

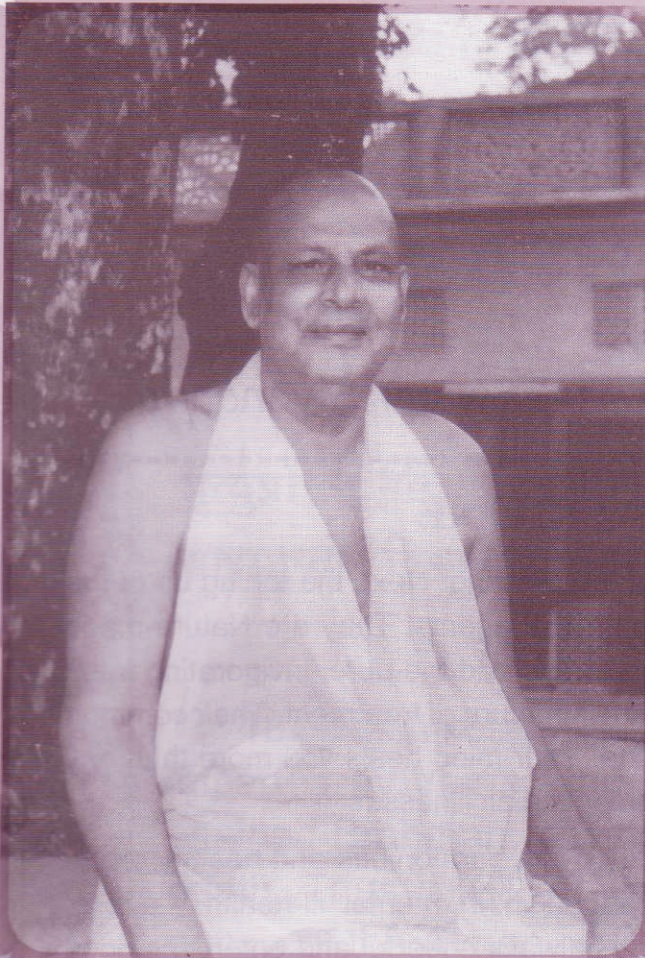
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The **DIVINE LIFE**

The spiritual path is rugged and precipitous. Still, you must tread. The way may be through the thick forest with thorns and thistles. You will have to walk. If you are sincere, God's Grace will descend. You will not feel anything.

Swami Sivananda



JUNE 2016



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

THE CURATIVE TRIUNE

Remember the important triune—Resting, Flushing, Fasting. Next, the toning up of the vital power of the system is achieved through three natural agents. They are Nature-made tonics, i.e., fruit and vegetable juices, the life-giving sunrays and the pure, invigorating fresh air. All the above-mentioned measures form the general structure of treatment. Their common basis is a right, cheerful and optimistic mental attitude. Your mind heals you more than any other medicine. Mental health acts powerfully in overcoming all illnesses.

Mind can cure the physical diseases of the body by its harmonious and healthy divine thoughts, because all physical diseases have their origin in mental ill-health. Lack of cheerfulness contributes to physical ill-health. If one is always cheerful and entertains good divine thoughts, one will not suffer from any disease and will have perfect health at all times. It is in your power to continue well and young as long as you like. —Swami Sivananda



THE DIVINE LIFE

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No. 3

KATHOPANISHAD

CHAPTER II

VALLI iii

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥१८॥

॥ इति कठोपनिषत्समाप्ता ॥

18. Nachiketas, then having acquired this knowledge imparted by Yama, and also the whole teaching about Yoga, attained Brahman, having become free from all impurities and death. Thus it will be with another also, who thus knows the nature of the Atman. *Here ends the Kathopanishad*

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

ध्यानशीलममलाशयं महिततेजसं सुकृतविग्रहं
मानवाखिलगुणावहाभिनवमार्गमार्गणविचक्षणम् ।
आननाम्बुजविनिर्गलन्मधुरभाषणं भुवनभूषणं
दीनलोकपरिपालनोत्सुकमुपास्महे शिवमहामुनिम् ॥४९॥

49. Adorations to the great saint Sivananda, who is of a contemplative mood, with a broad outlook on life, who is shining with great splendor, who is an idol of virtue, who is always engaged in the investigation of ways and means for the welfare of the human race, from whose lotus-like face flows incessantly the nectar of sweet words, who is a torch bearer for the whole world, and who is compassionate towards the poor and the miserable.

सारसान्द्रमधुरोक्तिवर्षशिशिरीकृताखिलजनोत्करं
सारसाक्षकमनीयरूपपरिलीनमानसमनेनसम् ।
भारतावनिविशिष्टनन्दनमुदारशीलममितौजसं
स्मेरमण्डितमुखाम्बुजं भजत सद्गुरुं शिवमुनीश्वरम् ॥५०॥

50. Worship the great Guru Sivananda who, by his sweet words full of meaning, is capable of cooling down the burning hearts of all people, who is merged in the meditation on the Lord Hari, who is sinless, who is the chosen son of Bharatavarsha (India), who is broad-hearted and is endowed with extraordinary splendor, and who has a smiling lotus-like face.

(To be continued)

SCIENCE OF THE SELF—THE ONLY BESTOWER OF HAPPINESS*

(H.H. Sri Swami Sivanandaji Maharaj)

Man runs after happiness; but he cannot get eternal, unalloyed happiness in the objects of this world. ‘*Yo Vai Bhuma Tat Sukham*’: you can find the supreme bliss or eternal happiness which the mind is hankering after only in the Bhuma, the unconditioned.

That Bhuma is your original essential divine nature. On account of Raga-Dvesha (likes and dislikes), on account of Avidya or ignorance, you have forgotten your essential divine nature. From ignorance of the real divine nature is born egoism or Asmita. From Asmita is born Raga-Dvesha—the two currents of likes and dislikes. Even plants and minerals have got this Raga-Dvesha! Through these currents of likes and dislikes, man performs actions. Karma or action is started in the mind. It is not the actual actions that constitute Karma. It is Raga-Dvesha, it is the Sankalpa, it is the thought that constitutes real Karma. Avidya, Kama and Karma—then comes the body. You have to reap the fruits of your actions through the body. The Maya-Chakra has started.

The intelligent man who is endowed with discrimination, the eye of wisdom, discriminates between the Real and the unreal and goes beyond Avidya, Kama and Karma and enjoys the eternal bliss in the Bhuma. It is to attain this Bhuma that you have taken birth here as human beings.

It is not got through University studies, Ph.D. titles and degrees; the more of these titles you get, the more is your egoism intensified. The veil of ignorance is thickened. You have already forgotten your real essential nature; and now even a little position, a little wealth and a few titles intensify your egoism and thicken the veil of ignorance. These studies and these titles are useless.

You must know the Brahma Vidya, the Science of the Self, the Science of sciences, by which the Unknown becomes known, the Unseen becomes seen, and the Unheard becomes heard. How many of you are attempting sincerely to acquire knowledge of that Science? ‘*Kasminnu Bhagavo Vijnate Sarvamidam Vijnatam Bhavati*’: Knowing which, O Sire, is everything

*From D.L. 1975

here known?—asked the intelligent aspirant in days of yore. We want intelligent students like Saunaka, who would have such sublime aspiration, and not people of little intellect who run after this lop-sided education which enables them to earn their daily bread and seek a little sense-comfort. That comfort is the enemy of peace. It is its opposite, Vairagya or dispassion, that will make you bold and fearless, that will earn for you peace and happiness. Your happiness is now hanging on the bank-balance. If that bank-balance is lost, when the bank fails, your heart also will fail! Or, you will become depressed or neurotic. That man is a hero who draws his strength from within. He will enjoy the supreme inexhaustible wealth of the Atman, the Bhuma. You can become such a hero if you acquire the knowledge of Brahma Vidya taught in the Upanishads.

Identification with the body is ignorance. Is there a greater fool on this earth than one who beautifies the body, takes the body as the Atman? To identify ourself with the Satchidananda Atman is wisdom. That is your real nature. But, '*Paranchi khani vyatrinat svayambhuh tasmad param pasyati na antaratman*': Brahma, the Creator, put a little bit of Rajas in this mind; so man looks outward and forgets the inner Self or

Atman. '*Kaschit-dhirah pratyagatmanam aikshat avrittachakshuh amritatvam icchan*', but the Dhira, the spiritual hero, turns his gaze within, yearning for the realisation of the Self.

Every day you have to watch and discipline your mind. Annihilate your desires and cravings. He alone who has given up cravings and desires attains to Peace and Bliss: this is the emphatic declaration of the Lord in the Bhagavad-Gita. You should always have this ideal before you. You may fall down a thousand times; yet, you must rise up and with tottering steps march forward. You must again and again assert: "I am not this body, nor this Prana, nor this mind, nor the intellect; *Chidananda-rupah Sivoham Sivoham*; I am the existence-knowledge-bliss absolute."

You have read enough books. You have heard many lectures. But, you have to practise now. Everybody knows that it is good to be righteous, to be truthful. But few practise. I always say: "Be good and do good." The sum and substance of all spiritual teaching is contained in these words. But you must practise. Every morning determine to be good and to do good that day. At night sit down and reflect: "How many good acts have I done? In how many ways have I failed to be good?" This habit will correct your defects. Enter the details in your

spiritual diary. Take stock of your day's earnings (Sadhana) and losses (failures). You will evolve. You are maintaining all sorts of diaries—the milk-diary, the dhobi-diary, etc. But, are you maintaining the spiritual diary? You know how much milk you have purchased and consumed; and what you owe to the milkman: but, do you know how much of precious life you have spent and how much you owe to the Creator? Are you conscious that you have to express your gratitude to Him through Japa, through Kirtan, through selfless service, through meditation and Sadhana? Are you checking up the balance-sheet in this respect? This is more important than all the accounts of the world. Arise, awake. Maintain the spiritual diary. Correct yourself. Add to your spiritual assets. Drain away your liabilities: the evil habits, the vicious traits and the animal instincts. You will soon become a Divinity on earth.

Always remember that this world is full of sorrows, full of miseries, pain and death. This is not pessimism; it is glorious optimism to wean the mind from the objects of the senses, and to fix it on the Lord. This is the essential prerequisite to the enjoyment of the highest Bliss, the Supreme Peace. It is

only the constant reflection on the evanescent nature of this world that will awaken you to your foremost duty of realising the Self. It will goad you to eradicate your wrong, vicious Samskaras (impressions) and to acquire good Samskaras by continuously trying to “be good and do good.” You must create good Samskaras now. In old age, when all your energies have been squeezed out—in the office by your boss and in the house by your wife and children—you will not be able to do much spiritual practice. Right now you have to generate good Samskaras. They are your real friends. They will make you divine. They will give you Moksha (liberation).

Moksha is not a state of inertia. Moksha is a state when you are one with the Lord. You will be free from all sorrows. You will be one with the divine will or cosmic will. You will be able to help the world. You can inspire all people and impart real knowledge to all. You will enjoy eternal bliss, supreme peace, like Kabir, Tukaram, Dattatreya and Dakshinamurty. Every word you utter will inspire, elevate and give strength to people, because you are one with the divine source.

O Man! Years have come and gone! You are yet the same man with brutal instincts. Renounce, serve, love, meditate. Become God—this very moment.

—**Swami Sivananda**

PREPARE FOR GURU PURNIMA THROUGH GURUDEV'S BOOKS*

(Sri Swami Chidananda)

Om Sri Ganeshaya Namaha

Om Namah Sivaya

Om Namo Bhagavate Sivanandaya

Beloved and worshipful presence divine! Grant that all these disciples, devotees, followers, all these spiritual seekers, Sadhaks and Yogis who have availed themselves of this place you have created in this Northern corner of holy India, who have availed themselves of the facilities you have filled this place with, in this holiest region of the Ganga and Himalayas; grant that they may all go from success to success, from fulfilment to fulfilment, and progressively each day find themselves nearest to the goal they have come to achieve. Overall, grant also that they may live each day of their life, each moment of each day of their life in such a noble and sublime way that they accumulate treasures as each day passes and let it leave them further enriched. May theirs be a life full of such inner rich treasures of the spirit that day by day they become as ever waxing lights that grow brighter and

brighter casting their radiance and influence around them in ever-growing widening circles of spiritual illumination and spiritual inspiration to all that come into their contact. In this ideal place you have created, availing of all the facilities you have filled it with, may these fortune souls, noble seeking souls steadily move towards the goal and crown their life with the supreme attainment of Self-realisation, of God experience.

With this little prayer offered at Thy feet upon the eve of that month that will mark your supreme day of worship, upon the eve of that month which contains the date of your departure from amongst us 25 years ago, upon the eve of the advent of the month of July in this year which will mark the completion of one quarter of a century of your physical absence, corporal absence amongst us, this is my prayer. May the month of July, which contains that date when you departed from us, a full quarter of a century ago, be filled with Thy

*Early morning talk on Thursday June 30th 1988 in the Sacred Samadhi Mandir

presence, be filled with Thy teachings, be full of Thy wisdom words that they may drink into the living waters of your inspiring spiritual teachings and find themselves being transformed day by day into shining ideals of divine life that you proclaimed to the whole world.

With these thoughts I greet the Sadhaks assembled together here upon this Thursday, the last day of the month of June, giving entry into the month in which 25 years ago Gurudev left His body having fulfilled his mission, and returned to his pristine state on the 14th of July 1963. I share with you at this moment therefore certain thoughts for this month which leads to the 25th anniversary of his Mahasamadhi on the 6th of August. This coming month also contains Guru Purnima day.

I recommend to you all, a diligent and regular study of some of the select books of Gurudev during this month leading up to his Samadhi anniversary on the 6th of August: the 14th of July, the date of his departure, his Mahasamadhi. Let this period of 37 days, 31 in July, and 6 in August, be for you all, an intense period of devout study, absorbing his teachings stage by stage. I would not

hesitate to recommend to all of you private and personal study of Gurudev's book, "Essence of Yoga," which is available only to members.

And, for today I have brought a very old book of Gurudev, a compilation that was first published in the Thirties. It is called Aphorisms, a few snatches from the introduction to this Aphorisms published in 1945, "*Aphorisms of Swami Sivananda.*"

"Beloved Immortal Self. Thou art Divine. Live up to it. Feel and realise Thy divine nature. Thou art the master of your destiny. Do not be discouraged when sorrows and difficulties and tribulations manifest. Draw guidance and spiritual strength from within. There is a vast, inexhaustible measure of power and knowledge from within. Learn the ways to tap the source. Dive deep within. Sink down, plunge into the sacred waters of Immortality. You will be quite refreshed, invigorated and purified when you realise, 'I am the immortal Self.'

"Understand the laws of the universe. Move tactfully in this world. Learn the secrets of nature. Try to know the best ways to control the mind. Conquer this mind. Conquest of mind is really conquest of nature and the world. Conquest of mind will enable you to go to the supreme

source of soul power and you can realise, 'I am the immortal Self.'

"Do not murmur. Do not grumble when troubles and sorrows descend upon you. Every difficulty is an opportunity for you to develop your will and to grow strong. Welcome it. Difficulties strengthen your will, augment your power of endurance and turn your mind towards God. Face them with a smile. In your weakness lies your real strength. Thou art invincible. Nothing can harm you. Conquer the difficulties one by one."

"This is the beginning of a new life of expansion, glory and divine splendour. Aspire and draw, grow, expand. Build up all positive virtues and qualities, the divine Sampaties like fortitude, courage, and patience that are dormant in you. Tread the spiritual path and realise, 'I am the immortal Self.' Have a new angle of vision. Arm yourself with discrimination, cheerfulness, discernment, alacrity and an

understanding spirit. Let the past be buried. You can work miracles. You can do wonders."

"Do not give up hope. You can destroy the effects of harmful unfavourable planets with your will force. You can command elements in nature. You can utilise the effects of evil influences and the antagonistic dark forces that may operate against you. You can change the unfavourable circumstances into the best possible ones. You can nullify destiny. Many have done this. You can also do so. Assert, recognise. Claim Thy birthright now. Thou art the immortal Self."

These aphorisms are about your true nature which is the crux of 'Tat Twam Asi,' of all Indian philosophy, the divinity of each one of you who are listening to these words of Gurudev being presented to you by this servant upon this morning. Carry on this study in the morning hours. God bless you all! Hari Om.

The work which gives elevation, joy and peace of mind is right; that which brings depression, pain, restlessness is wrong. To give pleasure to others is right, to spread misery and pain to others is wrong. —**Swami Sivananda**

GAYATRI MANTRA: A PRAYER FOR TRUE UNDERSTANDING

(Sri Swami Krishnananda)

While the body has its own natural obligation to get subjected to the process of the movement of time, and thus has to some day enter a condition called senility, old age, it is expected that the goal of our mental, intellectual and spiritual life is not to attain senility. That our understanding be vigorous even to the last moment of our life, and that this understanding be directed properly, is the prayer of a great mantra of the Veda called the Gayatri. This great invocation called the Gayatri mantra occurring in the Veda is indeed a prayer, but it is a prayer which seeks nothing ulterior, material or objective. It is considered as the best and the foremost and the greatest of prayers, adored by everyone who loves the Veda and knows it, because here is a prayer which seeks inward illumination and a request that the understanding be directed suitably, adequately, properly.

Our wealth is our understanding. We cannot hope to have any other wealth in this world. If wealth is a possession, a kind of property hanging on us, then we cannot own any property and we cannot be wealthy in this world. But if wealth means the possession of something from which we can never be bereaved, then such a wealth is nothing but the wealth of understanding. Nobody can rob us of this property. Any property that can be

taken away from us has never been ours at any time. We cannot lose what is really ours. If there is a chance of losing what we own, actually we have never owned it and we were under an illusion that it belonged to us. We cannot lose anything that is our own because it is ours, and that which is ours cannot become anybody else's. Hence, there cannot be theft of a property that is really ours. But if it is not ours, it will go to that place to which it belongs, to its origin and its source.

Hence, the prayer of the great Gayatri asks not for any property, wealth or belonging that can be taken away from us one day or the other, but for that wealth, that form of riches and glory, that belonging and property which is understanding.

Now, here is a great point before us. Our wealth is our understanding, but it is not just any kind of understanding. It is a properly directed understanding, a rightly motivated understanding. May we be blessed with this understanding. This is the prayer of the Gayatri mantra. Look at the wonder of this prayer. We are asking for understanding, and we are asking for nothing else from the Gayatri.

If there is nothing that we can understand, one may wonder, "What

good is understanding?" We understand everything that is outside the understanding, and there is no such thing as understanding the understanding itself. If our glory and value do not lie in anything that is outside the understanding—because it is very clear that the prayer seeks not anything other than understanding—then we do not know what we are asking for. If we should not expect anything different from understanding, other than understanding, then what else remains? Only understanding remains.

But what do we understand? If in a sentence 'understand' is a process of action and, therefore, is a transitive verb, then it has to have an object. We cannot say "I understand" without saying what it is that we understand. But the great Rishi who invoked this prayer, to whom this prayer was illumined as a great mantra, knew the glory of understanding—a kind of understanding which does not stand in need of an object of understanding, because an object of understanding would be outside the understanding. Then it would be something different from understanding, which the understanding does not seek and the prayer does not ask for. Anything other than understanding would be a property that can be lost.

We are apparently in a state of quandary. We do not know what we are saying and what we are expecting and praying for through this mantra. On the one hand, it appears that understanding requires an object because there cannot be simply an understanding without understanding anything. But we also

seem to make out that there should be nothing outside the understanding, because anything outside the understanding would be different from the understanding, a property that can be lost. So where are we?

This shows the difference between our way of thinking and the great thinking of that great Master, the Rishi to whom this Gayatri mantra was revealed. From childhood we have been introduced into a system of thinking which is wholly erroneous in the light of facts as they are. The understanding to which a reference is being made in this Gayatri mantra does not require an object outside it because it is not a finite understanding. It is a rightly directed understanding: *dhiyoyonah prachodayat*.

Our understanding at the present moment, which requires the presence of something other than understanding, cannot be called right understanding because something that cannot exist without something else cannot be regarded as independent. If my existence is meaningful only because somebody else is there, my existence cannot be regarded as an existence. It is not there, really. It is a phenomenon projected by the circumstance of my relationship to that other thing on which I am hanging, and without which I cannot be. So my existence would be a phenomenon, and not a reality. That would be the state of this understanding if its meaning is wholly in something other than itself, if it requires an object different from itself. Such an understanding is a fleeting flame, a passing wind, a transient phenomenon. Such an understanding is

not what is expected through this prayer. It is a self-illuminated understanding which is self-sufficient and self-existent, and it is itself the subject as well as the object.

How could this be possible? The possessor and the possessed cannot be one and the same entity. We have never seen anywhere in this world the possessor possessing himself or itself. You cannot be a property of yourself. But such a state is conceivable, and an understanding of this type is possible. It stands by itself, and it stands not in need of any external prop. That is why 'rightly directed' is added. Our understanding today is not rightly directed. It is directed to an illusory presentation before itself. It is so because the understanding spoken of in this mantra is an illumination, an enlightenment, a radiance, a light which cannot be extinguished.

But, as I mentioned, if it is a light that is fed with the oil of the presence of something outside itself, it can be extinguished when the oil is spent, as we say that a man has become poor because his wealth is exhausted. The wealth he calls his is the oil which feeds this apparent flame of his possessiveness and his sense of riches and wealth. When the wealth is over, one becomes a pauper as when the oil in the lamp is exhausted, the flame is no more there; it is just nothing.

So our sense of being wealthy and possessed of glory in this world is definitely an illusion because it is a picture presented before us by our slavishness in respect of another thing which seems to be supporting us—call it gold, call it silver, call it land, call it building, call it friends. But we can be

deprived of connection with friends, with land, property, gold, silver, for reasons that everyone knows, and then we will no longer be rich. How could we regard ourselves as anything worth the while, rich in any sense of the term, if this is a phenomena falsely projected by our hanging on somebody else whose existence is more important than ours, and but for which we would be nobody? Such is the value of earthly glory.

The prayer here referred to does not ask for such a glory. Independence is the characteristic of this rightly directed understanding, and who among us is independent in this world? We subsist on a million things in this world. We are something like a house constituted of various elements that go into it as the building material. There is no building; it is only a shape given to a pattern of the arrangement of the building material. The material takes a particular shape or pattern, and that shape is called the house. Likewise, our existence, this personality, this 'me', may not be there for all practical purposes if it is merely constituted of certain building bricks which are other than what I am. The brick, the cement, the plaster, the iron bars and the girders are not the house. But where is the house minus these things?

Likewise would be our fate if our wealth is in the bank, our friends are in their own houses and our land is somewhere else, and yet we seem to be very rich. That would be a false picture that is presented before us. This is why it is said that the world is an illusion, and the values that we attach to things in the world are also equally an illusion in the same way as the idea of a house is an

illusion. There is no such thing as a house, as I mentioned. It is a name that we give to a pattern of an arrangement, which can be broken down if there is a disintegration of its constituents. And what are the constituents of our glory in this world? They are friends, gold, silver, wealth, land. So if these are the brick, the mortar, the plaster, the girder and so on of our very meaningful existence in this world, we can imagine how much meaning can be attached to our existence in this world.

That is why this great mantra *dhiyoyonah prachodayat* prays not for these ephemeral constituents of our imagined glory in this world. It asks for our understanding to be rightly directed. What is meant by rightly directed understanding? It is that understanding which can tune itself to the great light of the universe. It is the spirit within us that seeks communion with the spirit of the cosmos. May the spirit be directed along the lines of its communion with this Universal Spirit so that there is an unending radiance before us. This is the prayer of the Veda, called the Gayatri.

Some of you must be reciting this mantra, and many of you may at least know its meaning. It is a heartfelt summoning on the part of the great Rishi of that Almighty radiance which is symbolically represented by the sun, Surya Bhagavan. This radiance in the firmament before us at this hour is symbolic of that eternal radiance which throbs and pulsates through all the radiances, including the radiance of the sun in this world; and in that eternal powerhouse which is all radiance, this phenomenal radiance shines not.

Thus, our imagined, foisted existence as this body, this personality, is an illusion, and I tried to illustrate how it is an illusion. Our imagined existence assumes a faint resemblance of reality because of this supernal existence that is at our back, as a mirror shines because of the light that is cast on it. The mirror cannot shine, but it appears to shine because of the radiance that falls upon it. We appear to be existing here because of something that really exists. We appear to be capable of understanding, thinking and ratiocinating because of something which is all illumination and radiance. We sometimes appear to be pleased, satisfied and happy because of there being something which is eternally blissful.

But these appearances of our so-called being here—thinking and understanding and being happy—assume a tentative meaning, and an apparent reality, because they are shadows that dance on a really existent screen. Nevertheless, they are shadows. They have no existence of their own. Such is the world, such are our personalities, such is the picture of this world. May we be lifted above this theatre of dancing shadows: *asatoma satgamaya, tamasoma jyotirgamaya, mriyorma amritam gamaya* (Brihad. Up. 1.3.28). This prayer is an echo of the great Gayatri mantra: *Om bhur-bhuvah svah tat-savitur-varenyam bhargo devasya dhimahi dhiyoyonah pracodayat*. So may this great Vedic prayer of the supermind of the Rishi be also our prayer at this hour. This is my humble prayer. God bless you all.

SOFT POWER

(Sri Swami Atmaswarupananda)

In his book *Ponder These Truths*, Pujya Swami Chidanandaji has a talk entitled, “Nishtha: Steadfastness in Spiritual Practices.” In that talk, Pujya Swamiji says that nishtha is not a virtue that we find in any of the scriptures, but without it, without steadfastness in our spiritual practices, our spiritual life will simply not be progressive.

Another time it was suggested to Pujya Swamiji that a description of yoga—that would also not be found in any scripture—could be “strong nerves.” In other words, whatever other way we might describe yoga or enlightenment, what we see in the saints is a steadiness, strong nerves, unmoved by the ups and downs of daily life.

Is there any way to develop hidden virtues such as steadfastness and strong nerves. As the great German philosopher, Immanuel Kant, said, man consists of thinking, feeling and will. Just thinking about virtues or trying to feel them isn’t normally too effective. We have to put our will behind it, our strength behind it. But then, so frequently we find that our will doesn’t make us steadfast or give us strong nerves when it really counts.

Will, or perhaps we could call it hard power, just doesn’t seem to have sufficient strength to have the long lasting effect required by our spiritual life.

Nowadays, in political circles there is what is called soft power. It is what a country is at its core; it is how they influence other nations—not by their military strength, but by their cultural, moral or spiritual strength. Therefore, perhaps the proper way to develop steadfastness in our spiritual practice, to develop steadiness, strong nerves at the core of our being, is to develop soft power. Soft power comes by not depending upon ourselves, not depending upon our own strength, but upon the strength that the Lord gives us from within. We contact that soft power through surrender, through dependence upon the Lord.

The way for us to be strong, the way for us to be great even, is by becoming nothing before the Lord, by depending upon the Lord for everything. Gradually His strength will give us everything, including steadfastness in our spiritual practices and strong nerves to face the tribulations of day-to-day life. □ □ □

THE GREATNESS OF SWAMI CHIDANANDA

(Dr. Devaki Kutty Mataji)

When Swamiji used to visit Lucknow during Gurudev's time, Gurudev always sent some books for me and Swamiji came by bicycle to deliver them. He was so simple, humble and polite! Even after he became the President of the Divine Life Society, there was no change in his attitude and nature. This was Swamiji's greatness.

In 1974 Swamiji came to Lucknow. I was in a very depressed state of mind, due to my father's age and ill health. Swamiji of course noticed it and asked me the reason for my anxiety. I opened my heart and said, "Swamiji, my father has become quite old, and I don't know how I shall cope, all alone, when something happens to him." Swamiji quietly told me, "Don't worry! When his end is near, I shall be with you."

Two or three months later, my father's condition worsened and he went into a coma. During that time, Swamiji stopped over at Lucknow Airport and I went to meet him. He did not enquire about my father, and I returned home with a heavy heart.

My father continued to remain in a coma and 4 months later, with Swamiji's

permission, I brought him from Lucknow to the Ashram. There was no improvement. One day his condition was so alarming that I thought the end was near. Swamiji was in Delhi at that time, and a message was sent to him.

Swamiji replied, "Ask father to hold on and wait like Bhishma Pitamah on the bed of arrows." Father's condition became somehow stable, and a few days later Swamiji arrived at the Ashram. Swamiji made my comatose father sit in a chair near the window, put his hand on his head and made him look at the Ganga. When I approached, Swamiji asked me to step back, so that no feeling of attachment

would be reawakened in father's mind. Finally he put his hand on father's heart and, reciting Mantras, helped him to peacefully leave the body. He even helped to carry father's body to the cremation ground. I was overwhelmed by his love and care and asked Swamiji later, why he, as a sannyasi, carried out the duty of the eldest son. "Your father was a saint in white clothes!" he replied. Swamiji had promised to be near when the end came, and he fulfilled his promise. * * *



TRUTH, LOVE AND PURITY

(H.H. Sri Swami Sivanandaji Maharaj)

Truth always reveals itself sooner or later. It is best to reveal it at the outset. Truth never hurts. If in actuality it is not so, it is not the fault of truth but the fault of the person who conveys truth in a way contrary to the second principle: 'Love.' Truth never promotes ill-will, but if it does so, it is not the fault of truth but of the person whose heart is not clean. Truth always presupposes goodwill, unselfish love, and helpfulness. It knows no compromise, but if it is besetted with a delicate situation, it steers clear off the course, not of its own principle, but of that which infringes the interests of others or brings positive harm thereby. But so far as one's own life is concerned, truth does not compromise with even this much of justification.

All problems will be gradually solved if you pursue the path of truth, with understanding, commonsense, and deep devotion to the ideals of love and purity. It is selfishness which brings about all complications.

To live the divine life is to be dedicated to the principles of truth,

love and purity. These are the fundamental tenets in all religions.

Truth denotes honesty, justice, that which is right as apart from that which is commonly held wrong, that which should be spoken as apart from that which should not be, that which should be held on to as apart from that which should be discarded.

The principle of Ahimsa or non-injury indicates love for humanity, love for all creatures, love for the sake of love, that being the sustaining principle in life, and not for the sake of selfish adjustment. It also denotes mercy, compassion, fellowship and service. Service is therefore love translated for the good of the loved one.

Purity is a corollary to the process of cleansing of the lower self through the remembrance of the Divine, selfless work, self-control, transcending over the base impulses and cultivation of virtues. These are the main ideals on the Path. To practise them is to lead the divine life.

* * *



RIGHT CONDUCT

Beloved Divine Children!
Om Namo Narayanaya!

Right conduct is the source of all blessedness. It is also known as Yama and Niyama. If you follow these moral rules and spiritual vows, you will become a great and powerful man.

Do not injure any being, any man or animal. Speak the truth always. Do not steal the property of others. Observe celibacy. Do not accept gifts from others. This is Yama.

Be pure in body and mind. Be always happy and contented. Observe Fast on Ekadasi days at least. Read scriptures like Gita and do Japa. Pray to the Lord every day. This is Niyama.

There is no greater wealth than Yama and Niyama. There is no greater glory than practising Yama and Niyama. God will come to you and help you if you follow these rules.



SWAMI SIVANANDA

REAL GREATNESS

Live honestly, work conscientiously. Act nobly. Try to possess a large heart. A really great man is one who possesses a large heart, great wisdom and good character.



Worldly position is nothing in the eyes of God. A poor man may become a great man, if he so desires and if he tries to attain that greatness.

Napolean, Nelson, Lord Clive, Ramsay, MacDonald, Justice Muthuswami Iyer, Cardinal Wolsey and many others were born in a poor family. They became great, through their exertion. Their glorious deeds are imperishable and their names immortal.

SWAMI SIVANANDA



RIDDLES By Swami Sivananda

1. Compare a sailor in jail, and a blind man.
2. Which business never progresses?
3. Why is a newspaper boy never cold?
4. What tables do we cook and eat?
5. What is it that occurs once in a minute, twice in a moment, but never in a year?



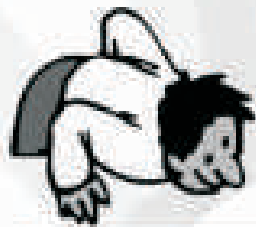
Answers to the Riddles given at the end of this section in box

DIVINE LIFE IN DAILY LIFE - II



1. Truth is Reality—that which is enduring and permanent.
2. Without truth, love is brittle and devoid of purity, love does not flower.
3. Love flows from the heart of one who meditates on God.
4. There is nothing that the world needs today more than mutual understanding.
5. The Yoga of Synthesis is what is needed to be practised throughout the world today.
6. More than political and other meetings, spiritual conferences are paramount importance now.
7. Knowledge without wisdom brings troubles and sorrows.
8. Of all gifts, the gift of spiritual knowledge is the greatest.

—Swami Sivananda



FIND THE WORDS

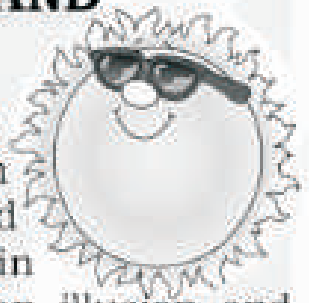
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Y	E	T	M	E	T	E	G	Y	A	S	P	T	O

Search for the words given below, in the forest of letters



PARABLE OF THE PHILOSOPHER AND THE BROKEN MIRROR

Once there lived two friends, Ram and Gopal. They were both philosophers. By Vichara and Anvaya-vyatireka, Ram learned to see the Glory of the Supreme Self reflected in and through the entire universe. But Gopal continued to remain a theoretical philosopher, condemning the universe as an illusion and dream containing nothing but evil and vice.



One day, after a long time, Ram called on his friend. Gopal discussed for a long time, as usual, the evil in this universe, and in the end asked Ram what present he had brought for his friend. Ram, after thinking a while, produced a broken piece of mirror from his pocket and handing it over to Gopal, said, "This is my little and humble present. It will help you to understand your own beauty and charm, which you cannot otherwise see."

Gopal learnt a lesson, and from that moment began to visualise and understand the Glory of the Supreme Self reflected in the entire universe.

Nothing is useless in this world. The non-self exists to reflect and glorify the Self. Otherwise how can you know the existence of the Self?

Verily, the non-self is the mirror that truly reflects the Self for us to cognise.

So, too, evil is the mirror for good. The presence of sages and saints is easily cognised amidst an assembly of ignorant men.

Learn to see the good reflected by the evil, and say, "Evil exists to remind me of good, the perishable exists to remind me of the Imperishable," and so on.

Truly, this universe is a mirror that reminds us of God. Learn not to condemn it as an illusion and dream, but to utilise it to feel the presence of God.

—Swami Sivananda

Answers to the Riddles

- (1) The sailor cannot go to sea; the blind man cannot see to go (2) The stationary (stationery) business (3) Because selling papers maintains circulation (4) Vegetables (5) M



YOUR FAULTS AND OTHERS' MERITS—A RIGHT THING TO PONDER

(Swami Ramarajyam)

When God Brahma was about to start the work of creating the universe, he said to himself, "How nice it would have been, had there been someone to point out the good and the bad points of my creation!" So he created a critic. He told the critic, "Look, you should point out to me the good as well as the bad points of whatever I create. This is your work."

The critic started his work. Of each and every piece of creation he would point out only the bad points and find fault with it. When Brahma created an elephant, the critic said, "The elephant cannot look upwards." When a camel was created, he said, "It is a very lazy creature." When a monkey was created, he said, "It is very naughty."

Brahma was quite upset. With great effort he created the best living creature of this universe—a man. The critic, who was wont to find faults with others, examined all his features

thoroughly and said, "If there were a window in his heart, one could see everything hidden there."

Ponder, dear children, if you have also made a habit of finding faults with others like that critic. Brahma had told the critic to point out to him both good and bad points of his creation, but the critic pointed out only the bad points—the faults. He forgot that he himself was also a creation of Brahma. He did not pay attention to his own faults at all.

Whenever you find fault with someone, better think, before pointing it out, if the same fault obtains in you. Those who have faults should also be judged for their merits. Pay attention to their merits and try to translate them into action. Your knowledge of others' faults should only act as a pointer to your own faults and remind you of the need to get rid of them.



Vichara! Viveka! Vairagya!

Vichara! Viveka! Vairagya!
The three foundation stones
which Pujya Swamiji
requests us to strengthen
our spiritual practice with.

Vichara! Viveka! Vairagya!
The three Velcros
which will give us a firm grip
when our hold on ourselves
is not so firm.

Vichara! Viveka! Vairagya!
The three GEMS that
will shine in our lives
when everything else
will fade away.

Chidananda-Charan-Vandana

SWAMI CHIDANANDA BIRTH CENTENARY CELEBRATIONS



Marathi Abhanga Programme at the Headquarters Ashram

महायोगपीठे तटे भीमरथ्यां वरं पुण्डरीक दातुं मुनीन्द्रैः ।
समागत्य तिष्ठन्तमानन्दकन्दं परब्रह्मलिङ्गं भजे पाण्डुरङ्गम् ॥

I worship Lord Panduranga, who is Absolute Brahman, who is the source of immense happiness and who stays in the great seat of Yoga on the bank of river Bheema along with great seers and sages to fulfill the boon granted to Pundarika.

Worshipful Sri Swami Chidanandaji Maharaj had great love for Lord Panduranga and Maharashtraian saints of Varakari Sampradaya. Pujya Sri Swamiji



Maharaj himself used to sing the Marathi Abhangas in his soulful and melodious voice.

As a part of Pujya Sri Swamiji Maharaj's Birth Centenary, Marathi Abhanga Programme was organised at the holy Samadhi Shrine from 3rd to 5th May 2016. Sri Shounak Maharaj, Sri Venkata Krishna, Sri Kartik, Sri Kaushik and Sri Aditya were invited to present the Abhangas. Sri Shounak Maharaj and his group members are the initiated disciples of Pujya Sri Tukaram Ganpathy Maharaj of Kadayanallur. They have dedicated their lives to propagate the sublime message of Varakari Sampradaya which is a beautiful blend of supreme devotion and supreme knowledge.

During the three days' programme, their devout and mellifluous singing of the Abhangas of Sant Tukaram, Sant Eknath and Sant Jnaneshwar transported one and all to the sacred streets of Pandharpur. Sri Shounak Maharaj also explained the meaning of the Abhangas and gave brief introduction of Varakari Sampradaya. On the concluding day, Sri Shounak Maharaj and his group members were felicitated by the senior Swamijis of the Ashram.





Special Satsang

At the kind invitation of Sri Swami Padmanabhanandaji Maharaj and Sri Swami Advaitanandaji Maharaj, Sushri Muralika Sharmaji, a devoted disciple of Pujya Sri Ramesh Babaji Maharaj, Sri Man Mandir Barasana along with her group visited the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj on 10th May 2016. They offered loving Seva at the feet of Sri Gurudev in the form of Bhajans and discourses during the night Satsang. Sushri Muralikaji lucidly explained the spiritual import of Venu-Gita of Srimad Bhagavata Mahapurana and Sushri Shrijee spoke on the glory of Lord's Name. Sri Narasi Baba presented soul-elevating Bhajans. The Satsang concluded with the felicitation of Sushri Muralikaji and her group, Arati and distribution of Prasad.

Inauguration of Swami Chidananda Centenary Hall

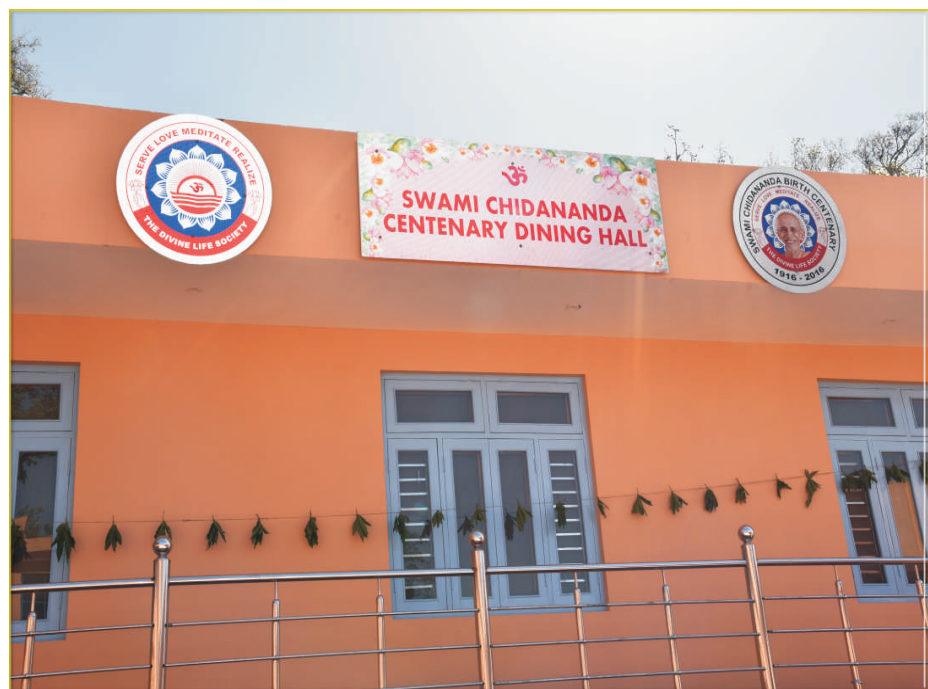


To commemorate the sacred occasion of Birth Centenary of Param Pujya Sri Swami Chidanandaji Maharaj, a new hall has been constructed above the existing Dining Hall of Annapurna Bhavan and has been christened 'Swami Chidananda Birth Centenary Hall'. This Hall will be utilized to feed the large number of devotees gathering at the Ashram during the special occasions.

The inaugural function of 'Swami Chidananda Birth Centenary Hall' was organised on 16th May 2016. Amidst the chanting of sacred Mantras and singing of the Divine Name, H.H. Sri Swami Vimalanandaji Maharaj inaugurated the Hall. A brief Satsang was held wherein a special worship was offered to Sadgurudev Sri Swami



Sivanandaji Maharaj followed by the messages of H.H. Sri Swami Vimalanandaji Maharaj, Sri Swami Padmanabhanandaji Maharaj and Sri Swami Advaitanandaji Maharaj. Thereafter, the contractor and the workers were honoured by the Senior Swamijis for their dedicated services in the magnificent construction of 'Swami Chidananda Birth Centenary Hall'. The

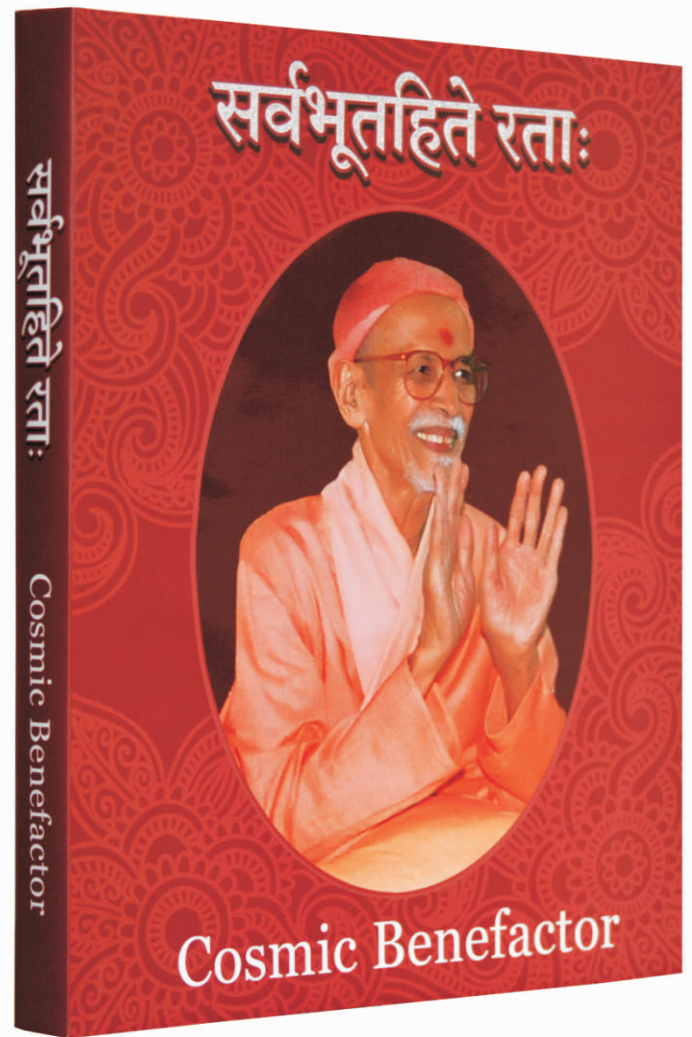


function came to a close with the distribution of special Prasad.

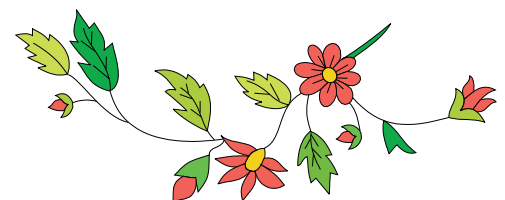


Swami Chidananda Birth Centenary Organising Committee Meeting

Swami Chidananda Birth Centenary Organising Committee Meeting was held at the newly constructed Swami Chidananda Birth Centenary Hall on 20th May 2016. The meeting commenced with the Jaya Ganesh prayer and welcome address by H.H. Sri Swami Vimalanandaji Maharaj. Thereafter, Sri Swamiji Maharaj released the pictorial 'सर्वभूतहिते रताः—Cosmic Benefactor' which portrays Param Pujya Sri Swami Chidanandaji Maharaj's saintly personality through pictures and words.



Sri Swami Padmanabhanandaji Maharaj in his brief message highlighting the saintly qualities of Pujya Sri Swamiji Maharaj explained the concept and purpose behind the making of the pictorial.





Thereafter, Sri Swami Advaitanandaji Maharaj, Chairman, Organising Committee, briefed all the committee members of the centenary programmes so far conducted at the Headquarters Ashram together with an outline of future programmes. The meeting was well attended by over 100 members coming from different parts of India. All the members were given each one copy of the pictorial as Jnana Prasad along with a beautiful statue of Worshipful Sri Swami Chidanandaji Maharaj and a Medallion.

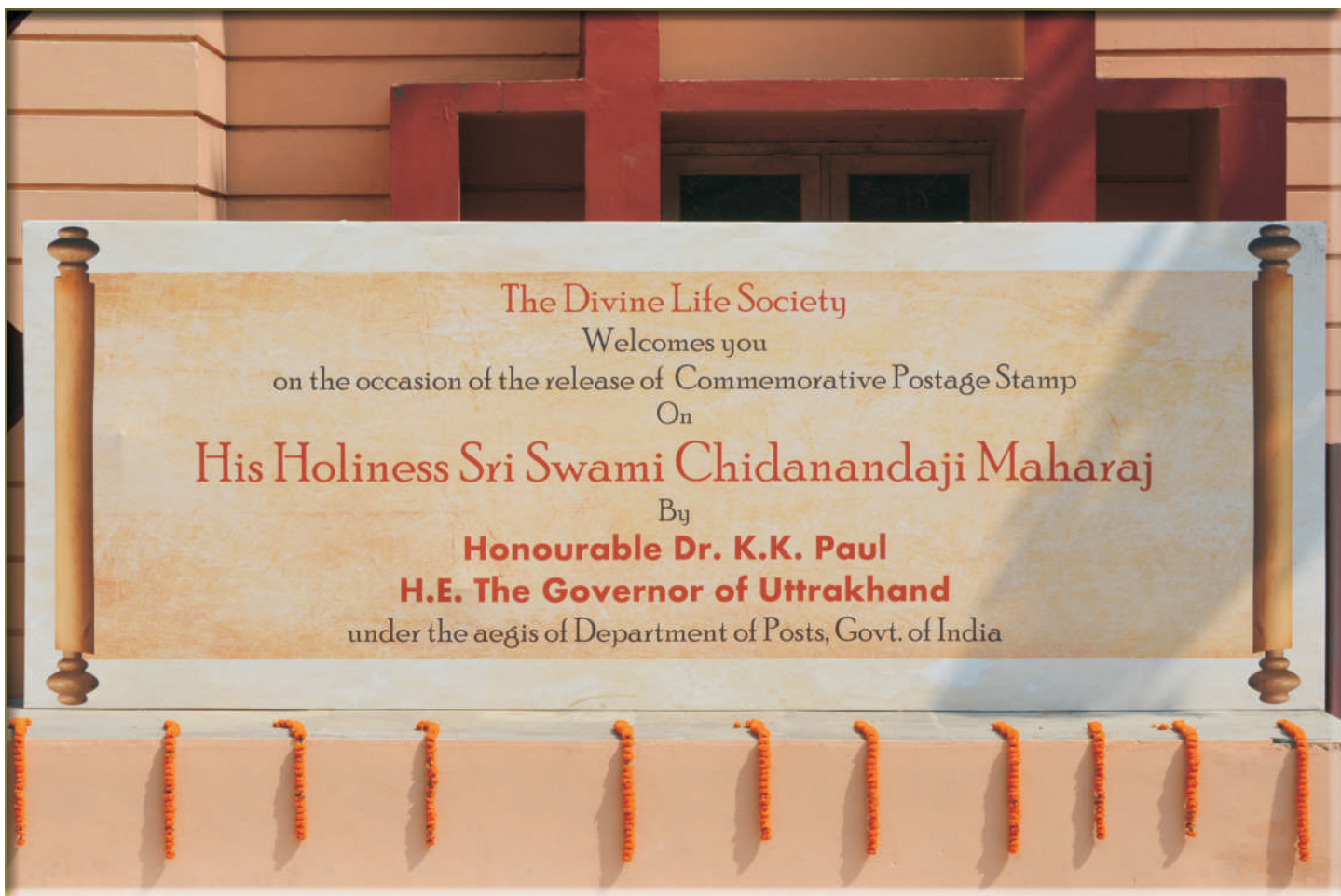
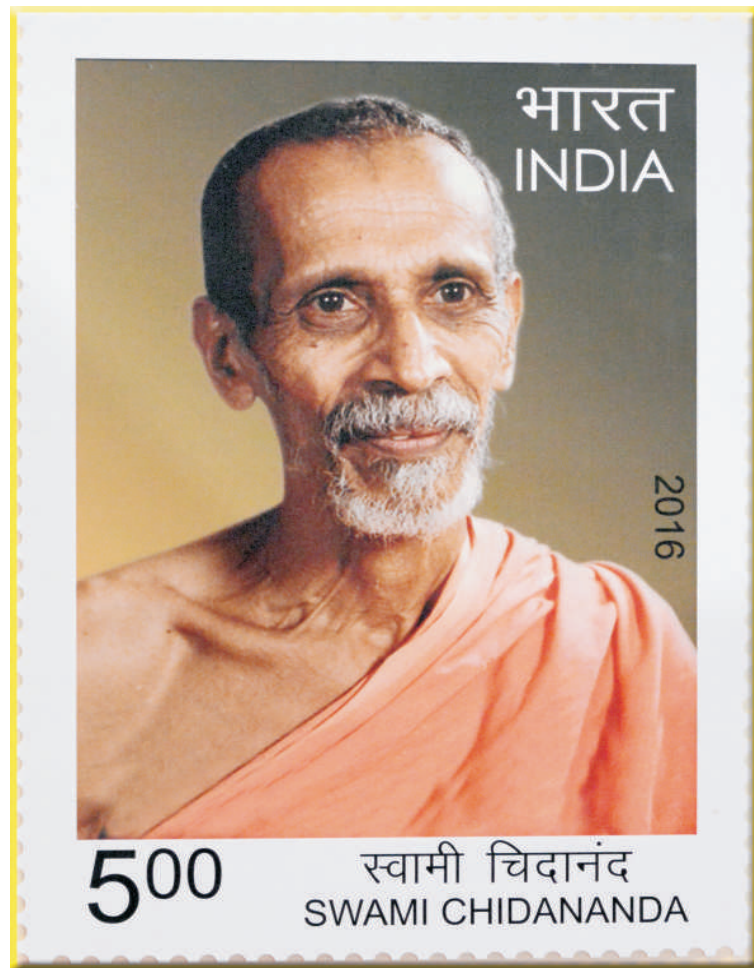
During the night Satsang, Dr. G. P. Kar, an eye specialist from Nirmal Eye Hospital, Rishikesh presented

devotional songs. The devout and mellifluous singing of Bhajans of Sant Kabir, Sant Surdas, Sant Ravidas and Meera Bai delighted the hearts of one and all present. The Satsang concluded with the felicitation of Dr. G.P. Kar and Sri Sivananda, Tabla player who accompanied him.



Release of Commemorative Postage Stamp on Worshipful Sri Swami Chidanandaji Maharaj

The Commemorative Postage Stamp issued by Government of India, Department of Post, in honour of Worshipful Sri Swami Chidanandaji Maharaj was released in a special function organized at Sivananda Satsang Bhavan (auditorium) on 21st May 2016, the Buddha Purnima Day. H.E. Dr. Krishnakant Paul,





Governor of Uttarakhand, was invited to grace the function with his august presence and to release the Commemorative Postage Stamp.



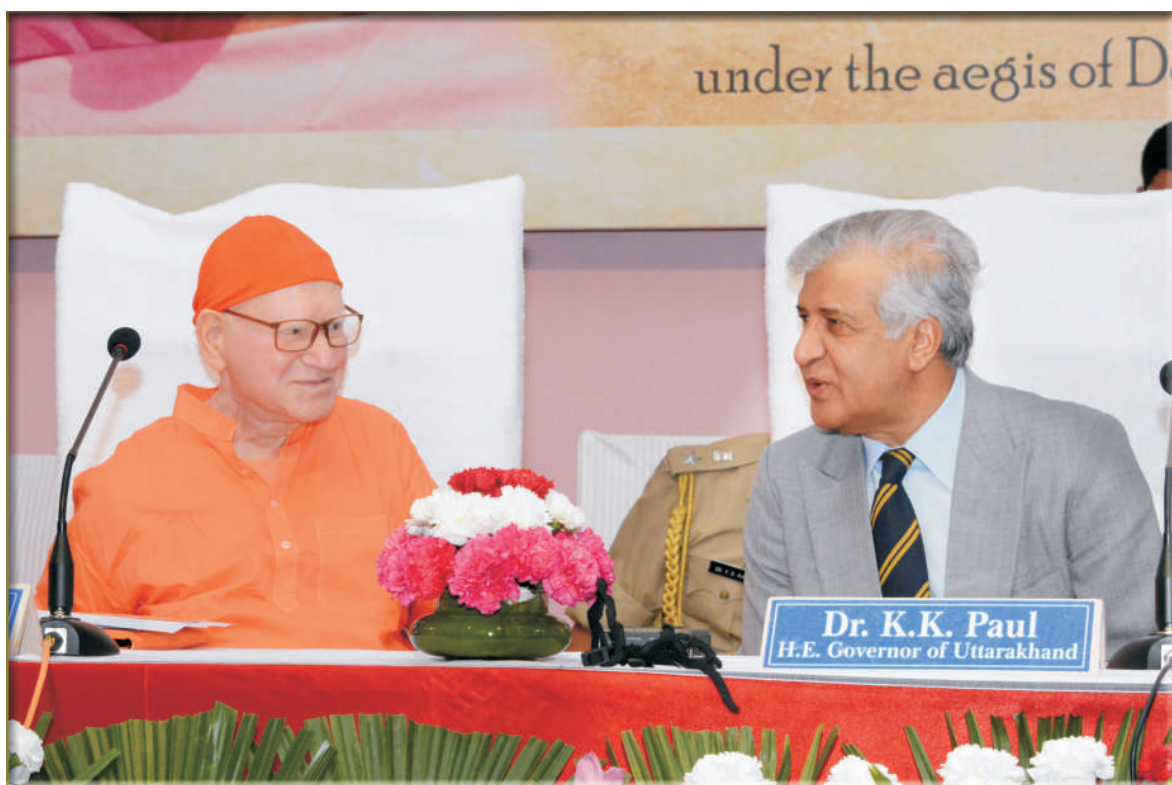


The function commenced with the singing of National Anthem followed by lighting of the lamp by H.E. Dr. Krishnakant Paul. Thereafter, H.H. Sri Swami Vimalanandaji Maharaj in his welcome





address extended a hearty welcome to the distinguished guests and visitors of the Ashram. After the introductory speech by H.H. Sri Swami Padmanabhanandaji Maharaj, Revered Sri Udai Krishna, Chief Post Master General, Uttarakhand, addressed the gathering. Revered Sri Udai Krishna reminiscing his childhood meeting with Pujya Sri Swami





Chidanandaji Maharaj said that it was a matter of great honour for the Department of Post to issue a Commemorative Postage Stamp on a spiritual luminary like Pujya Sri Swamiji Maharaj.





Thereafter, H.E. Dr. Krishnakant Paul released Commemorative Postage Stamp of denomination of Rs. 5/- and First Day Cover on Param Pujya Sri Swami Chidanandaji Maharaj in the presence of a large gathering of leading personalities, devotees and well wishers of the Ashram. Sri Udai Krishna presented the first album of the stamp to H.E. Dr. Krishnakant Paul.





H.E. Dr. Krishnakant Paul in his speech paying glowing tributes to Pujya Sri Swamiji Maharaj spoke on his life and teachings. It was followed by the vote of thanks by H.H. Sri Swami Advaitanandaji Maharaj. The function came to a close with the singing of National Anthem. Ms. Sakshi Manchandani of Delhi offered her services as the Master of Ceremonies in the programme.



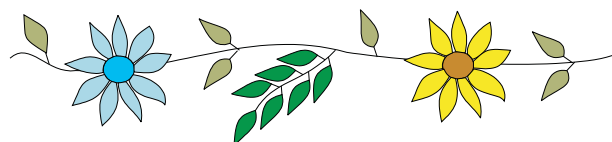


During the night Satsang, Smt. Charulata Gupta and Sri Anil Gupta of Dehradun regaled the gathering by presenting Bhajans. Their son, Master Shivam ably assisted them on

Tabla. They were felicitated by H.H. Sri Swami Padmanabhanandaji Maharaj for their loving service offered at the lotus feet of Sri Gurudev. The Satsang concluded with Arati and distribution of Prasad.



May the abundant benedictions of the Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all!



THE DIVINE LIFE SOCIETY MAURITIUS BRANCH



Monument of love



SWAMI VENKATESANANDA
DIVINE LIFE SOCIETY

FOUNDER OF SRI VENKATESWARA DEVASTHANAM TRUST IN 1977
Land donated by Mr & Mrs Harry Fulena Ex- Commissioner of Police

Love is the greatest creative force in this world. The first condition of union with God is a state of Love. Is there one single virtue that will contribute to make the world a better place or a happier place? Is not Unselfishness or disinterested kindness that virtue? Therefore become an embodiment of Love
(Gurudev Swami Sivananda)

*If only for a day I can take trials or fun or anything and say: not my will, but Thine be done.
Just for a day, O Lord, then I will pray for grace to persevere.*
(Swami Chidananda-Marking his Birth Centenary)

God is the dearest friend of all beings, and this friend-indeed will enable us to overcome all obstacles and crown all our efforts with success. All our actions and services, all our charities and austerities, all our prayers and adoration reach God. If only man recognises this great truth, then his whole life and all actions are spiritualised and sublimated.
(Swami Venkatesananda)

STATUE DONATED BY SRI PANJA MAUREMOOTOO OF DIVINE LIFE SOCIETY MAURITIUS BRANCH
UNVEILED ON 29TH MAY 2016 BY
SRI SWAMI PADMANABHANANDA GENERAL SECRETARY DLS RIHISKESH INDIA
IN THE PRESENCE OF
SRI KRYLOV (HARRY) RAMTOHUL MBE RETD POSTMASTER GENERAL
SRI HURRYNARAIN BHOWANY PRESIDENT OF SVDT
SRI GOPAL JANKEE PRESIDENT DLS MAURITIUS BRANCH

To offer their loving tribute to Worshipful Sri Swami Chidanandaji Maharaj on the sacred occasion of his Birth Centenary, the Divine Life Society Mauritius Branch (Sivananda Yoga Ashram) together with



Sri Venkateswara temple, Mauritius organised special programmes from 24th to 30th May 2016 and invited H.H. Sri swami Padmanabhanandaji Maharaj to grace these programmes.

Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Venkatesanandaji Maharaj, the devoted disciples of Sadgurudev Sri Swami Sivanandaji Maharaj had such great love and affection for each other that latter's mother referred to them as Rama and Lakshmana. Therefore, the Divine Life Society Mauritius Branch, founded by Worshipful Sri Swami Venkatesanandaji Maharaj, had a special place in the heart of Worshipful Sri Swami Chidanandaji Maharaj.

At the loving invitation of his beloved Gurubhai, Param Pujya Sri Swami Chidanandaji Maharaj visited Mauritius in 1968 to officially inaugurate the Divine Life Society Mauritius Branch at Swami Sivananda Street, Rose Hill, Mauritius. Pujya Sri Swami Venkatesanandaji Maharaj had meticulously chalked out various programmes so that maximum number of Mauritians may be benefitted by the visit of Worshipful Sri Swami Chidanandaji Maharaj. Pujya Sri Swamiji Maharaj also had an audience with the first Prime



Minister of the country. Sri Swamiji Maharaj blessed the whole country which had just become independent and was in great turmoil. His message of peace and harmony was broadcast on the national TV.

While inaugurating the Sivananda Yoga Ashram, Param Pujya Sri Swami Chidanandaji Maharaj said, “My life will always be connected with this Ashram. Wherever my physical body may be, my heart will be here.” True to his words, Pujya Sri Swamiji Maharaj again visited Mauritius in 1992 to consecrate Sri Venkateswara Temple at La Laura, the cherished project of his beloved brother who had attained Mahasamadhi by then. The devotees of the Divine Life Society Mauritius Branch treasure these two visits of Pujya Sri Swamiji Maharaj with great love and reverence.

On 28th May, Birth Centenary Commemorative Satsang was held at the Sivananda Yoga Ashram wherein Sri Gopal Jankee, President of the Branch, Sri Anil, Ex-Deputy Governor of Central Bank and H.H. Sri swami Padmanabhanandaji Maharaj in their messages highlighting the bond of love between Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Venkatesanandaji Maharaj spoke on the inspiring life and teachings of Param Pujya Sri Swami Chidanandaji Maharaj.



Next day, the Monument of Love (Statue of Pujya Sri Swami Venkatesanandaji Maharaj) and Commemorative Plaque was unveiled by H.H. Sri Swami Padmanabhanandaji Maharaj at Sri Venkateswara Temple, La Laura. The Commemorative Plaque has three quotations one each from Sadgurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Venkatesanandaji Maharaj. The programme concluded with the distribution of Mahaprasad.

May the abundant benedictions of the Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.



SRI ADI SANKARACHARYA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM

The sacred day of Sri Adi Sankaracharya's advent on earth was celebrated with great sanctity and deep devotion at the Headquarters Ashram on 11th May 2016.

The marble statue of Bhagavan Sankaracharya at Sri Vishwanath Mandir was



splendidly decorated with multicolored flowers and garlands for this auspicious occasion. The programme commenced at 9 a.m. with the singing of Jaya Ganesh prayers and Kirtans by H. H. Sri Swami Vimalanandaji Maharaj. Thereafter, H.H. Sri Swami Advaitanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj gave discourses on the inspiring life and illuminating teachings of Acharya Sankara. Then, floral Archana to the chanting of Ashtottarashata-namavali was offered to the Adiguru. The celebration concluded at 11 a.m. with Arati and distribution of holy Prasad.

During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj in his message quoting copiously from Jagadguru Sankaracharya's works gave practical guidelines on Sadhana. Three booklets were also released to mark the sacred occasion. The Satsanga came to a close with Arati and Prasad distribution.

May Sri Adi Sankaracharya and Sadgurudev bless us all to strive sincerely to realize our true Divine Identity in this very life.

* * *

SEVA THROUGH SIVANANDA HOME

‘Sivananda Home is a Center 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)

Who has not come across people who walk on the road with two different kind of shoes or one slipper and one shoe, or even one piece of footwear only? In today’s summer, the asphalt is so hot, that it is almost unbearable to walk on it without shoes. The scorching temperatures are affecting them most, they, who already face so many hardships, and who are tougher, stronger, abler to tolerate, to adjust and to accommodate than anybody else. One of those strongholds, a Sadhu of 85 years, got admitted recently. He was brought in on a handcart, from the opposite side of the Ganga, where he used to stay on the banks, and while catching water, he had a fall, resulting in an injury of the spine and a hip fracture. His leg was completely dislocated and he was in severe pain. One other Baba who also stayed in the same area, arranged to bring him

to the Home on a (handcart) theli. X-rays were taken and the leg was put into traction as per the instructions of the consulted Orthopedic Surgeon. One of the other new admitted patients this month is a female patient, who suffered a stroke a couple of years ago, which left her with a half-sided paralysis. Her husband had passed away many years earlier, and, as a result of the stroke, her bladder function and mental capability were affected. Her sons abandoned her, and she was not welcome any longer in her own home. Once admitted, she quickly settled down though, along with the other Mataji’s, the sisters and the girls, and seemed to be happy that she was accepted as she was, with her plus and her minus, and she attended the evening Satsang the very same day of her admission and sang her heart out! *Hare Ram Hare Ram Ram Ram Hare Hare. Hare Krishna Hare Krishna Krishna Krishna Hare Hare.*

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

(Swami Chidananda)

INAUGURATION OF THE 83RD YOGA-VEDANTA COURSE

The Yoga-Vedanta Forest Academy, Headquarters Ashram commenced its 83rd Basic Yoga-Vedanta Course on 4th May 2016 at YVFA Hall. Forty three seeking aspirants from different parts of India came to the sacred Ashram of Sadgurudev Sri Swami Sivanandaji Maharaj to be blessed with the wisdom treasure of Yoga and Vedanta.

The Inaugural Day programme commenced with the worship at Sri Durga Mandir and Sri Dattatreya Mandir. After the invocatory prayers, H. H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters inaugurated the Course with lighting of the lamp. Sri Swamiji Maharaj in his inaugural address inspired the students to lead a Divine Life to attain the supreme goal of human life i.e. Self-realisation. The function came to a close with Puja to Mother Saraswati and distribution of holy Prasad.

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

—The Divine Life Society

IN MEMORIAM

With a deep sense of loss and profound sorrow, we report the sad demise of Dr. A. L Khetrapal on 7th March 2016, the sacred day of Mahasivaratri, at Bilaspur at the ripe age of 93 years.

Revered Dr. A. L Khetrapalji was a direct disciple of Sadgurudev Sri Swami Sivanandaji Maharaj and his entire life was an expression of his sincere and intense love and devotion to the Holy Master. He organised a number of Medical Camps at the Headquarters Ashram during 1950-1960 to render his services to the poor and sick. He started the DLS Bilaspur Branch on 27th May 1963 and served it as its President till his last breath.

May his soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj! **—The Divine Life Society**

CELEBRATION OF 92nd SANNYAS DIKSHA ANNIVERSARY OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ



Gurudev is renunciation-incarnate. By striving our humble best to embody in ourselves even partially a few aspects at least of his ideal life, we shall be fittingly observing this great occasion of his Sannyas Anniversary.

(Worshipful Sri Swami Chidanandaji Maharaj)

The auspicious day of 92nd Sannyas Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and sacredness on 1st June 2016 at the Headquarters Ashram. A special worship was offered to the Holy Padukas of Sadgurudev in the Samadhi Shrine wherein all the Sannyasins, Brahmacharis, devotees and guests of the Ashram participated to pay their loving homage to the Beloved Master. Thereafter, H.H. Sri Swami Vimalanandaji Maharaj and H.H. Sri Swami Yogavedantanandaji Maharaj in their short messages spoke on the inspiring life of Sri Gurudev.

During the night Satsang, H.H. Sri Swami Padmanabhanandaji Maharaj in his discourse quoting the salient characteristics of a true saint and Sannyasi from Srimad Bhagavata Mahapurana said that Sri Gurudev was the living embodiment of these virtues. Seven books and one booklet were released on this sacred day. The Satsang concluded with Arati and distribution of special Prasad.

May the Lord Almighty and Sadgurudev bless us so that we may strive earnestly to live up to the high ideals of true renunciation.

**SWAMI CHIDANANDA BIRTH CENTENARY CELEBRATIONS,
SRI GURU PURNIMA, SADHANA WEEK AND
THE SACRED PUNYATITHI ARADHANA OF SADGURUDEV
SRI SWAMI SIVANANDAJI MAHARAJ**

The yearlong celebration of Birth Centenary of Pujya Sri Swamiji Maharaj will conclude with a 100 days grand finale from 16th June to 24th September 2016. The sacred Guru Purnima, Sadhana Week and Sadgurudev's Punyatithi Aradhana will fall in this period. The programmes from 1st July 2016 to 24th September, 2016 are as follows:—

- | | |
|---|---|
| Sri Rama Katha | 3rd to 10th July 2016
by Sri Brajesh Pathakji, Faridpur
(During Night Satsang) |
| Bhaktamal Katha | 11th to 17th July 2016
by Sri Radhamohandasji, Vrindavan |
| Sri Guru Purnima, Sadhana
Week and Gurudev's
Punyatithi Aradhana | 19th to 28th July 2016 |
| Sri Rama Katha | 29th July to 6th August 2016
by Dr. Ramakamal Dasji Vedantiji,
Varanasi |
| Marathi Abhanga Bhajans | 7th to 9th August 2016
by Sri Abhishek Kale, Shraddha Joshi and
Mrs. Neeta Joshi (During night Satsang) |
| Hanuman Chalisa | 7th to 9th August 2016
by DLS Ladies' Branch Lanjipalli (Odisha) |
| Sri Ramacharita Manas Parayana | 10th to 18th August 2016
by DLS Ladies' Branch, Sunabeda (Odisha) |
| Pravachan on Sri Ramacharita Manas | 10th to 13th August 2016
(During night Satsang)
by Smt. Kamal Panigrahi, DLS Ladies'
Branch, Sunabeda, Odisha |
| Pravachan on Sri Ramacharita Manas | 14th to 16th August 2016
(During night Satsang)
by Pujya Sri Swami |

Bhagavatswarupacharyaji Maharaj,
Sukatal

Pravachan on Upanishads

17th to 19th August 2016

(4.00 p.m. to 5.00 p.m.)

by Kailash Peethadhishwar

Mahamandaleshwar

Sri Swami Divyananda Saraswatiji Maharaj,
Kailash Ashram

Pravachan

21st to 24th August 2016

by Brahmasri Nochur Venkataraman

(During night Satsang)

Janmashtami Celebration

25th August 2016

Punyatithi Aradhana of Param

30th August 2016

Pujya Sri Swami Chidanandaji Maharaj

Ramayana Pravachan

26th to 31st August 2016

by Pt. Sri Neelamani Dixit, Bhilai

(During Night Satsang)

**Pravachan on Kapil Gita and
Mundakopanishad**

1st to 7th September 2016

4 p.m. to 5 p.m. and during night (Satsang)

by Dr. J.K Bhattji, Vadodara (Gujarat)

Gurudev's Birthday Celebration

8th September 2016

Grand Paduka Puja and Worship

Cultural rogramme—Dance (Kadambari)

by Temple of Fine Arts, Malaysia

Veena Recital

9th and 10th September 2016

by Mrs Vidyanandi Gopal, Mumbai

(During Night Satsang)

Sitar Recital

11th September 2016

by Ustad Usmankhan, Pune, Maharashtra

(During Night Satsang)

Music Concert

12th September 2016

by Padmabhushan (Dr.) Prabha Atre,

Mumbai

Music Concert

13th September 2016

Sri Shantanu Bhattacharyya

Geeta Pravachan	13th to 17th September 2016 by Sri Pundarik Goswamiji Maharaj, Vrindavan
Odissi Dance	17th September 2016 by Kumari Diptimayee Sahu, Berhampur, Odisha (During Night Satsang)
Spiritual Conference	18th to 22nd September 2016
Grand Procession	23rd September 2016 from Ashram to Rishikesh Town and back
Manipuri Dance	23rd September 2016
Purnahuti of Sri Swami Chidananda Birth Centenary Celebrations	24th September 2016 & Blessings by Senior Swamijis, Headquarters Ashram

From 16th June to 24th September 2016, Prabhat Pheri, Akhand Mahamantra Kirtan will be done by the devotees from various DLS Branches.

Persons with any kind of physical handicap or health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some later time. Further, in the Sravan month, there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

Devotees, who are coming for the celebrations during the months of July, August, and September may kindly bring with them necessary things befitting the monsoon season such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of guests and visitors, the Ashram has to request for rooms to the neighbouring Ashrams. Guests may kindly bear with these difficulties and adjust themselves lovingly.

Devotees are requested to limit their stay to a **maximum of 10 days to enable other devotees to participate in the programmes.**

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

—The Divine Life Society

SWAMI CHIDANANDA BIRTH CENTENARY CELEBRATIONS

FIVE DAY SPIRITUAL CONFERENCE

An outline of the programme of the Spiritual Conference scheduled from 18th to 24th September, 2016, is given below for information of all devotees.

First Day—18th September, Sunday, 2016.

Forenoon Session

Talk by: Dr.Dharm Bhawuk, Professor, Shidler College of Business, University of Hawaii at Manoa, USA

Topic - "Swadharma & Karma Yoga"-Theory & Practice.

Talk by: Dr. Anita Raina Thapan-M.A(French), M.A (Hist.), Ph.D. Chinmaya Mission, Delhi .

Topic - "Karma Yoga: Significance & Relevance in the contemporary context."

Afternoon Session.

Talk by: Prof. Priyavrat Shukla, Vice Chancellor Maharaja Chhatrasal Bundelkhand University, Chhatarpur, M.P

Talk by: Sri Swami Muktanandaji Maharaj, President, Anandashram, Kerala.

Topic - "Thoughts on Daily Life and Daily Sadhana"

Cultural Programme: Dance by Kumari Janaka Sankar (Night Satsang)

Second Day—19th September, Monday, 2016.

Forenoon Session

Talk by: Dr. K. Ananta Shastry, Asso. Prof., S.L.B.S.R. Sanskrit Vidya Peetha, New Delhi.

Topic - "Bhakti according to Ramanuja".

Talk by: Dr. S.Padmanabhan, Prof.& Head of Dept. of Sanskrit, Madras University, Chennai.

Topic - "Bhakti"

Afternoon Session.

Talk by: Sri Swami Shantatmanandaji Secretary, Ramakrishna Mission, New Delhi.

Topic - "Karma Yoga"

Bhajan by Amarjeet Singh Bijli (Night Satsang)

Third Day—20th September, Tuesday, 2016.**Forenoon Session**

Talk by: Prof.V.N. Jha, Former Director, Centre of Advanced Study in Sanskrit, University of Pune.

Topic - "Bhakti , the most effective means to make the World worth-living in."

Talk by: Prof. Shashiprabha Kumar, Vice Chancellor, Sanchi University of Buddhist-Indic Studies, Bhopal, M.P.

Topic - "Vedic View of Bhakti"

Afternoon Session.

Talk by: Dr. V.Kutumba Sastry, Ex. Vice-Chancellor of the Rashtriya Sanskrit Sansthan. President of the International Association of Sanskrit Studies.

Topic - "Semantics of Yoga with Special Reference to Shrimadbhagavadgita"

Talk by: Sri Sw.Chidananda Puri, Advaitashramam, Kolathur, Kerala

Topic - 'Vedanta'

Pranav Santoor Recital

by Ashok Bellare (Night Satsang)

Fourth Day—21st September, Wednesday**Forenoon Session**

Talk-by: Dr.A.Nataraju, Prof. & Head of dept. off Philosophy, Assam University.

Topic - "Svarupalakshana and Tatasthalakshana of Brahman: A Spiritual Journey in Contemplating and Realizing the 'Svapakashatva' of Suddha Chaitanya".

Talk by: Dr.K.Ramasubramanian, Prof., I.I.T., Bombay

Topic - Jnanayoga – “Are there Multiple Trajectories to Mukti?”

Afternoon Session.

Talk by: Prof. B. Mahadevan, Indian Institute of Management, Bangalore

Topic - “Karma, Bhakti and Jnana: A three dimensional perspective from the Taittirîya Upanishad”

Talk by: Maha Mandalwsvar Param Pujya 1008 Sri Swami Gurusharananandji Maharaj, Raman Reti, Brindavan.

Bhajan by Sanjay Nagpal, New Delhi (Night Satsang)

Fifth Day—22nd September, Thursday, 2016.

Forenoon Session

Talk by: Dr. Aravinda Rao, Retired Director General of Police, A.P

Topic - “Sadhanas taught in the Upanishads”

Talk-by: Prof. Gangadhar Panda, Vice Chancellor, Jagannath Sanskrit University, Puri, & Professor, Sampurnananda Sanskrit University, Varanasi.

Afternoon Session.

Talk by: Dr. Mani Dravida Sastrigal, Professor, Madras Sanskrit College.

Topic - “Karma Yoga- Based on Gita” in Hindi

Talk by: Sri Sadhu Bhadresra Dasji, BAPS-Swami Narayan Sanstha.

Dance by Rajani Raja Kulakshetram, Vijayanagaram A.P. (Night Satsang)

EMPIRICAL SOURCES OF BLESSEDNESS

Eat sparingly, breathe deeply, talk kindly, work energetically, bathe thoroughly and have a long life. Cultivate a melting heart, the giving hand, the kindly speech, the life of service, equal vision and impartial attitude. Your life will indeed be blessed.

Out of pain comes the philosophy of “Who am I?”; out of suffering comes endurance; out of service a pure, compassionate heart; out of adversity the strength of will; out of faith the final beatitude; and out of meditation oneness with the Infinite.

—**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 **84th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **01-10-2016 to 29-11-2016** 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 **20-08-2016**. 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: yvfa@dlshq.org
yvfacademy@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,
May, 2016

- 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.

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): The Branch continued weekly Satsang on Sundays and Tuesdays with Meditation, Swadhyaya and recitation of Hanuman Chalisa etc. Free Jala Seva and Homeopathy Dispensary continued to serve the people. To commemorate the Birth Centenary Celebration of H.H. Sri Swami Chidanandaji Maharaj, the Branch arranged Ramayana Katha from 17th to 19th March. The Foundation Day was celebrated on 25th, and a special discourse was held on 26th.

Bangalore (Karnataka): Weekly Satsang on Thursdays and Sundays was continued by the Branch. Vasanta Navaratri was celebrated from 8th to 15th April with study of Ramayana. There was an Akhanda Maha Mantra Kirtan on 17th April, for the auspicious occasion of Birth Centenary Celebration of H. H. Sri Swami Chidanandaji Maharaj, a special Satsang was arranged on 24th with Bhajan.

Barbil (Odisha): The Branch had weekly Satsang on Thursdays and Residential Satsang on Mondays. 327 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Sadhana day was observed on 24th of every month.

Bargarh (Odisha): The Branch arranged Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday, and recitation of Srimad Bhagavata and Bhagavad Gita and discussion on Sundays. The Oriya

Magazine Mahat Vani was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly. Special Satsang on Srimad Bhagavata (Ekadasa Skanda) was held on 9th April. Sri Rama Navami was celebrated with Bhajan, recitation of Ramcharit Manas and Valmiki Ramayana, and Narayan Seva. This was concluded with distribution of clothes, bag and biscuits.

Baripada (Odisha): Daily Paduka Puja, weekly Satsang on Sundays and Sadhana day on 1st Sunday continued regularly. Sri Rama Navami and Hanuman Jayanti were celebrated respectively on 15th and 19th April with Paduka Puja, recitation of Hanuman Chalisa and Ramcharit Manas, Bhajan, Kirtan and Japa etc. For Birth Centenary Celebration of worshipful Sri Swami Chidanandaji Maharaj, the Branch distributed fruits and Jnana Yajna Prasad at Vriddha Ashram.

Bellaguntha (Odisha): Daily morning Meditation, Weekly Satsang on Sundays, Ramayana Path on Tuesdays, recitation of Vishnu Sahasranam on Ekadasis, 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. For the Birth Centenary Celebration of Worshipful Sri Swami Chidanandaji Maharaj, the Branch arranged Srimad Bhagavad Gita Pravachan from 24th to 30th April.

Bellary (Karnataka): Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays. A special talk "Karma Marga" was delivered by Sri Swami Chidrupanandaji on 29th March. It was concluded with Narayan Seva and distribution of Jnana Prasad.

Bhismagiri (Odisha): Weekly Satsang and mobile Satsang were carried on regularly. Gita chanting was done on Ekadasis and Sankranti day. Harinam Sankirtan and Sri Krishna Kathamrut was arranged from 23rd to 25th March with Narayan Seva.

Bilaspur (Chattisgarh): Regular Satsangs and mobile Satsang continued. Holi and Dola Purnima were celebrated by the Branch.

Berhampur (Odisha): The Branch had mobile Satsang, weekly Satsang on Sundays, and Paduka Puja on Thursdays and on 8th and 24th of every month. Ekadasis and Vishub Sankranti were observed with recitation of Hanuman Chalisa and Sundarakanda Parayan. Sri Ramnavami was celebrated from 14th to 22nd April with Parayan of Sri Ram Charit Manas and Pravachan on it. Vishnu Sahasranam chanting was done for Birth Centenary Celebration of Worshipful Sri Swami Chidanandaji Maharaj.

Bhubaneswar (Odisha): From February to April daily, weekly and mobile Satsangs were carried on regularly. Maha Sivaratri on 7th March, Hanuman Jayanti on 13th April and Sri Ram Navami on 15th April were celebrated with Puja, discourse and chanting of "Sri Ram Jay Ram Jay Jay

Ram". The Branch arranged special talks on Kathopanishad and Bhagavad Gita from 6th to 12th April. Punyatithi Aradhana day of Sri Swami Sivananda Gurusevanandaji was observed on 18th, and Birth Anniversary of Sri Swami Krishnanandaji Maharaj was celebrated on 25th. Bhajan Sandhya on Tuesdays and free medical camps continued.

Chandigarh: Weekly Satsang was held on Sundays and it was concluded with Narayana Seva. Free Yoga class and free medical treatment continued. Besides this, the Branch rendered financial assistance for a patient for renal treatment every month. Maha Sivaratri and Annual Day were celebrated respectively on 7th and 8th March with Paduka Puja, Abhisheka, chanting of Narayana Mantra and discourse. Special Satsang was conducted from 19th to 21st with the presence of Sri Swami Adwaitanandaji Maharaj, DLS HQs, Rishikesh. An Akhanda Maha Mantra Kirtan was done on 25th.

Chatrapur (Odisha): The Branch continued daily Puja and weekly Satsangs on Thursday. Maha Sivaratri was celebrated on 7th March with Archana and Mahamrityunjaya Mantra Japa. Special Satsangs were arranged on 12th, 16th and 23rd. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. For Birth Centenary Celebration of Pujya Sri Swami Chidanandaji Maharaj and Mina Sankranti, the Branch recited Sundarakanda.

Gudur (A.P.): The Branch had weekly Satsang on Sundays with Sankirtan and discourse.

Golabandha (Odisha): The Branch continued Satsang on Thursdays and Paduka Puja, recitation of Hanuman Chalisa and Bhajan in 1st week of every month. Sri Ram Navami was celebrated on 15th April with Nagar Sankirtan, Paduka Puja, Akhanda Maha Mrityunjaya Mantra Japa and Pravachan. It was concluded with Narayan Seva.

Jeypore (Odisha): Daily and weekly Satsang were carried on regularly. Maha Sivaratri was celebrated on 7th March with Rudrabhishek and chanting of "Om Namah Sivaya". It was concluded with Arati and Prasad distribution. Sivananda day was observed on 8th with Havan and Puja. The Koraput District Charitable Homeopathic Dispensary treated 700 patients with the help of the Branch.

Jamshedpur (Jharkhand): Weekly Satsangs were held on Fridays. The Branch also organized free drawing and Yoga classes for poor children of the Antyodaya Bastee every Sunday. On the auspicious occasion of Birth Centenary Celebration of H. H. Sri Swami Chidanandaji Maharaj, the Branch organised "Adhyatmic Chetana" on 9th April at Golmuri Utkal Samaj High School and Inter College and Jnana Prasad was also distributed to the students. On 24th breakfast, tea and biscuits was distributed at Old Age Home and Children's Home.

Kakinada (A.P.): The Branch continued Satsang with Meditation, Bhajan, Parayan and Pravachan regularly on all Wednesdays, Fridays and Sundays of the month, and every Sunday Kishora Bharati programme for students and Narayana Seva for needy people continued. Maha Sivaratri was celebrated on 7th March with "Mahanyasa Poorvaka Eka Varabhishekam".

Kodala (Odisha): Weekly Satsang on Thursdays with Prabhat Phery and Paduka Puja was continued. Mobile Satsangs were held on 8th and 24th. Sri Ramnavami was celebrated from 7th to 15th April with Parayan of Sri Ramcharit Manas, Guru Paduka Puja and Havan.

Khurja (U.P.): There was daily Yoga class for gents in the morning and for ladies in the evening, and Dhyana Yoga on Sundays. Matri Satsang was held on Ekadasi day at Balkeshwar Temple. The Branch distributed free literature and also Homeo medicines for the needy patients at Sri Swami Devananda Homeo Dharmarth Aushadhalaya.

Lanjipalli (Odisha): Daily Puja, weekly Satsang on Sundays with recitation of Bhagavatam and Mahamantra Sankirtan were continued. Maha Sivaratri was celebrated on 7th March, and Sadhana Diwas was observed with Narayana Seva on 27th.

Lucknow (U.P.): Satsang and Paduka Puja were done on 10th April at the residence of a devotee, and at Lekhraj Homes on 24th, in which there

were prayer, Bhajan, Mantra Japa, and Gita Path.

Ludhiana (Punjab): The Branch celebrated Sri Ram Navami on 15th April with chanting of "Sri Ram Jay Ram Jaya Jaya Ram" and study of Bala Kanda from Sri Ramcharit Manas. Sweets were distributed to the poor children on Ekadasi. Hanuman Jayanti was celebrated with recitation of Sundarakanda and Hanuman Chalisa.

Mundamarai (Odisha): The Branch continued weekly Satsang on Thursdays with Paduka Puja. A special Satsang was arranged on 8th April with Sankirtan and chanting of "Om Namoh Bhagavate Vasudevaya". In connection with Sri Swami Chidananda Birth Centenary Mahostav the Branch distributed biscuit and Jnana Prasad to the students.

Patiala: Mobile Satsang and monthly Satsang were carried on regularly. The devotees of the Branch received the Prachar Yatra Team on 13th February. Special Satsang was arranged on 13th and 14th. Sri Swami Advaitanandaji, Sri Swami Dharmasthanandaji, Sri Swami Sivachidanandaji, and Sri Swami Akhilanandaji addressed the gathering.

Puri (Odisha): The Branch held weekly Satsang on Thursdays. Ekadasis were observed with chanting of Vishnu Sahasranam and Bhagavad Gita. Maha Sivaratri was celebrated on 7th March with chanting of "Om Namah Shivaya". Mobile Satsangs were held on 6th, 11th and 17th April. Sankranti day was observed on 13th and Sri Ramnavami on

18th. All these programmes were concluded with prayers for world peace and Prasad Sevan.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Sadhana Satsang was held on 13th April. Special Satsangs were arranged on Ekadasis. There was also an Akhanda Mahamantra Sankirtan for World Peace and Universal Brotherhood.

Steel Township, Rourkela (Odisha): In the month of March and April, the Branch had mobile Satsangs, Guru Paduka Puja on Thursdays, Swadhyaya on Saturday, and Free Yoga and music classes on Mondays. Two Sadhana days were observed with recitation of Hanuman Chalisa, Vishnu Sahasranam and Bhagavad Gita, and talks on Guru Maharaj, his life and teachings. These were concluded with Narayan Seva. Hanuman Jayanti and Sri Ramnavami were celebrated from 8th to 15th April with recitation of Hanuman Chalisa, Sri Ram Stuti and Havan.

Sunabeda (Odisha): Satsang continued on Thursdays and Sundays with Bhajan, Kirtan, Japa, Swadhyaya and Arati, Matri Satsang on Wednesdays and Saturdays, Paduka Puja every Thursday, Vishnu Sahasranama Parayan on Ekadasis, and Archana every Sankranti day. The Branch arranged Sri Ramcharit Manas Parayan from 6th to 14th April and on 15th Purnahuti was done with Havan. On 13th Maha

Vishuba Sankranti and Sri Hanuman Jayanti were celebrated with Paduka puja, recitation of Hanuman Chalisa and Sundarakanda Parayan.

Sirpur Kaghaznagar (Telangana): The Branch conducted weekly Satsangs on Tuesday and mobile Satsangs on Sunday, and Guru Paduka Puja was performed in Dhyana Kutir on Thursdays. Sri Shiva Mandir Sthapana was held on 6th April.

OVERSEAS BRANCH

Bussum (The Netherlands): The Branch continued daily Yoga class and pregnancy Yoga lessons once in a week. Every second Saturday the Yoga Academy course with study of Bhagavad Gita and Patanjali Yoga Sutras is held. The Branch organised different workshops like Surya Namaskar, Yoga Nidra and Kriya Yoga etc. Special talks were organised on 1st, 2nd, 3rd and 8th April.

* * *

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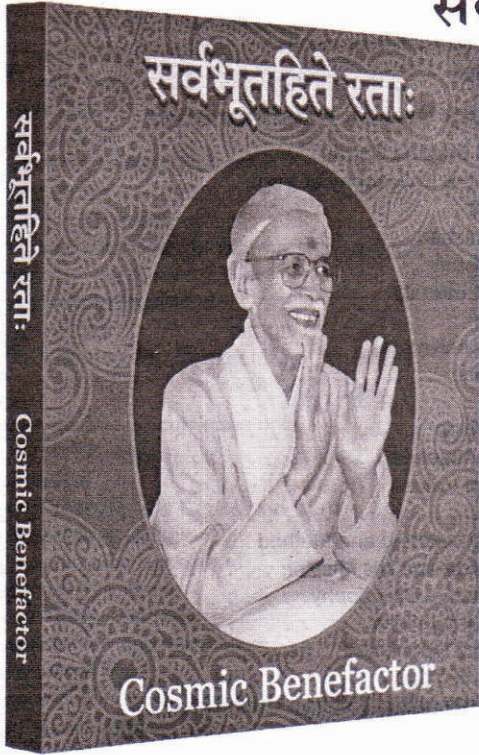
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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 Namoh Narayanaya, Om Namah Shivaya, Om Namoh 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.

JUNE 2016

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THOUGHT: ITS FORM AND ITS NAME

Suppose your mind is rendered perfectly calm, entirely without thought. Nevertheless, as soon as thought begins to rise, it will immediately take name and form. Every thought has a certain name and a certain form. Thus you find that every idea that man has, or can have, must be connected with a certain word as its counterpart. Form is the grosser and name the finer state of a single manifesting power called thought. But these three are one; wherever there is one, the other two also are there. Wherever name is, there is form and thought.

Swami Sivananda

To

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