

₹100/- ANNUAL



The DIVINE LIFE

**Surrender unto
the Lord. He will
become your charioteer
on the field of life. He will
drive your chariot well. You
will reach the destination,
the abode of Immortal
Bliss.**

Swami Sivananda

APRIL 2017



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

HOW TO BEGIN YOUR DAY

Get up at 4 a.m. Answer the calls of nature. Wash your face. Then practise meditation, Asanas, Pranayama and other exercises. This order is beneficial. If you are not in the habit of answering calls of nature in the early morning, you should practise Asanas before evacuating the bowels. Drink some cold or lukewarm water at night and also in the early morning as soon as you get up from the bed. Regulate and adjust your diet.

Wear a *langotee* or *kowpeen* (trunk) when you practise Asanas; you can have a *baniyan* (vest) on the body. Those who practise *Sirshasana* and other exercises for a long time should take a little light food or a cup of milk after finishing the course. Be regular in the practice of Asanas. Those who practise by fits and starts will not derive much benefit from them.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXVI

APRIL 2017

No. 1

PRASNOPANISHAD

PRATHAMA PRASNA (QUESTION I)

KABANDHI AND PIPPALADA

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते
कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते
तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः
पितृयाणः ॥९॥

9. The year is indeed Prajapati (the Lord of the creation), and there are two paths thereof, the Southern and the Northern. Those who follow the path of Karma alone, by the performance of sacrificial and pious acts, obtain only the world of the moon and certainly return. Therefore, those sages who desire offspring, take the Southern route. This food is verily the path of the forefathers.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

श्रुतिगतबहुतत्त्वान्यन्वहं वीतशङ्कं
 श्रुतिमधुरवचोभिर्निर्भरं भाषमाणम्—
 नुतिपदमखिलानां श्रीशिवानन्दयोगी—
 श्वरमतुलमनीषावैभवं भावयेऽहं॥६९॥

69. I contemplate on the great sage Sivananda who is of incomparable intellect, who daily expounds, without any doubt, the hidden meanings contained in the scriptures, in sweet words and who is worthy of being praised by all.

निखिलनिगमसारं नित्यमुद्बोधयन्तं
 निशितमतिविशेषं निर्विकारं निरीहम्
 निरवधिजनवन्द्यं निर्मलं लोकसेवा—
 निरतममितबोधं श्रीशिवानन्दमीडे॥७०॥

70. I praise sage Sivananda who imparts to all the knowledge of the essence of all the Vedas, who is endowed with an extraordinarily sharp intellect, who is devoid of all cravings and modification in the mind, who is worshipped by many people, who is guileless, who is interested in the service of the world, and who is of immeasurable wisdom.

(To be continued)

Sri Ramanavami Message:

WAY TO RAMA RAJYA*

(H.H. Sri Swami Sivanandaji Maharaj)

Blessed Immortal Selves!

Out of the fullness of my heart and love for you all, I send you a Message Divine to inspire you, to instantly elevate and to transform your life. It will transport you from weakness to tremendous strength, from failure to flaming success, from sorrow to blessedness and joy. Harken, therefore, with utmost attention to this message of Ramanavami.

The most sacred scripture Ramayana abounds with innumerable life-redeeming lessons. But in receiving a message, the receiver eagerly looks for something therein which will throw light upon and will guide him in the most pressing problems of the day. He seeks solutions for the trying questions of the moment. And at the present period, the one matter that is terribly agitating all minds and hearts is the wide-spread Adharma—falsehood and passion that is everywhere rampant in the world. To know the cause of it and the direct way to quickly remove it, is the thing needed now. And to this end, out of the countless lessons teeming in the Ramayana, I wish to awaken you all to the two most important and

timely ones for humanity now. All the main ills of the modern world will be removed if these two lessons from the Ideal Life of Rama are adopted into our lives individual as well as national and international.

Amongst numerous lessons, I wish this day to particularly impress upon you two lessons. They are the special need of the world today. Humanity has become corrupt today due to the falling away from two essential ideals indispensable to the weal and happiness of life, individual, national as also international. They are the ideals of PURITY and TRUTH. Let these twin flames of Truth and Purity burn bright upon your broad bosom.

At the present moment, you have ex-communicated ethics and murdered morality in the name of modernism. Fraud and falsehood have acquired the status of fashionable fine arts. People make out a polished pretence of purity and of truth but there remains just a travesty. Fraud flourishes in all the four quarters of the globe. Politics has degenerated into a mere game of fraud. Broken pledges, discarded promises, dishonored contracts once solemnly

*Taken from DL 1947

made, hypocritical avowals and assertions and deliberately misleading and falsified statements—these are their kind that you meet everywhere you turn. Enter a house, talk to the family therein and enquire about its affairs, then this will be the story you hear. Analyse the internal affairs of a nation—then too the same story greets your ears. And behold the state of international affairs in this world—once again a similar tale you see.

Therefore I emphasise upon these two great ideals—the sublime ideal of PURITY and the lofty ideal of TRUTH. Rama was the embodiment of both. The entire Ramayana was the outcome of his burning desire to uphold the promise of his father made to Kaikeyi, the queen. An illustrious prince, Rama, voluntarily subjected himself to the untold hardships of fourteen years of forest-life amidst fierce beasts and Asuras just to keep up a promise—and that too a promise not made or given by him but by another even before he was born. What an ideal of highest purity is his life-long vow of Eka-patni-vrata. How dire is the need to-day of adopting this ideal in life when the solemn contract of sacred matrimony and its sanctity are outraged and scandalised all over the world.

Ramayana is permeated with the spirit of these two ideals. Dasharatha sticks to truth even though it costs him

his very life. Grief breaks his heart and shatters his body to death (royal heart and kingly body) yet the word to Kaikeyi is kept. Then take Rama— He loves Bharata more than his life's breath, yet having given his word to his step-mother not even the most poignant entreaty of the beloved Bharata can make him budge an inch from his resolve. What a proof of the strength of truth. In every man's heart should ring today the grand and most memorable declaration of Rama—“The fire may abandon its heat, ice its coolness, jasmine its fragrance, but I never break the promise made to my father”. Rama's own mother, queen Kaushalya, tries her utmost to dissuade him. She tells him how the mother is even greater than the father, for has it not been said first and foremost ‘Matru devo bhava’—let thy Mother be like a God unto thee, But no. Truth is indeed the Supreme God of all Gods.

Remember again and again the heroic adherence to Truth that the Prince Bharata exemplifies with grand, superhuman resolution for fourteen tedious years. Bharata stuck to his lofty vow and to the little village of Nandi Grama bowing with folded hands and bent head before the royal sandals of Lord Rama. And at the end of the period, had but Rama delayed a moment more, then true to his word,

Bharata would have cast himself into a burning pit of a blazing fire. Such is the stuff of Truth—Truth that makes man immortal. And this precious human body is given to thee to strive to attain immortality. Therefore, Blessed Selves, embrace this Truth and inherit soon the Life Immortal.

Then comes the marvellous, the wonderful fidelity of Sita in the Ashokavana. What a never to be forgotten adherence to the vow once taken. What adamantine steadiness in the midst of the severest trials and temptations. How Ravana tempted Sita—how he tries to convince her that Rama is dead even by producing an exact likeness of Rama's severed head before the shocked and agonized gaze of Sita. But throughout all this, note the unwavering constancy of Sita. She was truth personified. For what is Pativratiya if not being absolutely TRUE to one's chosen Lord? And such truth is indeed of the very form of the highest PURITY.

Therefore, Blessed Selves! Men and women, young and old, great and small, O ye Adhyatmic warriors, all take up this Trident-of-Truth, with its

threefold prongs of truthful thought, speech and deed. Deal the deathblow to all untruth and falsehood with this invincible weapon of Truth. This is the Maha-Astra, the real Rama-Bana that I give unto you today. With deep reverence and determined resoluteness wield this Satya-Astra, slay the enemies to Shanti and Sukha and see the dawn of Satya-Yuga.

On this most auspicious and joyous Sri Ramanavami Day this, therefore, is the message I send to you, this the present I give to you, this the promise I ask of you—let these two TRUTH and PURITY be the mottos of your life. Let these principles animate every moment of your existence, motivate each several action of yours, dwell in your heart, fill your mind pervade your speech. Let Truth and Purity light up your career, guide your conduct and mould your character. Let these twin forces sweep away all inauspiciousness and evil forever from your life. Banished will be the black-night of sorrow and suffering and before their divine blaze will vanish the shadows of vice and of unrighteousness.

When you do a wrong action, the conscience pricks you. You experience pinpricks. It says to you in a clear, small, shrill voice: "Do not do this wrong action, my friend. It will bring misery to you." A conscientious man at once ceases to act wrongly any further, and becomes wise.

—*Swami Sivananda*

VASANTA NAVARATRI

(H.H. Sri Swami Sivanandaji Maharaj)

The Divine Mother or Devi is worshipped during the Vasanta Navaratri. This occurs during the spring. She is worshipped by Her own command. You will find this in the following episode in the 'Devi Bhagavata'.

In days long gone by, King Dhruvasindhu was killed by a lion when he went out hunting. Preparations were made to crown the prince Sudarshana. But, King Yudhajit of Ujjain, the father of Queen Lilavati, and King Virasena of Kalinga, the father of Queen Manorama, were each desirous of securing the Koshala throne for their respective grandsons. They fought with each other. King Virasena was killed in the battle. Manorama fled to the forest with Prince Sudarshana and a eunuch. They took refuge in the hermitage of Rishi Bharadwaja.

The victor, King Yudhajit, thereupon crowned his grandson, Shatrujit, at Ayodhya, the capital of Koshala. He then went out in search of Manorama and her son. The Rishi said

that he would not give up those who had sought protection under him. Yudhajit became furious. He wanted to attack the Rishi. But, his minister told him about the truth of the Rishi's statement. Yudhajit returned to his capital.

Fortune smiled on Prince Sudarshana. A hermit's son came one day and called the eunuch by his Sanskrit name Kleeba. The prince caught the first syllable *Kli* and began to pronounce it as *Kleem*. This syllable happened to be a powerful, sacred Mantra. It is the Bija Akshara (root syllable) of the Divine Mother. The prince obtained peace of mind and the Grace of the Divine Mother by the repeated utterance of this syllable. Devi appeared to him, blessed him and granted him divine weapons and an inexhaustible quiver.

The emissaries of the king of Benares passed through the Ashram of the Rishi and, when they saw the noble prince Sudarshana, they recommended him to Princess Sashikala, the daughter of the king of Benares.

The ceremony at which the princess was to choose her spouse was arranged. Sashikala at once chose Sudarshana. They were duly wedded. King Yudhajit, who had been present at the function, began to fight with the king of Benares. Devi helped Sudarshana and his father-in-law. Yudhajit mocked Her, upon which Devi promptly reduced Yudhajit and his army to ashes.

Thus Sudarshana, with his wife and his father-in-law, praised Devi. She was highly pleased and ordered them to perform Her worship with Havan and other means during the Vasanta Navaratri. Then She disappeared.

Prince Sudarshana and Sashikala returned to the Ashram of Rishi Bharadwaja. The great Rishi blessed them and crowned Sudarshana as the king of Kosala. Sudarshana and Sashikala and the king of Benares

implicitly carried out the commands of the Divine Mother and performed worship in a splendid manner during the Vasanta Navaratri.

Sudarshana's descendants, namely, Sri Rama and Lakshmana, also performed worship of Devi during the Vasanta Navaratri and were blessed with Her assistance in the recovery of Sita.

It is the devout Hindu's duty to perform the worship of Devi for both material and spiritual welfare during the Vasanta Navaratri and follow the noble example set by Sudarshana and Sri Rama. He cannot achieve anything without the Divine Mother's blessings. So, sing Her praise and repeat Her Mantra and Name. Meditate on Her form. Do worship. Pray and obtain Her eternal Grace and blessings. May the Divine Mother bless you with all divine wealth!

WORLD: A WONDROUS FAIR

This world is a big marvellous fair. Father, mother, wife, children, friends, relations are people meeting in a fair. That this is so, there is no doubt. Wealth, honour, titles, status, all pomp and splendour are Maya's jugglery. These are her tempting baits to catch the passionate Jivas. This impure body of flesh, bone and blood is a bubble in the ocean of Samsara. Trust not this body, senses and this tempting world. Through intense Sadhana attain Samadhi and experience your identity with the Infinite Reality and Delight. This experience destroys the longing for fleeting objects of the world. Then there is no more the world of perception. There is Infinite Experience. There is Fullness. There is Perfection. There is Bliss.

—**Swami Sivananda**

ACCEPT LORD'S WILL AND BE AT EASE*

(Sri Swami Chidananda)

Almighty Lord, Father of entire humanity, Beloved God of grace, compassion and love! At this moment of our prayerful gathering here in the presence of Beloved and Worshipful Holy Master in the sacred Samadhi Hall, this servant at Thy feet prays that Your divine grace may shower upon all those who are assembled here. Grant them the great privilege of living as radiant spirits and divinities, parts of Yourself rather than live and move as poor caricatures of their divinity which they are. This is my humble prayer at this moment.

Blessed Divinities, great mystics have appeared in India and placed before us a shining example of an ideal spiritual life, an ideal ethical life. Dharma, Adhyatma and Bhakti have always combined in them and they are for us a shining example to be to be earnestly emulated. Many of them have given to us wonderful philosophy, very mystical teachings of Yoga, of Kundalini, of cosmic power in man, in the form of musical compositions, in the form of songs. Kabir's many mystical songs will require a Yogi Guru to make you understand when he talks about 'Anahat Nada'—"What is this drum which brings forth sound without being beaten, without being hit? That which is not hit and yet there comes sound. Whereas all physical sound is produced by two objects coming into contact, here is a

sound that emerges without any such contact. So in mystical terminology, in beautiful music, singing melodiously, these minstrels have gone from door to door trying to bring an awakening and understanding of truths, hidden truths within us through song, Bhajan, devotional music. And these songs were all directive, they were all meant to inspire, to awaken, to instruct. These are all standing monuments of their abundance of love for fellow souls, pilgrim souls. They wanted that all should walk the path of light and attain the supreme blessedness in this very life.

One such Bhajan which has come into our life through various such devotional singers, I wish to share with you. Very briefly, I shall sum up what has been said. This Bhajan is full of instructions, full of inspiration, full of great strength. The starting two lines also form the refrain after each verse

*Sita Ram Sita Ram Sita Ram Kahiye
Jaahi bidhi rakhe Ram taahi bidhi rahiye
Zindagi ki dor saunp hath Dinanath ke
Mahlon mein rakhe chahe jhopadi mein vas de
Dhanyawad nirvivaad Ram Ram kahiye*

O man! In whatever state, the Lord has placed you so far as the outer world is concerned in your earthly life, be content, be full of inner serenity, full of inner joy. Never mind what your mind may say. Never mind what people may say. You know that all comes due to the

*Talk given in Samadhi Mandir on 19th May 1989

supreme will of the Almighty, the Universal Being; everything is in His Hands. He brings about all things. In all conditions, at all times, amongst all experiences and events and occurrences, in all tests and trials and tribulations be serene, rejoice in the Lord knowing that you are safe in His Hands, for He, the all-goodness, infinite goodness, infinite love, infinite compassion, infinite justice, infinite wisdom can never do anything that is wrong or harmful or inimical to your own highest welfare. Thus, having firm faith, having firm knowledge, and being established in this conviction, be serene in whatever way He has placed you, be pleased to be there and rejoice.

Thus by accepting His dispensation, His will for you, surrendering to that grand great will and being at rest, keep on chanting His Name, glorifying Him praising Him, lauding Him, ever your voice towards His throne, Sita Ram, Sita Ram, Sita Ram.

*Mukh mein ho Ram naam Ram seva hath mein
Tu akela nahin pyare, Ram tere sath mein
Vidhi ka vidhan jan hani labh sahiye*

*Sita Ram Sita Ram Sita Ram Kahiye,
Jaahi bidhi rakhe Ram taahi bidhi rahiye*

Let your hands always be engaged in His service and while engaged in His service let your mouth, tongue, lips ceaselessly keep chanting His glorious Divine Name. Never think that you are alone, abandoned, forlorn, forsaken, never think like that. For it can never happen. By the very nature of things, it can never happen. He is the all-pervading indwelling God who is ever with you, ever by your side. You are never alone. Know this. He is with you.

Whether good or bad, success or failure, profit or loss, in all things, endure whatever comes; knowing that He is the supreme dispenser and if it is His Will it is most acceptable to me. Thus, in all conditions the dualities that fill the Samsara, accept His will and be at peace. And in whatsoever way, the Supreme Being has been pleased to keep you, O beloved pilgrim soul, be thou content with His dispensation and rejoice in His company and glorify Him, chant His Name ever and ever. This is the way to overcome all obstacles, tribulations, troubles, and so-called adverse factors and smoothly sail through life and reach the great destination with God as your companion and His Name as the power that propels you forward, overcoming all obstacles for you.

I am sharing this with you and commending this wisdom teaching of some unknown mystic to you. He has not even put his name. I close my sharing and serving this morning once again calling upon Gurudev to shower his grace upon you and grant you the gift of divine life that elevates, ennobles and liberates. Again I supplicate the Cosmic Being, the Universal Spirit by whom alone we are able to talk and listen and understand, in whom alone we live, move and have our being and who fills our entire being, in whose presence we are gathered together at this moment. May He shower His divine grace upon you and grant you the gift of keen inquiry, alert awakened inquiry and constant, active spirit of true spiritual discrimination. God bless you all. Hari Om.

* * *

THE POWER OF PRAYER

(Sri Swami Krishnananda)

Things which are ordinarily considered as impossible are said to become possible through the power of prayer. The ability of prayer to work miracles is regarded as preeminent in all forms of religious approach. The importance that has been given to this aspect of religious exercise in the scriptures as well as by the great masters of yore has not been properly recognised and appreciated by the workaday mind of the common man, due to different types of distraction and problems.

The power of prayer is incalculable, and its efficacy has been sung in glorious terms even by poets, what to speak of the yogis, the masters and the prophets. But how does prayer work? Man is incurably a doubting creature, and a little time that the power of prayer takes to work may upset the faith of even the prayerful. There is an inveterate habit of the human mind to expect immediate results. It is not that immediate results cannot follow; they also are possible. Immediate consequences can be the result, no doubt, but of intense effort. The quantum and the quality of the effort that is at the back of the performer of this exercise decides the time that it takes to manifest itself in action, call it the fructification thereof of the working

of a miracle or the appearance of a wonder.

But what is prayer? Everyone prays. We hear that in all temples, in holy places, in churches and mosques, in sacred places of pilgrimage, prayers are offered. Sacred formulae are chanted, mantras are recited, gospels are read, and we bow our heads before a holy of holies; it may be in the form of a sacred text or in the vicinity of a place of worship. This much is visible everywhere in ardent religious circles. We do offer prayer.

But prayer is not a dead force. It is a living operation, and hence, any attention that is paid in the direction of the offering of prayers but is dissociated from the consciousness of prayer may deleteriously tell upon it, and to that extent its efficacy would be diminished. Prayer is the movement of a living, vitalising, and seeing eye. It is not a blind, automatic energy that moves like a bulldozer that is lumbering on the street. Not so is the way of prayer. Prayer has eyes to see.

I met a person sometime back and asked him what his occupation is, what he does. He said, "I do prayer. My work is only prayer, Swamiji."

I said, "Do you offer prayer the whole day?"

“I do that to the best of my ability,” he replied.

“What for are you praying?” I asked him.

“I pray for bringing about a healing touch in that area of the world where there is a rift of the human psyche. Where there is social tension or political agitation, I direct my prayer to that area. I am satisfied that my prayers bear good results,” he replied.

Then I asked him a probing question. “How does your prayer, which is evidently a thought which is in your mind, an idea within your head, how does this idea, this thought, this feeling in your mind, which is within your body, come in contact with that area where you want it to take effect?”

He was an interesting person. He gave me an apt answer to this query, which is exactly the meaning and the methodology of the operation of prayer.

“I do not do anything. What actually does the work is something else. But what is my function? What do I do, if what actually does the miracle is something else? I operate my mind in such a way that it establishes a purposive contact with another thing altogether which is pervading this world, and it receives my message. I do not contact that area where I wish to effect some particular result. I may not even know where the trouble is brewing. I cannot know what is happening all over the world. Yet, my prayers will have an effect, notwithstanding the fact that I am not personally conscious of the troubles that people may be undergoing the world

over in different corners of the earth. Actually, it is not necessary for me to know it.”

Then I asked him, “How does a particular area receive the benediction of your prayer if you are not even aware that such an area exists, or that such an area is in need of any succour?”

His answer was very illuminating. “That which I am trying in my humble whole capacity to contact for the purpose of bringing about this effect is not a blind energy. It is all-intelligence, and it can understand what I am telling it. I am telling it, ‘My request to you, my dear friend, is that you kindly bring a healing touch, act as a cementing force, in that particular location of the world, in that mind of that person as may be necessary to cause psychological solidarity, social peace, political harmony, goodwill and amity, health, wealth and prosperity.’ These words of mine which are, after all, what I can speak in my own humble capacity, are received. They are received because That which receives them has intelligence. Like a parent, like a father or a mother, a well-wishing guardian, it receives my words. I am not in a position to transform the world. Yet, a miracle can be worked by my humble request to That which is capable of transforming anything in the world.”

Now, these ideas that occur to the mind just now in the wake of such a conversation bring to my memory the psychology, or we may call it the philosophy, behind this wondrous mechanism in religious practice called the offering of prayer. Prayer is not just

the chanting of a formula, though it can take the form of such a chant. Prayer is not the recitation of a passage from a scripture, though it can manifest itself in that form also. In fact, prayer is not anything that you are doing, though what you do can become a medium of the expression of that which is called real prayer.

But what is prayer, if all that I do is only a medium for the expression of it and it happens to be a little different from my doings or my performances? My prayer is my communication with that which requires my assistance. But 'my communication' has to be understood in its proper spirit. What is meant by 'my communication'? Who is communicating?

We are, as human beings, constituted of various levels of reality, varieties of expression of truth. These things are well known to everyone here seated in this *satsanga* and listening to various lectures, *upadesas*. The human personality is not an indivisible, compact substance. It is a composite structure of different layers of psychophysical substance—or action, to put it more properly. We are not a substance so much as a kind of action or an activity, a movement, a performance and a tendency.

Psychologists have discovered that the human personality, which looks like a solid something before a camera, is actually a concentrated pinpointing, a conglomeration of different facets of energy or force which impinge on a particular point in space and time, attended with an intense form of self-consciousness. This may be a

psycho-philosophical definition of the human individual. It does not appear we are, therefore, an island cut off by a sea on all sides. "No man is an island" is an old saying. Man is not an island; he is not cut off by a sea of different characters. The human personality is a microcosmic affirmative centre of energies which fly to that particular point in a given pattern or formation of structure due to the intentions of that particular centre of consciousness, which intentions are generally called the desires of consciousness, the patterns of the summoning by consciousness. These patterns are the determining factors behind the kind of body that one puts on, the type of person that one is, and the manner in which one lives in the world.

Jati, ayu and *bhoga*, says Patanjali, the great author of the Yoga Sutras, are the cumulative effect of a concentrated self-affirmation of consciousness in a particular form. *Jati, ayu* and *bhoga* are the three words that are used in this sutra of Patanjali. The species into which we are born is the *jati*. We are born into the human species, not as a reptile or an animal of the jungle. Why have we been born as a human being, and not as anything else? There is a reason. The length of time for which we will be able to live in this world, the span of our life, is *ayu*. The third is *bhoga*, or the experiences that we have to undergo in this world, pleasant or otherwise. These three things—namely, the species into which we will incarnate or take birth, the duration for which we will be able to live in this world, and the kind of experiences that we have to pass through here—are all decided by a particular operation of the consciousness, and these operations

which constitute the formation of individuality again operate in different degrees and layers of action.

It is a little difficult to understand the human individual. The seed of our affirmation as an individual or a human personality is the deepest layer of our phenomenal existence. These days, psychologists and psychoanalysts are likely to consider this deepest layer of the human personality as what is called the unconscious level. This is not a wholly correct definition, though there is some truth in characterising this deep layer in this manner.

The psychologies of the West have categorised the human psychic structure into principally a threefold layer, namely the unconscious, the preconscious or the subconscious, and the conscious. But Indian psychology goes a little deeper. Though it accepts the possibility of the categorisation of the human psyche in this manner, there is more to be said about the human individual. There is something deeper than even the unconscious in man. It does not mean that we are basically unconscious. Rather, the opposite of it is our longing. We like to know; we do not like to be ignorant.

There is behind the dark cloud of the conscious psyche—which we experience in deep sleep, for instance—a lamp which shines forever, undimmed by the winds of the performances of the psyche, and unconcerned, as it were, with what happens in the outer layers of the human personality. Windless is that deepest location of our being. That flame is an eternal illumination within us, and this inscrutable, subliminal route of our

existence is the cause of our many longings in this world. It is finitely located, as it were, like the finitude that the light of the sun may assume when it passes through a little slit of a dark cloud. Thick layers of cloud sometimes range over the sky in the monsoon, and it appears as if the sun is not there at all. It is midnight, as it were, even in mid-day. Yet, occasionally a powerful scintillating ray sometimes beams forth through a little aperture in the midst of these dark clouds. It looks finite because it is a single ray, yet this beaming ray is really not finite. It is an all-consuming illuminating radiance filling all space, but it looks like a little helpless ray that is trying to seek an avenue of manifestation through the little hole in the dark cloud.

This analogy may explain our position as human individuals. This little radiance within us is really not finite as it appears. It is a large spaceless radiance which is apparently caught up in the midst of the dark unconscious cloud of our unknowing, and through this little slit called the intellect it manifests itself as rationality, understanding in the empirical sense. There are also the outermost layers, which are external to this beaming light. In Indian psychological language, they are called the *koshas*, or the vestures of personality. External to this radiance is the *anandamaya kosha*, or the bliss sheath, the kind of bliss of ignorance that one experiences in the state of sleep. Then there is the intellectual sheath, the mental sheath, the vital sheath, and finally, the physical sheath.

(To be continued)

CONNECT YOURSELF WITH GOD

(Sri Swami Atmaswarupananda)

In spite of our best intentions, the vast majority of us, as seekers, find that our journey towards the goal is not a straight line. There are many dips, hesitations, even downward trends, and worst of all, sometimes a fall where we adopt a totally negative way of living or we are in a dark night of the soul where nothing seems to be moving.

It is a fact that often this is inevitable. Everything in this world made of the pairs of opposites has its ups and downs. And usually the wise way is to just live through it, until in God's good time we come out the other end with the faith that everything has had its own purpose. But then, as best we can, we should make sure that our spiritual life is on track, heading in the right direction.

In the final analysis, the spiritual life has a very exact goal. It is not totally unlike the compass with its 360 degrees. Only one degree points directly north; 359 miss the mark. Therefore, we can be close, but not there. We can be even going in the general direction, but be a long ways off. What is it that the scriptures want us to constantly remember? That Brahman alone is without a second. It is an absolute

statement. There is no compromise with it. If there is the slightest compromise, we are not dead on.

The second great statement that the scriptures make is the *mahavakya*, That thou art. Actually when they declare that Brahman alone is without a second, it itself demands that we include ourselves in that Brahman alone. That Brahman is the source of all energy, all intelligence. If we are functioning without a connection to That, without consciously trying to be in its direction, then sooner or later our spiritual life has to either stall or go in the wrong direction.

That is why Gurudev and Pujya Swami Chidanandaji kept urging us to have a connection with God. It is that connection that is the purpose of all our spiritual practices. We must be careful that our spiritual practices don't become ends in themselves, and we mistake the spiritual practice for our connection with God. Our connection with God is the vital essence of the spiritual practice, and we must always review our spiritual practices to see if that is the case. If we feel that it is not, then a sincere prayer to God to correct our vision is what is called for. That sincerity itself can lead to a direct connection.

* * *

GLORY OF A SELFLESS WORKER *

(H.H. Sri Swami Sivanandaji Maharaj)

Disinterested service is the greatest force to inspire and elevate man to high levels. It brings about an all-round development of your faculties as nothing else can do. It ennobles your character, makes you manly and brings spontaneous spiritual awakening. Selfless service is indeed most essential for the physical, moral and spiritual regeneration of the youth of the world.

The worker engaging in selfless service may at times encounter vexations and disappointments. But let him proceed undaunted. Let him be staunch in his devotion to duty. His sincerity will turn all obstacles into aids, for the Lord Himself will mysteriously help and sustain him in his work. This has been the invariable experience of all self-sacrificing workers. Therefore, let courage and trust in God be your watchwords.

The selfless worker constantly endeavours to look upon all as manifestations of the Divine Being. All service, to him, is therefore a continuous worship of the ever present Divinity. As this idea of the Lord's presence grows upon him, the Nishkama Sevak experiences a unique bliss which is really indescribable. He attains the bliss which the Hatha Yogi enjoys when progressing from Chakra to Chakra, or a Bhakta when he gets Bhav Samadhi or the Vedantin during his Nididhyasana.

The Siddhis which the Yogi has, the Karma Yogi does not care to have. For, to him everywhere there is only the blissful Lord. There is none to demonstrate or to

applaud. He is enraptured in the vision in which he has established himself through constant loving service of humanity or in other words the Lord in manifestation. This is the certain bliss, the reward of all selfless workers.

Karma Yoga is the best Yoga. It enables you to attain God-realisation quickly. Raja Janak was a dynamic Karma Yogi. Sri Mahatma Gandhiji and Sri Pandit Madan Mohan Malaviyaji have exalted themselves through Karma Yoga.

O Selfless workers! Be alert, agile, sympathetic, obedient, humble and tolerant. Obey your superiors. Never speak a harsh word. Cultivate the spirit of selfless service and self-sacrifice to the maximum degree. Work is worship. Have the Bhav that you are serving the Lord. This will purify your heart and lead to the attainment of eternal bliss or God-realisation.

O Students of schools and colleges! Wake up now. Understand the technique of Karma Yoga. Never expect fruit for your action.

Give up the idea of agency. Be an instrument in the hands of the Lord. Dedicate every act as an offering unto the Lord. See God in every face. Always repeat mentally Sri Ram. Feel that the whole world is the manifestation of the Lord.

May you all rejoice in the Eternal, the Indweller within, the Immortal soul by doing selfless service, singing Lord's name, and by developing the sense of duty, equal vision, balanced mind and Atma Bhav!

CHILDREN'S WORLD



THOUGHTS ARE FINER FORCES

Beloved Divine Children!
Om Namō Narayanaya!

Thought is a finer force. This is supplied to us by food. If you read Chhandogya Upanishad—the dialogue between Uddalaka and Svetaketu—you will understand this point well.

If the food is pure, thought also becomes pure. He who has pure thoughts speaks very powerfully and produces deep impression on the minds of the hearers by his speech. He influences thousands of persons through his pure thoughts.

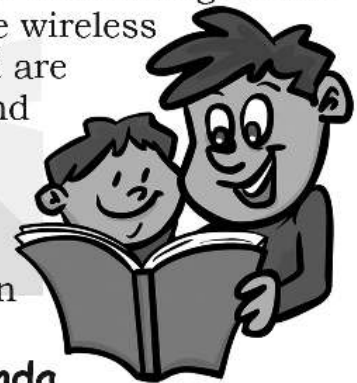
A pure thought is sharper than the edge of a razor. Entertain always pure, sublime thoughts. Thought-culture is an exact science.

THOUGHTS AS WIRELESS MESSAGES

Those who harbour thoughts of hatred, jealousy, revenge and malice are verily very dangerous persons. They cause unrest and ill-will amongst men.

Their thoughts and feelings are like wireless messages broadcast in ether, and are received by those whose minds respond to such vibrations.

Thought moves with tremendous velocity. Those who entertain sublime and pious thoughts help others, who are in their vicinity and at a distance also.



Swami Sivananda



BE RIGHTEOUS



Happiness results from **good** acts, pain from evil ones.

Acts must always bear fruits. Without action, no fruit arises.

Righteousness is the way to **attain** to the **feet** of **God**.

Everything can be attained by righteousness.

Refrain from injury to all creatures in thought, word and deed. Be **kind** and **charitable**. Be **liberal** in your views. Have constant **devotion** to **Truth**. Free yourself from anger, hatred and malice.

Worship your **preceptors** and elders with **respect** and devotion. Worship the Gods with **faith** and **sincerity**. Be **gentle** towards wicked people. You will enjoy great **merit** and **fame** herein and hereafter.

SWAMI SIVANANDA



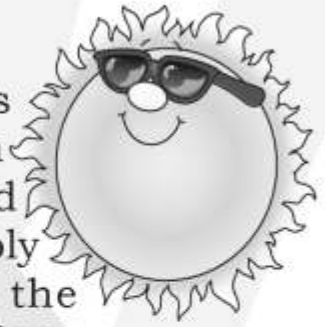
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RAMANAVAMI

Ramanavami or the birthday of Lord Rama falls on the 9th day of the bright fortnight of the month of Chaitra (March-April). Temples are decorated and the image of Lord Rama is richly adorned. The holy Ramayana is read in the temples. At Ayodhya, the birthplace of Sri Rama, a big fair is held on this day.



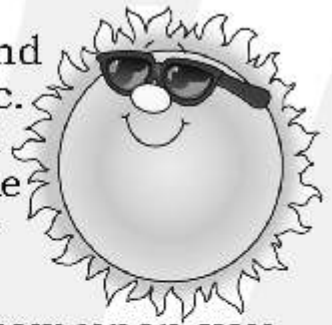
The Ramanavami celebration is an opportune period for us to saturate ourselves with the spirit of Lord Rama. He was virtuous, brave and valiant, yet gentle and modest. He was a sage in counsel, most courteous and handsome in appearance. He was a great warrior.

The glorious incarnation of the Supreme Being in the form of Lord Rama has exemplified the path of righteousness. He led the ideal life of a householder to teach the tenets of righteousness to humanity. He was the very image of love. He was an ideal son, an ideal brother, an ideal husband, an ideal friend and an ideal king. He ruled His people so well that it came to be known as Ram-Rajya, which meant the rule of righteousness, which bestows happiness and prosperity on all.

Cultivation of righteousness is the process of unfoldment of the latent divinity in man. One must be imbued with a definite conviction about the supremacy of moral principles, ethical values and spiritual ideals. These ought to guide one's day-to-day actions and serve as powerful means for the culture of the human personality. That is the purpose of life. That is the way to Self-realisation. That is the message and the mission of Lord Rama's life on earth.

The Name of Lord Rama is the greatest purifier of the heart. Lord Shiva tells His consort Parvati: "This Ram-Nam is equal to the Lord's thousand Names, or repetition of the Mantra a thousand times". It burns ignorance, passion and sin. It is the haven of peace. It quenches the consuming fire of worldly desires. It awakens the knowledge of God. Glory to Sri Rama and His Name!

O Devotee! Recite His Name, sing His glory and serve His Lotus Feet. I call this the anti-gossip tonic. When you find that you are wasting your time in gossip, repeat His Name several times. You can make up for the time lost, and the mind will be slowly weaned away from the habit of gossiping.



Sri Rama is a wish-fulfilling tree. He will bestow upon you whatever you want! On the auspicious Ramanavami day, take a firm resolve that you will repeat Ram-Nam with every breath and that you will endeavour to lead a righteous life.

SWAMI SIVANANDA

The purpose of life is God-realisation. We have to imbibe the qualities of Lord Rama to awaken the dormant divinity in us. Let us unscramble the given words to discover His divine attributes:

For example : NIKD ————— KIND



Colour the above picture and experience the bliss!

OFFERING GOD WHAT IS GOD'S

(*Swami Ramarajyam*)

Once Swami Sivanandaji was returning from his office. He happened to come across a group of beggars who had been given alms only a day before by him.

A devotee accompanying Swamiji said humbly to him, "Please do not give them any more otherwise they will keep coming everyday."

"It does not matter. God is very generous in giving. He is constantly giving. He will give us more," replied Swamiji and told his disciple to give them one rupee each.

The contented beggars went away. Swamiji said to the devotee, "It is only God who gives, none else."

That is true. Who else can give? He is the source of our life and brings us up. He is our divine and real parent. Due to ignorance we think otherwise—my friend gives, my brother gives, my

parents give, etc. The truth, however, is that it is God who gives us through a friend, brother, parents, etc.

Moreover, God gives us on the condition that we do not behave like a miser in sharing with others what He gives us. If we do so, He may take it back and we will be the losers for that. On the other hand, if we are generous enough in giving it to others, it will increase. The more we share it with others, the more will it increase.

Whenever you get a chance to give your things to others, do give them without bothering to think whether the taker is good or bad; is deserving of your generosity or not. You should rather think in this way: My things are God's. God has appeared in the form of a taker. I am going to offer God's things to God only. Why should I hesitate? Why should I miss this opportunity of giving?

* * *

EDUCATIONAL AID TO THE STUDENTS DURING THE YEAR 2016-17

As per yesteryears, the Headquarters Ashram offered educational aid to the students from the weaker sections of society residing in Rishikesh and nearby villages. 4198 boys and 5544 girls studying in 693 schools and colleges of 486 villages were benefited with the educational aid of Rs. 2, 07, 02, 500/- (Two Crore Seven Lakh Two Thousand and Five Hundred). Out of

the total 9742 beneficiary students, 2424 students were from Primary Level, 3142 from Upper Primary Level, 3623 from Secondary and Senior Level, 487 from Graduation Level and 66 students from Post Graduation Level.

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

* * *

INAUGURAL FUNCTION OF THE 85TH YOGA-VEDANTA COURSE

The Eighty Fifth oblation in the form of Yoga-Vedanta Course in the sacred Jnana Yajna of Basic Yoga-Vedanta Course commenced by Sadgurudev Sri Swami Sivanandaji Maharaj was offered on 1st March 2017. The inaugural function was organised at YVFA Hall in the august presence of H.H. Sri Swami Yogaswarupanandaji Maharaj. Forty one seekers from different parts of India got the blessed opportunity to participate in this sacred Jnana Yajna.

After the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan and invocatory prayers, H. H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Course with the lighting of the lamp. Sri Swamiji Maharaj in his blessing message congratulating the students on their good fortune of coming to this sacred land explained to them the significance of words 'Yoga' and 'Vedanta' and also advised them to utilize each moment of their stay at the holy abode of Sadgurudev to their utmost benefit. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the blessings of the Lord Almighty and Sadgurudev be upon all!

* * *

SEVA THROUGH SIVANANDA HOME

‘Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for: the people who are home-less, temporary or permanent, fell sick, got lost or were abandoned.’

Swami Chidananda

Old age can obviously come with difficulties and infirmities for each one of us. But people for already suffering from leprosy with permanent deformities, life at old age is really a great challenge. One of the female leprosy patients of the Colony had a fall last month, due to which she became completely bedridden. Besides having leprosy, she suffered since long from psychiatric ailment too, and her understanding was affected also. Since she could not get up for toilet, she decided to stop eating and drinking, in spite of daily nursing care and support. Before her illness, she used to drive people away, and remained most of the time alone in her room. Monkeys and dogs would visit her though, and she would feed them lovingly and even talk to them. When her condition worsened and she was about to develop bedsores, she was shifted to the female ward in Sivananda Home. Though she had refused initially to be admitted into the Home, surprisingly she seemed to be quite content and her fierce resistance to anyone who approached her gradually melted down, and she allowed others to feed her, to serve her and in her own

unique way, she started to communicate with her roommates. This struggle to surrender so often seen when coming to a new place, and just wanting the old way, very often appears, also in the situation of the 85 year old mother, who actually had been staying outside under the sky, without anybody to care for her or support her. And though she was physically admitted, her mind would go back, constantly reminded of the family she used to have, though she did know that her husband had passed away after he suffered a stroke, and she had lost her son too, due to cancer. The initial days were difficult, since her eyesight was very weak, her ability to walk was poor, and she would stay up at night, being anxious and feeling alone. By Gurudev’s Grace, she too slowly adjusted to her new environment, her new situation, and new connections were formed among the mothers, the sisters and the girls. This constant inner struggle to surrender, so well known to many, reminds us of the winged words of Revered Sri Swami Atmasvarupanandaji Maharaj: “.....**to let go and let God.**” Offering our prayers for all to humble ourselves, to give up the struggle, and to be receptive for THAT which is given in abundance from Above. Om Sri Satgurudevaya Namah.

“No child of God is unworthy. The very fact that one is a child of God makes one worthy.” **Swami Chidananda**

IN MEMORIAM

With great sorrow, we report that Sri Swami Ramakrishnanandaji Maharaj, one of the senior-most monks of the Ashram, left his mortal coil on 3rd March 2017.

Sri Swami Ramakrishnanandaji, known as Sri Nagabhusan in his pre-monastic life, worked in the Public Works Department, Hyderabad for many years. In 1966, he left his job and joined the Ashram. Initially, he assisted Worshipful Sri Swami Premanandaji Maharaj, then Secretary of the Divine Life Society and later on served in Sivananda Publication League for some time. Finally, he joined Mandir Department and offered his dedicated services till the last breath of his life.



He was initiated into the holy order of Sannyasa by Worshipful Sri Swami Chidanandaji Maharaj on the sacred occasion of Mahasivaratri in 1979. Sri Swamiji attained the feet of Worshipful Gurudev on 3rd March 2017.

We pray to the Lord Almighty and Sadgurudev to bless his departed soul with Supreme Peace and Divine Beatitude.

WHO IS A SAINT?

The company of saints is a cause of emancipation. Saints are those whose minds are unruffled, who are free from avarice, who have conquered desire, and who have brought their senses and internal nature under control, who are devoted to the Lord, and who have no longing for anything, who are the same in pleasure and pain, who are free from attachment, who have the attributes of self-control, and who are content with whatever comes in their way.

—*Swami Sivananda*

A SPECIAL PROGRAMME AT THE DIVINE LIFE SOCIETY, SURENDRANAGAR BRANCH, GUJARAT



As a concluding programme for Swami Chidananda Birth Centenary Celebrations, the Divine Life Society Surendranagar Branch jointly with the other DLS Branches of Gujarat organized a function on 5th March 2017 to honour four philanthropists of Gujarat with the awards in the holy names of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj, Worshipful Sri Swami Krishnanandaji Maharaj and Worshipful Sri Swami Yajnavalkyanandaji Maharaj.

The DLS Surendranagar had invited nominations from all the Branches of Gujarat for the above-mentioned awards. 96 nominations were received and out of them four philanthropists were selected. They were honoured with a citation and cash award. The award ceremony was organized at C. U. Shah Medical Hall (Auditorium) on 5th March in the gracious presence of H. H. Sri Swami Padmanabhanandaji Maharaj, H. H. Sri Swami Advaitanandaji Maharaj and other dignitaries.

Dr. Veerabhai Kataria was honoured with 'Swami Sivananda Saraswati Smriti Puraskar' in the field of health services. Dr. Kataria has been rendering his services from 7am to 7pm as an eye surgeon in Civil Hospital, Morbi since the last 25 years. He has conducted more than 700 eye camps with OPD of more than 16 lakh patients and has performed more than 2 lakh cataract surgeries. In the last 5 years, he has done 70 thousand surgeries which itself is a record. He is 62 years old but due to his noble services, Government has extended his tenure.

Sushri Sujata Shah was the recipient of 'Swami Chidananda Saraswati Smriti Puraskar' in the field of Seva. Sujataben, aged 59 years, (M. Sc. M. Ed.) has been working in a remote tribal village, Khadki at the border of Maharashtra and Gujarat, for the upliftment of poor people. She has been striving hard to create awareness among the villagers regarding the problems of malnutrition in women and children, addiction in men and environment pollution. Through her sincere efforts, 157 check dams and one big dam of 360 feet long have been constructed in that area.



Shri Subhash Bhatt was selected for 'Swami Krishnananda Saraswati Smriti Puraskar' in the field of spiritual philosophy. Sri Subhashbhai, a post graduate with English literature is a teacher in Bhavnagar and has deep yearning for spiritual philosophy. He has been to Himalayas more than 40 times and travelled many spiritual places in India and abroad in search of saints and sages to be blessed with spiritual knowledge. During his young

age, he frequently visited our Headquarters Ashram and attended evening Satsang of Worshipful Sri Swami Krishnanandaji Maharaj. Sri Swamiji Maharaj used to address him as the philosopher from Bhavnagar.

Shri Malji Bhai Desai, aged 80 years, was awarded 'Swami Yagyavalkayananda Saraswati Smriti Puraskar' in the field of education. Shri Malji Bhai, born in a village in Mehsana district to Gurjar parents, is a staunch follower of Gandhian philosophy and considers education as an ultimate way for upliftment of the villagers. He started Gandhi Ashram in Jiliya village in 1964. From 1966 to 1990, he has provided hostel facilities for more than 10000 students in 16 villages. He has also been blessed with the holy Darshan of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj.

May the abundant blessings of Almighty and Sadgurudev be upon all!

A SEMINAR ON “NEW WORLD, NEW VISION” AT SWAMI SIVANANDA STUDY CENTRE, M .S. UNIVERSITY, BARODA

Swami Sivananda Study Centre established at Maharaja Sayajirao University of Baroda, Vadodara by the Divine Life Society Headquarters organised a seminar themed on NEW WORLD, NEW VISION at Pandit Deendayal Upadhyaya Auditorium, Faculty of Management on 11th March 2017.

Prof. Lajwanti Dean, faculty of Arts delivered welcome address as Member Secretary of the Study Centre. Dr Jayant Dave, Joint Member Secretary gave a detailed account of life and works of Sadgurudev Sri Swami Sivanandaji Maharaj, objectives and activities of the Divine Life Society, Study Centre at MSU and briefly dwelt on theme of the Seminar. Hon. Vice Chancellor Prof. Parimal Vyas in his address hailed the activities of the Study Centre.

Two eminent scholars were invited to address the Seminar. Dr. Shailesh Mehta, an eye surgeon and faculty at Holistic Science Research Centre in USA and India delivered very inspiring talk on ‘Holistic Inner Science’ and Sri Subhash Bhatt, an educationist (in English literature and linguistics) and

philosopher gave a lucid and thought provoking exposition on ‘Crisis of Existential Values and Resolution thereof’. Both the talks were well received by the students and faculty members.

Dr. Shweta Jijurkar presented Invocation and University Song. Mr. Mahesh Trivedi delivered vote of thanks and Mr. Shiv Rathod nicely compeered the function and conveyed the greeting message received from Headquarters Ashram as well. The Seminar concluded with the recitation of Sri Gurudev’s Universal Prayer after interaction of students with the speakers. The member of DLS Vadodara Branch and Institute of Leadership and Governance under the guidance of Sri Krishnakant Dave and Sri Jigar Inamdar offered their services in organising the Seminar.

The Divine Life Society Headquarters acknowledges with gratitude the sincere efforts of the officials of M .S. University, Baroda and members of Vadodara Branch in successfully organising the Seminar.

May the blessings of Lord Almighty and Sadgurudev be upon all.



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 **87th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **17-8-2017 to 14-10-2017** 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. The classes are for admitted applicants who have been duly registered as students for the Course.
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. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. 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) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. 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.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-07-2017**. The aim of the Yoga-Vedanta Forest Academy is not merely an 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.

For the Application Form and Prospectus please write to:

**Also Application Form and Prospectus
can be downloaded from website**

www.sivanandaonline.org

Or contact the e-mail:

yvacademy@gmail.com

THE REGISTRAR,

The Yoga-Vedanta Forest Academy,
THE DIVINE LIFE SOCIETY,
P.O. SHIVANANDANAGAR—249 192
Distt: Tehri-Garhwal, Uttarakhand
Himalayas, INDIA
Phone : 0135-2433541 (Academy)

SHIVANANDANAGAR,
April, 2017

- Note:—
- (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
 - (ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

**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 I.P.O. or by DD payable at any Bank in Rishikesh.

IMPORTANT GUIDELINES FOR “REMITTANCE”

Kindly send all remittances by Indian Postal Orders, Bank Drafts or Cheques in favour of **“The Divine Life Society” Shivanandanagar, Uttarakhand**. The Bank Draft/Banker’s Cheque shall be payable at Rishikesh.

In case of remittances through Electronic Money Order, Please send us a letter indicating purpose of remittance and EMO number and date.

Remittance directly into our Bank Account without our consent are not accepted by the Society due to Management and accounting reasons.

ANNOUNCEMENT
DIVINE LIFE SOCIETY, JALANDHAR BRANCH
SADHANA SHIVIR—5th to 6th May 2017

By the grace of Most Worshipful Gurudev H.H.Swami Sivanandaji Maharaj, the Divine Life Society Jalandhar Branch will be holding a Sadhana Shivir and Annual Day celebration at the Om Divya Prem Mandir, Jalandhar, on 5th and 6th May, 2017. On the 7th May 2017, the 97th Birthday of H.H. Sri Swami Premanandaji Maharaj will be celebrated. Devotees from all the Branches of the Divine Life Society are cordially requested to participate in the programme.

For further information, please contact:—

Virender Pratap,
 Divine Life Society – Jalandhar Branch,
 Phone No: 98889 87192

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**6th ALL ODISHA YOUTH & STUDENT
 PERSONALITY DEVELOPMENT CAMP**

**27th to 31st May, 2017 at Sivananda Sevagrama, Gaham,
 Talcher, Angul**

By the Grace of Almighty and Worshipful Gurudev, Divine Life Society (Swami Sivananda Sevagrama Charitable Society), Gaham proposes to organize its 6th All-Odisha Youth and Student Personality Development Camp from 27th to 31st May 2017 at Sivananda Sevagrama Gaham, Talcher, Angul, Odisha.

Sri Swami Dharmanishthanandaji Maharaj from the Divine Life Society Headquarters Ashram and other senior saints and scholars will be available as faculties to guide the youths. Youth and students are requested to participate in the Camp, which aims at inculcating values in life.

| | |
|---------------------------|----------------------------------|
| Age limit | 16 to 25 years |
| Qualification | 10 th Passout & above |
| Food and accommodation | Free |
| Last date of registration | 15 th May 2017 |
| <i>Contact Persons:</i> | |
| 1. Sri Dhananjay Sen | Mob. +91 73811-41006 |
| 2. Sri Akshaya Kumar Dash | Mob. +91 94370-43225 |

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REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bangalore (Karnataka): During the months of January and February, the Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. There was an Akhanda Kirtan of Mahamrityunjaya Mantra on 3rd Sunday of every month. On 14th January anniversary of the Branch opening was celebrated with Bhajans and talks on life and teachings of Gurudev Sri Swami Sivanandaji Maharaj. The Branch welcomed H.H. Sri Swami Padmanabhanandaji Maharaj of D.L.S. HQ. Rishikesh, on 31st January with Purna Kumbha, and Swamiji blessed the devotees with his talks and released a Kannada book "Yoga-Forest Academy Lectures (Part II)." Special Satsangs were held on 22nd January and on 26th February. Mahasivaratri was celebrated on 24th February with Bhajans and Abhishek.

Bellary (Karnataka): Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays. Punyatithi Aradhana day of Sri Swami Devanandaji Maharaj was observed on 7th January. This was concluded with prayer for world peace and Arati.

Bellaguntha (Odisha): Daily morning Meditation, weekly Satsang on Sundays, Ramayana Path on Tuesdays, mobile Satsang on Thursdays, and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Sadhana day was observed

on Sankranti day, and recitation of Vishnu Sahasranam was done on Ekadasi. There was Gita Pravachan from 24th to 28th February.

Bhanjanagar (Odisha): The Branch carried on daily Paduka Puja and weekly Satsang on Sundays, and Ekadasis were observed with recitation of Vishnu Sahasranam and Bhagavad Gita. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on Sankranti day. Annual Day of the Branch was celebrated on 25th January with Bhajan, Kirtan and Hawan.

Bhubaneswar (Odisha): In the months of January and February, the Branch continued daily, weekly and mobile Satsangs. Aradhana day of H.H. Sri Swami Devanandaji Maharaj was observed on 7th January. Celebration of Maha Sivaratri and Sri Rama Mantra chanting were done on 24th. Sadhana days were observed on 29th January and 26th February. H.H. Sri Swami Nirliptanandaji Maharaj of D.L.S. HQ, Rishikesh visited the Branch on 26th January, and Swamiji blessed the devotees with his inspiring talk. Bhajan Sandhya on Tuesdays and free medical camps continued.

Brahmapur (Odisha): The Branch conducted weekly Satsang on Sundays, mobile Satsang on Saturdays, Gita Path on Ekadasi day, Sundarakanda Parayan on Sankranti day, and Paduka Puja on 8th and 24th of every month. Sadhana day was observed on 3rd Sunday with Paduka Puja, recitation of Vishnu

Sahasranam, Bhagavad Gita etc. A special Satsang was held with Bhajan, Kirtan, Swadhyaya and discussion on Guru Tattwa. This was concluded with Narayan Seva. Mahasivaratri was celebrated on 24th February with Paduka Puja, Abhisheka and chanting of "Om Namah Sivaya".

Chhatrapur (Odisha): The Branch continued daily Puja and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. Seven Special Satsangs were arranged in the month of January. Makar Sankranti was celebrated on 14th with Sundarakanda Parayan.

Chitrakonda (Odisha): The Branch had its mobile Satsangs and weekly Satsangs on Thursdays and Sundays. They were concluded with Narayan Seva. Sadhana Diwas was observed on 1st January with Nagar Sankirtan, Paduka Puja and recitation of Bhagavad Gita etc. Recitation of Vishnu Sahasranam was done on Ekadasi, and Paduka Puja on 8th and chanting of "Sri Rama Jaya Rama Jaya Jaya Rama" on 24th were held by the Branch.

Chandapur (Odisha): The Branch had weekly Satsang on Saturdays and Guru Paduka Puja on Thursdays. Mobile Satsangs was held on 8th February, and Maha Sivaratri was celebrated on 24th with chanting of "Om Namah Sivaya", Abhishek and Paduka Puja.

Digapahandi (Odisha): The Branch had daily 2-time Puja, weekly Satsang on Thursdays and Sundays, Guru Paduka Puja on 8th and 24th of every month,

and evening Satsang on Sankranti day. On 5th January a special Satsang was arranged at the residence of a devotee. Sadhana Day was observed on 29th with Bhajan, Kirtan, Paduka Puja and discourses.

Jeypore (Odisha): The Branch continued daily Puja and weekly Satsang on Sundays and Thursdays. Punyithi Aradhana day of H.H. Sri Swami Devanandaji Maharaj on 7th January and Sivananda Day on 8th were observed with Puja, Havan and concluded with Prasad Sevan. New Year's Day and Makara Sankranti were celebrated by the Branch. There was Bhajan, Kirtan, recitation of Vishnu Sahasranam and Hanuman Chalisa on 22nd. Around 500 patients had free Homeopathic treatment through the Koraput District Charitable Homeopathic Dispensary.

Kakinada (A.P.): The Branch had daily Yogasana class, Sankirtan on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Sundays of the month. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. The Branch welcomed H.H. Sri Swami Padmanabhanandaji Maharaj of D.L.S. HQ. Rishikesh on 22nd January, and Swamiji blessed the devotees with his *Anugraha Bhashan*, and also prizes were given to Kishora Bharati Students. There was a Satsang on 26th with talk by Sri Swami Tattvavidanandaji Maharaj and it was concluded with distribution of Prasad.

Khatiguda (Odisha): In the months of January and February, the Branch had its daily Puja and weekly Satsang on Thursdays. Recitation of Vishnu Sahasranam was held on Ekadasis. Sadhana day was observed on 1st January with Paduka Puja and Narayan Seva. Annual day of the Branch was celebrated on 10th and 11th February with Nagar Kirtan, Paduka Puja, Bhajan and discourses. It concluded with prize distribution to the students in a spiritual knowledge test.

Kodala (Odisha): The Branch conducted weekly Satsang on Thursdays with Prabhat Pheri and Paduka Puja. It was concluded with Narayan Seva. Mobile Satsangs was held on 8th February, and on 24th Maha Sivaratri was celebrated with Bhajan, Kirtan and discourses.

Lucknow (U.P.): The Branch continued Satsang at Lekhraj Homes on 12th February with Prayer, Bhajan, Mantra Japa, Gita Path and Swadhyaya etc.

Nandininagar (Chhattisgarh): Daily Satsang, mobile Satsang and Matri Satsangs were held with recitation of Sundarakand and Hanuman Chalisa etc. by the Branch. The Branch arranged Yoga Training class from 19th to 25th January, and three days Yoga Training conducted for students.

Nalco Nagar (Odisha): The Branch had weekly Satsang on Thursdays. On 24th February Maha Sivaratri was celebrated with Paduka Puja and evening Abhishek which was concluded with Prasad Sevan.

Rourkela (Odisha): The Branch conducted daily Yoga class, weekly Satsang on Thursdays, mobile Satsang on Sundays and Paduka Puja on 8th and 24th of every month. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Sadhana days were observed on 1st, 12th and 14th January and also on 12th February. Maha Sivaratri was celebrated on 24th February with chanting of "Om Namah Sivaya".

South Balanda (Odisha): In the months of January and February the Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Special Satsangs were arranged on Ekadasis and Sankranti day. New Year was celebrated on 1st January, and Paduka Puja and Satsang were held on 3rd. There was also Akhanda Mahamantra Sankirtan on 28th January and 25th February for World Peace and Universal Brotherhood. Maha Sivaratri was celebrated on 24th February with Paduka Puja and chanting of "Om Namah Sivaya".

Varanasi (U.P.): Satsang was held on 22nd January at Vriddhasram with Bhajans.

Vasant Vihar (New Delhi): The Branch had Satsang on Sundays with Swadhyaya, Pravachans, study of Ram Charit Manas and prayers for world peace. Vasanta Panchami was celebrated with school children on 1st February.

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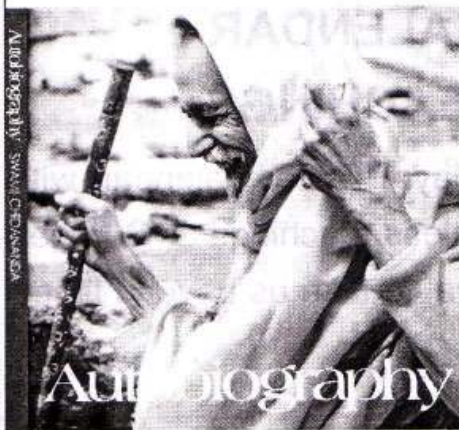


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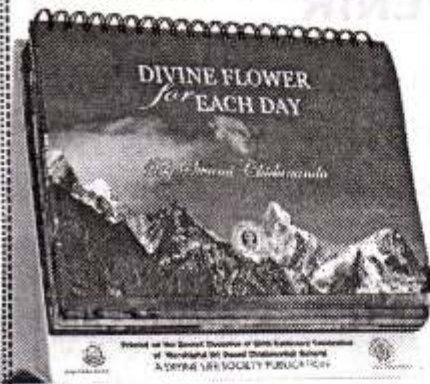
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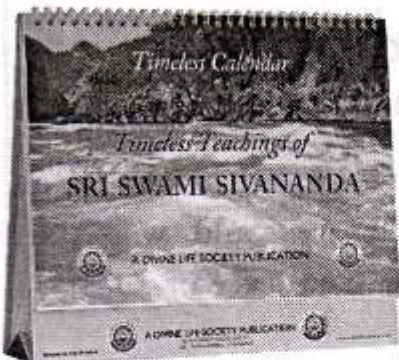
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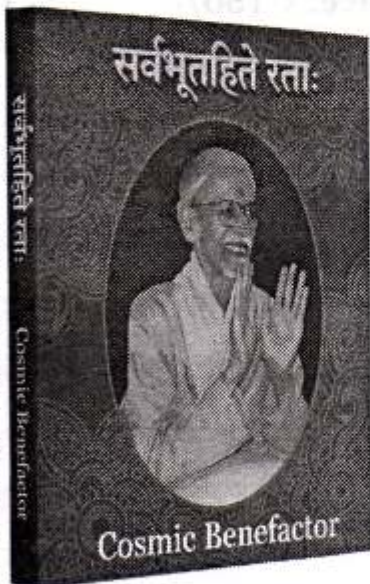
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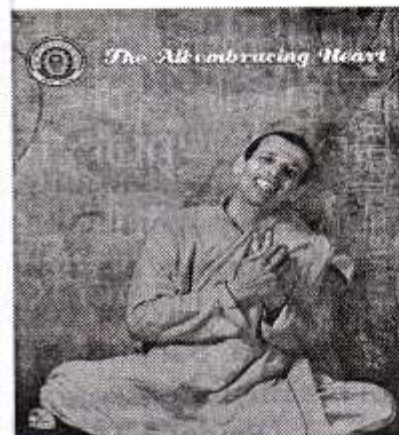
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

APRIL 2017

LICENSED TO POST WITHOUT PREPAYMENT

(Inland) Licence No. WPP No. 03/15-17 Valid upto: 31-12-2017

(Foreign) Licence No. UA/FGN/01/15-17 Valid upto: 31-12-2017

Posted at Shivanandanagar P.O., Tehri-Garhwal, Uttarakhand

DATE OF POSTING : 15TH OF EVERY MONTH:

P.O. SHIVANANDANAGAR—249192

A PSYCHOLOGICAL LAW AND SPIRITUAL DEVELOPMENT

The nature of the mind is such that it becomes that which it intensely thinks of. Thus, if you think of the vices and defects of another man, your mind will be charged with these vices and defects at least for the time being. He who knows this psychological law will never indulge in censuring others or in finding fault in the conduct of others, will see only the good in others, and will always praise others. This practice enables one to grow in concentration, Yoga and spirituality.

Swami Sivananda

To