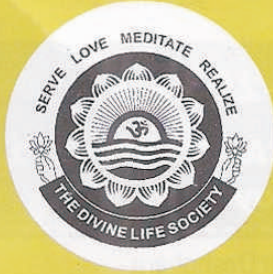
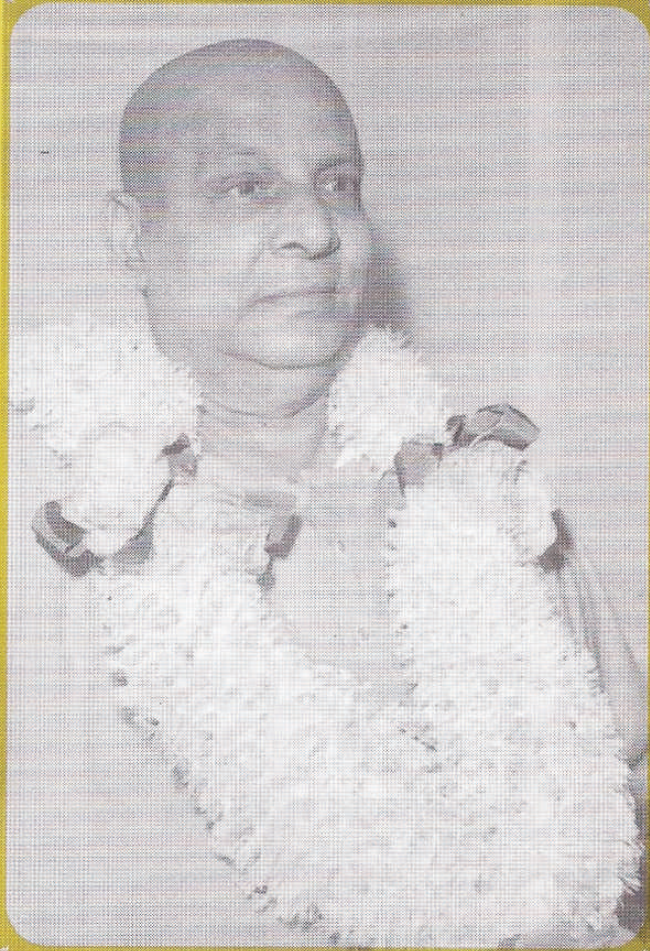


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# *The* **DIVINE LIFE**



**Serve the  
humanity, the poor,  
the sick and the country.  
Service is the worship of  
God. Never forget this. Purify  
the intellect. A pure intellect  
helps you to reach the door  
of intuition and attain  
Self-realisation.**

*Swami Sivananda*

**FEBRUARY 2017**



# SPIRITUAL CALENDAR 2017–2018

THE DIVINE LIFE SOCIETY, P.O. SHIVANANDANAGAR—249 192,  
Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

## 2017

### MARCH

8	Wed	Ekadasi
10	Fri	Pradosha Puja
12	Sun	Purnima; Sri Chaitanya Mahaprabhu Jayanti
13	Mon	Holi
24	Fri	Ekadasi
25	Sat	Pradosha Puja
27/28	M/Tue	Amavasya
28	Tue	Amavasya
29	Wed	Ugadi; Lunar New Years's Day; Vasanta Navaratri Begins

### APRIL

5	Wed	Sri Ramanavami
7	Fri	Ekadasi
8	Sat	Pradosha Puja
9	Sun	Sri Mahaveer Jayanti
10/11	M/Tue	Purnima
11	Tue	Purnima; Sri Hanuman Jayanti
14	Fri	Mesha Sankranti (3.51 a.m.)
22	Sat	Ekadasi; Sri Vallabhacharya Jayanti
24	Mon	Pradosha Puja
26	Wed	Amavasya
28	Fri	Sri Parashurama Jayanti
29	Sat	Akshaya Tritiya

### MAY

1	Mon	Sri Adi Shankaracharya Jayanti; Sri Ramanujacharya Jayanti
2	Tue	Ganga Saptami
6	Sat	Ekadasi
8	Mon	Pradosha Puja
9	Tue	Sri Narasimha Jayanti
10	Wed	Purnima; Sri Buddha Jayanti
22	Mon	Ekadasi
23	Tue	Pradosha Puja
25	Thur	Amavasya

### JUNE

1	Thur	Anniversary of Sannyasa Diksha of H.H. Sri Swami Sivanandaji Maharaj
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4	Sun	Ganga Dashahara
5	Mon	Ekadasi (Nirjala)
6	Tue	Pradosha Puja
8/9	T/Fri	Purnima
9	Fri	Purnima
20	Tue	Ekadasi
21	Wed	Pradosha Puja
23/24	F/Sat	Amavasya
24	Sat	Amavasya

### JULY

4	Tue	Harishayani Ekadasi
5	Wed	Chaturmasya Vrata Begins
6	Thur	Pradosha Puja
8/9	S/Sun	Purnima
9	Sun	Sri Guru Purnima; Sri Vyasa Puja; Sri Guru Puja
18	Tue	54th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Sivanandaji Maharaj
19	Wed	Ekadasi
21	Fri	Pradosha Puja
23	Sun	Amavasya
28	Fri	Naga Panchami; Upakarma
30	Sun	Tulsidas Jayanti

### AUGUST

3	Thur	Ekadasi
5	Sat	Pradosha Puja
7	Mon	Purnima; Raksha Bandhan; Lunar Eclipse (10.53 p.m. to 00.48 a.m. on 8-8-2017)
14	Mon	Sri Krishna Jayanti
18	Fri	Ekadasi
19	Sat	Pradosha Puja; 9th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj
21	Mon	Somavati Amavasya
25	Fri	Sri Ganesha Chaturthi
26	Sat	Rishi Panchami

### SEPTEMBER

2	Sat	Ekadasi
3	Sun	Pradosha Puja; Vamana Jayanti
5	Tue	Sri Ananta Chaturdasi

(Continued on Cover iii)



# THE DIVINE LIFE

*Vol. LXXV*

*FEBRUARY 2017*

*No. 11*

## **PRASNOPANISHAD**

**PRATHAMA PRASNA (QUESTION I)**

*KABANDHI AND PIPPALADA*

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।  
तदेतदृचाभ्युक्तम् ॥७॥

7. This is he (Vaisvanara), the sum total of all living beings, assuming all forms, life and fire, who rises every day. This has been said in the following Mantra of the Rig-Veda.

## शिवानन्दस्तोत्रपुष्पांजलिः

### SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

सदा सद्भिः सेव्यं सकलगुणसन्दोहसदनम्  
चिदानन्दे लीनाशयमविरतं स्मेरवदनम्  
मुदा कुतु लोकं सकलमनिशं वीतकदनम्  
श्रमं कुर्वन्तं तं प्रणमत शिवानन्दयमिनम् ॥६५॥

65. Prostrate yourselves with all devotion before the great sage Sivananda who is always adored by good people, who is the embodiment of all virtues, who is continuously established in the bliss of Supreme consciousness, who has a smiling face and who is always fervently working for the amelioration of the distresses of the world.

त्रयीतत्त्वं साधारणजनसुबोधाय सकलम्  
शतातीतग्रन्थैः सरलपदसंधातरचितैः  
स्फुटीकुर्वन् धर्मायनसततसञ्चारनिरतः  
शिवानन्दः सोऽयं जयतु चिरमुर्व्यां मुनिवरः ॥६६॥

66. May the great sage Sivananda live in this world for many years to come, who is the author of more than hundred volumes, expounding the ideals of the Vedas, written in a very sweet and lucid style so as to be easily understood by the common man of the world, and who is always keen about treading the path of Dharma.

(To be continued)

## SIVARATRI MESSAGE\*

(H.H. Sri Swami Sivanandaji Maharaj)

Sivaratri is the “Blessed Night”, the “Night of Siva”. It is one of the memorable days of the year. It is an occasion for disciplining ourselves, for restraining the objective tendencies of the mind. Life on earth is the stepping stone to Infinite Existence. It is attained through the negation of individual separateness and through the affirmation of the Divine Unity. In view of the fact that the only meaning of life is this effort towards spiritual realisation, it goes without saying that every moment of our life should be utilised for that noble purpose. But there are certain times in the year when the universal forces move towards the inner Reality, when the conscious struggle of the individual to achieve Self-realisation is helped by the external powers also. Ordinarily, everyone has to swim against the current of Maya, the Creative Power of Existence, and face terrible oppositions from cosmic forces. But the spiritual effort or Sadhana is given a further impetus to enhance the vigour of its spiritual march and lessen the power of its obstructing factors, when divine forces manifest themselves on the terrestrial plane.

This spiritual manifestation of the Transcendental Divinity upon earth is

*\*Taken from DL 1948*

of two varieties—embodied and disembodied, concrete and abstract. Embodied Divine manifestations are seen in personalities like Sri Krishna etc., when the action of the Divine can be clearly seen with the eyes. But the abstract manifestations cannot be seen by the physical sense, but can only be felt by the inner soul. Universal Forces reveal themselves to rectify certain defects in any part of the Universe. Epidemics, earth-quakes and the like are such universal happenings. Sudden uplift of certain parts of the world are some of the constructive aspects of the universe. Spiritual forces sweep away evil, at times even without human awareness. The Kalki Avatara and the beginning of Krita Yuga is an example. In Sivaratri, we find one such disembodied manifestation of spiritual forces and the suppression of undivine powers.

In Northern India, devotees believe that Sivaratri is the day of the marriage of Siva with Parvati. This has got a very deep significance. The marriage of Siva and Shakti is the starting point of the union between them. Siva is the Truth of Unity or Absoluteness. Shakti is the creative diversifying force presenting the phenomenon of the world, and its marriage with the Absolute signifies

the merging of separative consciousness in Absolute Oneness. This sums up the process of the entire Sadhana of the spiritual aspirant. His whole struggle is to merge in Absoluteness. The cosmic event of the marriage between the universal beings, Siva and Shakti, has got a direct bearing upon the life of every individual, for the whole universe is the expression of Siva and Shakti. The psychological change that occurs during a cosmic event is felt in every creature of the universe, because the beings of the world are parts of the one Whole Existence. Whatever the Universal Being (Brahma, Vishnu or Siva with their Shaktis) does, the individuals also must react to in proportion to the subtlety of the condition of their mental being, because the people of the world are only the productions or children or aspects of such a Being. Hence the marriage between Siva and Shakti, the symbol of the dissolution of diversity in Pure Absolute Consciousness, has got its yearly recurring psychological counter-part in the eternal passage of Time, and that is Sivaratri. This is the day when it is easiest for all beings to move towards the Eternal Reality or Brahman, for they all have got the help of the Universal Power at that time.

Fasting and vigil are two of the striking observances during Sivaratri, the day of the "Peaceful Spirit". Man is a Triune: body, mind and soul. The

soul need not be meddled with. For, it is the changeless Noumenon. It is the body and the mind that have to be disciplined and moulded. Fasting is the denial of the demand of the body and vigil is the negation of the requirement of the mind. The externalisation of the physical and the mental forces is blocked and turned inward through worship, Kirtan, Japa and meditation. Fast and vigil are the negative withdrawal from worldly impulses, and practical Sadhana is the positive spiritualization of the personality. This is a necessary auxiliary of every true Sadhana for the Divinisation of man.

The main characteristic of the being of Lord Siva is "renunciation" and "meditation". He embodies in Himself the Ideal of Asceticism and Supreme Contemplation of Truth. These two are the faces of Integral Sadhana—the negative "denial" and the positive "assertion". The beauty of the Hindu conception of Spiritual Attainment and the means thereof is that it discards no fundamental aspect of transformation. The observance of Sivaratri is a living of the Life of Siva, a state of being lifted up from the attractions of phenomenal diversity to the Essential Condition of the Spiritual Reality. All methods of approach to Divinity and all attempts to undermine selfishness and disintegrate it into God-being practised on such an occasion will be crowned with undoubted success.

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**Sivaratri Message**

## **ACT NOT ONLY WITH HEART\* BUT WITH A LITTLE INTELLIGENCE**

*(Sri Swami Chidananda)*

I bow with folded hands again and again at the lotus-feet of that Lord Siva who is non-dual, who is the Adhishthana or support for the world, who is Sat-Chit-Ananda, who is the Ruler, the Antaryamin, the Sakshi (silent witness) of everything, who is self-effulgent, self-existent and who is the remover of the primal Avidya (ignorance) .

Mahasivaratri means the great night consecrated to Lord Siva. The devotees of Lord Siva offer worship by observing strict spiritual discipline by fasting, prayer and meditation and during the night, the Lord is worshipped in four different forms in the four successive Praharas (periods), each made up of two hours. For the devotee, it is a day of very solemn, significant and exalted worship.

Worship is conceived of in different ways by people in different states of consciousness, in different stages of evolution. At the earliest stage, man worshipped anything that was awesome and fearful; that appeared to be terribly strong and something over which he had no control, for example, thunder, lightning, rain, fire, ocean,

volcanic eruptions etc. At a later time, man created fanciful objects and endowed them with some qualities and glorified them with his own imagination and tried to worship these objects. He worshipped anything appealing, even smooth stones. At a still later stage of evolution, the conception of the higher power, a supreme intelligence at the back of all phenomena, came to be slowly grasped. It resulted in Sakara (with form) worship, because even though the human mind was able to grasp this conception of a Higher Power, that stage was not reached yet when this power in its formless, nameless, attributeless, transcendent aspect could be understood. It was the personal God aspect of this Impersonal Being that was worshipped. Images were made of the different deities and elaborate ritualistic worship of these deities with flowers, sandal-paste, waving of lights and offering delicious Naivedya was undertaken. A vast majority of people still prefer and feel inclined to this sort of formal worship of the personal Deity.

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*\*Taken from DL 1966*

There are others who conceive of this deity not as an objectified physical material form, but they regard it as Being enshrined in their own hearts (perhaps with form). They sit in silence and try to do Manasic Puja or mental worship. There are yet others who, with their mystic sense opened up, dispense with the elaborate ritual, even in their Manasic Puja. Their worship consists of the mere repetition of the Divine Name and they feel it sufficient and comprehensive, integral worship. Japa is a simpler and more direct form of worship.

The worship of others takes a still higher form where even the Japa is eliminated and they concentrate upon Divinity alone, think of it continuously in an unbroken stream of remembrance. They find delight in this sort of worship alone. Still higher up in the ladder of evolution, the sages declare that the best form of worship is direct perception of the Divinity in Samadhi, to rise above the mind, to go into the supra-mental state of intuition, and to be intensely conscious of the Deity while in direct communion with It.

Thus, we have numerous conceptions of the self-same process of offering our adorations, love, reverence and worship to the Supreme Being—from the most externalised one to the highest subtle, purely subjective type, culminating in the transcendental

worship of direct perception or Samadhi. All these different stages are necessary to suit the different capacities, categories of the aspirants and the different stages in which they are placed. If we are to offer our adorations and worship to the Deity in the most effective and worthy manner, then we have to consciously, earnestly and determinately strive to the best of our ability, with faith and sincerity.

Now, are there any conditions that we may have to fulfil if our prayer is to be effective? Yes, there are. For the successful and effective performance of any exercise (sacred or secular), there are certain laws for us to conform to. It is not enough merely to have a good heart. It is, no doubt, the most important ingredient for a successful action, but some other things are also necessary. Sometimes, in a humorous vein Gurudev used to remark, having given us some work: *“Don't do this work with your heart alone; use a little intelligence also. Cleverness and skill must be there and a little bit of knowledge; otherwise you will sincerely do some foolish thing.”*

For a prayer to be effective, it has got to have some qualities, which I shall try to explain with an analogy. If a bell has to produce a melodious chime that not only pleases the ear, but also reaches a long distance, the bell must be in a sound condition. The alloy must be pure and there must not be any

crack. Not all sound is real melody. If the bell is cracked, it may produce a harsh sound. Similarly, if a prayer ought to be effective, it should emanate from a heart which is absolutely pure, which is devoid of crookedness, cunningness, greed and evil thought. This is the most important requisite for effective prayer. The heart that wishes harm or pain to creatures at one moment and at another engages itself in prayer, cannot at all pray truly and effectively in the true sense of the term. It is not that the prayer has been done and has become useless: the power of prayer can never be absent from it; but the negative qualities of violence, hatred etc., the heart possessed at other moment are only submerged at the time of prayer, hence that prayer is not real prayer. Such a heart cannot pray effectively and truly. Therefore, purity is the prime condition of effective prayer. For this we should pray unceasingly with a contrite heart to God that we may be purified first. It is only our sincere prayer for purity which will make our further progress in spiritual practice worthwhile and fruitful.

Worshipping God through forms, images or symbols; or as Ishwara, the Lord of the universe, in preference to the worship of the absolute, changeless, unmanifest Brahman is, surely, not the highest form of worship; but even of the former, the majority of

people in the world are not fully capable of. The Gita says: *'Those whose minds are attached to God's invisible nature have difficulty and greater labour to encounter.'* Devotion to God is of three kinds: Bahya or external, Ananya or the exceptionless, and Ekanta or the solitary. The loving and passionate adorations of the Deity when the aspirant flies to the Deity for refuge from miseries of the world, and indeed, all worship of God as being outside of us and worthy of devotion and adoration, is Bahya-Bhakti. Ananya-Bhakti is usually defined as the worship of one particular Deity in preference to all others. In the real sense, it means the worship of all deities as so many forms of the Deity of one's choice chosen for worship. Seeing all other deities in one's particular Deity chosen is Ananya-Bhakti. The third category, Ekanta-Bhakti consists in being absorbed in the contemplation of the manifold qualities (*anantakalyana-guna*) viz. God's infinite mercy, His omnipotence, omniscience, His purity, tenderness and His glory. As a great saint says: *"The endless one who has mixed with me, He lives with me; no words can express, how could I express the unspeakable!"* Such mingling, such ineffable blissful absorption, such indwelling, is Ekanta-Bhakti, the advanced and highest Saguna worship—worshipping God through

images and symbols, or as Ishwara. Faith and sincerity go a long way in helping an aspirant in spiritual pursuits. They are very essential requisites.

Service and sympathy ought to be practical; even so our prayer should not be mere lip-prayer. It should be sincere. It is said that sincerity is one of the most difficult things to attain. Perhaps a small fraction or a little shade of true sincerity comes to a person after a whole-time of constant, unremitting struggle. Therefore, there is no end to which our efforts should go for the acquisition of this lofty quality. It is sincere prayer alone that will amaze us with the miraculous and marvellous way in which it bears fruit.

Further, prayer or worship should be full of Bhava (loving attitude). It is Bhava that makes prayer live, vital and dynamic. Worship without Bhava is like a blazing fire in a painted picture, whereas worship with Bhava is like the actual blazing fire. A sincere feeling should fill our being and urge us to spontaneously pour out our prayer for the happiness, peace and prosperity of not only ourselves but also of the whole world.

The noble attitude of an individual who worships and prays for the well-being of all on all occasions is very laudable indeed. The man who would pray and worship ought to observe

this. Our lives and our actions should be in harmony with the spirit of our prayerfulness and should in no way contradict the Bhava. We should try our very best to practically live for the welfare of others. Our motives, our talks and our actions should always be filled with universal love and our life should be dedicated towards Vishva-kalyana, the prosperity and welfare of all. The ideal Yogi has been described by Bhagawan Sri Krishna as one who is intently engaged in the welfare of all creatures. If we pray for the good of all, we should live for the welfare of all, and we should work for the good of all. Surely, this is the highest aspiration one could have, and if one sincerely tries his best to practise this in life, he has lived fruitfully his life on earth.

On the very auspicious day of Maha-Sivaratri, may we all pray, worship and meditate with Sraddha, Bhava and unshakable faith to the All-merciful Lord Siva for 'Sarva-Mangala', 'Loka-Hita'—for the prosperity of the world and welfare of all beings. Let our prayer be: '*Asato ma sat gamaya; tamaso ma jyotir gamaya; mriyor ma amritam gamaya*'—'O Lord, Lead us from falsehood to Truth, from darkness to Light, and from mortality to Immortality.' May Lord Vishwanatha's blessings be upon you all! Om Namah Sivaya.

# THE OBJECT OF MEDITATION

*(Sri Swami Krishnananda)*

*(Continued from the previous issue)*

The first thing that takes place is the elimination of extraneous thoughts, and the second thing is the entertaining of positive thoughts. In the process of entertaining positive thoughts, again, there is a threefold factor. The threefold factor is the consciousness of your being there as a meditator, the consciousness of there being an object of meditation, and the consciousness that there is a process going on which is known as meditation. All told, it is a streamlining of your mind in the direction of correct meditation. The factors involved are eliminating negative thoughts and entertaining a positive thought of a threefold character, namely, the meditating consciousness, the object of meditation consciousness, and the process of meditation consciousness.

Unless you give sufficient time for meditation, you will find there is no palpable change taking place in you. If you have sat for meditation today for a certain length of time and found nothing visible taking place in your mind, it is an indication that you have not given sufficient time for it. You have to struggle to delimit the time that you generally give to other activities in the world in order that you may be able to devote more time for meditation. You should not be under the impression that by cutting off time

from your other extraneous daily activities you are going to lose something. In meditation you gain, and you lose nothing. Meditation is not a private activity that is going on in your mind in a closeted room. You are stimulating cosmic forces, and therefore the work of these cosmic forces that you stir out of your own mind will also have a beneficial effect upon your daily secular routine.

Intense meditation which is correctly carried on in the sense of a communion of your mind with the cosmic mind will change even the atmospheric conditions outside. The alignment of people will slowly go on changing. Even enemies will become friends. Opposing forces will gradually slow down, and some miracle will take place without your knowing as to what is actually happening. Opposing forces will die down. Either they will cease their activity or they will perish. One of the two will take place if your meditation is carried on correctly through your communion with the cosmic force.

Remember once again that meditation is not something that you are privately doing for yourself. Meditation is not a private activity. It is an activity that touches the whole world, the reason being that the object of meditation is

internally connected to all other objects in the world. Therefore, your bestowing intense thought on the object of meditation is virtually a concentration on a knot in the form of the object of meditation, whose ropes of connection reach up even to the distant heavens. The object of meditation is one symbol of the pressure point of all the forces in the world that constitute other objects, just as if you touch any thread in a cloth you are maintaining a relation by that touch with all the other threads in that fabric. Every thread in a cloth is connected to every other thread. This is how objects in the world are intertwined. Totally isolated things do not exist. The universe is a fabric of interconnected operations, and therefore even if you think of an idol, for instance, an image or a portrait, some isolated concept as the object of your meditation, you will be unconsciously stimulating forces which are transcendent to and beyond the normal location of the object.

Thus, the object of meditation is not one single entity unconnected with other things in the world; it is a symbol of all other entities in the world. Because of the fact that you cannot think the cosmos in your mind at one stroke, you are taking resort to some particular form for meditation. The intention is not to go on with this concentration on a single form. The intention is to expand the dimension of your concentration beyond the limits of this location of the object, until it reaches up to the farthest horizons of its relations with all things in the cosmos.

Just as meditation is not a private practice, your achievement in spiritual life is also not a private achievement. It is a cosmic achievement. Nobody attains God individually. The whole world goes with you, as against the normal erroneous thought that when a person attains God only one person goes. It is nothing of the kind. When you attain God, the whole thing goes—the entire fabric of relations, as it happens in dream, for instance, which is absorbed into the waking consciousness. This as an illustration to clarify this point. When you are in a state of dream, many other people are there in that world of dream. Whatever you see in this world, you will see in dream also. Hundreds and thousands and millions of people, and so many things—space, time, objects, and solar systems, galaxies—all things are there. When you wake up, where are they? Have you woken up from dream by leaving those people and all the world that you saw in the dream world to their own fate, while you have individually, independently, isolately, gone up into waking consciousness? “The people whom I saw in dream are still there, and I have left them and come up to the waking mind.” Do you say that? When you wake up into the waking consciousness, the whole world of dream has been absorbed into your waking mind. The entire world is absorbed, including the people. Nothing remains there. This will happen to you when you wake up into the universal

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consciousness from this dream of objective perception. So tell your mind that you are not going to be a loser in meditation, just as in waking from dream you are not a loser.

Limit your meditation to the concept of the object of meditation as would be permitted by the normal thinking process. Most of the time, the meditating consciousness feels the presence of some beloved thing in front—that beloved thing, the Ishta-devata, which is mostly a divinity, a concept of a Godhead that is placed deliberately by oneself in front of oneself: “My god is standing in front of me.” Concentrate on this object.

If you find that the mind is wandering and this concept cannot be entertained for a long time, the suggestion is that you can have a visible portrait of this so-called object. You meditate on an incarnation or a divinity or a god whom you are thinking in your mind in some form. Let that form be as a painted picture, or let it be an idol. It makes no difference. Let the idol, the portrait, the picture or the painting be as attractive as possible. You are thrilled by looking at it with open eyes. Do not close your eyes. Open your eyes, gaze at the picture, look at it. Go on seeing it. Where the eyes are, mostly the mind also is. If the eyes are open and they are gazing at a thing, the mind will also be there at the same time. So taking advantage of the psychology of the mind, open your eyes. Go on gazing, go on gazing, go on gazing, go on gazing at that beautiful portrait,

the picture of that great glorious ideal on which you want to meditate. Five minutes, ten minutes, fifteen minutes you spend like this looking at the object. After a few minutes, close the eyes and try to see how long you can maintain this concept in your mind independent of gazing or looking with open eyes. Five minutes, ten minutes, go on trying like that. Can you keep in your mind that portrait, that picture, without opening the eyes? As long as it is possible, continue this internal contemplation. When you find that it is not possible because the mind is flitting again, open your eyes and look at the picture.

Let this practice continue for a long time, until it becomes possible for you to concentrate only inwardly through the mind and an external prop is no longer necessary. Then you do not require an idol, a picture, a portrait. Nothing else is necessary. You will have to practise some months like this in order that your mind may become accustomed to conceptualising the object and be free from the necessity to hang on something that is physically available outside. Now you have reached another stage of meditation where objects need not necessarily be physical. They can be forces, concepts and ideas ennobled beyond the limitations of physicality and locality of any kind. This method should continue. You must carry on until you are used to this process of deep inward concentration to your satisfaction.

How will satisfaction come merely by thinking something? As I mentioned, it is not thinking. It is a process of absorption in the most beautiful of all things, in the most glorious element that you can think of in your mind, in the most powerful divinity and the greatest inclusiveness which can feed you with all the stuff that your personality craves for. These ideas also have to be hammered into the mind again and again.

After some months of practice perhaps, you will be able to see the radiance of this object of meditation spread out in other places also, and not in one place. In the earliest stages you felt that your god is only in one place, that your particular divinity is in front of you. You are looking at it, speaking to it, hugging it, crying before it and asking something from it. Let this go on for some time; it is also good enough, but God is not in one place. Now entertain another thought that locality is not the character of your object of meditation. It is non-local. It is not in space and time at all. It is eternity that is manifesting itself before you for the purpose of your meditation. That which is eternal is not in time; therefore, it is not in space. Therefore, it is not in one place, so it has to be everywhere. If only the screen of time is to be lifted from your consciousness, you will find yourself spreading out everywhere. You are now in a room, and not anywhere else. Let the time screen be lifted. Immediately you

will find yourself spreading out everywhere. You are not sitting in one room, actually. It is a wrong notion. Just as the entire world of dream was present in your waking consciousness, in a similar manner, you will realise when the screen of time is lifted that the whole world is inside you, and you are not simply in one place in a corner of the world.

Thus, you will be able to enhance the intensity of your meditation by feeling that the so-called standing posture of your divinity or god is a pervasive character of the very same god. Everywhere you will see your god. As rays of the sun are seen spread out everywhere in the vast sky, there will be nothing in front of you except that divinity. In hills and dales, in the earth and water and sky and sun and moon and stars and everywhere, you will find this Ishta-devata dancing as sparks of radiance, as it were, of a universal conflagration. The one god, who was standing there in front of you and speaking to you like a human person, is now melted down into the universal inclusiveness. The One God of the whole creation, the animating intelligence of the cosmos which was only in one place has become the All-God of the cosmos, into which state you will enter when the meditation becomes deep and you give sufficient time for it.

***(Concluded)***

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## PUJYA SWAMI SATCHIDANANDAJI'S LETTER TO ALL DEVOTEES

*(From THE VISION—Nov 2016)*

*(As instructed by Pujya Swamiji, this letter was kept in a sealed envelope and was opened and read out after Pujya Swamiji's Maha Samadhi on 12th October 2008)*

Beloved children of Beloved Purushottam Papa and Mataji,

This is written just to express my deep gratitude to you all and all friends for all the love you have showered on me and the cooperation you have extended to me during my long stay in Anandashram engaged in the service of Beloved Papa and Mataji.

I sincerely feel that all of you gave me so much love and reverence that it made me wonder if I deserved so much. I then passed them on to Him who really deserved it. It was He seated in my heart who gave me a little of His love which enabled me to pass it on to you all — 'pass it on to you' means 'pass it on to Him who is seated in your hearts'. So it came from Him alone and went back to Him in innumerable forms.

All those engaged in Beloved Papa's Seva were told that by the will of Beloved Papa they have all come here with the aspiration to get the highest realization of God. They have to keep this goal before

them and undauntedly work for it. Become more serious in Sadhana. Develop more harmony and mutual understanding among all and settle minor differences by talking about them then and there lest the differences and impressions caused by them should get accumulated and explode one day. All should keep this goal before them and make sure that whatever they say or do must be helpful for spiritual progress. Petty likes and dislikes should be sacrificed for the sake of this higher common ideal.

So my humble request is that all those who have had contact with Papa and especially those who are engaged in the service of Beloved Papa should make the best of the opportunities Papa has so graciously given us, for attaining the supreme goal of human life resulting in perfect liberation from the cycle of birth and death.

Making the best use of the opportunities means:

i. Living the life with the only aspiration of realizing God.

ii. Doing, talking and thinking only that which will keep up the spiritual progress and shunning that which will not.

iii. Loving everybody without any reservation irrespective of relationship or friendship, caste, creed, nationality, etc.

iv. Be a model to others—show what a devotee of Beloved Papa should be.

V. Accepting and revering all saints as other forms of our own Guru.

vi. Feeling that we do not belong to any particular sect—we are all only devotees of the Lord—awakened and guided by our Guru—Beloved Papa. Some other devotees may be getting guidance from some other saints. Thus whoever may be our Guru, we are all children of God and devotees of God—and therefore brothers and sisters. Guru and God are not different. The same God whom we want to realize has come to us in the form of Beloved Papa to guide us. So also God has come in different forms (other saints) to awaken and guide a certain other section of the society.

vii. Living in the world in perfect detachment. If your destiny makes you possess many things, possess them as a Trustee of God and do not be possessed by them. When the things (even if they are precious) are taken away from us, there is no need to feel sorry in parting with them. God brought them to us to keep for some time and now He has

taken them away. So part with them as cheerfully as when we received them.

viii. Living in perfect surrender to His will—being fully conscious that whatever happens through anybody happens by His will only and no individual is really responsible for any action, though man may claim the doership. The real doer is God—God as Prakriti is the doer and God as Purusha is only the witness and not doing anything though He is the Power that activates Prakriti.

ix. Humility—This is the greatest virtue. Try to be the humblest. Feel all others you see are greater than what you are. Never assert yourself and boss over others. Even if your viewpoint is correct, this can be put before others in a humble way and thus can win over others. Even if what you think is correct, if what others think is not wrong or detrimental to the institution, why not accept others' opinion and wholeheartedly cooperate in working out the same?

x. Say or do anything if it is helpful in maintaining the solidarity of the Ashram and thus help our own progress. Shun anything that will not, however attractive or tempting it may be. Sacrifice anything and everything for the harmony and solidarity of the Ashram. Consider Ashram interest as more important than personal interest.

xi. Do not hesitate to take strong action against those who:

◆ Steal.

- ◆ Tell lies for the sake of harming others.
- ◆ Insult or molest women.
- ◆ Engage themselves in activities detrimental to the Ashram.
- ◆ Come to the Ashram in a drunken state.

Do not forget that people come to the Ashram to gain peace of mind. So it is the duty of everyone in the Ashram to deal with them in such a way that they find their troubled minds calm down here and they gain a certain measure of peace. Even if the visitors or other members behave a little rudely or very rudely, it is for us to remain cool and deal with them with all love. This will change the other person also. There is no other way to calm down one who has lost his temper. Love conquers hate. Give love for hate. Then hate will be conquered.

When we are earnest in our quest and serious in our Sadhana, we can be sure we will get guidance from within and also from without to do the right

thing at the right time. Guidance will be like this:

From without, external conditions will shape in such a way as to show us that they coincide with the prompting from within. If these—our outside and inside—coincide, we can be sure it is God's guidance. Our character, our thought and action also will get gradually transformed from the human to the Divine.

May Beloved Papa and Mataji bless you all with such intense aspiration and such sincerity and enthusiasm in Sadhana that your progress in Sadhana is fast and Seva you do is perfect and helps your Sadhana or rather becomes Sadhana itself and leads you to the ultimate goal resulting in Eternal happiness.

Deepest love, best wishes and Pranams to all of you, the immortal children of immortal Beloved Papa and Mataji.

Ever your,

*Satchidananda*

### THE VOICE OF A SELF-REALISED SAGE

There is no paper on which to write the Nature of Truth. There is no pen which can dare write It. There is no person living who can express It. It merely is everything that is, and there ends the matter. Every effort to express Its nature is trying to kill its reality. Thou art that Great Being! Thou art this, thou art that! Thy glory knows no bounds. Thy power is indestructible. Thou art the most blessed, the Immortal, the Real. Realise thy real Nature through discrimination, dispassion and sacrifice of things earth-earthly.

—*Swami Sivananda*

## SIVARATRI MAHIMA\*

(H.H. Sri Swami Sivanandaji Maharaj)

*(Scene: Madurai temple—In front of the Sundareswar shrine. On the left side of Nandi, many pious people listening to the reading of the Sivaratri Mahatmya by a Sastri)*

**Sastri:** I shall tell you the Puranic account of the origin of Sivaratri. Once upon a time there was in Varanasi a hunter called Suswara. He used to hunt birds and beasts in a forest. One day he went in pursuit of a deer and by the time he shot it, it became dark. He could not return home. He tied the birds and beasts in a bundle and climbed a Bilva tree. He kept awake throughout the night lest he should fall down. He had nothing else to do and so went on plucking Bilva leaves and dropping them down. He was also thinking of his wife and children and when he remembered that they would be starving, he shed tears. The tears and the Bilva leaves fell on the Siva Linga which was at the bottom of the tree. In the morning he came down, saw the Linga, prostrated before it and went home. Just as he was about to eat the deer he had killed the previous night, a stranger came and begged for food. He gave him the food and ate the remainder. Years afterwards when he died, Siva's messengers came and took him to Siva's world. When he was re-born, he took birth as king Chitrabhanu of the Iskwaku dynasty.

Now gentlemen; this hunter was an ignorant man. Yet because he did all this

on the 13th lunar day in the dark fortnight of Kumbha, the day when Siva confers His Grace on all who fast and keep awake in the night, he was able to get the Punya needed to be born as a king. That day is now celebrated as the Maha Sivaratri.

**Atmanathan:** *(a young graduate, rises up and says)* This is a stupid story. I cannot understand why such meaningless things are written in the Puranas.

**Mahadeva Sastri:** *(a friend of Atmanathan)* Keep quiet my friend. We shall go out now and I will give you the real meaning of the story.

**Atmanathan:** All right. Come along,  
*(Both Atmanathan and Mahadeva Sastri go out to another part of the temple.)*

**Mahadeva Sastri:** My friend! You ought not to disturb others. There are many pious people there who gain great satisfaction from our Sastri's narration. If you want further light, you must think about the inner meaning of these accounts. You should not be hasty.

**Atmanathan:** Well, well, have you anything to tell me about the story?

**Mahadeva Sastri:** Yes. Listen carefully. Now answer my question. Who is a hunter?

\*From Siva-Lilas

**Atmanathan:** A hunter is one who chases and kills wild animals in the jungle.

**Sastri:** True! The story is an allegory. The wild animals are Kama, Krodha, Lobha, Moha, Mada, Matsarya. The jungle is the mind. The mind is fourfold: Manas, Chittam, Buddhi and Ahamkara. It is in the Manas that the wild animals, I have spoken of, roam about freely. They must be killed. Our hunter was pursuing them because he was a Yogi. If you want to be a real Yogi, you must conquer these tendencies. Do you remember the name of the hunter in the story?

**Atmanathan:** Yes, he was called "Suswara".

**Sastri:** It means "melodious". This hunter had a pleasant, melodious voice. If a person practises Yama and Niyama and is ever conquering his evil propensities, he will develop certain external marks of a Yogi. The first stage in the development is lightness of the body, health and steadiness, a clear countenance and a pleasant voice. This stage has been spoken of in the Swetasvatara Upanishad. Go home and read the 13th sloka of the 2nd Chapter of that Upanishad to verify what I say. Now, let us resume. The hunter or the Yogi had for many days practised Yoga and had reached the first stage. So, he is given the name Suswara. Do you remember where he was born?

**Atmanathan:** Yes, his birthplace is mentioned as Varanasi.

**Sastri:** The Yogis call the Ajna Chakra by the name of Varanasi. That is midway between the eye-brows. It is regarded as the meeting place of the three Nadi—Sushumna, Ida and Pingala. An aspirant is instructed to concentrate at that place. That helps him to get over his desires and evil qualities like anger and so

on. It is there that he will get a vision of his Atma Jyotis.

**Atmanathan:** But how do you explain his getting up the Bilva tree and other details?

**Sastri:** Have you seen the Bilva leaf?

**Atmanathan:** Yes. It has three leaves on one stem.

**Sastri:** True. The tree is Merudandam or the vertebral column. The leaves are threefold. They represent the Ida, Pingala and Sushumna Nadis, the regions for the activity of the forces of the Sun, Moon and Agni, the three eyes of Siva. The "climbing of the tree" means making the Kundalini ascend from the Muladhara to Ajna. That is the work of the Yogi.

**Atmanathan:** I have heard of Kundalini and the Chakras. Proceed further, please.

**Sastri:** Good. He was in the Jagrat state when he began his Yogic meditation. He bundled up the birds and beasts he had slain and tying them to a branch of the tree, rested on it. That means, he had suppressed his thoughts and rendered them inactive. Yama, Niyama, Pratyahara, etc. had been gone through. He was in Dhyana and Dharana. He was feeling sleepy. In other words, there was a danger of his losing consciousness in Sushupti. So he determined to keep awake.

**Atmanathan:** That is all right; but why did he weep for his wife and children?

**Sastri:** His wife and children are the world. One who seeks the grace of God must become an embodiment of love. He must have an all-embracing sympathy. His shedding tears are symbolical of his universal love. In Yoga also, one cannot have illumination without Divine Grace. Without practising universal love, one

cannot get that Grace. One must perceive one's own Atma everywhere. The preliminary stage is to identify one's individual mind with the minds of all created beings. That is fellow-feeling or sympathy. Then one must rise above the limitations of the mind and merge it in the Atman. That happens in the stage of Samadhi and not earlier.

**Atmanathan:** Why did he pluck and drop Bilva leaves?

**Sastri:** That is mentioned in the story only to show that he had no extraneous thought. He was not even conscious of what he was doing. All his activity was confined to the three Nadis. The leaves, I said before, represent the Nadi—Ida, Pingala and Sushumna. He was in fact in the second state, i. e. the dream state, before he passed into Sushupti stage.

**Atmanathan:** He kept vigil the whole night, it is said,

**Sastri:** That means that he passed through the Sushupti Avastha successfully. The dawning of the day is the entrance into the fourth state of Turiya.

**Atmanathan:** It is said he came down and saw the Linga. What does that mean?

**Sastri:** That means that in the Turiya state, he saw the Siva Linga or the mark of Siva in the form of Jyotis, i.e. he had the vision of the Lord. That was an indication that he would realise the Salokya of Siva in course of time.

**Atmanathan:** So, the sight of the Jyotis is not the final stage, it appears.

**Sastri:** Oh no. That is only one step, though a difficult step, to be reached. Now, think of the story. He goes home and feeds a stranger.

**Atmanathan:** Yes, I remember, what may that mean?

**Sastri:** A stranger is one whom you have not seen before. That stranger was no other than the hunter himself transformed into a new person,

**Atmanathan:** How can that be? The story says that the hunter gave the stranger food and ate the remainder.

**Sastri:** Yes. The food is the Raga-dwesa which he had killed the previous night. But he did not consume the whole of it. A little still remained. That was the reason why he had to be born again as King Chitrabhanu. Now have you understood?

**Atmanathan:** Thanks. But I have one doubt.

**Sastri:** What is it?

**Atmanathan:** The story says that he went to Siva's world. If one goes there, will he still have to return to the earth as our hunter did?

**Sastri:** Going to the world of Siva is not enough. That is only Salokya. There are other stages, viz., Samipya, Sarupya and at last Sayujya. Have you not heard of Jaya and Vijaya coming back from Vaikuntha, even after having attained Saroopya with Vishnu?

**Atmanathan:** Yes. They were Hiranyaksha and Ravana. Now I have understood everything. How fine would it be, if such meanings were given whenever the Puranas are read!

**Sastri:** One should not give truths to those who do not seek for them. "Knock and it shall be opened unto you" said Jesus!

\* \* \*

# DIVINITY, GOODNESS AND EVOLUTION

*(Swami Atmaswarupananda)*

As seekers of the Divine, we may have intellects that can understand the subtlest truths, we may be able to enquire into, Who am I? we may have a heart full of devotion, but in the final analysis, most of us like to have something that is simple to understand, something that we can fall back on. Fortunately there are some very simple concepts in the teaching and examples of Gurudev Swami Sivanandaji and Pujya Swami Chidanandaji that could be expressed in three simple words: Divinity, goodness and evolution.

Pujya Swami Chidanandaji said that if you would like one word to represent Gurudev's teachings, it would be Divinity. Everything is Divine. You are Divine. There is nothing that is not Divine. Divinity alone is.

This is a truth that easily comes off the end of our tongue, but normally it doesn't really sink in. We may know this truth as an object of experience, not as our experience. Therefore, when Gurudev said that the goal of life is God-realisation, it means to make God real, which means that the all-pervasiveness of Divinity becomes our reality. We see nothing else.

That Divinity is not meant to be hidden. It is meant to be expressed in our

daily life, and so, what we saw in Gurudev and Pujya Swami Chidanandaji was not only Divinity, but an expression of pure goodness. Be good and Do good was not only a motto for them, but the expression of their lives. Goodness they were and goodness they expressed; continuously they expressed it in thought, word and deed. Goodness helped them to realize God and goodness was the expression of the oneness that they were.

Therefore what they wanted us to do was to see our life as a pattern of evolution from wherever we are now into Divinity and goodness. Scriptures say we have taken 84 lakhs of births to reach the human birth. We are in a process of evolution from animal to human, then to Divinity and goodness. That is the purpose of our present birth: it is one more step in our evolution towards seeing Divinity everywhere, becoming that Divinity, and expressing it as pure goodness.

Thus, from one point of view, we could say that the teachings of The Divine Life Society and the examples of Gurudev and Pujya Swami Chidanandaji might be summarized in three simple words: Divinity, goodness and evolution.

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# CHILDREN'S WORLD



## THE MEDIUM THROUGH WHICH THOUGHTS TRAVEL

Beloved Divine Children!

Om Namo Narayanaya!

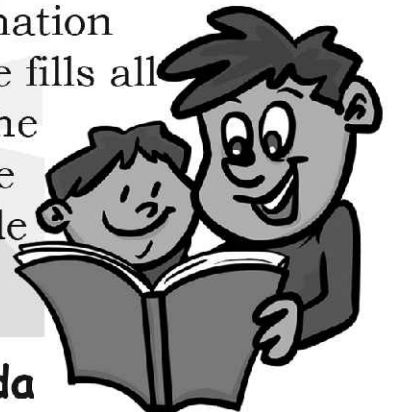
If we throw a piece of stone in a tank or a pool of water, it will produce a succession of concentric waves travelling all around from the affected place.

The light of a candle will similarly give rise to waves of ethereal vibrations travelling in all directions from the candle.

In the same manner, when a thought, whether good or evil, crosses the mind of a person, it gives rise to vibrations in the Manas or mental atmosphere, which travel far and wide in all directions.

What is the possible medium through which thoughts can travel from one mind to another? The best possible explanation

is that Manas or mind-substance fills all space like ether and it serves as the vehicle for thoughts, as Prana is the vehicle for feeling, as ether is the vehicle for heat, light and electricity and as air is the vehicle for sound.



**Swami Sivananda**



## SIVARATRI

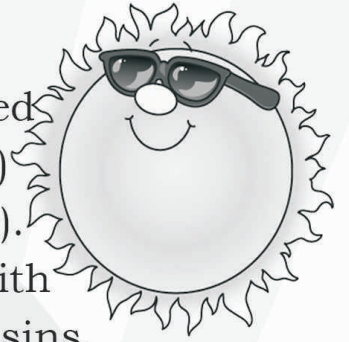
Sivaratri means “the night of Siva”. Siva was married to Parvati on this day. This falls on the 13th (or 14th) day of the dark fortnight of Phalgun (February-March). He, who utters the Names of Siva during Sivaratri, with perfect devotion and concentration, is freed from all sins.

He reaches the abode of Siva and lives there happily. He is liberated from the wheel of births and deaths.

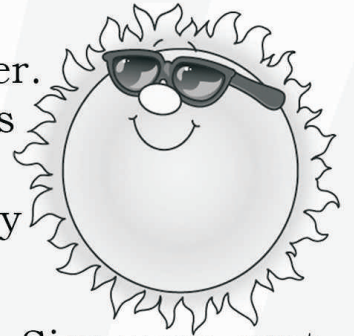
The Siva Lingam is worshipped throughout the night by washing it every three hours with milk, curd, honey, rose water, etc; whilst the chanting of the Mantra ‘Om Namah Sivaya’ continues. Hymns in praise of Lord Siva, such as the Siva Mahimna Stotra of Pushpadanta or Ravana's Siva Tandava Stotra are sung with great fervour and devotion. Offerings of Bael leaves are made to the Lingam. Bael leaves are very sacred as, it is said, Lakshmi resides in them.

Once upon a time, King Chitrabhanu of the Ikshvaku dynasty was observing a fast with his wife, it being the day of Maha Sivaratri. The sage Ashtavakra came on a visit to the court of the king. The sage asked, "O king! Why are you observing a fast today?"

King Chitrabhanu had the gift of remembering the incidents of his previous birth. He said to the sage: “In my past birth, I was a hunter in Varanasi. My name was Suswara. One day I was roaming in the forests in search of animals. I had shot a deer that day but I was overtaken by the darkness of night. I had no time to take it home. I tied it to a branch on the tree and climbed up for shelter. It happened to be a Bael tree. As I was tormented by hunger and thirst, I kept awake throughout the night. I shed profuse tears when I thought of my poor wife and children who were starving and anxiously awaiting my return. To pass away the time that night, I engaged myself in plucking the Bael leaves and dropping them down onto the ground.



The day dawned. I returned home and sold the deer. I bought some food for myself and for my family. I was about to break my fast when a stranger came to me, begging for food. I served him first and then took my food.



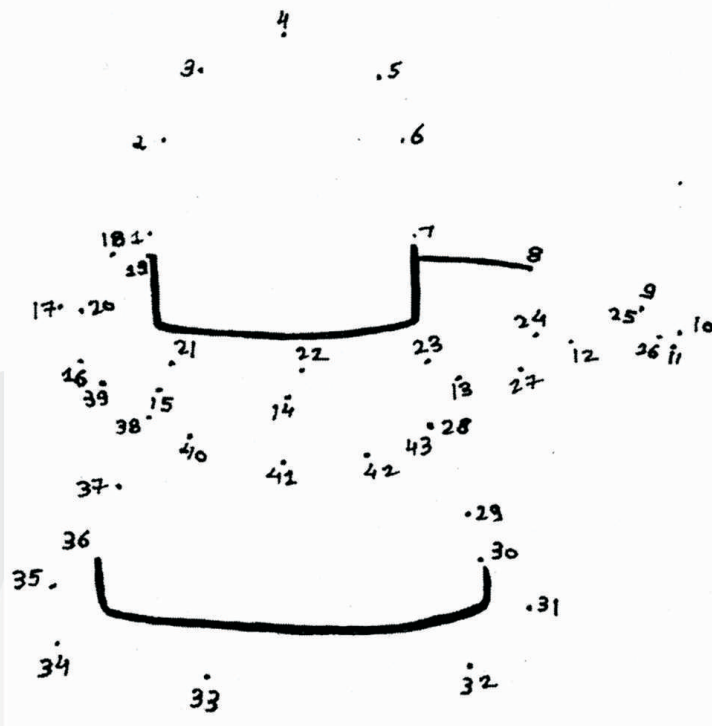
At the time of my death, two messengers of Lord Siva were sent down to conduct my soul to the abode of Lord Siva. I learnt then for the first time of the great merit I had earned by the unconscious worship of Lord Siva during the night of Sivaratri. They told me that there was a Lingam at the bottom of the tree. The leaves I dropped fell on the Lingam. My tears which I had shed out of pure sorrow for my family fell onto the Lingam and washed it. And I had fasted all day and all night. Thus did I unconsciously worship the Lord.

I lived in the abode of the Lord and enjoyed divine bliss for long ages. I am now reborn as Chitrabhanu.”

Sivaratri is a perfect Vrata as it aims at the perfect control of Rajas and Tamas by spending the entire day at the feet of the Lord.

**SWAMI SIVANANDA**

***Join the numbers to get Darshan of Sivalinga:***



## SERVE, LOVE, GIVE



Do not make any difference between menial and respectable **work**. If anyone is suffering from acute pain in any part of the body, at once shampoo the affected part very, very **gently**. **Feel** that you are **serving** the **Lord** in the body of the patient. **Repeat** your **Ishta Mantra** also.

If you see a man or animal bleeding on the roadside, tear your upper cloth or shirt and use it for bandaging. Do not fight with the poor porters at the Railway Station. Be **liberal** and **generous**. Keep always some paise in your pocket and **distribute** them to the poor and decrepit.

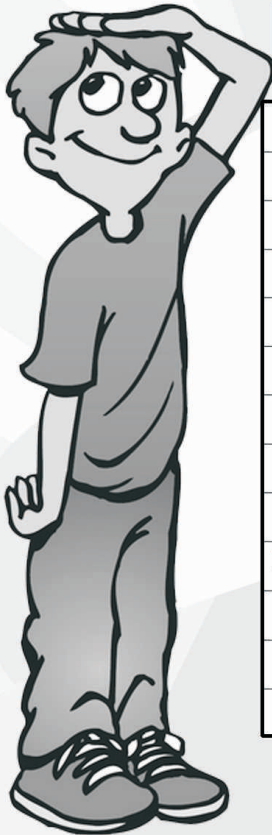
When the **heart** is **purified**, the **mind** is naturally **turned** towards **God**. Eventually it is **absorbed** in the Lord, through **pure love**, self-surrender and **worship**.

SWAMI SIVANANDA



Search the words given in bold letters above in the forest of letters:

D	E	I	T	O	M	A	L	H	E	D	A	E	L	O
I	H	P	U	R	I	F	I	E	D	E	T	S	O	M
E	T	U	H	F	T	E	B	A	E	D	J	O	R	G
S	U	R	R	E	N	D	E	R	O	M	I	N	D	Y
O	R	E	P	E	A	T	R	T	E	G	E	O	A	S
I	N	H	E	L	S	O	A	O	M	E	S	E	C	I
S	E	R	V	I	N	G	L	G	E	N	T	L	Y	E
N	D	I	S	T	R	I	B	U	T	E	D	I	E	D
E	P	S	O	O	R	M	A	N	T	R	A	E	G	E
M	E	H	E	W	E	G	A	B	S	O	R	B	E	D
K	I	T	L	O	V	E	D	G	O	U	T	E	H	O
L	O	A	T	R	B	T	W	O	R	S	H	I	P	M
Z	D	Y	E	K	I	D	E	D	E	D	E	T	E	D



## NEVER SHIRK YOUR WORK

(*Swami Ramarajyam*)

Swami Sivanandaji used to tell this story.

Once there was a bull. He was tired of working in the fields of his master. He used to think, “How long will my master keep torturing me?” One day he got a chance to run away. He ran very fast. When he was tired, he stopped near a field. One bull of the owner of that field was badly injured. So he was in search of another. Spotting this bull, he was overjoyed. He caught hold of the bull immediately and yoked him to his plough.

The poor bull! Shirking his work, he had run away but he could not escape work.

This is what happens when one shirks his work. If you shirk your work, destiny will thrust another work upon you. Everyone has to perform a specified

set of duties. A student has to study, a teacher has to teach, a labourer has to do physical labour and so on. We are all different parts of the vast social machine. As long as the parts work smoothly, the machine also works smoothly. Similarly, as long as all of us perform our respective duties properly, the machine of the society will also work smoothly.

He who stealthily takes another person’s property is called a thief. He who stealthily keeps himself away from performing his duties or doing his work is also a thief—a different thief. If you keep yourself away from performing your duty or duties, you should also be called a thief. Do you want to be called a thief? Certainly not. Therefore never refrain from performing your duties, never shirk your work.

### GRIEVE NOT AT DEATH

Do not grieve for the departed soul. The Atman is eternal, changeless, birthless, deathless and pure. The body is non-intelligent, liable to death, impure and destructible. Thus thinking, there is no occasion at all for sorrow.

If a father or a son has come under the sway of death it is the foolish who grieve. In this world which is devoid of substance, separation from a desired object is a source of non-attachment and the bestower of peace and happiness for the wise.

—*Swami Sivananda*

## A THREE DAY SPIRITUAL CAMP FOR STUDENTS AT THE ASHRAM



A Three Day Spiritual Camp for Students of Himalayan region was organized at the Headquarters Ashram from 3rd to 5th January 2017 with the support of Br. Sri Ramachaitanya of Kashika (an NGO) and Aurobindo Ashram, Delhi Branch. Fifty two students from Tihar, Hurri, Salang, Raital, Pala and Barsu villages (located between Uttarakashi and Gangotri) along with their seven caretakers participated in this camp.

On 3rd January, H.H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the camp with the



lighting of the lamp and blessed the students with his brief message. H.H. Sri Swami Yogavedantanandaji Maharaj welcomed the all present. It was followed by the blessing messages of H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj.

Each day of the Camp comprised of four sessions filled with multifaceted activities to ensure the all round development of the students. All the three days of the Camp, the morning session commenced with



Yogasana and Pranayama class conducted by Br. Raviji and Sri Vishalji and the forenoon session started with prayer and Bhajan class by Sri Swami Krishnabhaktanandaji and Br. Sarojji.

On the first day, Dr. Pramila Kaushik and her team from Delhi conducted a thorough Medical Checkup of each student in the forenoon session. Simultaneously, Sri Sushant Chattarjee and Smt. Soma Chattarjee of Gurgaon taught the students different beautiful patterns of drawing. Thereafter, the students participated enthusiastically in various games. In the afternoon, they were taken around the Ashram to have Darshan of the sacred shrines of the Ashram.





They joyously attended Ganga Arati in the evening and enjoyed watching the DVD 'The Wonders of Space' during the night session.

The Second day's forenoon session featured Martial Arts demonstration by a couple from Switzerland and an interactive session on Gurudev's Universal Prayer by Ms. Neeru Agarwalji from Gurgaon. Sri Swami Amritrupananda Mataji introduced the students to Clean Himalaya Project in the afternoon session. Thereafter, the students offered their loving Seva in cleaning the banks of Mother Ganga under the supervision of their teachers, Sri

Swami Amritrupananda Mataji and Ms. Neeru Aggarwalji. During the evening session, various games were conducted for the students and they were shown a Dance Drama on Sri Gurudev's life 'Sivananda Ganga' through a DVD in the night session.

During the forenoon session of the concluding day of the Camp, Ms. Neeru Aggarwalji apprised them of the sublime teachings of Srimad Bhagavad Gita through a Power Point Presentation. In the afternoon,



the students were taken across the Ganga to visit the temples and Ashrams. All the students were immensely thrilled to ride in a boat for the first time. This was followed by the valedictory function in the Sivananda Satsang Bhavan wherein Kumari Durga shared her experiences about the Camp and Master Sobhendra conducted group singing. Thereafter, the blessing messages were delivered by H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami





Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj. The Spiritual Camp concluded with the awarding of the certificates and distribution of school bags, Jnana Prasad and Prasad.

During the night Satsang at the Holy Samadhi Shrine, the students exhibited their talents by presenting a beautiful mélange of folk songs and dances, devotional songs, Hindi and Sanskrit skits. Their unostentatious, innocent and

simple ways of presentation touched the hearts of one and all. Next morning, the students were taken to Rishikesh railway station to give them the first time experience of seeing and travelling in a train. Being extremely excited about the train ride, they reached Hardwar. They visited Har-ki-Paudi, Bharata Mata Mandir, Shanti Kunj Ashram and other temples and returned the Ashram in the evening. They were shown an animation movie 'My Green Home' after the dinner. On 7th morning, they left the Ashram for their Himalayan home gathering new experiences and cherishing beautiful memories of their visit to the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj.

May the Lord Almighty and Sadgurudev shower abundant blessings upon them all.



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## 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: people who are home-less, temporary or permanent, fell sick, got lost or were abandoned.*

**(Swami Chidananda)**

Three of the dying destitute TB patients could not recuperate in spite of special diet and medical treatment. Their weight and their general condition at the time of admission was too much progressed. All of them expired within two weeks’ time. They passed away peacefully, their bodies could not hold on any longer. Gangajal had been offered to them and cremation was performed; ashes thereupon were offered to Holy Mother Ganga. May their souls rest in Peace. Om Shanti. Shanti. Shantih.

Though their time had come to leave this earthly life and be free from pain and suffering, one of the other TB patients who was admitted almost 10 months ago, with a weight of around 35 kgs, recovered bit by bit, and gained upto 43 kgs. Pulmonary TB affects the whole body in the sense that so much weakness is felt, with periods of high fever, purulent sputum, body aches, breathlessness, now and then vomiting and very heavy medicines which are sometimes difficult to tolerate, but need and are given to the patients in Sivananda Home under strict supervision, to avoid any break in this long term course, only for the best of the patient. The treatment is heavy, a diet without oil and spices, not always very tasty, and besides that, the patient is

segregated from others and needs to wear a mask. But by Gurudev’s grace, this patient undergoes all these inner and outer restrictions quietly, because his focus is directed towards the goal only: to become healthy again. For this purpose he is ready to discipline himself, to suffer and to bear what has to be endured, because he does not concentrate on all these small and minor outside circumstances. No! He imagines and visualizes the light at the end of the tunnel, he directs all his energy towards this promise only. How much this cheerful and positive attitude of his radiates around him and inspires even his fellow brothers! How much one can learn from this person, who chooses to ignore the many stumbling blocks on the road and travels the straight path right upto his destination. May God and Gurudev strengthen us all with this firm determination and unwavering faith on our way to our final GOAL, our Real Home, where there is no outer and inner, where everything is united, free from delusion, beyond duality, beyond separation. *“Put an end to your alienation and forgetfulness of God Who is all in all to you. Then your sorrow, your suffering, everything will start receding and ultimately vanish. When the sun rises, darkness cannot remain. When you become filled with God, sorrow, suffering, pain, ignorance, bondage, fear, worry, anxiety, tension cannot remain. They disappear.”* **(Swami Chidananda)**

*“The Goal of Life is God Realisation”*

**(Swami Sivananda)**



## IMPORTANT ANNOUNCEMENT

**YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY),**  
P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)

### ADMISSION NOTICE

Applications are hereby invited for undergoing the 86th residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from 4-5-2017 to 30-6-2017. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

#### ***The details are as follows:***

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
  - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
  - (b) Must be able to converse in English fluently as the medium of instruction is English.
  - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
  - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
  - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **20-3-2017**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

**For the Application Form and Prospectus please write to:**

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

[www.sivanandaonline.org](http://www.sivanandaonline.org)

Or contact the e-mail: [yvfa@dlshq.org](mailto:yvfa@dlshq.org)

[yvfacademy@gmail.com](mailto: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,  
October, 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.

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**IMPORTANT GUIDELINES FOR “REMITTANCE”**

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

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

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

## ANNOUNCEMENT

### DIVINE LIFE SOCIETY, CHANDIGARH BRANCH

#### SADHANA SHIVIR

By the grace of Most Worshipful Gurudev H.H.Swami Sivanandaji Maharaj, the Divine Life Society Chandigarh Branch shall be holding a Sadhana Shivar and celebrate the Annual day at Sivananda Ashram, Chandigarh, from 7th, to 9th April, 2017.

Senior Saints from Headquarters Ashram & other Institutions shall grace the function. Devotees from all the Branches of Divine Life Society are cordially invited to participate in the program.

*For enrolment & information, please contact:—*

- |                       |           |               |
|-----------------------|-----------|---------------|
| 1. Sh. F.Lal.Kansal   | President | 0-98140 15237 |
| 2. Dr. Ramneek Sharma | Secretary | 0-98141 05154 |

***Sivananda Ashram, Divine Life Society, #2, Sector 29-A,  
Chandigarh—160 030.***

### THE SIGNS OF GROWING WILL

Unruffled state of the mind, poise, cheerfulness, inner strength, capacity to turn out difficult works, success in all undertakings, power to influence people, a magnetic and dynamic personality; magnetic aura on the face, sparkling eyes, steady gaze, powerful voice, a magnanimous gait, unyielding nature, fearlessness, etc., are some of the signs or symptoms that indicate that one's 'will' is growing.

The source of all life, the source of all knowledge, is Atman, your innermost Self. This Atman or supreme Soul is transcendent, inexpressible, uninferable, unthinkable, indescribable, the ever-peaceful, all-blissful. It is Omnipotent; the more you reflect upon its infinite Strength, and the more you are conscious of this inner Power of the Infinite in you, the greater is your will-power.

You should have real and intense thirst to realise your inner Self, the Godhead within you. Then your will-power increases hundredfold and dissolves all obstacles.

Purity of heart and concentration greatly increase will-power. The more is the mind fixed on God the more is the strength you acquire. More concentration means more energy and more will-power.

**—Swami Sivananda**

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## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

**Aska (Odisha):** In the month of November and December, the Branch had its mobile Satsangs and weekly Satsang on Thursdays and Sundays. Special Sadhana days were observed on 23rd November and 31st December with Kirtan, Paduka Puja, recitation of Bhagavad Gita and Srimad Bhagavat. These were concluded with distribution of Jnana Yajna Prasad and Prasad, and free booklets distributed at schools and colleges.

**Ambala (Haryana):** In the months of November and December, the Branch continued weekly Satsang on Sundays and Tuesdays with Meditation, Bhajan, Kirtan, Swadhyaya and recitation of Hanuman Chalisa etc. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

**Barbil (Odisha):** The Branch had weekly Satsang on Thursdays and residential Satsang on Mondays. Free Homeopathic treatment continued. During Kartika Purnima special celebration was held on 14th November, and Sadhana day was observed on 24th.

**Baripada (Odisha):** The Branch had daily Paduka Puja, and weekly Satsang on Sundays. Sadhana day was observed on 4th December with Bhajan, Kirtan and Paduka Puja. Gita

Jayanti was celebrated on 12th with Havan and concluded with distribution of Prasad.

**Bargarh (Odisha):** In the month of December, the Branch conducted daily Swadhyaya, Pranayama and Meditation, 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.

**Bellagunta (Odisha):** Daily morning Meditation, Weekly Satsang on Sundays, Ramayana Path on Tuesdays, Mobile Satsang on Thursdays, and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Sadhana day was observed on Sankranti day, and recitation of Vishnu Sahasranam was done on Ekadasi.

**Brahmapur (Odisha):** The Branch conducted weekly Satsang on Sundays, mobile Satsang on Saturdays, and Paduka Puja on Thursdays and every month on 8th and 24th. Gita Jnana Yajna was arranged from 4th to 10th December with Pravachans, and Gita Jayanti was

celebrated on 17th. Recitation of Hanuman Chalisa was done on 17th, and Vishnu Sahasranam was held on 31st December.

**Chitrakonda (Odisha):** The Branch had weekly Satsang on Sundays with Narayan Seva, mobile Satsang on Thursdays, recitation of Vishnu Sahasranam on Ekadasi, and Paduka Puja on 8th and 24th of every month as the regular programmes of the Branch. The Branch conducted special programmes in various schools to spread teachings of Gurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj, and books were distributed to the students as Jnana Prasad.

**Gurdaspur (Punjab):** In the months of November and December, weekly Satsang continued on Saturdays with Prayers and Swadhyaya. The Branch distributed medicines (worth Rs. 5000) for lepers at Dinanagar, and also sweaters and jackets in different places for needy people.

**Jeypore (Odisha):** The Branch continued daily puja and weekly Satsang on Sundays and Thursdays. Gita Jayanti was celebrated on 6th November. Sivananda day and Punytithi Aradhana day of H.H. Sri Swami Krishnanandaji Maharaj were observed on 8th with Puja, Havan and Swadhyaya and it was concluded with Prasad Sevan. Recitation of Vishnu

Sahasranam was held on 13th, and on 22nd November special Satsang was arranged at the residence of a devotee.

**Khurja (U.P.):** In the month of November, the Branch had a 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 Aushadalaya.

**Kakinada (A.P.):** The Branch continued Satsang with Meditation, Bhajan, Parayan and Pravachan regularly on all Wednesdays, Fridays and Sundays of the month. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Kartika Vanasamaradhana was arranged by the Branch on 27th November with Bhajans and Pravachan. This was concluded with Prasad Sevan.

**Kabisuryanagar (Odisha):** Daily Annadana Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Gita Jayanti was celebrated from 10th to 12th December with Havan, Parayan and Narayan Seva. Sadhana day was observed on 31st with Bhajan and Kirtan.

**Kodala (Odisha):** The Branch conducted weekly Satsang on Thursdays with Prabhat Pheri and

Paduka Puja. It was concluded with Narayan Seva. Mobile Satsangs were held on 8th and 24th of every month. Gita Jayanti was celebrated on 10th December with Bhajan, Kirtan and discourses.

**Lanjipalli (Odisha):** In the month of November, daily recitation of Bhagavatam and Mahamantra Sankirtan were continued. Weekly Satsang was held on Sundays. A Sadhana Diwas was observed with Narayana Seva.

**Nandininagar (Chhattisgarh):** Daily Satsang, mobile Satsang and Matri Satsangs were held by the Branch. There was Mahamantra Kirtan on 3rd November. Branch foundation day was celebrated on 23rd with Havan.

**Nayagarh (Odisha):** The Branch had weekly Satsang on Wednesdays and Anna Dana Seva on Sundays. Sadhana day was observed on 13th November with Paduka Puja, and Gita Path etc.

**Puri (Odisha):** In the month of November, the Branch held weekly Satsang on Thursdays, and Bhajan, Kirtan and Paduka Puja, on 8th and 24th. Ekadasis were observed with chanting of Vishnu Sahasranam.

**Raipur (Odisha):** Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasi day were held by the Branch. Special Satsang was

done on 6th December. Gita Jayanti was celebrated on 10th with Havan, Paduka Puja and Gita Parayan.

**Surendranagar (Gujarat):** Daily Yoga class, Paduka Puja and Matru Satsang with Swadhyaya were carried on regularly. Every month on 8th victuals was provided to poor families. Ram Charit Manas Pravachan on Mondays, Sundarakand Parayan on Saturday and Sundays, and Sankirtan on Ekadasis were held by the Branch. The general body meeting of Divya Jivan Sangh branches, Gujarat was held on 13th November.

**Sirpur Kaghaznagar (Telangana):** In the months of November and December, the Branch conducted Puja and Bhajan on Mondays, Guru Paduka Puja on Thursdays and mobile Satsang on Sundays. Puja and Vanabhajan were held on Kartika Purnima day at Dhyana Kutir. Aradhana day of H.H. Sri Swami Devanandaji Maharaj was observed on 30th December with Paduka Puja, Rudrabhishek and Sankirtan.

**Sunabeda Ladies Branch (Odisha):** In the months of November and December, the Branch had daily Satsang with Maha Mantra Sankirtan, Gita Path, Bhagavat Path and Japa, weekly Satsang on Sundays, Wednesdays and Saturdays. Ekadasis were observed with Abhisheka and recitation of Vishnu Sahasranam and Gita Path. Sadhana day was observed

on 18th December. Sundarakanda Parayan was done on Sankranti day. Mahamrityunjaya Mantra Japa was held on 24th, and Kartika Purnima was celebrated with Sankirtan and Paduka Puja.

**Sambalpur (Odisha):** The Branch conducted daily worship in Vishwanath temple, weekly Satsang on Sundays, Narayan Seva on Mondays, recitation of Sundarakanda Parayan on Saturdays and Guru Paduka Puja on 8th and 24th of every month. The Branch arranged special programmes from 1st to 14th November with Nagar Kirtan, Paduka Puja, Pravachan on 'Gita in Daily Life' and study of Ishavasya Upanishad. Seva through Sivananda Charitable Homeo Dispensary was continued.

**Sukinda Chromite Mines (Odisha):** The Branch had daily

evening satsang. Akhanda Maha Mantra Kirtan was arranged on Kartika Purnima day. H.H. Sri Swami Padmanabhanandaji Maharaj, D.L.S. HQ. Rishikesh, visited the Branch on 17th December, and Swamiji blessed the devotees with his talks and distributed kitbags and Prasad to Tribal children.

**South Balanda (Odisha):** The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Special Satsangs were arranged on Ekadasi and Sankranti day. There was also an Akhanda Mahamantra Sankirtan on 3rd December for World Peace and Universal Brotherhood.

**Varanasi (U.P.):** Satsang was held on 27th November at Vridhashram with Bhajans.

## MENTAL POWER THROUGH CONTROLLED THOUGHTS

Uncontrolled thoughts are the roots of all evils. The more the thoughts are restrained, the more is the mind concentrated and consequently the more does it gain in strength and power. It demands patient work to destroy mean and base thoughts: but the entertainment of sublime thoughts is the easiest and rapid method of destroying base thoughts. Ignorant of the laws of thought, the worldly-minded individual falls a prey to all sorts of thoughts, thoughts of hatred, anger, revenge, lust and grows very weak-willed. The best method of gaining mental power is by entertaining sublime, noble and good thoughts and through their aid controlling the dissipative, distractive, diversifying worldly, and base thoughts.

—*Swami Sivananda*

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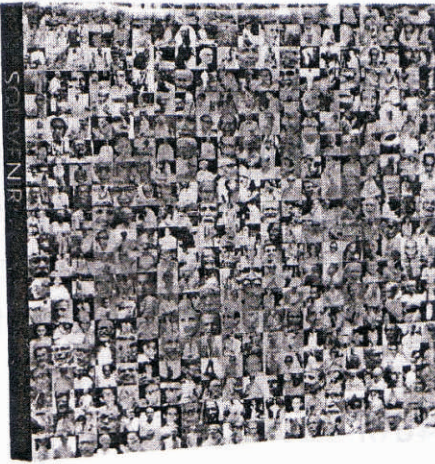
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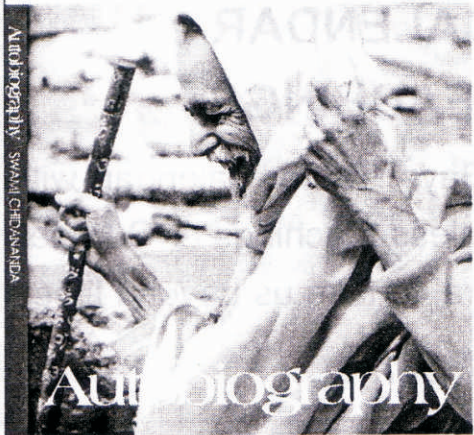


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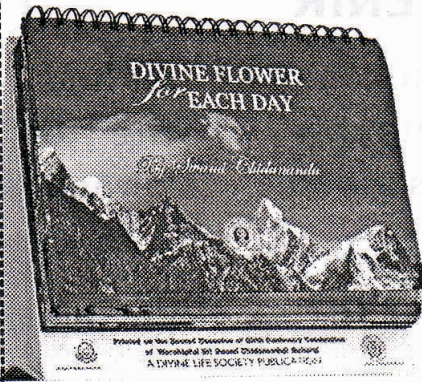
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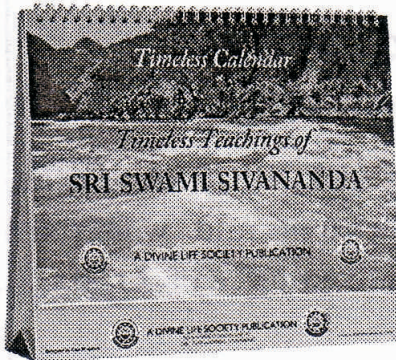
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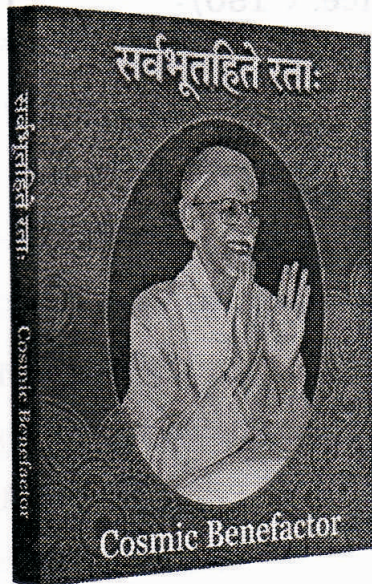
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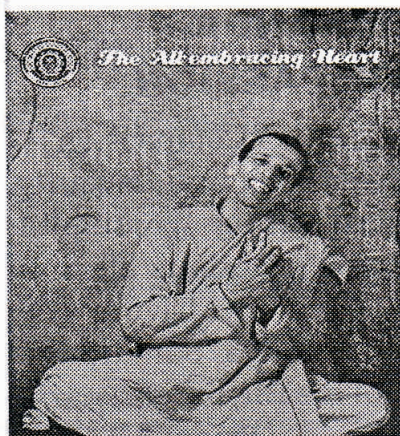
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5/6	T/Wed	Purnima
6	Wed	Purnima; Mahalaya (Pitri Paksha) begins
8	Fri	130th Birth Anniversary of H.H. Sri Swami Sivanandaji Maharaj
16	Sat	Ekadasi
17	Sun	Pradosha Puja
19	Tue	Amavasya; Mahalaya (Pitri Paksha) ends
20	Wed	Amavasya
21	Thur	Navaratri Puja begins
27	Wed	Saraswati Avahana
28	Thur	Sri Durga Ashtami
29	Fri	Sri Mahanavami
30	Sat	Sri Navaratri Puja concludes; Vijaya Dashami

## OCTOBER

1	Sun	Ekadasi
3	Tue	Pradosha Puja
5	Thur	Purnima; Maharshi Valmiki Jayanti
13	Fri	Sri Radha Ashtami
15	Sun	Ekadasi
17	Tue	Pradosha Puja; Naraka Chaturdasi
19	Thur	Amavasya; Deepavali
20	Fri	Govardhan Puja; Sri Gow Puja; Sri Bali Puja
25	Wed	Skanda Shasthi
28	Sat	Gopashtami; 16th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Krishnanandaji Maharaj
31	Tue	Ekadasi

## NOVEMBER

1	Wed	Pradosha Puja; Sri Tulasi Puja; Utthana Dvadasi; Chaturmasya Vrata Ends
2	Thur	Vaikuntha Chaturdasi
3/4	F/Sat	Purnima
4	Sat	Kartika Purnima; Sri Gurunanak Jayanti
14	Tue	Ekadasi
15	Wed	Pradosha Puja
18	Sat	Amavasya
29	Wed	Ekadasi; Gita Jayanti

## DECEMBER

1	Fri	Pradosha Puja
3	Sun	Purnima; Sri Dattatreya Jayanti; 74th Anniversary of Akhanda Mahamantra Sankirtana Yajna at Sivananda Ashram

13	Wed	Ekadasi
15	Fri	Pradosha Puja
17/18	S/Mon	Amavasya
18	Mon	Somavati Amavasya
24	Sun	Christmas Eve
25	Mon	Christmas Day
29	Fri	Ekadasi
30	Sat	Pradosha Puja
31	Sun	74th Anniversary of Pratishtha Mahotsava of Sri Viswanatha Mandir at Sivananda Ashram

## 2018

## JANUARY

1	Mon	New Year's Day
1/2	M/Tue	Purnima
2	Tue	Purnima
12	Fri	Ekadasi
14	Sun	Pradosha Puja; Makarasankranti (Punya Kala 8.00 p.m.)
16/17	T/Wed	Amavasya
17	Wed	Amavasya
22	Mon	Vasanta Panchami
24	Wed	Ratha Saptami
27	Sat	Ekadasi
29	Mon	Pradosha Puja
31	Wed	Purnima Lunar Eclipse (5.18 p.m. to 8.41 p.m.)

## FEBRUARY

11	Sun	Ekadasi
13	Tue	Pradosha Puja
14	Wed	Sri Maha Sivaratri
15	Thur	Amavasya
26	Mon	Ekadasi
27	Tue	Pradosha Puja

## MARCH

1	Thur	Purnima; Sri Chaitanya Mahaprabhu Jayanti
2	Fri	Holi
13	Tue	Ekadasi
14	Wed	Pradosha Puja
17	Sat	Amavasya

Note: When two dates are mentioned for any occasion, it means that the particular **tithi** occurs both on the first day evening and the next day morning.

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## CATEGORIES IN INDIAN PSYCHOLOGY

Prana proceeds from Mind. Matter is below Prana. Prana is above Matter but below Mind. Intuition is above reason and is the channel of communication between man and Spirit. Development of the will-power by autosuggestion is the basic principle of Raja-Yoga or Vedanta. Chitta is the subconscious mind. It has two layers: one layer for emotion and the other for passive memory. The instinctive mind is the higher Manas. By Manonasa or annihilation of the mind is meant the destruction or dissolution of the lower nature, desire-mind. Mind occupies an intermediate state between Prakriti and Purusha, Matter and Spirit.

*Swami Sivananda*

*To*