

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

MOULD YOUR NATURE

With the help of the subconscious mind, you can change your vicious nature by cultivating healthy, virtuous qualities that are opposed to the undesirable ones. If you want to overcome fear, mentally deny that you have fear and concentrate your attention upon the opposite quality, the ideal of courage.

When this is developed, fear vanishes away by itself. The positive always overpowers the negative. This is an infallible law of nature. This is the Pratipaksha Bhavana of the Raja Yogins. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. You can establish new habits, new ideals, new ideas and new tastes.

Swami Sivananda



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CHAPTER II—SECTION I

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

From Him are born the Prana (life), the mind, all the organs, Akasha, the wind, the fire, water and the earth, which supports all.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

परिपावनभावन! भावुकस-
 चरितोत्तम! सत्वगुणाम्बुनिधे।
 दुरितापह! मे शिवदेशिक! ते
 चरणं शरणं करुणावसते!॥४९॥

O Gurudev Sivananda! Thy thoughts are pure. Thy life-story is auspicious. Thou art the ocean of divine qualities. Thou art the dispeller of sins. Thy holy feet are my sole refuge.

जयतात् प्रयताशय लोकगुरो!
 नयतादयताण्डवगेहमिमम्।
 स्मयदायक! कायिकदीधितिमन्!
 शिवदेशिक! मामवतादनिशम्॥५०॥

O World-preceptor! O Pure-minded Sage! Victory to Thee. Please make me the abode of the dance of the Goddess of fortune. Thou makest everyone wonderstruck. Thy body shines with divine lustre. Save me, O Sadguru Sivananda!

(To be continued)

TRUE DISCIPLESHIP

Sri Swami Sivananda

It is a decided and established conclusion that Guru is absolutely essential for spiritual progress. Even secular science, arts and all worldly undertakings need the help of a teacher. More so, is the need for guidance in the spiritual path. A seeker after truth, should be blessed with the company of his Sadguru, so that the former may get rid of his defects and develop virtues and attain God.

The company of great men is very rare to be got. The attainment of a Sadguru is the result of the full grace of God. A true spiritual Guru is God Himself.

A disciple should not act against the wishes of his Guru. He should not speak displeasing words to his Guru. He should view everyone with Guru-Bhav. This is the culmination of Guru-Bhakti.

A disciple, without devotion to his Guru, is like a flower without fragrance, a well without water, a cow without milk or a body without life.

If you want to be a true disciple, you should follow the

instructions of your Guru to their very letter and spirit. If you make a promise to your Guru, you should fulfill it, even at the cost of your life.

Do not serve your Guru to fulfill some selfish purpose or for merely getting initiation from him. If you tell him, at the time of initiation, "Swamiji! I shall serve you till the end of my life" and if you leave your Guru after a month or two, because somebody spoke ill of you, or you were not given tea or milk, you are doing the greatest crime and sin. Whatever may be the difficulties in the path, you must serve him. You cannot have any spiritual progress if you are cunning and lack straightforward nature.

You should not speak loudly in the presence of your Guru. You should not shout and laugh indecently. You should always stand in readiness to obey his orders. You should not take food before he takes his food. You should not sleep before he sleeps. You should get up before he gets up. You should not sit unless he orders you to sit.

At the time of initiation, you must surrender your body, mind and soul to the Guru. You should be a qualified aspirant. If you are not fully qualified, you should, after initiation, try to make yourself fully qualified. Every moment you should consciously strive to become an ideal Sadhaka and disciple. You might have erred a thousand times, but, you must sincerely repent and strive to correct yourself. From the time of initiation, you are your Guru's instrument. You should give up your body in his service.

You should keep no possessions or riches. After the initiation, everything belongs to your Guru. If you want to possess riches even after initiation, you should spend them according to his instructions only. You should not spend the money in wrong channels—drinking, gambling etc. If you use the money for legitimate purpose and charity, it is equal to self-surrender to the Guru. You should shun luxury and ease. You should accept what comes by chance and only the minimum for just keeping the body going in good condition. Never fight for any of your rights. Never complain. Never

murmur. Lead a simple life.

If you are able to act according to the wishes of your Guru even without his orders, you are a first class disciple. If you do a thing after his ordering you, you are a second class disciple. If you fail to do a thing even after repeated orders to you, you are a third class disciple. You are not a disciple, but, the refuse of a disciple. If you remain with your Guru, and at the same time disobey his orders, you are like a strong needle or thorn, that has entered the feet of your Guru. You can never obtain his grace or spiritual progress.

A disciple who carps, vilifies and speaks ill of his Guru or words which hurt the Guru, he is the vilest among creatures. Raurava hell, crucifixion, leprosy, birth as a deadly poisonous cobra, the lynch-law, skinning the body—none of these can be awarded as suitable punishment for him.

To comment on the instructions of the Guru to suit your convenience and taste is a great sin. If you do that you are a first class hypocrite.

If you get a Guru who will punish you for your wrongs, you are the luckiest man, because, he takes

upon himself the responsibility of improving and making you a dynamic personality by eradicating all your vices. Take it as a special grace of the Lord. If you get a kind and merciful guide, then great responsibility lies with you for your improvement. He will only hint the right thing. He will show by actions. You will have to be very sincere and follow him minutely. Or else you will act according to your own whims; for, you know your Guru will not punish you.

A true disciple is one who serves his Guru till the end of his life. If the disciple survives after the Guru gives up his mortal coil, he should lead the remaining portion of his life strictly in accordance with his Guru's instructions and live to preach them to others by practising them himself.

If you make use of the name of your Guru and the orange robe for leading a comfortable life without exertion, you are the worst sinner. You can have no progress in the spiritual path. You cannot have his

(Guru's) grace.

If you use the name of your Guru and the orange robe for extending your own name and fame or make your own fortune, you are the worst sinner. You will soon have a downfall.

If you accept one as your Guru for attaining Siddhis or for working miracles, you are making a serious mistake. You are sure to despise him if you fail to acquire these powers.

Do not take Sannyasa without the proper qualification and even if you do so without necessary qualification, you should stick to Sannyasa and make fresh efforts to make yourself qualified. To revert back to household life after renunciation is deplorable. It is like eating the vomitted food or crow's refuse.

May you acquire the qualifications of a true disciple! May your life become fruitful in the search after God! May you attain Kaivalya through Vairagya by Guru's grace!

The Guru is God Himself manifesting in a personal form to guide the aspirant. Grace of God takes the form of the Guru. To see the Guru is to see God. The Guru is united with God. He inspires devotion in others. His presence purifies all.

Swami Sivananda

SEE GOD IN ALL

Sri Swami Chidananda

Radiant Atman! As we approach the great day of Guru Purnima, I offer loving adorations to that One without a second, about whom the great ones, your ancestors, from ancient times right down to the present have proclaimed, "We have seen that Being, beholding whom the mortal becomes immortal. To know Him is the one way of becoming liberated; there is no other way!" Worshipful homage unto that Indweller who is seated within the hearts of each one of you, to whom your bodies are moving temples! May you ever be in the awareness that God is within and without, and, therefore, may all your dealings be worthy of God who pervades you and surrounds you. May they be worthy of the Divinity that is immanent in all of creation.

All life is sacred. Therefore, deal reverentially with all beings. All beings are repositories of the Divine, because, He is the Presence within. Recognise this Presence. Conduct yourself in a lofty and sublime manner. Be kind to all. Be respectful

and just to all. Honour the sanctity, purity and holiness of each and every living being. Be pure in thought, word and deed. Harbour good thoughts, noble sublime thoughts, goodwill and good wishes towards all your fellow beings. Be polite and courteous in your day-to-day dealing with others. Do not bear ill-will towards anyone. Do not bear a grudge towards anyone. Do not taunt anyone. Do not backbite or carry tales. All these go against the basic concept that God dwells in all people.

All people are deserving of our reverence, respect and goodwill. Honour the individuality of others. Not without reason that Lord Krishna washed the feet of the guests, who came to attend the Rajasuya Yajna of Yudhishtira. Not without reason did Lakshmana never lift up his face and look at Mother Sita. Not without reason did Sri Ramakrishna go and sweep the hut of a Harijan. The living presence of God in all beings, should be the basis of our attitude and behaviour

towards others; our approach to the world.

In one little verse, Sant Tulasidas has given the whole of what I have been saying, “*Siyaramamaya sab jag jani, karaun pranam jori juga pani*—I bow with my folded hands, knowing that this whole world is pervaded by my Ishta Devata, Sita and Ramachandra.” And, Arjuna experienced this, when the glorious vision of the Cosmic Form was bestowed upon him in the eleventh chapter of the Srimad Bhagavad Gita. Beholding the Cosmic Form, Arjuna could do nothing; but, go on bowing, bowing, bowing, filled with awe and reverence. He did not know where to bow; everywhere he looked, he saw only God. So, he bowed in all the ten directions. He said, “I bow to Thee in the front, in the back, to the right, to the left, above, below, on all sides. I bow to Thee everywhere—*sarvatah pani padam* (with hands and feet everywhere)”.

This should be the basis of the vision, it should be the approach, the attitude, the behaviour of the true, sincere, spiritual seeker and aspirant, who really wants to attain the cosmic vision in and through

one's life, who does not set the vision aside only for the period of his special study and meditation and reflecting, “Oh yes. God is everywhere.”

A great realised saint of Andhra Pradesh wrote a book called Vyavahara Vedantin. He says that Vedanta is not meant for your study place or your meditation room; it is meant for the field of your daily activity. This should be the vision. This should be the truth upon which you base your life. This should be your inner feeling, attitude. For the sake of the sentiments of others, you may keep it within yourself; you may not demonstrate it, or it may also become an ego-trip. It is not necessary that others know, but, all throughout your waking state, in the midst of Vyavahara, this awareness should be there, “I am in God, God is within me; God is within all. I am dealing with God; the whole thing is heightened by this Presence.” This Bhava Advaita should always be there. This is our great Adesha—*bhavadvaitam sada kuryat* (One should always have the attitude of unity).

This, therefore, is the great central truth our Upanishads have

given us—*Sarvam khalvidam Brahma* (All this is Brahman). It should never be lost sight of. It should always shine in our hearts as a great light—this truth, this fact, this central mystical fact of God's presence now, here. More and more, the world is becoming aware of this great fact, only they are not able to put it into practice— “I am in the Light. The Light is within me. I am the Light.” *Yo maam pashyati sarvatra sarvam cha mayi pashyati* (He who sees Me everywhere and sees everything in Me...), is a sure way of never being separated from the awareness of God, of always being in God. He has revealed it to us by this wonderful verse.

So, this therefore, should be the basis of all Vyavahara as we approach Guru Purnima. I pay loving adorations to Gurudev, who more than anyone brought home this truth to us, “Within is Ram. Without is Ram. In front is Ram. Above is Ram. Below is Ram. Behind is Ram. To the right is Ram. To the left is Ram. Everywhere is Ram.” Gurudev brought home the supreme Advaitic experience into the common language of everyone, so that all people could understand.

See God in every face, and then do your service as the worship offered to the God who is within all beings. This is not merely the basis of Karma Yoga. This is the declaration of the Upanishads, of the loftiest Vedanta— *Ishavasyamidam sarvam yatkimcha jagatyam jagat* (All this whatsoever in this universe that moves or moves not, is indwelt by the Lord). How can you ever be away from Him? Wherever you go He is there—*taddure tadvantike* (It, the Atman, is distant and It is near). Everywhere He is here!

May God and Guru shower grace and blessings upon you and make you realise this truth and live in the awareness of this truth, each and every day of your life. This is my humble supplication at the Feet of God and Guru.

No matter whether you may forget it a hundred times, a thousand times, make up your mind to never lose sight of this inner awareness, this practice of the presence of the universal awareness. Make it one of the important Abhyasas (practices) in daily life. Hold on to it. One day you will succeed; it will become Sahaja (natural) for you. Until that, never leave it. God bless you!

THE ETERNAL QUEST

Sri Swami Krishnananda

Siva has deified his work; or, to put it in another way, Siva has found his God in his work.

What is the Ultimate Conception of God? We know that Sages have characterised Him as the Infinite, the Beginning-less, the Endless, the Deathless, and That which is beyond the reach of mind and senses and therefore, That which cannot be got and possessed. The quest for God is ceaseless; and the quest ceases only when the seeker ceases to be. Lord Krishna, in the Bhagavad Gita, has defined the High State of a Sthithaprajna, and at the same time issued the warning that only he, who persists in this High State till the end, attains the Brahma-Nirvana.

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमुच्छति

(B.G. II-72)

This is Siva's favourite theme, too. Whenever he instructs a Sadhaka on Vairagya, renunciation or intensity of Sadhana, he would not fail to warn him, "Till the very end, be vigilant". The human mind being so framed, it is ever "on the move". Man, therefore, either

progresses or retrogresses; there is no static state. Siva would have us ever progress, ever to have our gaze upturned towards the Infinite; otherwise, when the man imagines that he has reached the Highest Pinnacle—and this 'imagination' is always a false notion and a delusion—he thinks he need no more gaze above and naturally gazes the other way! A man goes where he looks; and we know where this man would proceed to now.

This great principle, and this flaming caution of the Lord, has been the guiding light of Siva's life, too. By his own life, Siva has emphasised the need to bear the Lord's words ever in mind.

“Ceaseless, untiring, selfless, service” is a term synonymous with Siva, his precept and practice. Only these three adjectives can deify service. Such service is the highest worship of God.

Life's Mission

Those who have watched Siva's work in the field of dissemination of spiritual knowledge, would at once see how

Siva has so "framed" his life's Mission, that it would ensure his ceaselessly serving humanity unceasingly and untiringly. Dissemination of spiritual knowledge is such a service that it can have no end. It is at once the most glorious of all services; for, it involves one's continuously dwelling upon the Supreme Truth, as well as service of the highest kind to humanity—no service can be greater than that which enables man to dispense with all services; no gift can be greater than that which releases man from thralldom to want. Such a gift is the gift of Knowledge; such a service is the dissemination of spiritual Knowledge. There can never be lack of opportunity for rendering service, so long as there is a single man who remains unenlightened, there is room for this service.

One may know all this, but, may not know how to perpetuate one's exertion. After giving out one's essential teachings, one may feel that there is not much else to be done than to get one's writings published over and over again and distributed. This would not satisfy our Siva. It does not come up to his "untiring" mark! And, again, such a cessation

of exertion might result in spiritual stagnation.

Truth Simplified

How does Siva get over this practical difficulty? As Dr. R. Nagaraja Sarma has said in the course of a review of Siva's books, "Swami Sivananda seems to be fertile in his approach to the modern mind". The same theme Siva would put into different shapes and thus reach out to people with tastes of different kinds. Take for instance the Upanishads. Siva has commented upon the classical Upanishads in the usual way. But, he has also written '*Dialogues from the Upanishads*', in which he has presented the Upanishadic truths without compelling the student to swallow the Sanskrit-pill. Again, people nowadays cannot somehow bring their mind up to the pitch of reading terse prose or verses, or a mere commentary on Upanishadic Utterances (however easy and lucid it may be). For their sake, Siva has enlivened the Upanishads and revived the Upanishadic scenes, in his '*Upanishad Drama*'. There are yet others who would like, but, cannot spare the time, to read the Upanishads themselves, to them Siva has offered his '*Upanishads for*

Busy People', into which he has poured the very essence of Upanishadic Truths. Referring to this aspect of Siva's writings, Sri C. Rajagopalachariar, then Governor-General of India, wrote—

"It gave me great pleasure to see your book '*Upanishad Drama*'. Gold beaten into all sorts of shapes gives joy. So have you beaten the Upanishads into new and artistic shape. I am amazed at your energy." C. R.'s own untiring services to the cause of India's freedom is too well-known; Only he could truly understand what untiring and unceasing service actually is.

How such service helps the Sadhaka has been summed up in a few words by Yogiraj Sri Louis

Brinkfort, who wrote, "In a struggling aspirant, the inspiration wears out very soon; the fire needs constant fanning; and I am glad that your Holiness has found the method to keep this flame bright by feeding it constantly with ever-new books and by presenting the truths in various patterns."

Yes! Siva is fertile in his approach to the aspirant's mind. But, this has its basis in his unique Mission, in his unique philosophy, and in his unique Sadhana. For him, Jnana Yajna is God; and at his magic touch Jnana Yajna has revealed itself to be God, endless, infinite, all-consuming, beyond the reach of the mind and senses, and therefore, the Object of man's Eternal Quest!

All great ones had their teachers. All the sages, saints, prophets, world-teachers, incarnations, great men, have had their own Gurus, however great they might have been. Shvetaketu learnt the nature of Truth from Uddalaka, Maitreyi from Yajnavalkya, Bhrigu from Varuna, Narada from Sanatkumara, Nachiketas from Yama, Indra from Prajapati; and several others humbly went to wise ones, observed strict Brahmacharya, practised rigorous discipline, and learnt Brahma-vidya from them.

Lord Krishna sat at the feet of His Guru Sandeepani. Lord Rama had Guru Vasishtha who gave Him Upadesha. Lord Jesus sought John to be baptised by him on the banks of the river Jordan. Even Devas have Brihaspati as their Guru. Even the greatest among the divine beings sat at the feet of Guru Dakshinamurti.

Swami Sivananda

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

2nd FEBRUARY, 1949

SIVANANDA ART STUDIO

Padmanabhaji wanted Siva's permission to call his photographic and art studio at the Ashram THE SIVANANDA ART STUDIO. Siva was greatly amused at this novel suggestion. "I wonder where this will lead to! Sivananda Art Studio? Yes, why not?"

Incidentally, some people foolishly consider that it is Siva's egoism and a desire for name and fame that impels him not to protest against institutions, Kutirs, etc., being named after him. There is already a Sivananda Store, a Sivananda Home (hotel, and a culinary artist is trying to evolve a Sivananda Sweet through intense and unremitting research over the oven!) Gradually, photographers will bring into existence the SIVANANDA POSE in photographs of others. Two or three children have already been christened Sivananda! One lady has re-christened herself Sivanandam. The critic asks, "Why does not Swamiji prevent this?" He admits

that Siva does not ask the other man to use his name! But, then, why does he not issue statements denouncing such practice?

Why should he? My dear critic! Faced with this question, you take to your heels. He is unaffected whether you call a Temple or a place of Pilgrimage after his name! It is YOUR look-out!

What a name! SIVA ANANDA. Is there one among the critics who could say, I do not want either auspiciousness or bliss? Such an auspicious name will bear within it all the auspiciousness of the personality that bore it! One who thinks of it or repeats it, enjoys auspiciousness and bliss—the quest of even the beloved critic!

10th FEBRUARY, 1949

ROOT OF THE PROBLEM

Much discussion was going on between the Ashramites and a Legal Adviser as to the Justice of taking action against the S.P. League, Ltd., Calcutta, for infringement of the parent Society's copyrights. Siva listened to the arguments on both

sides and then merely presented the following poem in the afternoon!

A NEW CHANDRABHAGA TURN

How did Padmapada come out?

*Can there be Padmapada
without Sankara?*

*Can there be Lord Rama
without Hari?*

*Can there be Sraddhananda
without Dayananda?*

*Can there be Jinarajadasa
without Besant?*

*How did S.P. League, Ltd., and
Kaivalyananda come?*

*By parcels from S.P. League,
Rishikesh, arriving in Howrah;*

The show-cases were filled;

Then the letter-heads were printed

A notice board was put up.

*Eight manuscript-bundles arrived
one by one*

From the S.P. League, Rishikesh.

*Then the S.P.L. Calcutta came
into existence.*

*Wherefrom "My rights" have
come now?*

*It was meant as a tributary to feed
the Jnana Ganga;*

*But, it took a new Chandrabhaga
turn!*

*The Agent wants to drive away
his Master.*

This is world; this is Maya.

Siva had at once gone to the root of the problem, a process that is difficult even for a highly trained Advocate! Thanks to the S.P.L. Calcutta's recalcitrance, we got a nice poem with a lot of philosophy and truth in it!

16th FEBRUARY, 1949

INSTRUCTIVE HUMOUR

To the over-worked Narayanaswamiji at Calcutta, goes the following humorous poem, to relieve his mental strain and to cheer up several days of his!

EK NIRANJAN DO GADBAD

TEEN LATPAT

*Ek Niranjana! Brahman is spotless
secondless one.*

*Whenever one is alone,
he is peaceful.*

Do Gadbad,

*In duality, there are fears
and quarrels.*

Teen Latpat,

*Wherever there are three, there are
lathi charges.*

*Wherever there are three ladies,
there is gun-firing.*

*That is the reason why Lord Krishna
says*

"Rahasi Sthita Ekakee.

*Let the Yogi constantly engage
himself in Yoga*

*Remaining in a secret place
by himself."*

*Narada Parivrajak Upanishad
declares*

*"Wherever there are two, there is
a small village.*

*Wherever there are three, there is
a big town."*

*That is the reason why the girl,
Dattatreya's Guru,*

Broke all the bangles save one.

Even when there were two, there

was much sound.

*Live alone; reflect and meditate,
And attain the Immortal, Blissful,
Secondless Brahman.*

The above is a slice of the bread of wisdom with milk of Apta Vakya, spread over with the honey of humour; and, Narayanaswamiji would like it immensely; for, he has with him the jam of Vairagya, butter of Viveka, and a voracious appetite of Mumukshutwa!

Just see how the Lord has helped the devotees in the following instances. Eknath heard an Akashavani, a voice from the sky. It said, "See Janardan Pant at Deva Giri. He will put you in the proper path and guide you." Eknath acted accordingly and found his Guru. Tukaram received his Mantra, 'Rama Krishna Hari', in his dream. He repeated this Mantra and had Darshan of Lord Krishna. Lord Krishna directed Namdev to get his higher initiation from a Sannyasin at Mallikarjuna. Queen Chudalai assumed the form of Kumbha Muni, appeared before her husband Shikhidhwaja in the forest, and initiated him in the mysteries of Kaivalya. Madhura Kavi saw a light in the firmament for three days consecutively. It guided him and took him to his Guru Nammalvar who was sitting in Samadhi underneath a tamarind tree near Tinnevely. Vilvamangal was very much attracted to Chintamani, the dancing woman. The latter became his Guru. Tulasidas received instructions from an invisible being to see Hanuman and, through Hanuman, to get Darshan of Sri Rama.

Swami Sivananda



CHILDREN'S WORLD

Beloved Divine Children!

Here I am greeting you all joyously again this month. I know you are following keenly what I told you last time. Have you formed now the firm habit of greeting your friend with 'Jai Sri Ram'? Are you practising the Golden Rules I wrote for you? Read them daily. Remember them daily. Practise them. Try to acquire all the good qualities and develop a noble character. Good character will give you great strength and courage. It will make you truthful, bold, and self-reliant. Be worthy children. Become capable citizens of tomorrow. Shine as true sons of the Motherland!



DO YOUR DUTY WELL

Everyone has got some duty to do. Obey your parents. Your loving mother feeds you and makes you comfortable in every way. Love her. Respect her. Do willingly whatever she says, and please her. Obey your father too. Respect your noble father. He earns money for you. Father and mother take care of you. They are visible gods for you.

Learn your lessons well. Obey and respect your teachers. This is also your duty. After finishing your studies, serve your mother country. Relieve the sufferings of the poor. This is also your duty.

.....
Taken from DL 1945

Respect elders. Serve neighbours. Do Sandhya and prayer three times a day. Your entire success in life depends upon your discharging your duties well in different walks of life.

BE HONEST

Even in small affairs, be honest. Honesty is not only the best policy but also a fundamental virtue. An honest man is trusted by all. He is respected by all. He attains success in life. He soon gets promotion. He can have quick expansion in his business. He will become famous.

God will bless an honest man. Officers like an honest man. You will have a clear conscience if you are honest. If you are honest, you will have good sleep and good health. The gates of heaven will be opened for you hereafter.

Do not take bribes. It is a dishonest practice. It is a great sin. You will have to suffer for the wicked action. Live within your means. Cut the coat according to the cloth. Make both ends meet. Lead a simple life. Then you do not want much money. Then you need not borrow money. Then nothing will tempt you to take bribes.

BE PUNCTUAL

Time is most precious. You will miss your lesson if you go to your school every day late by an hour. You will miss the train if you do not go to the station at the right time.

Form the habit of doing things at the right time. Get up early and start your work at the right hour. If you have to go to school at 10 a.m., try to reach there always a few minutes earlier. Be punctual in attending any meeting.

See, nature is also punctual. The sun rises at the right hour. Seasons come in at the right time. If you are not punctual, your life will be a failure. If you are punctual, it will be a great success. If you form the habit of being punctual, it will always help you to do all your work at the right time.

BECOME A HERO

Do not be timid. Be bold. Be cheerful. Be courageous. Walk like a lion. Talk boldly. Remove shyness. Be ever active. Take care of your health. Be strong, healthy and fiery.

Whenever you make up your mind to do a certain work, do it with all your heart and soul. Finish it anyhow. Do not leave it half-done. When you take a book for study, finish it. Service, sacrifice must be your motto. Remember those great persons who have sacrificed their lives for the sake of the mother country. Do heroic deeds which may be remembered long. Lead an exemplary life.

Swami Sivananda

SUGARCANE STORY

The farmer took bundles of sugarcane to Calcutta.

He went by train.

He thought he would get much money there.

In Howrah, the ticket-collector came on the train.

To whom does this bundle belong?

The owner did not say, "This belongs to me."

The ticket-collector asked other co-passengers also.

No one came forward to claim the bundle.

At last, one greedy Bania came forward and said,

"This is my bundle, Sir."

At once, the ticket-collector said,

Pay Rs. 20/ now and take the sugarcane.

He was caught now, as he has said,

"This is mine."

'Mamata' or mine-ness is the root-cause for suffering.

Remove I-ness and mine-ness—you are free now.

I-ness comes first and then mine-ness follows.

Swami Sivananda

Fourth Uttar Pradesh State Level Divine Life Society Conference from 15th to 17th November 2024

By the grace of the Lord Almighty and Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the Divine Life Society Kanpur Branch is organising Fourth Uttar Pradesh State Level Divine Life Society Conference from 15th to 17th November 2024 in Kanpur, Uttar Pradesh.

The Conference will be blessed by the senior monks from the Headquarters and saints and scholars from the other institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the Conference.

For Registration and Information, please contact:

Sri Ankur Srivastava, Secretary : 9839818481, 7985401622,
8574409903

Sri Atul Srivastava, Vice-President : 8808070010

Sri Girish Chandra Shukla : 9417639449

If the dust is in the company of the wind, it soars high in the sky. If it is in the company of muddy water, it becomes a dirty mire. If the air is in the company of jasmine, it wafts a sweet aroma. If it is in the company of offal, it disseminates a foul odour. Put the parrot in the company of wicked men. It will start abusing. Put it in the company of Sadhus. It will repeat, "Ram, Renga, Renga." Even so, if one is in the company of a sage, he attains knowledge and soars high in the realm of eternal bliss. If he is in the company of a rogue or a drunkard, he drinks and commits vicious deeds.

Swami Sivananda

Bhakti Sangeet Programme at the Headquarters Ashram

Sri Mayank Pandya, a well-known Maanbhatt Akhyankar, an eminent classical singer and Music Teacher at Yoganiketan, Vadodara, Gujarat visited the sacred abode of Worshipful Gurudev Sri Swami Sivanandaji Maharaj and offered devout Swaranjali at his lotus feet during the night Satsanga at the holy Samadhi Mandir on 22nd June 2024.

Sri Pandyaji, glorifying Guru-Bhakti and singing mellifluously in different Ragas, presented a beautiful Akhyayika (story) on the inspiring life and teachings of Sri Gurudev. The Satsanga concluded with the felicitation of Sri Pandyaji, Arati and distribution of Prasad.

Music is not an instrument for titillation of the nerves or satisfaction of the senses; it is a Yoga Sadhana which enables you to attain Atma-sakshatkara. It is the foremost duty of all musicians, and institutions interested in the promotion of music, to preserve this grand ideal and this pristine purity that belong to music.

Saint Tyagaraja, Purandara Das and others have repeatedly pointed out, and by their own life of renunciation and devotion, they have emphasised that music should be treated as Yoga, and that true music can be tasted only by one who has freed himself from all taints of worldliness, and who practises music as a Sadhana for Self-realisation.

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 **101st** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **30-8-2024** to **25-10-2024**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only.
2. Age Group: Between 20 and 65 years
3. Qualifications:
 - (a) Preferably graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health
4. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, Study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda
 - (b) There will be final examination after the completion of syllabus.
 - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions, and Questions and Answers will also form part of the Course.
5. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website www.sivanandaonline.org. 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 **31-7-2024**.
7. The aim of the Yoga-Vedanta Forest Academy is not merely academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

Shivanandanagar
1st May, 2024

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

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

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

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

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Babanpur (Odisha): The Branch arranged special Satsanga on 2nd April. Mahabishuba Sankranti was celebrated on 14th with recitation of Hanuman Chalisa. Sri Ramnavami was observed on 17th with Japa and Paduka Puja.

Bargarh (Odisha): In the month of May, the Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama Class, Rudrabhishek 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. The booklet "Commentary on Isopanishad" in Oriya language was released on 25th May.

Barcelona (Odisha): The Branch celebrated Sri Adi Sankaracharya Jayanti on 12th May

with Puja; and Gurudev's commentary on "The Vedanta Philosophy of Sankaracharya" was also read. On June 1st, Sannyasa Diksha Centenary of Gurudev Sri Swami Sivanandaji Maharaj was celebrated.

Brahmapur (Odisha): As a part of the Sannyasa Diksha Centenary Celebration of Gurudev Sri Swami Sivanandaji Maharaj, the Branch arranged Satsanga from 1st to 31st May with discussion on philosophy and teachings of Gurudev. Besides this, daily Paduka Puja was continued. There was Gita Parayan on Ekadasi day and Sundarakanda Parayan on Sankranti day.

Bikaner (Rajasthan): In the month of May, the Branch had daily worship, Yoga Session with Asana, Pranayama and meditation, and Rudrabhishek on Mondays. Every

Tuesday, there was Bhajan Sandhya and Mahamantra Sankirtan. Besides this, recitation of Hanuman Chalisa, Sundarakanda Parayan and chanting of Mahamantra was held on Saturdays. Hawan was conducted on Amavasya day. The Branch also provided drinking water to needy people.

Bhimkand (Odisha): In the month of May, the Branch conducted daily Paduka Puja and weekly Satsanga on Sundays.

Bhubaneswar (Odisha): The Branch continued daily Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Besides this, six special Satsangas were arranged. The Branch celebrated Sri Adi Sankaracharya Jayanti on 12th May. On 24th, Chidananda Day was observed with chanting of “Sri Ram Jai Ram Jai Jai Ram”, Srimad Bhagavata Parayan and Mahamantra Kirtan.

Chennai Triplicane City (Tamilnadu): On 8th May, the Branch had Guru Paduka Puja, Veda Parayan and discourse on the glory of Gurudev. The Branch celebrated Akshaya Tritiya on 10th with Annadanam, and Sri Sankaracharya Jayanti on 12th.

Chandapur (Odisha): Daily Puja, weekly Satsanga on Saturdays, Paduka Puja on Thursdays, Sundarakanda Parayan on Sankranti day and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. As a part of the Sannyasa Diksha Centenary Celebration of Gurudev Sri Swami Sivanandaji Maharaj, the Branch arranged Mahamantra Kirtan from 19th March to 31st May. There was recitation of Hanuman Chalisa on 28th May.

Chhatrapur (Odisha): Weekly Satsanga on Thursdays and Paduka Puja on 8th and 24th of every month

were continued by the Branch. In the month of April, two mobile Satsangas were arranged at different places. Sadhana Day was held on 4th. Hanuman Jayanti was celebrated on 14th with recitation of Hanuman Chalisa, and Sri Ramnavami was celebrated from 16th to 24th April with Parayan of Sri Ramcharitamanas and discourses on Ramayana. There was Sundarakanda Parayan on 6th, 13th and 27th.

Choudwar (Odisha): The Branch had daily Puja, Yoga class and weekly Satsanga on Sundays with Gita Path and Pravachan. Hanuman Jayanti was celebrated on 14th April with chanting of “Sri Ram Jai Ram Jai Jai Ram”. Sundarakanda Parayan was arranged on 27th April.

Cuttack (Odisha): In the month of May, as a part of the Sannyasa Diksha Centenary Celebration of Gurudev Sri Swami

Sivanandaji Maharaj, the Branch conducted one hour Mahamantra Kirtan daily. Besides this, daily Paduka Puja and free treatment and medicines through Sivananda Allopathic Dispensary continued. The Monthly Magazine “Dibya Sandesh” was published. Sadhana day was observed on 5th May with Guru Paduka Puja. There was chanting of Srimad Bhagavad Gita on Ekadasi day. Sankaracharya Jayanti was celebrated on 12th May and Srimad Bhagavata Saptah was arranged from 10th to 16th.

Jacobpura - Gurgaon (Haryana): The Branch arranged Ram Katha from 28th April to 6th May. The Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj was celebrated on 7th with Paduka Puja, Parayan of Sundarakanda and Bhajans. A book ‘Bhajanamrit’ was also released. Besides this, the Branch continued Satsanga and Bhajans on every Monday, and on

18th, monthly Satsanga was held.

Jaipur (Rajasthan): The Branch conducted daily Yoga class, Narayana Seva, Matri Satsanga on Mondays and Hawan on Sundays. Free Homeopathic treatment of poor patients was continued. The Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj was celebrated on 7th May with Paduka Puja. Matri Satsanga was held on 18th with Bhajans, recitation of Sundarakanda and Hanuman Chalisa. Special Pravachan was arranged on 20th May.

Jamshedpur (Jharkhand): The Branch had its weekly Satsanga on Fridays, and organised free drawing classes for children of the Antyodaya Bastee every Sunday. The Branch celebrated Ramnavami on 17th April and Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj on 25th.

Kakinada (Andhra Pradesh): The Branch continued weekly

Satsanga on Mondays with Pravachan on Bhagavad Gita and Sankirtan on Saturdays. Monthly Satsanga was arranged on 14th April with Bhajans, Japa and Pravachan. Sri Ramnavami was celebrated on 17th with Sri Sitarama Kalyanam.

Kakching (Manipur): Daily Puja with chanting of Shiva Mahimna Stotra, Shiva Abhishekam on Mondays, and Guru Paduka Puja, Bhajan and Kirtan on Thursdays were continued by the Branch. Besides this, Mahamantra Kirtan was held on Sundays. Monthly Satsanga and Siva Abhishekam were arranged on 8th of May. Sri Sankaracharya Jayanti was celebrated on 12th with Bhajans and recitation of Bhaja Govindam.

Kanpur (Uttar Pradesh): The Branch had daily Puja and Abhishekam. The Birth Anniversary of Worshipful Sri Swami Premanandaji Maharaj was celebrated on 7th May with Paduka

Puja, Bhajan and Sankirtan. Monthly Satsanga was held on 26th May.

Kendrapada (Odisha): Vishwa Shanti Vishnu Mahayajna was conducted by the Branch from 11th to 16th May, and on 17th the Personality Development Camp was arranged. Cultural function was held on 23rd. The Branch celebrated Sannyasa Diksha Centenary Day of Gurudev Sri Swami Sivanandaji Maharaj on 1st June.

Khordha (Odisha): In the month of May, the Branch had weekly Satsanga on Thursdays with Gita Path, recitation of Hanuman Chalisa, Mahamantra Sankirtan, Swadhyaya and Bhajans. Paduka Puja, recitation of Hanuman Chalisa and Vishnusahasranam was held on Sundays.

Lanjipalli Ladies Branch (Odisha): In the month of May, the Branch had daily Puja, weekly Satsanga on Sundays with

Swadhyaya, Sundarakanda Parayan on Tuesdays. Paduka Puja and mobile Satsanga on Thursdays were continued. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita and Srimad Bhagavatam. There were recitation of Hanuman Chalisa on Sankranti day. It was concluded with Narayana Seva.

Lucknow (Uttar Pradesh): The Branch conducted special Satsangas at Lekhraj Homes on 5th and 26th May with Prayers, Bhajans, and Mantra Japa etc. Besides this, there was Chanting of Mahamrityunjaya Mantra for welfare of all beings.

N a n d i n i n a g a r (Chhattisgarh): The Branch had daily morning prayers, Gita Path, chanting of Hanuman Chalisa and Vishnusahasranam. There was Mahamantra Kirtan on 3rd May. Besides this, weekly Satsanga was held on Thursdays, and Matri

Satsanga on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. The Birth Anniversary of Worshipful Sri Swami Premanandaji Maharaj was celebrated on 7th with Paduka Puja. Hawan was performed on 23rd.

Nayagarh (Odisha): The Branch continued weekly Satsanga on Wednesdays. Hanuman Jayanti was celebrated on 14th April. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on Sankranti day. Ramnavami was celebrated on 17th with Abhisheka and chanting of “Om Sri Ram Jai Ram Jai Jai Ram”.

Panchkula (Haryana): The Branch arranged Narayana Seva on 8th May at Civil Hospital, and on 24th, green fodder was offered at a Gowshala. Besides this, Sunday Satsanga was held on 5th at the residence of a devotee.

Puri (Odisha): The Branch had daily 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 Gita Path on Ekadasis. As a part of the Sannyasa Diksha Centenary Celebration of Gurudev Sri Swami Sivanandaji Maharaj, the Branch conducted one hour Mahamantra Kirtan daily. On the auspicious occasion of Sri Ramnavami, the Branch arranged Sri Ramcharitamanas Parayan from 9th to 17th April, and it concluded with Hawan and Narayana Seva.

Razole (Andhra Pradesh): The Branch continued weekly Satsanga on Sundays. Sri Sankaracharya Jayanti was celebrated on 12th May with talk on the life of Acharya Sankara and Sankirtan. Sri Swami Hamsanandaji's Birthday was observed on 25th with chanting of Mahamrityunjaya Mantra. As a part of the Sannyasa Diksha Centenary

Celebration of Gurudev Sri Swami Sivanandaji Maharaj, the Branch arranged one hour Mahamantra Kirtan from 26th May to 1st June, and special Satsanga was conducted on 1st June with discourse on "Life of Sadgurudev Sri Swami Sivanandaji Maharaj".

Rourkela (Odisha): The Branch continued daily Yoga class and weekly Satsanga on Thursdays and Sundays with Prayers, Paduka Puja, and recitation of Vishnusahasranam. Besides this, free Accupressure treatment continued regularly. On 1st June, Sannyasa Diksha Centenary Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with Prabhat Pheri and Paduka Puja.

South Balanda (Odisha): Daily Puja, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Gita Path, recitation of

Vishnusahasranam and Hanuman Chalisa were done on Ekadasis. Special Satsanga was held on Sankranti day. There was Akhand Mahamantra Sankirtan on 31st May.

Visakha Rural Branch (Andhra Pradesh): The Branch had daily Puja and Abhishekam on Mondays at Vishwanath Mandir. Monthly Satsanga was arranged on 9th April. The Telugu New Year Ugadi and Sixth Anniversary of the Branch were celebrated from 7th to 9th April, the Programmes included Nagar Sankirtan, Rudrabhishekam, Bhajans, Hawan and Panchanga Sravanam. Classical Music Concert and dance were also arranged by the Branch. In the month of May, Monthly Satsanga was conducted on 5th with discourse on Bhagavad Gita, Bhajan and Kirtan. Kishora Bharati programme for the children was organised from 25th April to 12th May.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

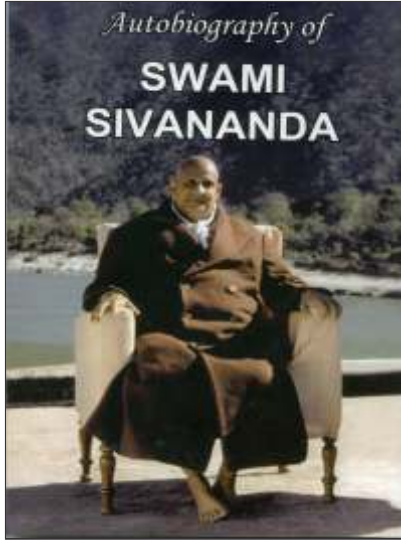
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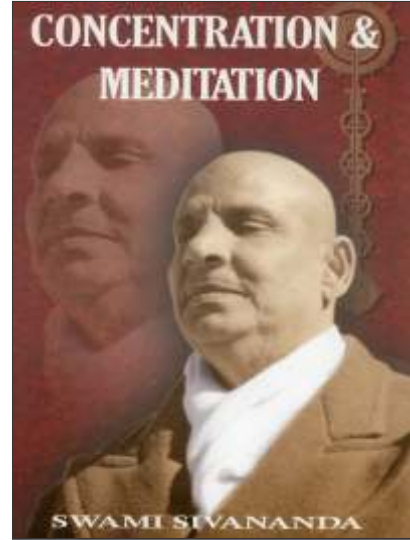
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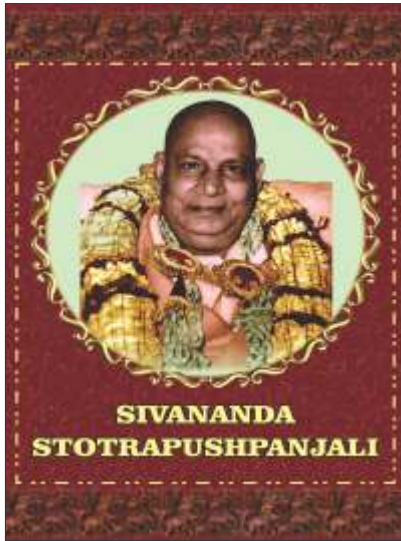
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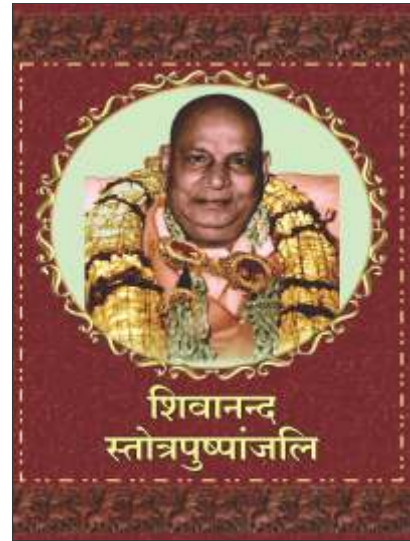
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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.

JULY 2024

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Spiritual growth is gradual. There is progressive evolution. You should not be in a feverish hurry to accomplish great Yogic feats or enter into Nirvikalpa Samadhi in two or three months. You will have to ascend the ladder of Yoga step by step. You will have to march in the spiritual path stage by stage.

Swami Sivananda

To