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The DIVINE LIFE



I have
appeared in this
age to indicate the way
unto men. The way is:
simplify your life, and purify
your heart. Slay egoism and pride,
cultivate cosmic love, practise self-
discipline. Serve all. Love all. Hear,
reflect, meditate. Enquire and
know Thyself. Live in the
Eternal.

Swami Sivananda

NOVEMBER 2022



THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred, anger and jealousy.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

—**Swami Sivananda**

QUALIFICATIONS OF A DEVOTEE

God is the Inner Ruler of your heart and mind. He is the silent Witness of your thoughts. You cannot hide anything from Him. Become guileless and straightforward.

A devotee should become an embodiment of goodness. He must be ever ready to do good to living beings. That devotee who is intent upon the welfare of all beings, obtains the peace of the eternal. He who rejoices in the welfare of all, gets the Darshan of the Lord. He develops Advaitic consciousness eventually.

Swami Sivananda



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MUNDAKOPANISHAD

CHAPTER I—SECTION I

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं
निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥५॥

Of these, the lower knowledge is the Rig-veda, the Sama-veda, Yajurveda, and the Atharva-veda, the Shiksha (phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chhandas (metre) and Jyotisha (astrology). But the higher knowledge is that by which the Immortal is known.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Sivanandanagar

अत्यन्तपूतहृदयं महितानुभावं
 श्रुत्यन्तबोधनिलयं सुजनाभिनन्द्यम्
 स्तुत्यर्हकृत्यनिरतं शिवदेशिकाख्यं
 प्रत्यक्षदैवतमहं शरणं प्रपद्ये ॥९॥

I take refuge at the lotus feet of the Great Guru Swami Sivananda who is pure-hearted, who glows with tremendous radiance, who is an abode of Vedantic Knowledge, is adored by all virtuous persons, is an enthusiastic doer of the noblest works and who is visible God for his devotees.

आशास्यकीर्तिमनवद्यगुणाभिराम-
 माशानुकूलफलदायकमाश्रितानाम्।
 ईशानभक्तमनिशं जनसञ्चयानां
 क्लेशापहं शिवगुरुं शरणं प्रपद्ये ॥१०॥

I take shelter at the sacred feet of great sage Swami Sivananda, who is renowned all over the world, who dispels the sorrows of all persons, bestows upon his devotees their desired boons, who is endowed with admirable good qualities and who is a true devotee of Lord Siva.

(To be continued)

METHOD OF MANTRA PURASHCHARANA

Sri Swami Sivananda

The repetition of a Mantra with rigid spiritual observances a fixed number of times to obtain quick spiritual progress is known as Mantra Purashcharana. It can be performed for material progress too. The practitioner should observe certain rules and undergo strict dietetic discipline to ensure quick Mantra Siddhi.

During the Purashcharana, take only fresh vegetables, fruits, milk, roots, barley and Havish (rice cooked with ghee, sugar and milk). A Sadhaka can live on pure Bhiksha (alms) also. If you can live on milk alone during the period of Purashcharana, it is highly laudable. You can have Mantra Siddhi even by repeating the Mantra a lakh of times.

Select any holy place of pilgrimage on the banks of sacred Ganges, confluence of rivers, mountain valleys of charming scenery, temples, Tulsi gardens, below Ashwatha trees or convert a

portion of your house into a temple by keeping the picture of the Lord, burning incense etc. and by suitable decorations. Purashcharana done in holy places have a benefit hundred times superior to that done in one's own house.

You can select any Mantra for Purashcharana. Your Guru Mantra or Ishta Mantra is the best. Sandhya times — sunrise, sunset, midday, are all recommended for Japa. Repeat the Mantra as many lakhs of times as there are letters in the Mantra. You can do half that number. In no case, the number should be less than a lakh.

Sit facing East or North during Japa. Select Siddha, Padma, Swastika or Virasana for Japa. Never sit for Japa with a loaded stomach. Have fixed timings for Japa. Take a bath before you start if possible or at least wash hands and feet.

Perform Achamana or sipping. Deer skin, cloth, blanket, Kusha grass or tiger skin can be used as seats while doing Japa. Sphatika, Tulsi, Rudraksha Malas can be used for counting the number of Japa. Have a Mala with 108 beads or half or one-fourth that number.

Abstracting the mind from all worldly objects, merged in the inner meaning of the Mantra, thinking of the Lord, the Mantra should be repeated with a uniform speed. Full concentration of the mind in the meaning and divinity of the Mantra brings quick Mantra Siddhi. Continue Purashcharana till you attain Mantra Siddhi. Do not stop with one Purashcharana. Due to the Doshas of the mind, you may not get Mantra Siddhi at once. Madhusudan Saraswati did 18 Purashcharanas of Gayatri before he attained Siddhi.

Sleeping on coarse bed (strictly avoiding cushions and the like), observing strict celibacy, worshipping the deity three times a day, bathing thrice

daily, abandoning oil bath, meat, fish, onion, garlic, tea, coffee, chillies, tamarind, observing silence or restricting the speech to a minimum, observing Ahimsa, speaking Truth, shunning all luxuries, one should perform the Purashcharana.

You should avoid as far as possible absent mindedness, laziness, spitting during Japa, relaxation of hands and legs, sleeping during day, mixing with undesirable persons, contact with women, receiving of gifts, looking at obscene pictures, speaking lies, the company of passionate men, chewing of betels, smoking, drinking etc, too much talk, speaking ill of others, finding fault in others, harming others in thought, word or deed, during the period of Purashcharana. You should not dissipate your energy during Japa by looking hither and thither unnecessarily, by shaking the body, by laughter, etc.

Do the same number of Japa every day without variation. Homa or Havan should be performed

after every lakh of Japa or at the end of the Purashcharana.

After completing the Purashcharana, perform Homa 1/10th the number of Japa, Tarpana (water libations) 1/10th the number of Homa, Marjana (sprinkling one tenth the number of Tarpana) and feeding of Brahmins one-tenth the number of Tarpana. You can do feeding, charity according to your capacity if you cannot adhere to the above strictly.

Mantra Purashcharana has

incalculable benefits. Brightness, clearness or tranquility of the mind, contentment, dispassion towards worldly enjoyments, Darshan of Ishta Devata, success in all undertakings, attainment of purity of the mind, all these will ensue. Give your best attention and earnestness in the performance of Purashcharana.

May you attain Moksha or immortality through performance of a series of Mantra Purashcharanas!

Mantra Yoga is an exact science. '*Mananat Trayate Iti Mantrah*—by the Manan (constant thinking or recollection) of which one is released from the round of births and deaths is Mantra.'

Every Mantra has a Rishi who gave it to the world; a Matra, a Devata, the Bija or seed which gives it a special power, the Shakti and the Kilakam or the pillar.

A Mantra is divinity. Mantra and its presiding Devata are one. The Mantra itself is Devata. Mantra is divine power, Daivi Shakti, manifesting in a sound body. Constant repetition of the Mantra with faith, devotion and purity augments the Shakti or power of the aspirant, purifies and awakens the Mantra Chaitanya latent in the Mantra and bestows on the Sadhaka, Mantra Siddhi, illumination, freedom, peace, eternal bliss, immortality.

Swami Sivananda

NATURE — THE GREAT TEACHER

Sri Swami Chidananda

When man wishes to study Anatomy, he is faced with a peculiar problem. He cannot see what he wants to know everything about, namely, his own internal structure. Even in his external structure, he cannot see the back of his neck. Therefore, you study by looking at an anatomical chart wherein is drawn a likeness of what is contained within yourself. All philosophies tell us that the individual is but a miniature of the Monad. Therefore, for the study of the inner-self, we see that man has the whole of phenomenal nature as a vast study-chart from which to learn all about his own hidden nature. This great chart is never rolled up and put away in the almirah; it is ever open, spread out before you day and night. Neither does it fade through time nor can moths eat it. But what does man do? Either like a completely undeveloped infant or like a brainless idiot, he merely nods his head or gapes at the bright colours of the chart, never perceiving the valuable diagrams and the information that they give. Prakriti is the Mother and She teaches with this chart. Let us learn from it.

Observe the natural processes and become a Mahapundit without so much as touching a book or a pencil. Take for instance the moon. You admire the splendour and the glory of the brilliant full-moon. What do we note? Does the moon spring forth into the glorious, full golden disc overnight? No. Day by day, little by little, she grows up into that fullness in the course of a half-month. Know then, by this the law that governs all growth and progress. Growth is gradual. Spiritual progress is step by step.

One has to be patient. That does not imply that aspiration should flag or be rendered lukewarm. On the other hand with each succeeding day, the waxing phase of the moon grows brighter still. Such should be aspiration.

Take another instance. You have seen the rising Sun — A glorious blood-red orb, a veritable miracle of crimson splendour. It is all splendour and glory. Well now, look at the setting sun about to take a final plunge into oblivion shorn of its dazzling meridian splendour. What do you see? The self same of wonderous gold and crimson! The same exquisite entrancing picture, a sight fit for the Gods to gaze upon. A picture equalled only by the rising sun! Thus rising or setting, the sun remains the same wonderous multicoloured mass of gorgeous, radiance. Such indeed are the truly great men maintaining, unaffected in fortune and misfortune alike, the same excellence of their essential

nature. At all times, they are the same. Their splendour is constant. The poet has sung

*“Udaye Savita raktah
raktashcha astamaye tatha.
Sampattou cha vipattou cha
mahatam ekaroopatah.”*

Such indeed should be the inner state of the Sadhaks, nay, of every man and woman if they wish to surmount and be impervious to the sorrows and hard knocks dealt by life.

Again take the phenomenon of the Lunar eclipse. It tells you, “O man, be humble. Content to be little; for, hidden greatness lies in little things”. Stoop to conquer, I have just said “the eclipse of the moon”. Have you ever heard of eclipse for any lesser phase of the moon except the Poornima Chandra? It is only the moon that has assumed a superior excellence that the eclipse mercilessly mars. This is nature's way of conveying to man the lesson that Jesus imparted through his parable of the dinner

at the Table. It is better to seat oneself at the end of table and be asked “brother move up” than to appropriate a seat at the table head and be told “Man, hie thee hence”. Be humble. Vaunt not thyself. He who sits on the floor is ever safe. He never suffers a fall. Pride perched up on high will be hurled down sooner or later. “O Man, beware of pride” the eclipse teaches us.

Dense rain clouds sail in majestic langour, heavy with hidden rain. Tall mountains arrogantly bar their way. They offer granite opposition. Enfolding them in their cooling embrace, the clouds pour forth all their treasured waters over the bosom of their foe. O! how beautifully do they teach! “To him who smiteth thee on thy left cheek, turn thy right cheek too. If a man taketh away thy cap, give him thy coat also. Bless him that curses thee”.

Let us turn to the earth and the ocean. Rock and clay, mud

and mire what the earth surface holds and floating scum bubble and froth, the ocean surface bears. It is deep down and under, their bowels and bed that contain diamonds and pearls that in their inaccessible fastness shed radiance. Therefore, waste not thy life in vain search on the surface of life. Dive into depth and then you will find your priceless prize.

Take the four seasons. The colourful floral joy of spring, the scorching sun of the bright dazzling summer days, the swishing rains and sighing winds of autumn and finally the stillness and the chillness of dejecting winter when man bides his time only for the passing of the season and dawning of fresh year. How clear and unmistakable a picture this rotation of seasons affords of the succeeding stages in the individual's physical life here upon earth. The spring of infancy with all its bubbling joy

and gaiety and play and beauty; the dazzling summer of bright vigorous youth burning with the intensity of strong passions and hot-bloodedness, then the rains and the decline of autumn of middle age when cares and worries shower down upon mankind making everything uncomfortably wet and unpleasantly muddy. It is in this season that the Tapatrayas are in full swing. At times, floods occur. Epidemic diseases prevail. Mosquitoes breed. Malaria attacks without respect for high or low. Scorpions and other poisonous reptiles everywhere abound. They drop from the roof, come up from under the mat, emerge from behind the door. This is middle age. And old age is the winter. Shrunken and shivering, feeling extremely miserable, one only awaits a fresh birth after the conclusion of this dismal life.

And lastly a phenomenon revealing a great Truth and

containing a heartening lesson and a blessed hope. It is the monsoon and life-giving rains showering from the skies. They fall as crystal waters, pearl-strings of pure cloud-borne rain. But when they reach the earth, behold their transformation. Collected in a pure vessel, the waters retain their purity. On expansive tops of modern cement terraced buildings, the copious showers will at times collect as shallow pools of clear water for children to joyously paddle in. Upon tree tops and dense foliage, the rain drops glisten green and silver like so many points of liquid light. But the moment the self-same waters, contact the ground and mix with the mud then lo! they turn into dirty streams and commence draining into wayside gutters. Thus contact and company with different things turn them into a variety of natures.

Even so, company elevates

or degenerates man. The child of man takes birth into this world in all its unsullied purity and infant innocence. It grows up guileless, and honest, seeing only good and trusting the world as its friend. But it comes into contact with the 'cleverness and the subtle ways of the world', contacts human life in its stark reality. It falls into different types of company and undergoes a fate similar to that of the rain waters. Gone is its innocence. Gone its purity. Its life verily becomes a red stream of vice, sin and evil. Now where then lies the message of hope in this picture? Is it merely the warning lesson of a fall? No. The process does not end here. The compassion of the Lord has ordained otherwise. Only as long as the muddy stream flows along gutters and sewers, its fate is deplorable. But soon it reaches a river. Here it loses much of its dirt. Thence onward, it is progressive purification and rapid flow

towards the Great Ocean. Reaching the Ocean, it regains its original Purity in its fullest measure. It shines with the added magnificence of the Ocean into which it has merged itself.

Similar indeed is the Grand Goal of human life. To obtain a spiritual guide (the river) and to advance towards and attain the Infinite Ocean of Existence Absolute is the Great Destiny of a man. When he leaves off worldly sensual nature, gives up evil company and puts himself in the hands of the Sadguru, he gains in purity and grows in spirituality. He advances rapidly in Sadhana and soon attains the realisation. He regains his lost divinity and pristine purity. He becomes one with the Limitless Ocean of Satchitananda!

Thus variously Nature teaches by Her numerous phenomena all replete with instruction, inspiration and wisdom for the discerning eye to see and the diligent one to profit by.

ON OVERCOMING THE MIND

Sri Swami Krishnananda

In the Mahabharata we have the following episode — The Lord Sri Krishna speaks to Yudhishtira, “All that pertains to desire is subject to death. The seat of Brahman is immaculate, above all desires. This is the object of the highest knowledge. You have done no actions; you have conquered no enemies. How can you be said to have overcome your enemies when the great enemy within you, viz., the mind, has not been detected by you? In regard to this the following story is narrated — A great battle was going on between Indra and Vritra. Vritra occupied the whole of the earth. Seeing that the earth, the very object of the sense of smell, has been occupied, Indra got enraged; for, the foul smell was made to fill the earth by the enemy who had entered it. Indra cast his fierce weapon Vajra on the enemy hiding within the earth; but Vritra immediately entered the principle of water. The object of taste had been occupied, and Indra again hurled his Vajra into the water, whereupon Vritra left water and entered the principle of fire, occupying thereby the object of sight, the essence behind all forms. When attacked again by Indra, Vritra rose up from fire and entered at once the principle of air, controlling thereby all objects of touch. Pierced by Vajra even in air, Vritra entered the principle of ether. But even there he was pursued by the Vajra. Finding it impossible to live anywhere in the world, on account of fear from Indra's Vajra, Vritra entered Indra himself, and overpowered him from all sides. When his very person was thus overwhelmed, Indra got confused in mind, and knew not his duty. He had then to be awakened by the Sage Vasishtha, and destroy the enemy inside, with an invisible non-material Vajra, the power of the mind.”

The Lord continues, “Disease here is of two kinds, physical and mental. They influence each other, and without such mutual dependence, they are not seen to arise. When the disease manifests itself in the body, it is called physical, and when it appears in the mind, it is called mental. Phlegm, bile and wind are the humours of the body; the harmony of these properties is called physical health and their disturbance is called disease. Phlegm is contradicted by bile, bile is affected by phlegm. The equilibrium of the qualities of Sattva, Rajas and Tamas, is the indication of health. When their equilibrium is disturbed, there is ill-health. It is seen that grief can be overpowered by joy and joy in turn by grief. One, who is in a state of sorrow, broods upon the joy that is past or is in expectation. And another, who is in a state of happiness retrospects over the grief that he has overcome. You are neither happy nor sorry by your own making; for, Providence is more powerful and controls all

things. You should not grieve over your past misfortunes; for, this is a defect of the mind. That war in which you were engaged in battle with Bhishma and Drona has now broken out again, wherein you will have to fight with your mind alone. In this battle no arrows, no physical valour, no soldiers, no relatives can be of any help; for, here you have to fight single-handed, in order to go beyond the muddle of this confusion. When you win victory in this battle, you attain to a state by knowing which you would have done all that it required to be done here in this world. Establish yourself in this exalted understanding and try to know the essential truth of all these beings.

“One does not attain perfection by merely abandoning external possessions; not even by the rejection of one's body. It is by the discipline and control of the mind that real perfection is attained. The virtues that are practised and the happiness that is experienced by one who has renounced external things but

clings to the internal ones are really a vice, and the happiness a real sorrow. The causes of immortality and death are both to be found within a person — selfishness is death and unselfishness leads to immortality. All actions in which a person finds himself engaged are ultimately implied by these two motives within. He who, having obtained the whole earth in his possession, feels no attachment to it any way — of what use is the earth to him? On the other hand, he who lives in a forest eating roots and tubers, leaves and fruits, but cherishes a desire for things of the world, is really in the mouth of death.

“There is in this world no enterprise or undertaking not motivated by some desire. And all desires originate from the mind which a wise man controls with discrimination. The following Kama Gita is quoted in this instance —“Kama says, 'I am not capable of being overcome by anyone who does not resort to proper means. I rise again in him

who strives to strike me with the force of his strength and thereby tries to kill me. I rise again in him who tries to destroy me by means of sacrifices, gifts, etc. I rise up in him who tries to overcome me by the study of the Vedas and the learning of the Vedanta. He does not understand me who tries to destroy me by sheer determination; for, I exist behind his thoughts and feelings. I rise up in him who, by austerity and self-mortification, tries to put an end to me. When one tries, again, to bring me to an end by directing his mind to Moksha, I dance and laugh in joy. Among all beings here, I am the one indestructible power.' Therefore, O Yudhishtira, focus your desire on righteousness, so that it may move in that direction, and rest there.”

The two important prerequisites for attaining success in the control of the mind are Vairagya or dispassion and Abhyasa or practice. The student of Yoga ought to try his best to be free from any desire for pleasure,

seen or unseen, and this dispassion can be had through constant perception of the patent defects in objects. Dispassion is an aversion to sense-enjoyment, both here and hereafter. The detachment under consideration is of two kinds—the lower and the higher. A distinction is drawn between the inferior and superior types of Vairagya. The former is a distaste for the things in life, due to the experience that they cannot be acquired or preserved without trouble, while their loss causes pain, and the quest is never free from egoistic feelings; the latter is based on a clear perception of the difference between the Intelligence that is the Spirit within, and the objects that appear in its light.

The determination to refrain from sense-pleasures is the first stage of Vairagya. In the second stage, certain objects lose their charm for the aspirant and he attempts to overcome the attraction for others, also. In the third stage, the senses are controlled, but a vague longing for enjoyment yet lingers in the mind. In the fourth

stage, however, the student of Yoga loses completely all interest in external objects, physical and even conceptual. This is the condition of true desirelessness, which leads to supreme independence, wherein one renounces even psychic powers, and sets little store even with such temptations as all-knowingness.

It is by this dispassion and practice of Sadhana that the passage of thought towards the externals can be checked. And in this endeavour, mere indifference will not serve one's purpose. Together with a negative withdrawal, positive practice of meditation is essential. Bhagavan Sri Krishna exhorts Arjuna, "Abandoning without reserve all desires born of imagination of the mind, curbing the aggregate of the senses on every side, let the seeker gain, little by little, tranquillity, by means of reason controlled with steadiness. Having made the mind abide in the Self, let him not think anything. As often as the wavering mind goes forth outwardly, so often reining it in, let him bring it

under the control of the Self". By constant reflection and exercise of the will-power, suggestions should be given to the subconscious mind not to look for enjoyment in the changing world outside, but to seek it in changeless Being within. The Yogi should ever exercise unceasing vigilance in getting hold of opportunities, when the mind dwells on sense-objects, suggesting to it new meanings and interpretations to make it change its attitude towards them with a view to its ultimate withdrawal therefrom. This is the essence of Abhyasa or practice.

The chief characteristic of the mind in the waking state is to have some object before it to dwell upon. It can never remain blank altogether, except in states of inertia. The mind concentrates on one object at a time and constantly changes its target, thus becoming restless. It is impetuous, strong and hard to bend. It is difficult to subdue, as the wind. Sage Patanjali instructs that the practice must

be steady and continuous, and it must stretch forth over a considerable period of time, and be undertaken with perfect faith in its regenerating powers. There should not be any slacking symptoms or signs of getting side-tracked into undesirable channels of activity, which are very common among unguarded aspirants. There is also the fear of stagnation and gaining nothing in Sadhana. Restraint does not come in a day but demands long and continued practice with ardour, zeal and enthusiasm. Progress can only be gradual. It is a serious mistake to give up practice after some time when one does not see any tangible prospect of advance on the path. Though the effort is painful in the beginning, it brings joy in the end. The Bhagavadgita declares that the joy supreme is for that Yogi whose mind is peaceful, whose passions are subdued, who is sinless, and is of the nature of the Eternal.

It is necessary that we should wipe out all temporal

objectives from our minds and cling to the Eternal alone for our prosperity and salvation. The mind should never be allowed to function in a lower plane till its dissolution is achieved in spiritual realisation. Desire is a hankering for things, which gains such mastery over the mind as to preclude even enquiry into its antecedents and consequences. Man at once becomes that with which he identifies himself, by force of habit and attachment, and loses memory of everything else in the act. One begins to see things here with clouded eyes, cherishing a false belief in the reality of tinsels that perish before one's eyes and vanish like shadows without a moment's notice. From the state of one's mind, from one's feelings and conduct, one can understand the nature of one's actions in previous lives and put forth effort to counteract effects of harmful character by austerity, discipline and meditation.

In the Upanishads, the Atman is described as beyond the mind and speech. In another place, you will find that the Atman can be, known through the pure mind, the Buddhi. There are two kinds of minds—pure mind and impure mind. What we possess is impure mind. We have to remove all the gross impurities through Tapas, Yoga, Austerities and Pranayama and then acquire the four means of Viveka, Vairagya, Shad-Sampat and Mumukshutva. Then you approach a Guru and study the Upanishads, practise Sravana, Manana and Nididhyasana. The Atma is beyond the reach of the mind. It is beyond the reach of the impure mind. But it can be reached. It should be reached by a man who is a Viveki, who has performed Tapascharya, who has Vairagya and Shad-Sampat, who has practised concentration and Nididhyasana. So there is no contradiction in the Upanishadic utterances, if only we can take the trouble to find out what the Rishis told us. Though Atman is beyond the reach of impure mind, it is attainable through the pure mind.

Swami Sivananda

A PROGRAMME FOR THE SADHAKA

Sri Swami Venkatesananda

6th OCTOBER, 1945

[Gist of Sri Swami Sivanandaji's instructions to his Sannyasin-disciples, given during an informal congregation. Lay Sadhakas all over the world will find in these instructions, invaluable hints that would guide them in their Sadhana]

"You should, all of you, study the Upanishads. Start with the Isa Upanishad. *Ishavasyam idam sarvam*. With this one idea, you should be able to deliver a lecture and stir the audience. Then study Katha Upanishad. You will find a most apt description of Brahman there. Like Akasha. From this one simile, you should develop your own ideas. The faculty of lecturing is within you. You should develop it.

You should never neglect to attend the class. Continue your study even outside the class. You should be able to sit up till midnight; and then get up at 4 a.m. for your morning

meditation. Even for getting a B.A. degree, the student studies whole nights! How much more of hard work is required for Self-realisation! You should think you are studying for an examination, throughout your life. Look at what I am doing. I consider myself a student even now. I attend the class daily. I listen to every lecture with rapt attention.

You should very soon be able to command an audience. Think every moment, "I am doing a good work. I am propagating Divine Life and spreading the Message of the Upanishads. I must work hard."

Mere lecturing ability will not do either. Unless you are truthful, you will not thunder forth your ideas. Even for little things, you will tell a lie! Cultivate the habit of truthfulness, and then you will be able to express yourself forcibly and command any audience.

Again, you should develop the spirit of service. Serve everybody. That is how you will be able to command respect; only then will people listen to you. You should not expect to be appointed 'leader' by me, and then ask other people to obey you. If you serve everyone, they will instinctively act as you want them to. That is the secret. You will then become a monitor of the class.

THE WISE MIDDLE-PATH

Only service can help you to eradicate your ego. The life of a Sadhu is one of sacrifice and service. But your mind would only run after a comfortable life. This has been helped by the bell ringing and your getting food, tea and milk. You should try to live without these comforts. One day, go to the Kshetra for Bhiksha. There somebody will scold you, somebody will kick you; see how difficult life is that way. Another day, go to a few houses for Bhiksha. Experience of these is necessary. If you do not get any food either in the Kshetra or in the houses, fast that day. Only

then will you develop Titiksha.

Similarly, walk without shoes for some time. This does not mean that you should neglect the body. If you feel weak, you should take nutritious food. Apply oil to your head before taking bath for a few days, go without it on some days. It is only by alternating these things will you be able to develop your will-power. If you always look for these comforts, you will become worse than householders. And, if you completely avoid these, works will suffer. Use your commonsense.

Walk to Rishikesh at times. You can use the cycle at other times. This will make you stronger; if you feel that you cannot move a few yards without a cycle, you will become weak. When you go out, to Dehra Dun, etc., you will not be able to walk to various places, if you always use the cycle here. You will always look for a Tonga. Here, again, you should use a Tonga if some very urgent work has to be done and you have to return

immediately.

Cover yourself against wind. But, don't waste your time in putting on this cloth or that, in washing your clothes with soap every day. That time you can usefully spend in Akhanda Kirtan. If you put on very clean clothes, you will feel shy to do any service, to carry anything on your head. You will develop a sense of pride. If you wear a dirty cloth, you will not have that. Never care for what the public will say. Your

life is one of struggle. Comforts may be there; but you should try to forego them. Obey everybody. Please everybody. Do not think you should obey only me. Only when you obey everybody, will I say you are a true aspirant. Do not get offended at what I say. If you want to lead an easygoing life, you can get it elsewhere. I say all this only to make you stronger and stronger. Put into practice everything I say and you will soon become a superman.”

Why should you prolong your bondage unnecessarily? Why should you not claim your divine birthright right now? Why should you not break your bondage now? Delay means prolongation of your sufferings. You can break it at any moment. This is in your power. Do it now. Stand up. Gird up your loins. Do rigorous and vigorous Sadhana and attain freedom, which is immortality or eternal bliss.

Make the lower nature the servant of the higher through discipline, Tapas, self-restraint and meditation. This is the beginning of your freedom.

The divine within you is stronger than anything that is without you. Therefore, be not afraid of anything. Rely on your own Inner Self, the Divinity within you. Tap the source through looking within.

Without renunciation, you can never be happy. Without renunciation, you can never be successful in gaining the highest good i.e., Moksha. Without renunciation, you can never be at your ease. Therefore, renounce everything. Make happiness your own. Hold renunciation as the foremost of things. Improve yourself. Build your character. Purify the heart. Develop divine virtues. Eradicate evil traits. Conquer all that is base in you. Endeavour to attain all that is worthy and noble.

Swami Sivananda

CHILDREN'S WORLD

Blessed Immortal Selves!

Serve. Love. Give. Restrain (the Indriyas and mind). Be good. Do good. Be kind. Be pure. Be patient.

Right thoughts make right deeds, right actions and an admirable character. Therefore, develop right thinking.

Swami Sivananda

CULTIVATION OF VIRTUES MEEKNESS

Meekness is the state or quality of being mild and gentle of temper. It is submissiveness. It is humility. It is gentleness of disposition. It is submission to divine will.

Blessed are the meek, because they will soon attain eternal peace.

A meek man bears patiently the resentments of others.



Meekness is the noblest self-denial. It is abstinence from self-love and self-conceit.

Meekness is a solid foundation of all the virtues.

Meekness is the essence of true religion. It is a fundamental virtue of a saint. It is not a weak and timid quality. It is a power.

God walks with the meek. He reveals Himself to the meek.

Swami Sivananda

ERADICATION OF VICES

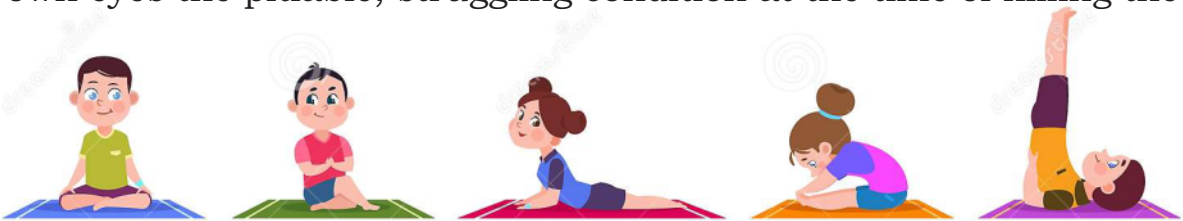
MEAT-EATING

Meat is not at all necessary for the keeping up of health. Meat-eating is highly deleterious to health. It brings a host of ailments such as tapeworm, albuminuria and other diseases of the kidneys. After all, man wants very little on this earth. A few breads, a little Dal will quite suffice to keep up his health, vigour and vitality. Killing of animals for food is a great sin.

We should have reverence for life. Lord Jesus and Mahavir shouted at the top of their voice, “Regard every living being as thyself, harm no one.” The law of Karma is inexorable, unrelenting and immutable. The pain you inflict upon another will rebound upon you and the happiness you radiate to another will come back to you, adding to your happiness.

Pythagoras, the Grecian sage, preached, “The bountiful earth offers you an abundance of pure food and provides for meals obtainable without slaughter and bloodshed.”

If you want to stop taking mutton, fish, etc., just see with your own eyes the pitiable, struggling condition at the time of killing the



sheep. Now mercy and sympathy will arise in your heart. Then, you will determine to give up flesh-eating.

Swami Sivananda

THE VOICE IN THE WOODS

A little boy has to go to a far-off Ashram school every day. And every evening as he comes home, he says to his mother, “Mother! I come through the woods and I feel afraid!”

The mother says to him, “There dwells in the heart of the forest, a Beautiful Boy, Krishna. Call on Him in love as you cross the woods, and He will help you every day.”

And the next evening he calls on Him in love, and Krishna blesses him and leads him through the woods. And every day, the student comes and plays with Krishna, and Krishna speaks of the forest and its secrets, of flowers and fruits, of birds and their singing in space, and of gentle deer and their great Guardian, — God! Krishna speaks to the student of the rains that refresh the leaves and of the singing of streams. Then Krishna takes His flute and plays, and a strange peace fills its music, and the woods and the heavens sing together and the forest becomes for the student no longer a dark dreadful place but a home of joy!

One day, his teacher says he is to give a feast the next evening; and every student thinks of giving a good present to the teacher for the feast.

The student, on returning from the Ashrama, says to his mother, “Mother! Tomorrow the Guru gives a feast, what present shall I give him?”

The mother says, “We are very poor. But tell the Boy in the forest. He will give you a precious present for the teacher.”



The next morn the student, on his way to the school, meets Krishna in the woods, and asks for a present for the teacher. Krishna says, “Here is a cup of milk.” And in His voice, the school boy hears a song that seems to have no ending.

He reaches the school. He finds other students have brought precious presents; he has only a cup of milk. He gives it to the teacher. The feast is given. The teacher pours the milk in a vessel. Again, the cup is full. Again, the milk is poured in the vessel; again, the cup is full! The teacher empties the cup, again and again, but finds it full every time. All available vessels in the teacher's house are filled with milk; the cup still is full. It seems inexhaustible. What Krishna gives is inexhaustible!

“Who gave you the wonderful cup?” asks the teacher.

“A beautiful Boy in the woods”, is the pupil's answer.

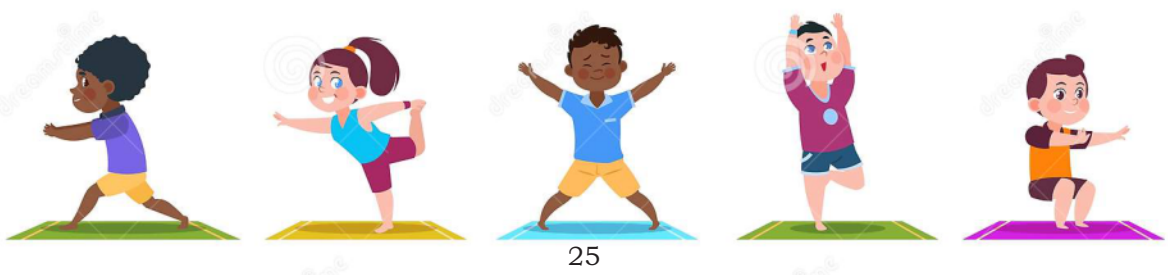
“Show him to me,” the teacher says.

“Come with me, Sir,” the student says and the two start off for the woods when the feast is over.

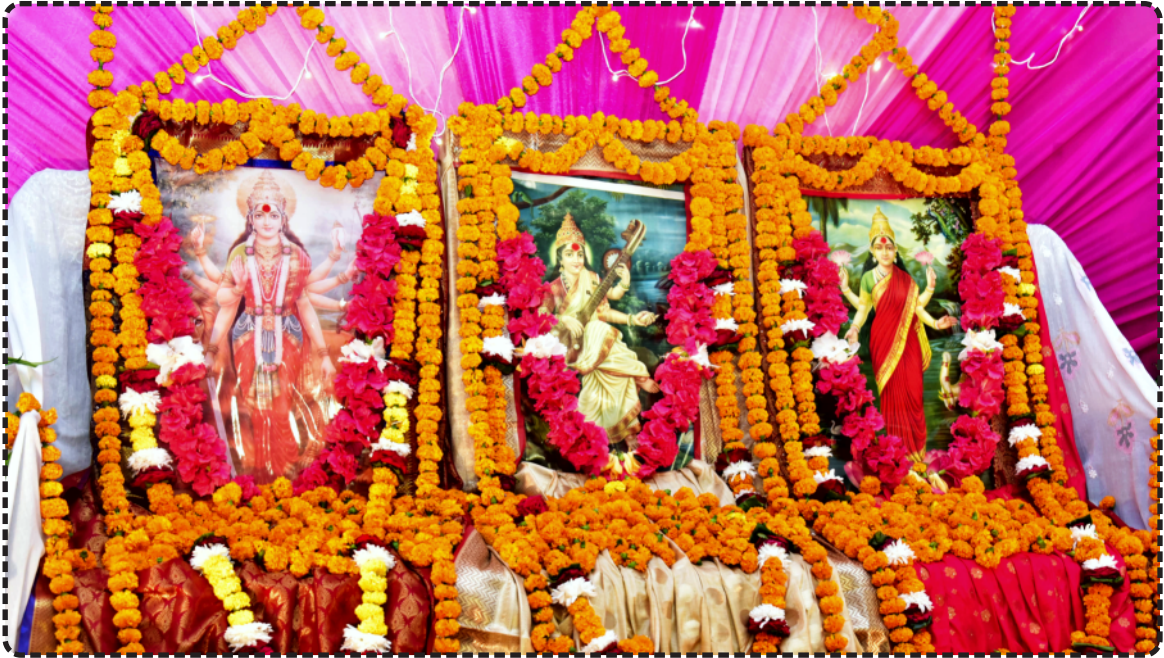
The student shouts, “Krishna! Krishna!” Krishna doth not come. The student shouts again and again, then cries piteously with tears in his eyes, “Krishna! Come; my teacher is here and if you will not come, he will take me for a braggart and a liar.”

Krishna doth not come, but His voice is heard, saying, “My child! I cannot come; for, in the heart of him, who comes with you, I see not the love that seeketh the city of God!”

Swami Sivananda



NAVARATRI AND VIJAYADASHAMI CELEBRATION AT THE HEADQUARTERS ASHRAM



The Navaratri is an annual awakening call to experience and express afresh the divine nature in man and make manifest the light, truth and love to vanquish and conquer the forces of evil within.

Sadgurudev Sri Swami Sivanandaji Maharaj

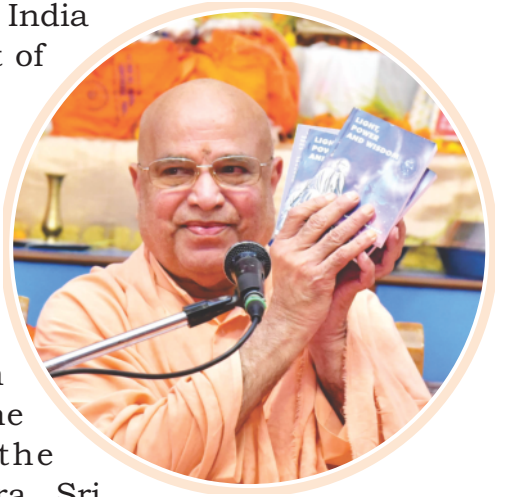




The blessed occasion of Navaratri was celebrated with great sacredness and spiritual rejoicing at the Headquarters Ashram from 26th September to 3rd October 2022. The Divine Mother was devoutly worshipped

all these days in the beautifully decorated altar at the Sivananda Satsanga Bhavan. A large number of devotees from India and abroad gathered together to be a part of this sacred celebration.

Every morning, the programme commenced with the ritualistic worship and chanting of Devi Mahatmya at the Atithi Bhavan. In the forenoon, Sivananda Matri Satsanga Mandali along with the devotees and guests of the Ashram offered worship to the Divine Mother daily from 26th September to 2nd October at the Sivananda Satsanga Bhavan with the recitation of Sri Lalitasahasranama Stotra, Sri Mahishasurmardini Stotra and Saundarya Lahari Stotra, and Bhajans-kirtans glorifying the Supreme Mother.



During the night Satsanga, Sri Durga-Saptashati was recited in Sanskrit by H.H. Sri Swami Padmanabhanandaji Maharaj. Thereafter, the Hindi and English meaning of Sri Durga-Saptashati was read by Sri Swami Dharmanishthanandaji Maharaj and Sri Swami Krishnabhaktanandaji Maharaj respectively. It was followed by the chanting of Tantroakta Devi Suktam by Sri Swami Vaikunthanandaji Maharaj. Every day, the Satsanga concluded with the floral Archana to the chant of Ashtottarashata-Namavali of Goddess, Arati and distribution of Prasad.

On 3rd October, Sri Mahanavami day, Chandi Havan was performed at



the Ashram Yajnasala and special worship was offered to Mother Sri Saraswati with Archana and Arati followed by the Kanya-Puja. H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj, Sannyasis, Brahmacharis, devotees and guests of the Ashram worshipped the nine Kanyas representing nine forms of Devi. During the night Satsanga, Kum. Abhilipsa Tripathi, Kum. Radha Rani, Kum. Vaidehi Sahu and Smt. Shakuntala sang Bhajans and Stotras, and Kum. Srimayi Sahu presented a beautiful dance on 'Ganga Kinare Mera dera' song. Thereafter, Navaratri message of Sadgurudev Sri Swami Sivanandaji Maharaj



was read by H.H. Sri Swami Padmanabhanandaji Maharaj.

On 4th October, the programme commenced in the forenoon with Jaya Ganesh prayer followed by the ritualistic worship of the Divine Mother. It being the sacred day of Vijayadashami, the selected portions from the Vedas, Upanishads, Srimad Bhagavad Gita, Brahmasutras, Sri Valmiki



Ramayana, Mahabharata, Srimad Bhagavata Mahapurana, Patanjali Yoga Sutras and Sadhana, a book by Sadgurudev Sri Swami Sivanandaji Maharaj were read by H.H. Sri Swami Padmanabhanandaji Maharaj. Two books of Sri Gurudev were also released to mark the auspicious day. The Satsanga concluded with the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj, Arati and distribution of Prasad.

In the evening, Mother Ganga was worshipped with great devotion at Sri Vishwanatha Ghat. During the night Satsanga, devotees and guests of the Ashram presented Bhajans and Kirtans as their devout offering at the lotus feet of Sri Gurudev. The celebration concluded with Arati and distribution of sacred Prasad.

May the blessings of the Divine Mother and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.



VALEDICTORY FUNCTION OF THE 95TH BASIC YOGA-VEDANTA COURSE

The Valedictory Function of the 95th Basic Yoga-Vedanta Course was organised on 15th October 2022 at the Academy's Lecture Hall. H.H. Sri Swami Yogaswarupanandaji Maharaj, President, the Divine Life Society Headquarters, presided over the Valedictory Function.

After the invocatory prayers, Sri Swami Sivabhaktanandaji Maharaj, Joint Registrar of the Academy, welcomed all those present on the occasion. Thereafter, Br. Sri Gopiji read the report of the course and some of the students expressed their impressions about the course. This was followed by the distribution of Certificates and Jnana Prasad to the students and honouring of the faculty members.

H.H. Sri Swami Yogaswarupanandaji Maharaj in his Valedictory address, invoking the blessings of God and Sri Gurudev upon all the students, inspired them to share with others what they had learnt at Academy and lead their lives as representatives of Sri Gurudev. The function came to a close after Saraswati Puja and Prasad distribution.

The Samsara is like a tree with its roots upwards and offshoots downwards. One should cut at the root of this tree with the axe of detachment. Then one attains that State of the Supreme where the sun and the moon do not shine, where fire does not have brightness. The greatest light of the world is only a portion of the Supreme Light. Everything of the world is only a reflection or a feeble apology for the Supreme. It transcends all earthly things. It is above Jiva and Maya. That is Purushottama who is sung in the Veda. One who knows this has fulfilled all his duties. He is the wisest man knowing everything.

Swami Sivananda

SPECIAL BHAJAN PROGRAMME AT THE HOLY ASHRAM

As a prelude to the Deepavali Celebration, special Bhajan Programme was organised at the holy Samadhi Shrine on 22 October 2022.

Twin sisters Dr. Abha Chaurasia and Dr. Vibha Chaurasia, renowned classical singers of Gwalior Gharana visited the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj on 22 October 2022 to offer



their loving obeisance to the Holy Master and seek His blessings. During the night Satsanga, they presented beautiful Bhajans of Sant Kabir, Sant Tulsidas, Meera Bai and other saints. Their devout and mellifluous singing delighted the hearts of one and all present. The Satsanga concluded with felicitation of the twin sisters, Arati and distribution of Prasad.

May the abundant grace of the Lord Almighty and Sadgurudev be upon all.



Deepavali Celebration, Go-Puja and Govardhan Puja at the Ashram



Light the lamp of wisdom in your heart and dispel the darkness of ignorance or the perception of name and form! Behold now the Light of lights—the Atman, within yourself! That is the Message which the Seers of India intended to convey through the Deepavali celebration.

Sadgurudev Sri Swami Sivanandaji Maharaj

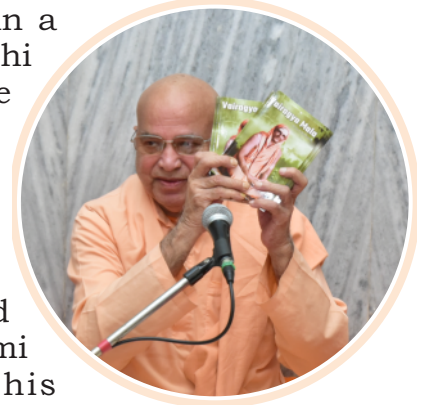


With great spiritual rejoicing, the auspicious occasion of Deepavali was celebrated at the Headquarters Ashram on 24th October 2022. A large number of devotees had come to the holy abode of Gurudev Sri Swami Sivanandaji Maharaj to attend the Deepavali Celebration.

As per yesteryears, the entire Ashram was magnificently illumined with multi-hued lights and thousands of earthen lamps on this sacred day.



Mother Lakshmi was offered special worship in a beautifully decorated altar at the holy Samadhi Shrine during the night Satsanga. After the regular chants, H.H. Sri Swami Padmanabhanandaji Maharaj recited Kanakadhara Stotra and Mahalakshmyashtaka Stotra and read the Deepavali message of Gurudev Sri Swami Sivanandaji Maharaj as well. Two books of Sri Gurudev were also released to mark the occasion. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj extended his heartiest wishes for Deepavali and invoked the grace of the Divine Mother and Sri Gurudev upon all present. The Satsanga concluded with floral Archana of the Mother with Ashtottarshatanamavali, Arati and distribution of special Prasad.



The next day, on 25th October, there were Go-Puja and Govardhan-Puja at the Vishwanatha Goshala of the Ashram. The cows were worshipped and fed with great love and devotion. The celebration concluded with Arati to the Go-Mata and Lord Krishna and distribution of sacred Prasad.

May the Divine Mother and Sadgurudev shower their grace upon all.

SRI SKANDA SHASHTHI CELEBRATIONS AT THE ASHRAM



The sacred occasion of Sri Skanda Shashthi was celebrated with great devoutness at the Headquarters Ashram from 26th October to 30th October 2022. During the forenoon of the first four days, ceremonial Abhisheka of Lord Skanda was performed to the chanting of Vedic Mantras and Bhajans-kirtans at Bhajan Hall. Thereafter, the Lord was embellished with dazzling ornaments and beautiful flower garlands. It was followed by floral Archana of the Lord to the chant



of Trishati-Namavali, Arati and distribution of holy Prasad. Every evening, the hymns extolling the Lord Skanda were sung at Bhajan Hall and the programme concluded with Archana and Arati of the Lord.

On 30th October, Sri Skanda Shashthi Day, the celebration commenced at 8 a.m. with a Kavadi procession from the Ganesh Temple on the banks of Mother Ganga to the Bhajan Hall wherein the devotees, singing



joyfully the sacred names of the Lord Skanda, carried the holy waters of Mother Ganga in delightfully decorated Kavadis for the Abhisheka of the Lord. Following this, the grand worship was offered to the Lord. Thereafter, six 'Kumaras' representing the six-faced Lord Skanda were devoutly worshipped by H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H.



Sri Swami Advaitanandaji Maharaj, Sannyasis, Brahmacharis and devotees of the Ashram. The celebration concluded with the distribution of the sacred Prasad.

May the abundant benedictions of Lord Skanda and Sadgurudev be upon all.



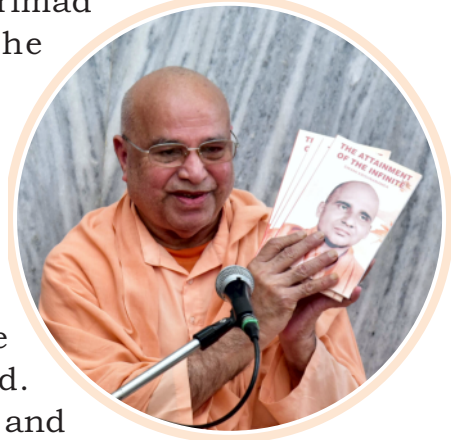
Celebration of 21st Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj

The sacred day of 21st Punyatithi Aradhana of Worshipful Sri Swami Krishnanandaji Maharaj was observed with great devotion at the Headquarters Ashram on Gopashtami day i.e. 1st November 2022. As a prelude to the Punyatithi Aradhana Celebration, the tenth Skandha of Srimad Bhagavata Mahapurana was recited by the Sannyasis, Brahmacharis and devotees of the Ashram from 26th to 31st October at Sri Divya Naam Mandir. During the night Satsanga, Prof. Jayanta B. Dave of the Divine Life Society, Vadodara Branch gave a series of discourses on Srimad Bhagavadgita from 26th to 30th October.



On 31st October, H.H. Sri Swami Padmanabhanandaji Maharaj in his talk, focussing on the first two Shlokas of Srimad Bhagavata Mahapurana, enlightened the gathering on the Bhagavata Dharma.

On 1st November 2022, the programme commenced with the early morning prayer and meditation session followed by a brief message by H. H. Sri Swami Yogaswarupanandaji Maharaj. Thereafter, Prabhat-pheri was organised wherein a large number of devotees joyously participated. Special Puja in Sri Vishwanatha Mandir and Havan in Ashram Yajnasala were also performed for the welfare of entire humanity.



In the forenoon, grand worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the holy Samadhi Shrine. It was followed by the devout singing of Bhajans and Kirtans. Thereafter, H.H. Sri Swami Yogaswarupanandaji Maharaj paid his loving tribute to Worshipful Sri Swami Krishnanandaji Maharaj with his brief talk on the inspiring life of Worshipful Sri Swamiji Maharaj. To mark the auspicious day, Pujya Swamiji Maharaj's book 'The Attainment of the Infinite' and some booklets in Telugu language, compiled by Sri Swami Hamsanandaji



Maharaj and published by Madhava Dham, Bangalore were released. The Satsanga concluded with Arati and distribution of Jnana Prasad and Prasad.

During the night Satsanga, Smt. Vidyanandi of Mumbai gladdened the hearts of one and all through her mellifluous and soulful Veena recital. Then, the devotees got the blessed

opportunity to have Darshan of Worshipful Sri Swami Krishnanandaji Maharaj and to listen to his illuminating message as well through a video show. The Satsanga concluded with Arati and distribution of Prasad.

May the grace of Sadgurudev and Worshipful Sri Swami Krishnanandaji Maharaj be upon all.



RELEASE OF SPECIAL POSTAL COVER ON WORSHIPFUL SRI SWAMI KRISHNANANDAJI MAHARAJ IN AHMEDABAD



To commemorate the sacred occasion of Birth Centenary Year of Worshipful Sri Swami Krishnanandaji Maharaj, the Divine Life Society Ahmedabad Branch, jointly with the Gujarat Circle Postal Department organised 'Special Postal Cover Release' programme on 16th October 2022 at Hyatt Regency, Ahmedabad.

At the kind invitation of the devotees of Ahmedabad, H.H. Sri Swami Padmanabhanandaji





Maharaj visited Ahmedabad and presided over the 'Special Postal Cover Release' programme. After the opening prayers, lighting of the lamp and welcome address, the Special Postal Cover on Worshipful Sri Swami Krishnanandaji Maharaj was released by Major Sri S. N. Daveji, Director, Postal Service, North Gujarat Region. Along with the Special Cover, Stamps with the picture of Pujya Sri Swami Krishnanandaji Maharaj were also released under the 'My Stamp' category. The First Cover was presented to Sri Swami Padmanabhanandaji Maharaj.

Thereafter, the gathering got the opportunity to have Darshan of Pujya Sri Swami Krishnanandaji Maharaj through a short video. Following that, Sri Swami Padmanabhanandaji Maharaj in his address, highlighting the long association of the Ashram with the Postal Department of India, apprised the gathering of Pujya Sri Swami



Krishnanandaji Maharaj's significant contribution in the development of the Divine Life Society and its numerous activities that are continuing till this date. The programme concluded with the vote of thanks by Mukesh Patelji, President, DLS Ahmedabad Branch. Sri Narendra P. Shuklaji, Secretary DLS Ahmedabad Branch, rendered his dedicated services in getting the approval for the release of the Special Cover from the Postal Department and organising the programme as well.

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

CAUTION

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

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

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

Bhakti is the central method for approaching the Lord. Only a Bhakta or a devotee can have vision of God. Even the gods cannot have vision of the Supreme without selfless love. Such a pure devotee hates none and is balanced in pleasure and pain. He neither rejoices, nor hates, nor grieves, nor desires. He is not afraid of the world and the world is not afraid of him. To him, censure and praise are equal. He is the same to foe and friend alike. He has abandoned all undertakings. He has crossed over the Gunas.

Swami Sivananda

5th ANNUAL SADHANA SHIVIR AND SPIRITUAL CONFERENCE

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

By the Grace of Almighty and Worshipful Gurudev, The Dibya Jivan Sangha, Gaham Branch (Swami Sivananda Sevagrama Charitable Society), is organizing its 5th Annual Sadhana Shivar and Spiritual Conference from 11th to 15th December 2022 at Sivananda Sevagrama, Gaham, Talcher, Angul District, Odisha.

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

For Enrolment and Information, please contact:-

Akshaya Kumar Dash - 7978141003, 9437043225

Ananda Chandra Pradhan - 7978015962, 9437081735

Communication Address:- Dibya Jivan Sangha

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

Control the fluctuations of the mind. Sit in a secluded place and concentrate on the Self. Wisdom will then dawn and destroy all ignorance. The effect is Immortality. Supreme Bliss without decay is the fruit. Eternal satisfaction is the Goal of all aspirations. This is achieved through the Yoga of Synthesis. This is what the Gita has to say to the human world.

Swami Sivananda



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY

THE DIVINE LIFE SOCIETY

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

ADMISSION NOTICE

Applications are hereby invited for undergoing the **96th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2023** to **29-4-2023**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only.
2. Age Group: Between 20 and 65 years
3. Qualifications:
 - (a) Preferably graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health
4. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, Study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda
 - (b) There will be final examination after the completion of syllabus.
 - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions, and Questions and Answers will also form part of the Course.
5. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website www.sivanandaonline.org. Candidates can also apply for the Course using Online Mode through the link given in our website www.sivanandaonline.org. Duly filled Application Form should reach the undersigned by **31-1-2023**.
7. The aim of the Yoga-Vedanta Forest Academy is not merely academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

Shivanandanagar
November 2022

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

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

Due to administrative reasons, and also to simplify the existing complex accounting system, it has been decided in the 'Board of Management' Meeting held on 10th March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11th March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1st April 2021: –

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

activities; it will continue to conduct its regular Ashram activities and Charitable activities as usual, though the 'Heads of Accounts' to receive donations have been reduced.

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

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

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

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bargarh (Odisha): The Branch conducted daily Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays and weekly Satsang every Saturday, and recitation of Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. Srimad Bhagavat Saptaha was conducted from 3rd to 9th September, and on 10th Bhagavat Jayanti was celebrated with Paduka Puja, Bhajan and Kirtan.

Brahmapur (Odisha): 135th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and talk on life and teachings of Gurudev. It was concluded with Narayan Seva. 106th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj was observed on 24th.

Bhubaneswar (Odisha): In the months of August and September, the Branch conducted daily Puja and Narayan Seva, weekly Satsang on Thursdays, and free health service four days in a week. Mobile Satsang was held on 6th August. On 21st and 28th, the Branch distributed rice, sugar, food packets, water bottle, candle and match box to the poor families affected by floods. Purnatithi Aradhana day of

H.H. Sri Swami Chidanandaji Maharaj was observed on 25th August. On 4th September, chanting of Bhagavad Gita, essay writing and an elocution competition were conducted for students. To celebrate 135th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 106th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th, the Branch arranged 17days programme from 8th to 24th September programme contained Nagar Sankirtan, Paduka Puja, recitation of Hanuman Chalisa and Vishnu Sahasranam, Gita Path, Pravachan, Narayan Seva and prize distribution. Beside there were free Eye, Dental and Blood donation camps on 10th, 18th and on 24th September. Bhagavat Saptah was from 10th to 17th. Sundarakanda Parayan was held on 27th.

Bhimkand (Odisha): The Branch continued daily Paduka Puja and weekly Satsang on Sundays. 135th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Nagar Sankirtan, Paduka Puja, Nama Japa, Hawan and Narayan Seva. 106th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj was observed on 24th with Paduka Puja and chanting of "Om Namo Bhagavate Chidanandaya".

Chandapur (Odisha): Daily Puja, weekly Satsang on Saturdays and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. There was Sundarakanda Parayan on Sankranti day. Recitation of Hanuman Chalisa was done on 2nd September. Srimad Bhagavat Saptah was arranged from 4th to 10th with Bhajan, Kirtan and Hawan. 135th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and 106th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, discourse on life and teachings of Gurudev and Bhajans.

Chhatrapur (Odisha): The Branch continued weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. The Branch celebrated special occasions; Goswami Tulasi Das Jayanti on 4th August, Sri Krishna Janmastami on 19th, Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj on 25th and Sri Ganesh Puja on 31st. Sundarakanda Parayan was done on 27th.

Dhenkanal (Odisha): 106th Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th was celebrated with Paduka Puja, discourse on life and teachings of Gurudev and Bhajans.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays

were continued regularly. The Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Nagar Sankirtan, Paduka Puja, Bhajan and Kirtan. Besides this, Pravachan on Bhaja Govindam was arranged from 9th to 15th. Srimad Bhagavat Jayanti was observed on 10th.

Khatiguda (Odisha): The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 4th August. Sri Krishna Janmastami was celebrated with Prayers, Nagar Sankirtan and Paduka Puja. There was recitation of Vishnu Sahasranam on Ekadasis. On 25th August, Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed.

Kakinada (A.P.): The Branch conducted weekly Satsang on Mondays with Pravachan on Devi Bhagavatam. Monthly Satsang was arranged on 5th August with Sankirtan and discourses. Ganesh Charturthi was celebrated on 31st with Puja and Bhajans.

Kakching (Manipur): 135th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Paduka Puja, Abhishekam, Bhajan and Kirtan.

Lanjipalli Ladies Branch (Odisha): The Branch had daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays.

Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita, recitation of Hanuman Chalisa and Sundarakanda Parayan, and Narayan Seva on Sankranti day. The Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated. On this occasion fruits, biscuits and study material were distributed at Sivananda Sishu Mandir.

Lucknow (U.P.): The Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prayer, Bhajan, Paduka Puja, Mantra Japa and Swadhyaya etc.

Mahasamund (Chattisgarh): The Branch had daily Prayers and Yoga class, weekly Satsang on Tuesdays with recitation of Sundarakand and Hanuman Chalisa. The Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Akhand Mahamantra Japa, Bhajan and Kirtan etc. Navaratri was observed with Devi Puja and study of Ramayan.

Nandininagar (Chattisgarh): In the months of August and September, the Branch celebrated special occasions like; During Shravana month Special Puja and Abhishek on 1st and 8th August, Sri

Krishna Janmastami on 19th, Ganesh Chaturthi from 31st August to 9th September, Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th with Nagar Sankirtan, Paduka Puja, chanting of "Om Namo Bhagavate Sivanandaya". Manas Goshti was arranged on 4th and 5th. The Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj was observed on 24th. Besides this, daily Yogasan class, weekly Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa were continued. There was Mahamantra Kirtan on 3rd of every month. Durga Navaratri was celebrated from 26th September with Jyoti Kalash.

Nayagarh (Odisha): The Branch had weekly Satsang on Wednesdays. Sundarakanda Parayan was done on 17th September. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Japa, discourse on life and teachings of Swamiji, Bhajan and Kirtan etc.

Panchkula (Haryana): The Branch continued mobile Satsang on Sundays at the residence of devotees with Swadhyaya and Prayers for world peace etc. Besides this, Narayan Seva was done on 8th September at Civil Hospital, and on 24th, green fodder was offered at a Gowshala. Special Satsang was arranged with the

presence of Sri Swami Shivashritananda Mataji. It was followed by guided meditation, talk and Bhajan.

Puri (Odisha): Daily Paduka Puja, weekly Satsang on Thursdays and Sundays. There was recitation of Hanuman Chalisa on Sankranti day and Gita path on Ekadasis. The Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated. Talk on Srimad Bhagavat and Hawan were conducted on 10th.

Rourkela (Odisha): Daily Yoga class, weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. As usual free Accupressure treatment and medicines were provided to needy people. The Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated by the Branch.

Sambalpur (Odisha): Daily Puja, weekly Satsang on Sundays, Sundarakanda Parayan on second Saturday and Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. 135th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 106th Birth Anniversary of Worshipful Sri Swami

Chidanandaji Maharaj on 24th were celebrated by the Branch with Paduka Puja, recitation of Vishnusahasranam and Naama Japa.

Steel Township - Rourkela (Odisha): During the month of August, the Branch conducted special activities like: Independence day on 15th August, Sri Krishna Janmastami on 18th, Nanda Ustav on 29th, Punyatithi Aradhana day of H.H. Sri Swami Chidanandaji Maharaj on 25th and Ganesh Chaturthi on 31st. Besides this, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays were continued regularly.

South Balanda (Odisha): In the months of August and September daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa was done on Ekadasis. Sri Krishna Janmastami was celebrated on 18th August, and Punyatithi Aradhana Day of H.H. Sri Swami Chidanandaji Maharaj was observed on 25th August with Nagar Sankirtan, Paduka Puja, Pravachan, Bhajan and Kirtan. There was Mahamantra Sankirtan on 27th August and 28th September.

Warangal (Telangana): 135th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Paduka Puja, Pravachan and Study of Autobiography of Swami Sivananda.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

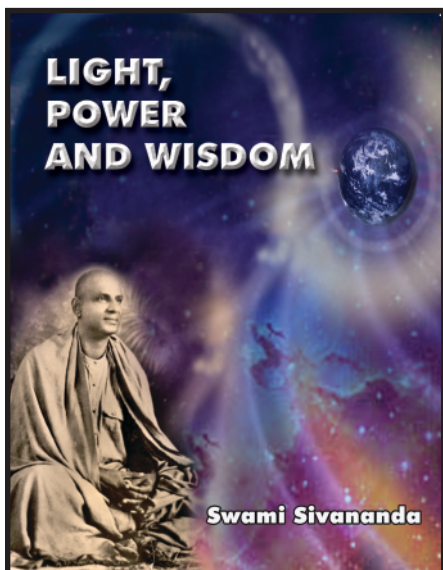
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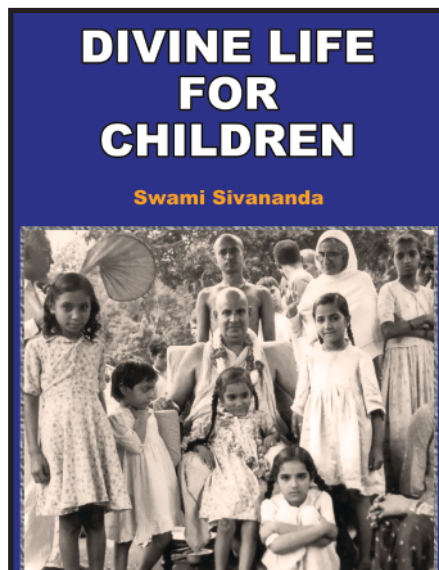
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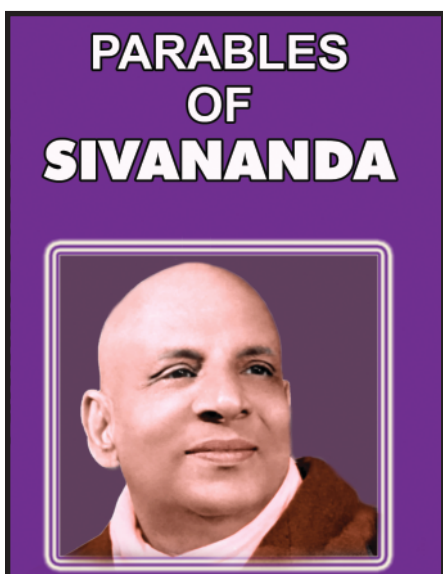
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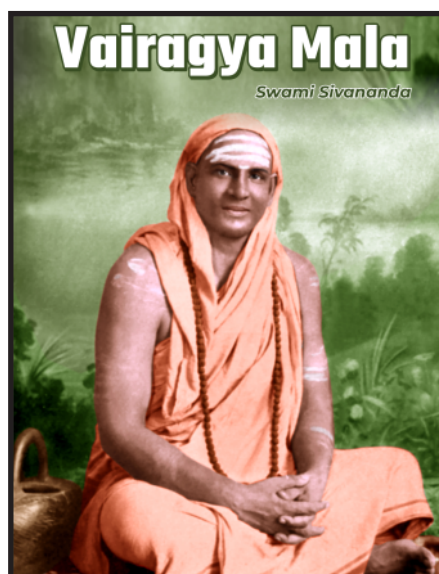
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

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SAMADHI: AN ISSUE OF LONG-CONTINUED DILIGENCE OF HERCULEAN EFFORT

Samadhi is difficult of attainment. Do not mistake brooding, building castles in the air and half-sleepy state for Samadhi. Great is the glory of a man of Samadhi; he can move the whole world. Mere juvenile enthusiasm, emotional bubbling, will not bring the desired results. Aspire to purify yourself first. Become an embodiment of love, mercy and goodness. One has to apply oneself to Sadhana, diligently, day and night. Like the man who anxiously seeks a means of escape from the midst of a burning house, the aspirant should have a burning desire to free himself from the fire of Samsara. Only then will he be able to enter into deep meditation and Samadhi.

Swami Sivananda

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