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The DIVINE LIFE



What is Divine Life? To shed the animal in Man, and to sublimate the human in him into the Divine; to express this sublimation in his daily, hourly life, in thought, word and deed—that is Divine life.

Swami Sivananda

JUNE 2017

THE UNIVERSAL PRAYER

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

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

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

—Swami Sivananda

THE SCIENCE OF RELAXATION

Action produces movements; movements cause habits. Man has acquired many artificial habits. He has allowed Nature's original habits to lapse. He has brought tension in many muscles and nerves through incorrect habits in posture. He has forgotten the first principles of relaxation. He will have to learn lessons (on relaxation) from the cat, the dog and the infant.

The science of relaxation is an exact science. It can be learnt very easily. Relaxation of the muscles is as important as contraction of the muscles. I lay great emphasis on the relaxation of the mind, the nerves and the muscles. Relaxation is of two kinds, viz., mental relaxation and physical relaxation. There is another classification. If you relax certain muscles of certain parts only, it is partial relaxation. If you relax all the muscles of the whole body, it is complete relaxation.

Swami Sivananda



THE DIVINE LIFE

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No. 3

PRASNOPANISHAD

PRATHAMA PRASNA (QUESTION I)

KABANDHI AND PIPPALADA

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्थे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर
आहुरर्पितमिति ॥११॥

11. Having five feet (the five seasons), the father, having twelve forms (twelve months), the giver of rain, they (sages) say, he is seated in a place higher than heaven. Others call him all-wise, upon whom, like a chariot (drawn by seven horses) with seven wheels and six spokes, the whole world is founded.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

निरवधिनिगमान्ताधीतिलब्धावबोधं

निरवरतमुदीर्णध्यानलीनान्तरंगम्

निरघमखिललोकक्षेममार्गैकचिन्ता-

निरतममितकीर्तिं श्रीशिवानन्दमीडे ॥७३॥

73. I prostrate myself before Swami Sivananda who has attained boundless knowledge by the intense study of innumerable scriptures, who is deeply immersed in meditation, who is sinless, who is always desirous of discovering ways and means for the commonweal, and who is renowned far and wide.

परिणतशशिबिम्बप्रोल्लसद्वक्त्रपद्मो-

परि लसदनुकम्पापूर्णमन्दस्मितार्द्रम्

परिसरगतशिष्यैस्सेव्यमानं मुनीनां

परिवृढमतिदिव्यं श्रीशिवानन्दमीडे॥७४॥

74. I worship the greatest of all saints, Sivananda, who is endowed with a shining face like the full moon, from which emanate the cool rays of compassion, and who is always served and adored by a circle of disciples.

(To be continued)

YOGA SADHANA*

(H.H. Sri Swami Sivanandaji Maharaj)

Om. Salutations to that adorable Lord Hari, than whom there is nothing greater, and who is above all this universe.

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

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

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

Without renunciation, you can never be happy. Without renunciation, you can never be successful in gaining the highest good i.e. Moksha. Without renunciation, you can never be at your ease. Therefore renounce everything. Make happiness your own. Hold renunciation as the foremost of things.

Improve yourself. Build your character. Purify the heart. Develop

divine virtues. Eradicate evil traits. Conquer all that is base in you. Endeavour to attain all that is worthy and noble.

Only when you have purified the heart, silenced the mind, stilled the thoughts and surging emotions, withdrawn the outgoing senses, thinned out the Vasanas, you can behold the glorious Atman during deep meditation.

There are five means by which perfect tranquility or emancipation can be attained. These form the highest happiness. They are Satsang or association with the wise, discrimination between the real and the unreal, dispassion, enquiry of 'Who am I?' and meditation. These are called heaven. These are religion. These form the highest happiness.

Become a good man first. Then control the senses. Then subdue the lower mind by the higher mind. Then the divine light will descend. Only then, the vessel will be able to receive and hold the divine light.

Practise meditation persistently and calmly without haste. You will soon attain Samadhi or the Nirvikalpa state.

Spiritual life is toilsome and laborious. It demands constant vigilance and long perseverance before substantial progress is made.

You have yourself built the walls of your prison-house through ignorance.

You can demolish the walls through discrimination and enquiry of "Who am I?"

Sufferings purify the soul. They burn up the gross material sins and impurities. The Divinity becomes more and more manifest. They give inner spiritual strength and develop the will force, the power of endurance. Hence sufferings are blessings in disguise.

Even a ray of inner light during meditation will lighten your path. It will give you a great deal of encouragement and inner strength. It will goad you to do more Sadhana. You will experience this ray of light when the meditation becomes deeper and when you rise above body-consciousness.

Meditation and worship are the means of evolving your potentialities and seeking a higher level of consciousness or existence.

Life is the unfolding of the latent capacities of the soul. Lead the divine life. Generate sublime divine thoughts in your mind through Meditation, Japa, Kirtan and study of sacred scriptures.

Bathe in the river of life everlasting. Plunge in it. Take a dip in it. Swim in it. Float in it. Rejoice.

Bask the body in the physical sunlight. Bask the soul in the sunlight of the Eternal. You will have good health and everlasting life.

Worship is the unfolding of the bud of the flower of the soul. Worship is life. Worship bestows life eternal.

You may conquer millions of persons in a battle, but you will become the greatest conqueror only if you can conquer your own lower self or mind.

So long as your senses are not subdued or weakened, you will have to practise Tapas or self-restraint, Dama or Pratyahara.

When the electric lamp is covered by many wrappings of cloth, there will be no bright light. When the cloth is removed one by one, the light grows brighter and brighter. Even so, when the Self-resplendent Atman which is covered by the five sheaths is stripped off the sheaths by meditation on the pure Self and the practice of 'Neti, Neti' doctrine, the Self luminous Atman reveals itself to the meditator.

Sit down with a composed mind. Assert your mastery over the body and mind. Plunge deep into the chambers of the heart, and enter into the stupendous ocean of Silence. Listen to the voice which is soundless.

Purify the heart first and then climb the ladder of Yoga steadily with courage and undaunted spirit. Climb onwards swiftly, attain Ritambhara Prajna and reach the summit of the ladder, the temple of wisdom, where the cloud of virtue or nectar drizzles from Dharmamegha Samadhi.

Build your spiritual life on a sure foundation, on the rock of the divine grace and strength of character. Take refuge in the Lord and His eternal law. There is no power in heaven or in earth that can bar your march now. Success in Self-realisation is certain. Failure exists not for you. There is light on your path. All is brilliant.

Om Tat Sat!

SWAMI SIVANANDA*

—PERSONIFIED SYNTHESIS OF DYNAMISM AND RENUNCIATION

(Sri Swami Chidananda)

(A discourse given on Sri Gurudev Swami Sivananda's 35th Sannyasa anniversary)

The lives of great men are like so many lights removing the darkness that besets the highway of human progress. Their lofty actions are sources of perennial inspiration, not only to the people of their own immediate times, but for human beings in times to come as well. Their lives and actions serve to vivify the present and to supply perennial vitality to the future. Everything about them is so invested with unique power that during their life-time, as well as for long many years afterwards, their every word, act and example continues to exert a powerful influence over the lives of men and to carry a persistent message to all humanity.

The glorious Sannyasa Diksha anniversary that we have the privilege and joy to worshipfully celebrate this day (1st June), and which marks the supreme occasion of H.H. Satgurudev Swami Sivanandaji's renunciation of a secular life and his entry into the holy order of Sannyasa, commemorates one such lofty and significant action in the Master's life which is filled profusely

with such exemplary and inspiring acts.

A BLEND OF TWO TRENDS

I deem it a rare joy and a great privilege to be provided this sacred opportunity of paying my homage to Sri Satgurudev, in whom I see a unique and amazing confluence of two trends, viz. renunciation and all the inwardness and detachment that it connotes, as well as the thrilling dynamism with all the outwardly expressed vigour of activity and active, sympathetic interest in human beings and their lives, implied by it. These two trends, seemingly so much mutually exclusive and far apart, would lead us to suppose our revered Gurudev to be a mixture of contradictions.

But, no! Rather, it is precisely to teach us that true renunciation and dynamism are not contradictory, and to bring home to us the lofty lesson that all inspired, altruistic activity for the commonweal and welfare of mankind at large is actually based upon and springs forth from a whole and genuine renunciation of one's self-centred life, and that is why our revered Master has taken to this

*Taken from D.L. 1959

ancient order and lived his noble life of unceasing good works and innumerable services unto all classes and sections of present-day humanity all over the world.

SIGNIFICANCE OF RENUNCIATION

His renunciation represents, as it were, a fertile seed out of which has sprung forth the great tree of his later Sannyasa life, full of the flowers, fruits and the shade-giving foliage of a many-sided Lokasangraha or selfless service unto humanity upon the physical, mental, moral and spiritual fields of modern man's life. The Master's act of Tyaga (renunciation) and Sannyasa carries the message: "O Man! Give up thy little 'I' and thy petty, selfish life, and, let thy selfless life flower into cosmic love, world-brotherhood and service unto all. Give up thy little self and give thyself, in body, mind and spirit, to the whole world. To renounce is, verily, to offer thyself as gift unto the noble cause of human welfare." His Holiness' act of renunciation and Sannyasa, done thirty-five years ago, has served during these years as an incontrovertible proof-positive that this ancient tradition of holy Bharatavarsha, that this ancient heritage received from our by-gone seers and sages, is not a negative lapsing into a selfish and careless quiescence (as it is sometimes thoughtlessly misconstrued) or an unfeeling retreat from realities, but, on

the contrary, it is an utmost positive step, pregnant with the possibilities of unlimited human welfare and containing within it the seeds of selfless service of the most glorious type.

FRUIT OF RENUNCIATION

It is a step by which man breaks out through the barriers of his little, limited and narrow life of selfishness and attachments, and soars high into the empyrean of world-consciousness, cosmic love and vision of world-oneness. It transports him into the field of world-service or Loka-seva. This is the dynamic structure of genuine renunciation and true Sannyasa. It is vibrant with love and compassion, dynamic with worshipful service and divinely pervaded by Karma Yoga in the spirit of the Gospel of the Bhagavad Gita.

Such has been the exemplary Sannyasa life of our holy Gurudev Sivanandaji Maharaj and such is the significance of his Tyaga done full three and a half decades ago. The giving up of his secular life has come to mean the bestowal of a lofty example of new divine life to countless thousands of people in this present age of restlessness and tension. His renunciation and Sannyasa has been a blessedness not merely to him as the renouncer, but a blessedness to countless thousands who have now come to receive the rare fruits of his renunciation.

The cultural genius of Bharatavarsha, her wondrous heritage of Yoga and Vedanta, and the ideals of Sanatana Dharma, received a tremendous fillip and became infused with a new life through the act of Swami Sivanandaji's great renunciation and through the wave of spiritual forces released thereby. To those who could perceive it, it was an act according to the Divine Plan. In the building of the New India within the set-up of this memorable and significant nuclear age, his renunciation was a constructive feature that has proved prolific and richly fertile in that it has showered the incomparable wealth from the treasure-house of India's ethical and spiritual culture like bounteous life-giving rain to an impoverished world where all higher values and nobler ideals had been seared and scorched by the consuming flames of destructive, materialistic trends and God-denying ideologies.

POWER THAT TRANSFORMS

The power that sprang out of his renunciation has outspread into the world of today, reached into all points of the compass and, penetrating all lands and homes, has brought new life, hope, solace, light, strength, joy and inspiration to literally countless millions of souls throughout the modern world. Thus, the 'loss' (if it can be termed as such at all) of one little family became the blessed reward for

the entire universal family of mankind. Truly and factually, the great event, the anniversary of which we are celebrating here, constitutes a divine gift unto humanity. It is a heavenly bestowal. Saint Sivananda's renunciation and Sannyasa can rightly be said an offering by God of divine *manna* to appease the spiritual hunger of His soul-famished children in this crucial century.

To us all, fortunate ones of this age, our Master's glorious Sannyasa has, indeed, become synonymous with world-awakening. That almost unknown act which young Dr. Kuppuswamy did thirty-five years ago, to become Swami Sivananda, at Rishikesh, was like a seed that contained the latent potency of bursting into a great and tremendous tree, towering high over the present-day scene, to waft the breeze of Yoga and Vedanta and a divine life of spiritualised human activity on earth. His renunciation and Sannyasa have become transformed into the spirit of the new age, the spirit of divine life.

SPIRITUAL BROTHERHOOD

Thus his Sannyasa has come to pervade the modern world in the form of a divine urge, a divine impulse, towards virtue, goodness and godliness. It has taken a concrete shape as this great institution (Divine Life Society), from where this lofty message of service, selflessness, purity, devotion and worshipful living

radiates everywhere today. We, the devout votaries of the Master's gospel of divine life who now sit at his feet and bask in the radiance of his holy presence, are directly the products of his renunciation and its powerful, creative dynamism. We are living witnesses to its positivism and potency. The worldwide spiritual brotherhood that has sprung up under his benign leadership and noble inspiration is the visible result and fruit of Gurudev's glorious renunciation.

His Sannyasa has transformed itself into a spiritual force that holds within itself the hope and promise of the future world-welfare and world-order, based upon a divine life of love, compassion, virtue and goodness. This solitary act of his Sannyasa has become a swelling flood of self-giving that marks the stream of this saint's dedicated life through the better part of the past half century. By this, he proclaims the grand idea that renunciation is not to be a single act at some momentous occasion but that it should characterize your entire life and mark every thought, word and act throughout your life.

KEY TO PEACE AND HAPPINESS

You must literally live renunciation. This is the way of all attainment. This is the key to true and lasting happiness and peace. This is the secret of world-welfare and universal happiness. In renunciation, lies the end of all strife and hatred. In renunciation, lies the source of true peace and progress. This Sri Gurudev's life proclaims. By his life, the modern Maharshi has given to the present and future humanity the new law of welfare saying: "O man, know ye that renunciation is the law of life. Renunciation is the path that leads to friendliness, co-operation and unity. Renounce selfishness, greed, hatred and egoism. Embrace love, humility, contentment and charity. You will have Rama Rajya or the Kingdom of Heaven here upon earth, right now."

May the world respond to this loving call! May the Master's radiant life inspire one and all! May this anniversary mark the dawn of a new day in the life of modern man, wherein the spirit of renunciation and self-giving would replace greed and selfishness, and bring happiness and joy into the lives of all!

Purify your intellect by rigorous meditation on the Supreme Tattwa. Observe silence. Remove hatred, jealousy and other negative qualities, and acquire divine positive qualities. You will enjoy immense peace of the Self within.

—Swami Sivananda

LIVING THE DIVINE LIFE

(Sri Swami Krishnananda)

(Spoken on September 28, 1979, during the 30th All India Divine Life Society Conference)

This is the first session of The Divine Life Conference, which inaugurates the proceedings. Many of you might have attended similar conferences, and you must all be having some idea as to what a conference should be. This is a Divine Life conference, and naturally ideas of such conferences get associated with living a religious life, the pursuit of the way of the spirit, the art of divine living, and the like, which are our concepts of the aims and objectives of conferences of this type.

Conferences come and conferences go, and we go on in the same way as we were due to peculiar difficulties which speak from within us in a language in which conferences are not addressed. The discourses are spoken in one language, but our problems are expressed from within us in a different language.

Our difficulties are not expressed in Sanskrit or Hindi or English, or any known human tongue. There is an agonising welling up of a controlling organisation from within us which is a language by itself, and each one of you may try to find a little time to think over this mysterious aspect of the life of each one of us. Our personal language is not anything that is known to the world. We do not speak in any known human tongue to our own selves, and our sorrows are not expressible in any language. Therefore, if any enterprise or project along the line of divine living is to be vitally connected with

the redress of human sorrow, it has to be expressed in a language which is acceptable to the human sentiment. Thus it is that we find that we have not been able to strike a rapprochement between our own personal lives and the congregational life that we live in the world.

We have a double purpose in holding these conferences: to do good in the way in which it has to be done for the well-being of mankind, and to prepare ourselves for this arduous task. The spreading of the gospel of divine life is possible only from a source which lives a divine life. You all may be under the impression that you are Divine Lifers because you belong to The Divine Life Society branches, you do *japa* and prayer, you read scriptures, and you believe that God exists. You also believe that God is a great power. The belief in God with which you associate yourselves somehow or the other may make you feel that you are thoroughly religious people and spiritual stalwarts, but the world today requires a new weapon to launch forth the energy of divine living.

Unless we are fully equipped with the power of counterforces in this world, our efforts would not be of much avail. Your imagination that you are a student of the Bhagavadgita or that you are a devotee of God may be worth its while and genuine, no doubt, but your knowledge of the circumstances of the world may be very poor, due to which the strength that you

have in yourself may not be up to the mark.

If you read the Ramayana of Valmiki or Tulsidas, or read the Mahabharata or epics of this type, you will find that the counterforces to divine aims were terrific. The epics such as the Ramayana and the Mahabharata are great examples before us to demonstrate that these opposing forces were not of a meagre nature. They were strong enough. The strength of counterforces arises due to a conviction which goes deep into the soul of the person or the group of people concerned, and the force becomes inseparable from the soul of the person. The strength of the enemy or the strength of anything that is invincible lies in the union of the conviction of that person, or the organisation of persons, remaining inseparable from their source. The more your conviction becomes a part of your soul, the more is your strength to implement it, and that strength does not lie in the practice of any religion in an official sense. Your energies, your powers, your capacities are not in the length of time which you have spent in the study of the Gita or the rolling of the beads, but your strength depends upon the extent to which your concept or notion of divinity has been driven into the bottom of your soul.

Today the counterforce can be called materialism. It is not anything else but this. The strong opponent of the divine power is called the material power. That which goads you to hold Divine Life conferences and sets your mind to thinking along these lines of conferences of religion and spirituality is stipulated by the presence of material powers. If it did not exist, these conferences would not be necessary.

Now, you may all be under the impression that you are religious people or

spiritual seekers, and are not materialists, of course. But to come to a conclusion whether you are materialists or not is not an easy affair because you have to know, first of all, what materialism means in order to come to a decision as to whether you are that, or you are something else.

You have been experiencing a perpetual harassment in your lives in spite of your religion and so-called spirituality. This harassment comes from material forces, as has been mentioned already. Now, this trouble in you, in your personal lives and in society, should be identified somehow or other with a kind of secret affiliation of yourselves with material powers. You are not wholly non-material. Materialism does not mean the doctrine of Lucretius or Charvaka. You may not be paying tribute to Charvaka or the materialist philosophers of ancient Greece, etc., but you may be materialists in a different and more important sense.

Materialism is a belief that life is impossible without depending on something outside you; and if you have such a belief, you are certainly materialists. Who among you can have the guts to feel from the bottom of oneself that one can live totally independently without hanging on external powers, which are certainly material? One cannot hang on material powers as one's support unless one believes in the reality of those powers, and the one who believes it is a materialist. Therefore, you can judge for yourself whether you are all materialists or something else.

Now, this peculiar subtle entry of an unbecoming circumstance into your personal lives has been the woe and the sorrow of every one of you. You must be able to diagnose the inner structure of your own psychological life in a very

honest and sincere manner, believing that you are doing this analysis in the face of God, in the presence of the Almighty, in the court of the Universal Judge of the cosmos, not having a subtle diffidence caused by a simultaneous unfortunate feeling that God may not be seeing you.

I am sure that you have a subtle feeling of that type also in you. Who is certain that you cannot hide certain aspects of your life from the omniscience of the divine eye? You are not fully convinced about the existence of God, and Divine Life conferences merely of a social type will not cut ice before the problems of human nature unless you, dear friends seated here, though very small in number compared to the large population of humanity, are able to gird up your loins in the cause of God, and not have a subtle affiliation as a fifth columnist with materialist powers also; and I have told you what these material forces are.

Friends, I tell you once again, it is not easy to love God, and you should not have any kind of foolhardy notion that you are already that. If you had been that, you would not be shedding tears. The problem is that you have not been able to convince yourselves as to the supremacy of God's existence, what to speak of your learning, your philosophies and your religions. The religion of God has not been the way of your living. You have a social and political religion, to put it properly, which you have been following in your outward life, but you have a secret materialist living in your own hearts, because it is not true that you are always working through your souls. You work through the body and through the senses. You have a great affection for the friends of the senses and the body, and though it is true that the soul can take care

of you if you entirely depend on it, you are not in a position to lay full trust in it.

The trust in God or the trust in the soul cannot arise so easily, because of the suspicion that your wishes may not be fulfilled by such a kind of total surrender to the Self, or what we call God. You have immediate requirements, and these immediate requirements are of such a pressing nature that you have a suspicion whether that wish, that requirement, can be fulfilled by a remote so-called Creator. This is the truth of things, and you will see if you touch your own hearts that this is a fact which you cannot deny.

Considering the whole situation in this light, I appeal to you all as followers of the great path laid before you by Worshipful Gurudev Sri Swami Sivanandaji Maharaj that you are not going to be merely members or delegates of conferences, but you are going to be representatives of divine power. Your very existence is a divine living, and it is a Divine Life Society. The Divine Life Society is not any kind of social organisation. It is not a show of buildings. It is an ardent fervour that you feel within you. I have heard with my own ears Sri Gurudev Swami Sivanandaji Maharaj telling us in a small satsanga that every devotee of God is a branch of The Divine Life Society. It is not in Orissa, it is not in Lucknow, it is not in New York. It is in the heart of every searcher or seeker of the Truth of things.

A person who really leads a truly religious life is a branch of The Divine Life Society, which does not mean Hinduism or any kind of religion or the commonly accepted character of denomination. It was the imperative emphasis of the founder of The Divine Life Society that divine life is not Hinduism, and in a sense it is not even religion at all if you are associating religion

with a cult or a creed or a faith, or anything that has to abrogate something other than itself. It is an all-embracing, absorbing, oceanic parent which is ready to redeem anything that requires succour, and which establishes an inward friendship with creation as a whole.

The life of Swami Sivanandaji Maharaj himself was an ostensible commentary on the gospel of divine life. Again, I have to reiterate that you are not expected to merely look at your watch and wait for the time when you have to get up for your lunch and then attend another session of the conference, etc., as if it is a business and a kind of transaction, something that you have to do and then forget about. Not so is religion; not so is divine life. Divine life is not something that you have to do and then forget it. As a matter of fact, it is not something that you have to do at all; it is something that has to be yourself. Divine living is living—underline the word ‘living’—and it is not merely an external expression or a social demonstration so that you may receive encomiums or certificates from people.

To be conscious that you are in the presence of God perpetually would be a true divine living, and you can know very well what would be your feelings and attitudes if you are always to be conscious of your proximity to the great Creator of the universe. There is no need to expatiate on this theme. If you are to be in the presence of the Creator and then think and feel and act, what would be the type of your thinking and feeling and acting? If you think and feel and act in your public life or private life in a manner which would be different from the way in which you would be conducting yourself in the presence of God, you cannot regard yourself as a

religious person or a spiritual seeker, and that would not be divine life.

The very conviction of your being a true Divine Lifer in the light in which I have tried to place it before you would create a surge of satisfaction from inside you. You would be an unbounded source of happiness even if you are absolutely alone in a corner of this earth, and you would not be seeking a friend to speak to or an audience to address yourself to. You would be immensely feeling a flood of joy within you on account of an indescribable immanence and proximity of an invisible something.

I am trying to voice the feelings of Sri Gurudev. Again, I try to hammer this idea into your minds that you should aspire to be Godmen and divine souls, and not merely business people or people interested only in transactions of give and take. If your idea is rooted in mere human and social relationship minus that integrating and inundating power of God, that would not be a proper respect paid to the great founder of The Divine Life Society.

To be true disciples of this great miracle of this modern age, Revered Sri Swami Sivanandaji Maharaj, would be to live as he lived and to think as he thought. Very few of you will be in a position to think as he thought. Very few of you can have that large-heartedness which is uncanny and unveiled in a personality of this type. You are born businesspeople, which means to say, you always like to take things, and you go on calculating how much has come. This kind of economic calculating for the striking of a balance sheet from one side only and not from the other side, considering only the income and not the duties that you owe to creation, would not be the characteristic of

a true disciple of Sri Swami Sivanandaji Maharaj.

We have been a few blessed souls here who had the occasion to live with Sri Gurudev physically for a considerable number of years, and we really feel like shedding tears if we even think of him, not because he gave us bread and butter and jam to eat, or gave us anything comfortable in the material sense of the term, but because he demonstrated before us a possibility of living in the presence of God by the example which he himself set, an art which human beings are not usually acquainted with. God is the greatest giver, and He takes the least. Perhaps He takes nothing. And in my humble opinion, Sri Swami Sivanandaji Maharaj was a replica of this oceanic flood of giving.

Again, each one of you seated here is to think for yourself from within yourself, to dive into yourself and go into your feelings, into your souls, and see to what extent you have been able to appreciate and to live by this great gospel and practical living of Sri Gurudev. If your soul turns a deaf ear to this inward spiritual gospel of the great founder, you would not be a true disciple or even a devotee of God.

You have to first of all remember that you do not live by bread alone, and the greed for money, physical comfort and social approbation have to be shed as an accretion that has unfortunately grown upon your souls as cancer grows on your body, and it has to be shed immediately. This is not easy unless you train yourself.

We have started the Yoga Vedanta Forest Academy only to bring into our own memories and minds this divine message

of Sri Gurudev. The intention is not to teach something technical, historical, academic or philosophical. The idea is very simple, very humble, and very insignificant, if you would like to call it that, and its insignificance lies in the fact that it does not seek any kind of approbation in the eyes of the public, but it seeks recognition in the great eye of God the Almighty. If we can succeed in rousing up even one individual to the status of God-consciousness, The Divine Life Society would have done a great service, and the Yoga Vedanta Forest Academy would have served its purpose.

It is not quantity that we seek, but quality. You may not be thousands in number; you may be very few, even two hundred, but it does not matter. We do not require two hundred; even one is enough if that one has enough strength of soul force to declare that it can stand on its own legs and draw sustenance from the five elements, from the sun and the moon and the stars, and requires no help from anybody. The world, the creation that is before us, is itself our support, and God is our support. God is never dead. He is never away from us, and if our connection with Him is spiritual, which means to say, indivisible, then the help that comes from Him is perpetual, and so it comes without asking. If this gospel can be planted in your hearts, even in the heart of a single person here, God will be immensely satisfied, and the blessings of Sri Gurudev will be abundant. I have spoken with an intense feeling for the grand aim which Gurudev lived and the purpose for which, I believe, God has created this world itself.

Realisation of the identity of the individual soul with the Supreme Soul eradicates ignorance and all miseries of earthly life. **—Swami Sivananda**

ABIDING IN THE INDWELLER

(Sri Swami Atmaswarupananda)

In his Universal Prayer, Worshipful Gurudev Swami Sivanandaji addresses the Lord as the Indweller of all beings. That means that He is our Indweller. If He is our Indweller, shouldn't we know Him? The scriptures say that He is ultimately unknowable, unthinkable, unimaginable, but as he is One alone without a second, He must also be everything that is knowable.

Ultimately the vision of the saints is that they see nothing except the Lord, but Gurudev particularly names Him as the Indweller. Is there some point between that which is absolutely unknowable and that which is knowable where we can identify the Indweller? The Lord is described as satchidananda, Existence, Consciousness—and because there is no other—Bliss.

What then about our sense of existence? We are all convinced that we are. Where is that sense of existence? It is the knowledge of it. We're conscious of our own existence, and that knowledge never changes, It has been with us all our life. It is the Indweller. It is absolute peace, and we are all seeking peace. Pujya Swami Chidanandaji said, "Without peace there is no happiness."

Why don't we pay attention to the Indweller? Why don't we abide there? Why don't we function from there? The scriptures give a one word answer: desires. All our desires? Actually not. We can want to have breakfast, we can want to shave or have a bath. That need not pull us away from our sense of existence at all. But if we put emotion into it—I must be rich, I must be important, I must have this or that—then that creates a false identity that wants it. That we call ego. We get so used to living that way, that we ignore the sense of presence, the sense of existence that is always here and now.

The purpose of all our spiritual practices is to pull the mind or attention away from desires and teach it to rest in our sense of existence. The scriptures want us to live a life of peace, to enjoy this magnificent world that the Lord has created. That is the life of the saints—abiding in that sense of existence that is present here and now, and living a spontaneous life based upon duty, based upon service, based upon recognizing our oneness not only with the Indweller, but with all things—which is what love is.

SRADDHA

(H.H. Sri Swami Sivanandaji Maharaj)

Srutis, the revealed texts in the ancient Sanskrit literature, emphatically declare, *sraddha-bhakti-dhyana-yogadavaihi*, that is, know Him by faith, devotion and meditation. Faith occupies the first place. Without Sraddha or faith, there can be no possibility of any approach to the Divine Being. The very practices of concentration and meditation are made possible by faith.

Sraddha is the very foundation of all spiritual life. Students of any form of Yoga—Karma, Bhakti, Raja, Tantra, Jnana—are required to possess this fundamental virtue. It is Sraddha that develops itself into intense aspiration, Mumukshutva, devotion, Bhakti and Jnana-Anubhava.

Both in Yoga and Vedanta, Sraddha occupies an indispensable and important role. Patanjali Maharshi, the great exponent of the Raja-Yoga philosophy, lays a good deal of stress on Sraddha. He says, "*sraddha-virya-smriti-samadhi-prajna-purvaka itaresham*—to others (this consummation) comes through faith, energy, memory, concentration and discrimination of the real" (Ch. I-20). A great prominence he has given to Sraddha by placing it at the very

beginning of this Sutra (aphorism). If a person has Sraddha, then energy, memory and the rest come by themselves. He will collect all his energies and recover memory of the ultimate Tattwa, the basic and final Reality, and will exert to realise it.

In this context, let us remember the passage constituting the 39th and the 40th verses of the fourth chapter of the Bhagavad Gita: "He who is full of faith obtains wisdom, and he also who has mastery over his senses; and having obtained wisdom, he goes swiftly to the Supreme Peace. But the ignorant, faithless, doubting self goes to destruction. Neither this world nor that beyond, nor even happiness is there for the doubting self."

So, wisdom and peace are rewards of faith. Therefore, also, Sraddha or faith forms the most important item in the Shatsampat or sixfold virtue of the Sadhana-Chatustaya or the four means of salvation in the path of Jnana.

It is Sraddha or faith that is behind every type of great achievement both in the human field and on the spiritual arena. The rare achievements of Vishwamitra Rishi in his Tapas and

Yoga, the success of Napoleon in the field of battle, the attainments of Mahatma Gandhi in his Karma-Yoga and practice of self-restraint, the awe-inspiring majesty and the soul-stirring magnanimity and the grandeur and nobility of great personages like Tulsidas, Ramdas, Dattatreya, Sankara, Vamadeva and Jadabharata, are the effects of the working of this simple secret called Faith or Sraddha.

In the lives of devotees, saints and sages, Sraddha has worked miracles and done wonders. It is the master-key to success both in life here and for God-realisation or attainment of Divine Consciousness. Faith makes the impossible possible, the weak strong, and the timid brave; it is the greatest creative force and healing power. Faith in God grants man inner spiritual strength, joy, freedom, immortality.

The factors that strengthen faith are: Satsanga or association with great souls, devotees, saints, sages; prayer, self-purification, meditation, study of scriptures. Whereas bad company, greed, passion, inordinate love for personal properties, kith and kin, and unwholesome food are the enemies of faith. They pervert the intellect, cloud the understanding and damage the memory. They produce wrong Samskaras or impressions in the mind and render it gross and impure.

For a man of faith, there is nothing impossible of accomplishment. There is no limit to the number of incredible achievements of the endless succession of saints and sages, gained through this simple power, Faith. Sraddha will transmute us into Divine Light, Love and Delight; we must cultivate it every day by weeding out doubts and by heartfelt prayers.

The Absolute is perfectly scientific, logical, symmetrical, balanced, systematic, reasonable, rational! It is not irregular and haphazard. It is not a supra-natural mystery, but the natural fact of life. The Infinite and Indivisible nature of existence is not a wonder; it is the actual condition of being even as brilliance is of fire, liquidity of water, weight of lead. It is the Highest Perfection of Eternal, Immortal Real life!

—*Swami Sivananda*

CHILDREN'S WORLD



MARVELS OF THOUGHT-VIBRATION

Beloved Divine Children!

Om Namō Narayanaya!

Every thought that you send out is a vibration which never perishes. It goes on vibrating every particle of the universe and if your thoughts are noble, holy and forcible, they set in vibration every sympathetic mind.

Unconsciously all people who are like you take the thought you have projected and in accordance with the capacity that they have, they send out similar thoughts.

The result is that, without your knowledge of the consequences of your own work, you will be setting in motion great forces which will work together and put down the lowly and mean thoughts generated by the selfish and the wicked.

DIVERSITY OF THOUGHT-VIBRATIONS

Every man has his own mental world, his own mode of thinking, his own ways of understanding things and his own ways of acting.

Just as the face and voice of every man differ from those of another man, the mode of thinking and understanding also differs. That is the reason why misunderstanding easily occurs between friends.

One is not able to understand rightly the views of another. Hence friction, rupture and quarrel occur within a minute even amongst fast friends. The friendship does not last long. One should be in tune with the mental vibrations or thought-vibrations of another. Then only can one easily understand another.

Lustful thoughts, thoughts of hatred, jealousy and selfishness produce distorted images in the mind and cause clouding of understanding, perversion of intellect, loss of memory and confusion in the mind.



Swami Sivananda



GANGA DUSSERA

Ganga Dussera falls on the tenth day of the bright half of the month of Jyeshtha and celebrates the flowing of the holy Ganga at the request of Raja Bhagiratha.



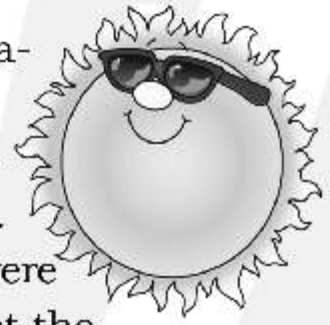
In the days of yore, there lived a great king, Sagara. He performed one hundred Ashvamedha sacrifices aspiring for Indrahood, kingship of the Devas. In the hundredth sacrifice, the sacrificial horse was stolen away by Indra for fear of being dethroned by the aspirant and tied to a post within the premises of Rishi Kapila's Ashram.

All the sons of Sagara, sixty thousand in number, set out in search of the horse. As soon as they found the horse in front of the sage's Ashram, they mistook the sage unhesitatingly for the thief, and began to wage war with him. The innocent sage, aroused by their thoughtless actions, cursed them all and burnt them to ashes.

Time rolled on. Kings after kings ruled and died. Long after this lamentable incident, there arose another illustrious king, Bhagiratha, in the same family. He shuddered at the pitiable fate of his forefathers and consulted great Rishis. He was advised to invoke Mother Ganga who only could wash off the powerful curse of Rishi Kapila. Bhagiratha did great Tapas with all severities. Pleased with his penance, Mother Ganga appeared before him, and directed him to seek the help of somebody who could check Her flow, as otherwise the whole earth would be submerged in Her waters.

Again Bhagiratha sat doing rigorous penance for a full hundred years. Lord Siva was immensely pleased with the king and readily accepted to check and control Ganga through His matted locks. With surge, fury and foam, Ganga began to descend from celestial regions. Lord Siva coolly received Her in His matted locks and let Her drip over Him. This is the Ganga Saptami Day.

Taking Her course into the interior of the Himalayas, Ganga was about to wash away Rishi Jahnu's Ashram. Sage Jahnu was naturally more powerful than Her and simply sipped the water. Bhagiratha was much disappointed. He did again severe penance to please Rishi Jahnu. At last, the sage let the Ganga through his ears. Flowing from this outlet, Ganga flowed with entire modesty and all-embracing filial love and motherly affection. By Her Divine Grace, She uplifted all the sixty thousand princes to the Highest Abode of immortal bliss.



This day is celebrated as the most sanctifying Ganga Dussera. This is an important bathing day. A big Mela is held in Haridwar from this day until the full moon, the fifteenth of Jyeshtha.

SWAMI SIVANANDA

Match the columns:

1. Ganga Dussera	a. Lord Siva received Mother Ganga
2. King Sagara	b. Pleas'd Mother Ganga with his penance
3. Rishi Kapila	c. Sipped the entire water of Mother Ganga
4. King Bhagiratha	d. Cursed the sons of Sagara
5. Ganga Saptami	e. Upliftment of all the sixty thousand princes
6. Rishi Jahnu	f. Performed one hundred Ashvamedha sacrifices

BE UP AND DOING



The power of **prayer** is indescribable. Its **glory** is **ineffable**. Sincere **devotees** only realise its **usefulness** and **splendour**.

Sit not idly craving **God** to **help** thee, but be up and doing as God helps those who help themselves. Do the **best** you can and leave the rest to God.

Serve the devotees. Remain in their company. Do **Japa** and **Kirtan**. **Study Ramayana** and **Bhagavatam**. You will soon develop **devotion**. The **Divine Grace** will descend upon you.

SWAMI SIVANANDA



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

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

Answers :

- (a) Upliftment of all the sixty thousand princes (b) Performed one hundred Ashvamedha sacrifices (c) Cursed the sons of Sagara (d) Pleas ed Mother Ganga with his penance (e) Lord Siva received Mother Ganga (f) Sipped the entire water of Mother Ganga



EDUCATIONAL AND SOCIAL WELFARE PROJECTS IN HIMALAYAN VILLAGES

विद्यार्थियों के लिए पठन सामग्री वितरण

हर्षिल, गंगनानी, भटवाड़ी क्षेत्र, जिला : उत्तरकाशी

स्थान : सनमती

दिनांक : 13/5/17

लाभार्थी छात्र संख्या : 216



THE DIVINE LIFE SOCIETY
SIVANANDA ASHRAM
P.O. SHIVANANDANAGAR - 249 192
RISHIKESH (UTTARAKHAND)



SERVE LOVE GIVE PURIFY MEDITATE REALISE

Ever since the flood devastation in the year 2013 in the Himalayas, the Divine Life Society Headquarters Ashram has been supporting the school children belonging to the villages located in the upper regions of the Himalayas. Although the Society concentrated more on the Kedar Valley for relief work consecutively for two years soon after the floods, it continues to provide educational aid till date for the children in the regions of Bhatwari and Gangotri areas. As the new academic session





of the schools for the year 2017-18 began from 1st April 2017, the lists of the beneficiary children were made ready by school wise. With the target of supporting 1500 children from these areas, the work started vigorously by taking the tailor to different villages to take measurement for stitching school uniforms and simultaneously procuring cloth materials, school bags, note books and other stationery items, etc from Rishikesh and to transport these materials to the remote reaches of these villages.



Special programmes were organised on 13th and 14th May 2017 in four different villages to distribute the educational kits. Undertaking an arduous journey, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj, Sri Sanjay Doulat Manchandaniji, one of the trustees, Sri Swami Sridharanandaji and Sri Mahendranji reached Bhatwari on 12th May to attend these programmes. On 13th May, the



distribution began at the Government Primary School, Bhatwari with a short



cultural function by the school children. Children from the other five schools were

also called there to receive the educational kits. The kit containing school uniform, school bag, note books, pen, pencils and geometry box etc. was given to each student. After finishing the distribution, the team went to the Government Inter College, Gorsali and distributed the kits to about 250 children and in the same evening distribution was also done in Government Kanya Inter College for 300 children. The next evening, around 200 children were provided kits at Government Higher Secondary School, Sanglai. A total number of 1500 children belonging to 51 villages studying at 48 different Government Schools from Class I to Class XII, will be benefitted through this educational aid. So far 931 students have been given educational kits.



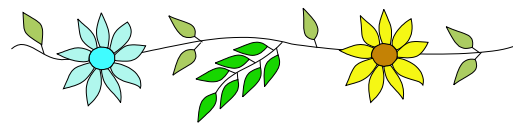
Br. Ramchaitanya of Kashika (an NGO) helped in the survey of the villages, identification of children, co-ordination with the school Principals and purchase and distribution of items of educational kits.

Along with this Educational Aid Project, the Swaccha Bharat Project i.e. providing toilets to the poor families in



different villages of that area has also been clubbed. This Project was started with the aim of providing 100 toilets to 100 poor families in the villages on the upper reaches of the Himalayas under the Charitable Activities of Swami Chidananda Birth Centenary Celebration. On 14th morning, the Ashram team trekked from Ganganani to the Hurri village situated on a mountain top, where 10 toilets had been constructed with labour contribution from the beneficiaries. The team observed that the toilets and bathrooms were constructed very nicely and the finishing had also been done up to the expectation. The team also was happy to see that the families were properly maintaining the cleanliness of the toilets. So far, 31 toilets have been completed at 6 different villages. Few more villages have been identified to continue the project.

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



CELEBRATION OF NINETY-THIRD SANNYAS DIKSHA ANNIVERSARY OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ



Gurudev Sri Swami Sivanandaji Maharaj is verily the greatest exemplar of true Sannyas spirit. Every act of His is the illuminating revealer of the secrets of real renunciation and Sannyas. —*Swami Chidananda*

The blessed day of Ninety-third Sannyas Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great sacredness on 1st June, 2017 at the Headquarters Ashram. All the Sannyasins, Brahmacharins, devotees and guests of the Ashram devoutly participated in the grand Paduka Puja organised at the Samadhi Shrine. Thereafter, H.H. Sri Swami Vimalanandaji Maharaj blessed the devotees with his short message apprising them of the early austere life of Sri Gurudev.

During the night Satsang, H.H. Sri Swami Padmanabhanandaji Maharaj in his discourse elucidating the true meaning of Sannyas said that Sannyas is abidance in the One, Non-dual Reality transcending the subject-object relationship. H.H. Sri Swami Advaitanandaji Maharaj in his message highlighted the significance of Sannyas in attaining the supreme goal of life. Six books of Sadgurudev were also released on this sacred occasion. The Satsang concluded with Arati and distribution of special Prasad.

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

VALEDICTORY FUNCTION OF THE 85TH BASIC YOGA-VEDANTA COURSE

With the infinite grace of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj, the 85th Jnana Yajna in the form of Basic Yoga-Vedanta Course successfully completed in April 2017. The Valedictory Function was organised at YVFA Hall on 29th April 2017 in the august presence of H.H. Sri Swami Advaitanandaji Maharaj.

After the invocatory prayers and presentation of the Course report, some students shared their experiences about the Course. It was followed by the distribution of

Certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Advaitanandaji Maharaj in his valedictory message invoking the blessings of God and Gurudev upon the students advised them to sincerely practise what they have learnt in the Course. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

* * *

INAUGURAL FUNCTION OF THE 86TH YOGA-VEDANTA COURSE

To share the divine wisdom with the sincere seeking souls, the 86th Basic Yoga-Vedanta Course commenced on 4th May 2017 at YVFA Hall in the august presence of H.H. Sri Swami Padmanabhanandaji Maharaj. Forty two seekers from different parts of India joined the course to be blessed with the sacred knowledge.

After Puja at the holy temples of Mother Durga and Dattatreya Bhagavan and invocatory prayers, H. H. Sri Swami Padmanabhanandaji Maharaj inaugurated the Course with

the lighting of the lamp. Sri Swamiji Maharaj in his blessing message apprising the students of Sadgurudev Sri Swami Sivanandaji Maharaj's glorious life and teachings said that one should practise the virtues enumerated in Sri Gurudev's Song of Eighteen Ities to attain the ultimate goal of life. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

CULTURAL TOUR OF

H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the earnest requests of devotees of Telangana and Andhra Pradesh, H.H. Sri Swami Padmanabhanandaji Maharaj undertook a three day tour to these States in April 2017.

On 29th April, Sri Swamiji Maharaj inaugurated 'Sri Swami Chidananda Vanprastha Ashram' and 'Sri Swami Devananda Gosala' constructed by Sri Sivananda Seva Samithi at Bhongirpalle, Shabad Mandal, R. R. District Telangana. Next day, Sri Swamiji Maharaj visited Sri Sivananda Satsang Ashram, situated at Beeramguda Hills, Sangareddy District, Hyderabad to consecrate the Samadhi Shrine of Pujya Sri Swami Rajarajeshwaranandaji Maharaj, the founder of the Ashram. Pujya Sri Swami Rajarajeshwaranandaji Maharaj was blessed with Sannyas Diksha by Gurudev Sri Swami Sivanandaji Maharaj in 1962. After the consecration of the Sivalinga, Sri Swamiji Maharaj blessed the devotees with his inspiring words. Sri Swamiji returned to the Headquarters Ashram on 1st May 2017.

At the kind invitation of the officials of NTPC Noida and devotees of Delhi, Sri Swamiji Maharaj visited Delhi for two days in the last week of

May 2017. Sri Swamiji arrived at Delhi Airport on 26th May afternoon and was received by NTPC Noida officials. They had organized a practical learning programme on 'Stress Management' at NTPC Auditorium. Sri Swamiji Maharaj attended the programme and addressed the NTPC employees on 'Stress Management through Yoga and Meditation'. Sri Swamiji also answered their queries in the question-answer session. Dr. D.N. Naresh delivered welcome address and Sri. N.G. Singh conveyed vote of thanks in this well organized programme.

From NTPC Noida, Sri Swamiji Maharaj proceeded to the Muktheadhara Auditorium, Delhi to attend the Satsang organized by the DLS Vasant Vihar Branch. Sri Swamiji enlightened the gathering on 'Need of Spirituality in Our Day-to-day Life'.

On 27th and 28th May, Swamiji Maharaj blessed the devotees at Sri Swami Sivananda Cultural Association, Amar Colony Branch with his Satsang. Both the days, Sri Swamiji conducted guided meditation sessions in the morning and gave discourses in forenoon Satsang. Sri Swamiji Maharaj returned to the Headquarters Ashram on 28th May 2017.

SEVA THROUGH SIVANANDA HOME

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

(Swami Chidananda)

One of the patients injured his hip after he had a fall due to dizziness and bouts of vomiting; he is already a patient with a challenged mind, a chronic skin disorder and high blood pressure. He started to feel somewhat better after a few days of intravenous drip, medication, and his leg in traction. For the elderly in Sivananda Home and in general, of course, this year’s summer heat is a real challenge and difficult to tolerate. Everybody has some trouble or the other with the body to cope with, especially the seniors above the age of 80 and 85 plus.

Several new patients were admitted throughout the month: Sadhus staying on the roadside, suffering from asthma, heat stroke, dehydration and severe weakness, those Babas tolerating the scorching heat, with no place to reside other than the side of the polluted, busy, noisy and dangerous road, with vehicles increasing their speed day by day, endangering the lives of them who call

the streets their home. When their health is in such a deteriorating condition, they are admitted for some time and take leave or are discharged, after semi or full recuperation of their condition.

Be they people who stay on the side of the road all by themselves, or they who were once abandoned and became inmates in the home for an unlimited period, all of them have experienced the very depths of loneliness and have seen the utter fragility of life—all warriors in the battlefield, tried and tested with adversities, trained by experience, taught to follow the only One Commander, soldiers in the army of the Lord.

May the Grace of Sri Gurudev continue to be upon them and upon all His soldiers, who face their own battles in life, trying, falling and getting up, step by step, towards Peace and Bliss, beyond all duality. Om Shanti. Shanti. Shantih.

“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.”

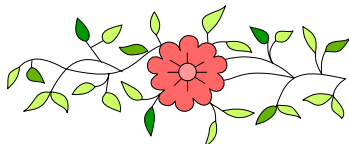
(Swami Sivananda)

**SRI SWAMI SIVANANDA MEMORIAL
SCHOLARSHIP AWARDING CEREMONY AT
MALAVIYA NATIONAL INSTITUTE OF TECHNOLOGY,
JAIPUR**

As per yesteryears, Sri Swami Sivananda Memorial Scholarships for the year 2016-17 were awarded to four students, one from each year of B. Tech Course in Malaviya National Institute of Technology, Jaipur.

The Scholarship Awarding Ceremony was organized on 31st March 2017 at the MNIT campus. The function commenced with the welcome address by the Dean, Student Welfare Department. Thereafter, Dr. Grover, member DLS Jaipur Branch, in his message apprised the gathering of the

inspiring life and works of Sadgurudev Sri Swami Sivanandaji Maharaj and the aims and activities of the Divine Life Society as well. Then, the Director MNIT, expressing his deep reverence for Sadgurudev and his divine mission, presented the certificates, medallions, and cheques to Ms. Shivani Khandelwal, Mr. Lavkush Kumar, Mr. Bandaru Yeswanth Kumar and Mr. Kunal Gururani. The function was well attended by the students and the faculty members of MNIT.



IN MEMORIAM

With a deep sense of loss and profound sorrow, we report the sad demise of Sri Sivananda Munsami of Durban, South Africa on 11th May 2017.

Sri Munsami was an ardent devotee of Sadgurudev Sri Swami Sivanandaji Maharaj. He started coming to the sacred abode of Sadgurudev from 1996 and rendered his loving services in various forms.

Being warm-hearted by nature, he befriended many people, not only in the Ashram but also in different places of India. At the age of 64 years, succumbing to a brief illness, he breathed his last on 11th May.

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

IN MEMORIAM

With profound sorrow, we report that Swami Bhaktipriyananda Mataji left her mortal coil at her residence in Ahmadabad on 23rd May 2017 at the age of 81 years.

Swami Bhaktipriyananda Mataji, premonastically known as Pushpa Bhatt Mataji, was born in Rikvedi Maharashtrian family in 1936. After completing her education, she worked as a teacher, and later as Principal in a Higher Secondary School and also as a part time lecturer in a B. Ed College. She started coming to the sacred abode of Sadgurudev from 1978 along with her husband. They both were blessed with Mantra Diksha by Param Pujya Sri Swami Chidanandaji Maharaj in 1979. From 1995 to 2013, they stayed in the headquarters Ashram as inmates.



Revered Mataji was initiated into the holy order of Sannyasa in 2001. Mataji rendered her dedicated services in Ashram hospital, library and Hindi department of Ashram Press. Mataji also enthusiastically participated in all Ashram activities and celebrations. In spite of her advanced age and ill-health, she continued to visit the Ashram during Gurupurnima celebrations till 2016. Her intense Gurubhakti, affectionate nature and loving service endeared her to one and all. Succumbing to sudden kidney failure, Mataji breathed her last on 23rd May.

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

There is no superior or inferior service in Karma Yoga. There is no superiority or inferiority among Karma Yogins. In a machine the smallest bolt or spring is as essential to its smooth running as the mighty wheel. Similarly, in an organised effort, the man who does even the least work or attends to an insignificant detail, contributes as much to the success of the endeavour as the chief organiser himself, for if there is some defect in even a small detail, perfect success cannot be achieved.

—Swami Sivananda

SRI GURU PURNIMA, SADHANA WEEK AND THE SACRED PUNYATITHI ARADHANA OF GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The Holy Sri Guru Purnima will be observed at the Headquarters Ashram on the 9th of July, 2017, and the 54th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be celebrated on the 18th of July, 2017.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 10th to 16th July continuously, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us, giving complete Postal address, number of persons etc, arriving, to reach us not later than the 30th of June, 2017.

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 other time. Further, this being Shravan month there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likelihood of heavy rains in this area. As such, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees are requested kindly to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

May Sri Gurudev's Blessings be upon all!

Shivanandanagar

1st May, 2017

—THE DIVINE LIFE SOCIETY

ANNOUNCEMENT

ALL INDIA DIVINE LIFE SOCIETY BRANCH MEETING

It is proposed to hold a Meeting of The Divine Life Society Branch representatives on 14th & 15th August 2017 at The Divine Life Society Headquarters, Sivananda Ashram, Shivanandanagar, Rishikesh, Uttarakhand. Detailed letter in the matter has been sent to all the Branches of The Divine Life Society. The President and Secretary or two representatives of the Branch are requested to attend the Meeting which is aimed at improving the functioning of the Branches.

The Divine Life Society

SPECIAL ARADHANA CONCESSION

From **1st JULY 2017** to **30th SEPTEMBER 2017**

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IMPORTANT ANNOUNCEMENT

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

ADMISSION NOTICE

Applications are hereby invited for undergoing the **87th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **17-8-2017 to 14-10-2017** This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-07-2017**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

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)

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

www.sivanandaonline.org

Or contact the e-mail:

yvfacademy@gmail.com

SHIVANANDANAGAR,
April, 2017

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

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

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

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

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

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

IMPORTANT GUIDELINES FOR “REMITTANCE”

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bangalore (Karnataka): During the months of March and April, the Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. There was an Akhanda Kirtan of Mahamrityunjaya Mantra on 3rd Sunday of every month. Vasanta Navaratri was celebrated from 28th March to 5th April with discourse on Ramayan. Special Satsang was held on 23rd April. Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated on 25th with Bhajan, discourse on the life and teachings of Pujya Sri Swami Krishnanandaji Maharaj followed by an audio-visual, and it was concluded with Arati and distribution of Prasad.

Barbil (Odisha): The Branch had weekly Satsang on Thursdays and residential Satsang on Mondays. 340 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Holi was celebrated on 13th March. Sadhana day was observed on 24th of every month.

Bellaguntha (Odisha): Daily morning Meditation, weekly Satsang on Sundays with Gita Path, 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. Srimad Bhagavad Gita

Pravachan was arranged from 24th March to 28th April.

Bellary (Karnataka): Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays. This was concluded with prayer for world peace and Arati.

Chandapur (Odisha): The Branch had weekly Satsang on Saturdays and Guru Paduka Puja on Thursdays. There was recitation of Hanuman Chalisa on 14th April. Mobile Satsang was held on 24th.

Chandigarh: The Branch had Daily Puja, yoga class and Weekly Satsang on Sundays with Narayan Seva. Free medical treatment continued. Besides this, the Branch rendered financial assistance to a kidney patient for treatment every month. On 8th March anniversary of the Branch opening was celebrated with Bhajan, Kirtan, Paduka Puja and Swadhyaya. There was Akhanda Maha Mantra Kirtan on 24th, and recitation of Sri Ramcharit Manas from 29th March to 5th April.

Chhatrapur (Odisha): The Branch continued daily Puja and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. On 14th March, Sankranti was observed with recitation of Sundarakanda. Two Special Satsangs were arranged in the month of March.

Cuttack (Odisha): Weekly satsang on Sundays, mobile Satsang on Thursdays and Sadhana Diwas on 1st

Sunday with Paduka Puja were continued by the Branch. Sri Swami Shivachidanandaji and Gajapati Maharaj Sri Divya Singh Deb inaugurated "Sri Swami Chidananda Saraswati Janma Satavarshika Swadhyaya Kendra" on 19th March. Medical treatment of poor patients was carried on regularly.

Gurdaspur (Punjab): During the month of April, weekly Satsangs continued with Prayers and Swadhyaya. Eye and Sugar check-up camp was organised with the kind co-operation and help of Om Prakash Eye Institute, patients were examined and medicines distributed for needy patients. The Branch conducted various charity programmes like Sri Hanuman Katha arranged for 3days raising donation of Rs. 12000, Rs. 32000 for heart surgery of an 11month-old child, medicines distributed (worth Rs. 5000) for lepers at Dinanagar, and a sewing machine was donated to a poor family.

Khurda Road, Jatni (Odisha): The Branch continued daily and mobile Satsangs regularly. On 24th March it arranged special Pravachan.

Jamshedpur (Jharkhand): In the month of March and April, the Branch conducted its weekly Satsang on Fridays, and also organised free drawing and Yoga classes for poor children of the Antyodaya Bastees every Sunday. Sri Ramnavami was celebrated on 5th April. Poor feeding was done on 21st at Leprosy Hospital, and also Rs. 5500 was donated at Meherbai Tata Memorial Hospital and Prayers conducted for patients.

Khatiguda (Odisha): The Branch had its daily Puja and weekly Satsang on Thursdays. Recitation of Vishnu Sahasranam was held on Ekadasis. Sadhana day was observed on 5th March with Prayers, Paduka Puja and Swadhyaya.

Kakinada (A.P.): The Branch conducted daily Yogasana class, Sankirtan on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Sundays of the month. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Sri Mahalakshmi Puja was done on 12th March.

Kabisuryanagar (Odisha): Daily Annadana Seva and weekly Satsang on Thursdays and Sundays were continued regularly. During the month of March, four Sadhana days were observed with Prayers, Paduka Puja, chanting of Mahamrityunjaya Mantra and Hanuman Chalisa and discussion on Sadhana, and evening Satsangs were also conducted.

Kodala (Odisha): The Branch conducted weekly Satsang on Thursdays with Prabhat Pheri and Paduka Puja. It was concluded with Narayan Seva. Mobile Satsang was held on 8th and 24th of every month. Special Satsang was held on 22nd April.

Lucknow (U.P.): The Branch continued Satsang at Lekhraj Homes on 9th April with Prayer, Bhajan, Mantra Japa, Gita Path and Swadhyaya etc. On 30th Satsang was held with children of the Bal Vahini and there were discourses

by various prominent persons. This was concluded with Prasad Sevan.

Mysore Ladies Branch (Karnataka): In addition to its regular Satsang on Thursday with Bhajans there is study of Autobiography of Sadgurudev Sri Swami Sivanandaji Maharaj. Besides these, Sri Swami Hamsanandaji conducted Viveka Chudamani class from 11th to 20th April.

Nandinagar (Chhattisgarh): The Branch conducted daily Yoga class, Prayers and evening Satsang besides mobile Satsang on Thursdays and Matri Satsang on Saturdays. There was Mahamantra Kirtan on 3rd March. Jyoti Kalash, Bhajan, Kirtan and Archana were done on 29th March.

Raipur (Chhattisgarh): The Branch held Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasi day. Sri Ramnavami was celebrated on 5th April with chanting of Mahamantra and Sri Sitarama Kalyanam, and special Havan on 6th.

Rourkela (Odisha): In the month of April, the Branch continued daily Yoga class, weekly Satsang on Thursdays, mobile Satsang on Sundays and Paduka Puja, Abhishek and Archana on 8th and 24th of every month. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Special Satsangs were arranged on 9th, 23rd and 30th April with Paduka Puja. Birth Anniversary of H.H. Sri

Swami Krishnanandaji Maharaj was celebrated on 25th April.

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 Ekadasis and Sankranti day. There was also an Akhanda Mahamantra Sankirtan on 29th April for World Peace and Universal Brotherhood.

Sunabeda (Odisha): Weekly Satsang was held on Thursdays with Paduka Puja and Archana and on Sundays with Bhajan, Kirtan and Swadhyaya. Matri Satsang continued on Wednesdays and Saturdays. Ekadasis were observed with chanting of Vishnu Sahasranam, and Archana on Sankranti day. The Branch celebrated Sri Ramnavami with Ramcharit Manas Parayan from 27th March to 5th April, and special Satsang with Paduka Puja and Havan on 5th. Hanuman Chalisa was recited on 11th April and Hanuman Jayanti was celebrated with Parayana of Sundarakanda.

Varanasi (U.P.): Satsang was held on 26th March at Vridhasram with Bhajans.

Vasant Vihar (New Delhi): The Branch conducted Satsang on Sundays with Swadhyaya, group discussion, reading of Ram Charit Manas, Bhajan, Kirtan and prayers for world peace.

O man! Fear not! Where there is no desire, there is no fear too.

—Swami Sivananda

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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

JUNE 2017

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ESP AND THE SUBCONSCIOUS OPERATIONS

Even as the sacred Ganga takes its origin in Gangotri, Himalayas, and runs perennially towards Ganga Sagar, the thought-currents take their origin from the bed of Samskaras (impressions) in the inner layers of the mind, wherein are embedded the Vasanas or latent subtle desires, and flow incessantly towards the objects both in waking state and in dreaming state. Practice of telepathy, thought-reading, hypnotism, mesmerism and psychic-healing clearly prove that the mind exists and that a higher mind can influence and subjugate the lower mind. From the automatic writing and the experiences of a hypnotised person, we can clearly infer the existence of the subconscious mind which operates throughout the twenty-four hours. Through spiritual Sadhana change the subconscious mind and be a new being.

Swami Sivananda

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