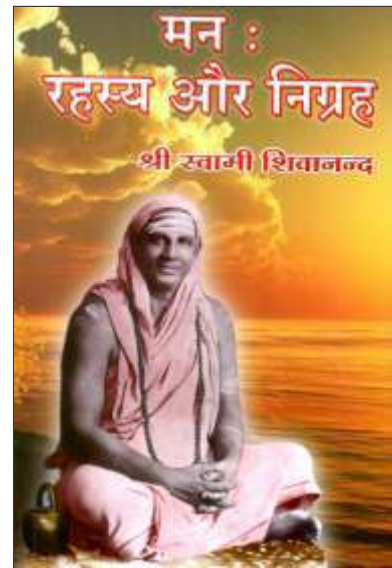
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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

- 1. BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
- 2. ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
- 3. JAPA:** Repeat any Mantra as pure Om or Om 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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2025**

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**O Seekers of Truth! It is imperative that you should recognise the deep implications of a life dedicated to the cause of Truth, to the cause of God-realisation, and seek the protection of the Guru if you are to have real success in spiritual Sadhana. Abandon prejudices, wrong notions of self-sufficiency and pride of intellect. Purify your heart. Be simple and straightforward. Have a genuine aspiration for freedom from mortal life. Correct discriminative understanding, complete dispassion for things mundane, self-restraint, tranquillity of mind, and a strong yearning for liberation are the prerequisites for studying under a spiritual preceptor. With these qualifications, he who reverentially seeks the guidance of the preceptor shall be blessed with the saving knowledge.**

*Swami Sivananda*

**To**