

₹100/- ANNUAL



# *The* **DIVINE LIFE**



**Cultivate love in  
the garden of your  
heart by removing the  
weeds of jealousy, hatred,  
suspicion, revenge, pride and  
selfishness. The power of love  
is ineffable. Its depth is  
unfathomable. Its glory is  
indescribable. It is Divine.**

*Swami Sivananda*

**MARCH 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

## **PRACTISE CELIBACY**

Practice of Brahmacharya gives good health, inner strength, peace of mind and a long life. It invigorates the mind and nerves and helps to conserve physical and mental energy. It augments strength, vigor and vitality. It gives one power to face the difficulties of daily life. A perfect Brahmachari can move the world and can even command the five elements like Jnana Deva.

The senses are very turbulent. They must be controlled by various methods such as fasting, restriction in diet, Pranayama, Japa, Kirtan, meditation, Pratyahara or abstraction of mind from objects, Dama or self-restraint, Asanas, Bandhas, Mudras, control of thought and destruction of Vasanas, etc. The tongue must be controlled first. Then it will be easy to control passion. Delicious Rajasic foods excite the organ of generation.

*Swami Sivananda*



# THE DIVINE LIFE

*Vol. LXXV*

*MARCH 2017*

*No. 12*

## **PRASNOPANISHAD**

**PRATHAMA PRASNA (QUESTION I)**

*KABANDHI AND PIPPALADA*

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।  
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥८॥

8. Assuming all forms, resplendent, omniscient, the highest goal, the one light, the heat-giver, the thousand-rayed, existing in hundred forms, life of all creatures, this sun rises.

## शिवानन्दस्तोत्रपुष्पांजलिः

### SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

भवाम्भोधौ मग्नं मनुजगणमुद्धर्तुमखिलम्  
 दिवारात्रं कर्मप्रकरमिह कुर्वाणमतुलम्  
 निवाताब्जस्थेमे हृदि गिरिशमालोक्य मुदितम्  
 शिवानन्दं दिव्यं प्रणमत जगद्वासिजनताः॥६७॥

67. May the people of the world worship the great sage Sivananda, who is always engaged in rendering invaluable service to retrieve those people who are drowned in the ocean of Samsara, who is always established in the contemplation of the Lord Siva, with a joyous heart as steady as a lotus unaffected by wind.

सकलगुणनिधानं सज्जनैस्सेव्यमानं  
 सरसमधुरशीलं सर्वभूतानुकूलम्  
 सवितृसदृशभासं जाह्नवीतीरवासं  
 भविकसुकृतरूपं श्रीशिवानन्दमीडे॥६८॥

68. I praise Swami Sivananda, who is the treasure-house of all good qualities, who is served by virtuous people, who is of a sweet and pleasing nature, who is evenly disposed towards all creatures, who is shining like the sun, who is living on the bank of the Ganges and who is the embodiment of all prosperity and virtue.

(To be continued)

## HOLY MESSAGE\*

*(H.H. Sri Swami Sivanandaji Maharaj)*

In days of yore, there were communities of cannibals in India. They did much havoc. They threatened the lives of many. One of them was Holika (Putana). She took immense delight in devouring children. Lord Krishna destroyed her and saved the little children. The effigy or figure of Holika is burnt in the fire even now on this day. In Southern India, the figure of Cupid made of clay is burnt. This is the origin of the great Festival Holi.

Holi festival comes in the spring season or Vasanta Ritu. It is a day of rejoicing. All the trees are filled with sweet smelling flowers. They all proclaim the glory and everlasting beauty of God and inspire you with hope, joy and a new life and stir you on to find out the Creator and the Indweller, who is hiding Himself in these forms. This year it fell on 21st March, 1943.

Holi is known by the name 'Kamadahan' in South India, the day on which Cupid was burnt by Lord Siva.

In Northern India, people play with coloured water. The uncle pumps coloured water on the face and body of his nephew. The niece applies mud and

coal tar on the face of her aunt. Brothers play with sisters and cousins.

Huge bundles of wood are put together and burnt at night, and everywhere you will hear shoutings of Holio, Holio, Holio. People stand in the streets and pump coloured water over the body and clothes of any man who passes in the street, be he a rich man or an officer. There is no restriction on this day. It is like the April-fool-day of the Europeans. People compose special Holi songs.

On this day, people clean their houses, remove all dirty articles around the house and burn them, thereby the disease-breeding bacteria are destroyed. The sanitary condition of the locality is much improved. Nowadays, people are found to indulge in all sorts of vices in the name of holy festivals like these. Some drink intoxicating liquors like toddy etc., and fall unconscious on the roads. They indulge in obscene speech as a result of drinking. They lose respect for their elders and masters. They waste their money in drink and dice-play. These evils should be totally eradicated.

Festivities have their own spiritual value. Apart from the various

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\*Taken from DL 1943

amusements, they create faith in God when properly observed. Hindu festivals have always a spiritual significance. They wean the man from sensual pleasures and take him gradually to the spiritual path and divine communion. People perform Havan and offer the new grains that are harvested to the Gods and then eat them.

There should be worship of God, religious conferences and Sankirtan of the Lord's names on such occasions and not mere pumping of coloured waters and drinking liquors. These functions should be considered sacred and spent in devotional prayers, visiting of holy places and bathing in sacred waters, Satsang with Mahatmas, doing charity to the poor, feeding the poor etc. Then only Holi can be said as properly conducted. The devotees of the Lord remember the Lilas of the Lord on such happy occasions and hold Kathas. This is the great significance behind every Hindu festival.

There is a controversy in South India whether Kama exists or not, whether he was completely burnt or not. Kama is called Ananga (the limbless). Cupid was not completely burnt. He was rendered limbless only. His subtle form still persists. That is the reason why people even now are swayed by lust.

The religious inner significance of this conflagration of bundles of wood on this day is, "Burn the fire of lust. Hold communion with the Lord and shine like the self-luminous Brahman." Kamadeva was burnt by Lord Siva by the fire of His third eye. This fire reminds you of this act of Lord Siva and teaches you to burn the all-consuming lust by the powerful fire of wisdom (Jnana Agni).

Burn the lust. Attain purity. Become one with the Light of lights. Rejoice in the Self. Find delight in the Atman alone. Perform worship of the Lord with the purest purpose, with all thoughts directed to the Lord. This is the Message of Holi.

The spring has come with all its beauties. Enjoy the spring of life. Let there be a spring in your life—a life of sweet communion with the Lord, with the flowers and fruits of self-realisation, devotion, Brahma-Jnana, freedom, immortality, peace and bliss.

May you all observe the inner Holi festival by annihilating the Holika, i.e., lust and attain perfect purity in thought, word and deed and become the holy of holies! May all of you rejoice in the innermost Self, the fountain of joy and ocean of bliss!!

*Forget not the goal. Everyday place a step further towards the goal.*

**—Swami Sivananda**

## CULTIVATE VIRTUE AND WISDOM\*

*(Sri Swami Chidananda)*

Glorious Immortal Atman, beloved and blessed children of the Divine assembled in the presence of beloved and worshipful Holy Master Gurudev Swami Sivanandaji. Virtue and wisdom are mutually interconnected. One who is wise knows the value of cultivating virtues and sets about cultivating virtues. One who is wise knows that virtue is strength, virtue is a safeguard, virtue is the ultimate guarantee of supreme blessedness and success in Sadhana. One who is wise therefore realises the value of virtue, its importance and its great place in one's life either spiritual or secular. To be good is good. And to be good is good for you.

Therefore, many people have become multimillionaires by writing books to tell people how to be good, how to do good. Dale Carnegie wrote a book called "How to Win Friends and Influence People." You do not do it by becoming nasty. On the contrary, you do it by becoming pleasant. You do it by becoming a nice person, a good neighbour, a helpful person, and a good person who has learned the art and science of putting up with other

people's angularities and negative qualities with a sense of humour but at the same time putting forth the best of the positive qualities in oneself, in one's daily life in one's relationship with others, in one's being and doing. Then you say, "In my dealing and reacting to all situations, I shall put out the best in myself, but I know there is always a mixture of good as well as bad in others. So I will put out the best in myself and I will put up with the worst in others, laugh it away, forget it, make light of it, and not take it seriously. I will try to understand them. Maybe the person is behaving in a nasty way because he is dogged by a problem."

Because Dale Carnegie idealised that even to get along in secular life, in business life, in social life, among your own friends, in your office, it is good to be good. It pays dividends to be virtuous. Now he did not merely mean like a shrewd person says it pays, or says honesty is the best policy. He did not merely say that it is a good policy to be good and nice to people. He said, "Yes, that also is there. It is wise to be virtuous if you want to go ahead. It is

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\*Morning Talk given at the Holy Samadhi Mandir on March 25, 1989

not merely because you want to please others. You cannot go ahead if you keep on displeasing others, you cannot go ahead if you throw tantrums in every situation that comes by and situations come by for numberless reasons every day. Life means situation, life is full of situations. You can go through twenty situations in an hour if you are in the midst of such a milieu.”

Thus he tried to make us realise that virtue is not only the best policy, virtue is also wisdom. Virtue is also the secret of success. Virtue is also the key to peace. Peace within ourselves, peace with others, general peaceful vibrations in the environment itself in which you are living. And therefore, we come to the conclusion that it is wise to be virtuous, not merely good to be virtuous and not merely very very holy to be virtuous. Not only it pays because it pays dividends, but because it is the right and proper thing in any walk of life, in any sphere of activity or any field—not necessarily the spiritual field only.

One should grow in virtue purposefully. And virtue comes through exercise of this talent, this faculty, this dimension of our inner being. Virtue is a dimension of our inner being, not of the outer being. Your outer being can be neat and tidy. You can be clean, you can be punctual.

But the quality of your activity, your own life, personal, subjective, as well as interpersonal and objective, the quality of your life is something that springs from within. And therefore, virtue is a dimension of your inner being. And virtue comes through diligent cultivation. If you do not cultivate it, gradually it fades away. Afterwards you may think you have got that virtue, but events will prove that you do not have it. Unless it is diligently cultivated, it becomes only imagined, not an actual asset. So it should be cultivated diligently. And wisdom grows also similarly by cultivation. It does not come by itself. It is not something that happens. It is something that is seriously undertaken, brought into being and made. Everything is there already they say. But it is no good. It is not enough.

If you have lots of seeds, a bag full of seeds, a sack full of seeds in your store, you will not be able to eat fruit, or make bread. Even if you keep the seed for a hundred years, or a thousand years, without doing anything about it, it will remain a seed only, neither will it turn to flour or fruit. Nor will it turn to bread and food. It is only when you take it out and start doing something about it, then it gets transformed. It begins to evolve, unfold and then manifest itself in a totally different manner, amazing manner.

We are divinities. We have divinity always within us. A very saintly sage whom I had the honour and happiness of knowing, in one of his birthday messages wrote and expressed this idea—"As I grow old, more and more I begin to think, when the Lord is everywhere, everywhere present, why should I close my eyes to meditate upon Him? Why not simply open my eyes and behold Him everywhere? -Because this is the truth, the central truth, the one fact. And after a moment I think, when the Lord is right within me, never apart from me, why should I open my eyes and try to see Him? Now I do not know what to do. Because when He is everywhere, why should I close my eyes to meditate on Him. But when He is right within me here now, why should I open my eyes to try to see Him? Thus I concluded that whether I close my eyes or whether I open my eyes, always I shall be meditating upon Him. So I decided either way I shall always abide in the Lord, and the Lord shall always abide in me. And this way, there will be no more any separation."

In this way virtue is there, divinity is there. No one says no. But as I told you, you have to exercise it. Muscles

are in everyone. He who exercises them, becomes a strong person, an athlete. But it is just a matter of doing the right thing by what you already have. Muscles develop through exercise, atrophy through non-exercise. It is same with our inner muscles also. Therefore cultivate wisdom diligently. Observe, reflect, and cultivate the company of people who are wise. You can grow in wisdom merely by reading the book of life, having your eyes open, and thinking of others.

And when wisdom and virtue combine together, you will be a formidable personality. Nothing can touch you. Nothing can stand your way. You will soar high. The combination of wisdom and virtue is God in action. The combination of wisdom and virtue is Yoga and Dharma in a wonderful combination. It is Krishna and Arjuna—Krishna, full of benevolence, grace pouring wisdom into Arjuna and Arjuna standing up fully determined to fulfill Dharma. So everything comes when there is this combination of these two interconnected treasures, Sampatis, that is virtue and wisdom. Hari Om.

*Listen, O traveller! You are a way-farer here. The world is not your permanent home. You have come here only for a brief sojourn.*

**—Swami Sivananda**

## INDIA'S CULTURE IS A TOTAL PICTURE OF THE UNIVERSE

*(Sri Swami Krishnananda)*

The culture of India is based on a spiritual outlook of life, which is to be known in its proper spirit. What actually do we mean by a spiritual outlook of life? All people in the world, learned or unlearned, have a wrong notion that to live a spiritual life is not to live according to the norms of the social and physical life of the world. People think that one becomes a little funny, queer, when one becomes a spiritual person; but this is far from the fact. One does not become uncommon, queer or fantastic when one becomes a spiritual person. On the other hand, a spiritually oriented person is an integrated individuality. A mighty superman-like individual is the spiritual person. The world and God are not to be segregated. The wrong notion that spirituality concerns some reality that is outside or beyond the world, and that secularism is a matter-of-fact existence in the physical world, is a total misconstruing of the facts.

Spirituality is the way of living according to that structure which blends together the here and the hereafter, the secular and the transcendent, the visible and the

invisible, matter and spirit, the inward and the outward, the here and the hereafter. The word 'integration' may perhaps bring out the true meaning. To be religious is not to be leaning oneself away from the contact of things in the world; it is to be in the world as a spirit that pervades the whole cosmos. To be a human being, healthy and wise, is not to be only concerned with the soul inside and to cast out the body. The body and the soul have to be kept together in a state of union, in a blend, in an integrated completeness. The health of a person is not merely in the soul or in the body, but is a putting together of these two phases into a comprehensiveness so that one permeates the other.

Spiritual life is, therefore, a permeation of a transcendent outlook of life which takes into consideration the transcendence or the super-physical reality of the cosmos, but at the same time takes the whole world as the footstool on which it stands. The world is like a footstool on which we are standing, and the legs are not unimportant. In the Cosmic Form of the Universal Reality described for us in the epics and the Puranas, the whole

physical universe is pictured, portrayed, as the feet of the Virat Purusha. The higher realms are the thighs, the trunk, the neck, the head, etc.

The relationship between the world and God is something like the relationship of the lower extremities of the body to the higher part. We cannot say that the lower is not at all necessary, and to be a spiritual person is only to concern oneself with the head. The total view of things is actually a consideration for the benefit of every part that constitutes the whole. The universe is one whole, and there we have got the God of the universe who created the world, and we have got creation itself. God and creation are intriguing features which we have to fathom properly from their own essential point of view. God created the world, or there is God and there is world. There is a transcendent spiritual entity which we are trying to attain in our meditations, but there is also the world in which we are staying.

Are we connected with the world in some way? That connection of ours with the world is the reason why we are so concerned with the events taking place in this world. Our physical body is a part and parcel of this physical nature. Therefore, hunger and thirst, heat and cold, fatigue, a desire for security of some kind, and a subtle desire to continue living in this world for as long a time as possible—all these are the impact of the world of creation

upon our individual existence. We do belong to this world. Therefore, a spiritual person is not outside this world.

Secondly, the wrong notion that the world has to be renounced in order to become a spiritual individual is also to be clarified. In religious and spiritual life much is said about the world having to be renounced in order that one may become religious and spiritual. What kind of world are you renouncing? Please consider this matter seriously. Are you renouncing the trees in the forest? They do not belong to you, and even if the trees are in your garden, that is not the thing that you are going to renounce. Are you renouncing the sun and the moon and the stars, and the very ground on which you are standing? Are you renouncing people? This is not renunciation because the world includes your own self. Are you standing outside the world? Neither are you outside nature, nor are you outside human society. So when you consider renunciation of the world, you must take into your mind the fact that you are not outside that which you are trying to renounce.

The renunciation of the world may also imply the renunciation of whatever you are. But you keep yourself intact with all your ego and all your longings, and want to cut off relationships with things other than yourself. It is like the leg saying that it has no connection with the body. The

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leg is a part of the body, and its renunciation of the body is not possible as long as the leg is integrally and vitally connected with the performance of the whole body.

Renunciation does not mean being physically away from something, because that is not possible. Wherever you go, you are in the natural world only. How can you be physically away from the world on which you are standing? Actually, the concept of nature, the visualisation of things—or rather, to put it more plainly, the notion, wrongly entertained, that the world is outside you—is to be renounced. Renunciation is the abandonment of the wrong notion that the world is outside you as an object of perception. The world cannot be outside you because you, as the perceiver of the world, also are included in this totality.

The holistic nature of any object—that is to say, the inclusive character of any object, which is related to the subject also, in a way—makes it difficult for any particular subject to have a clear insight into the nature of an object. The subject, who is the perceiver, influences the very existence of the object. Your very conception of the object, your knowledge of the object, your awareness that something is there outside you, implies the fact of your connection with the object. Unless you are in some way related to the object, the knowledge of the

existence of the object itself would not be possible. The object is not totally outside the process of perception. If it were totally outside, perception would be impossible. Inasmuch as perception seems to be vitally connected with the object, and perception proceeds from the perceiver, the perceiver is vitally connected with the object so that there is no such thing as real perception of an object as totally outside. If this is true, the world cannot be renounced as you generally do when you are moving from one place to another place. You have to lift yourself up totally, holistically, completely, from the very phenomenon of world perception, including your existence in that atmosphere. This is very hard.

It is not easy to live a spiritual life. Religion is difficult because you may have a traditionally bound, ritualistically construed idea of renunciation of the world. What most people do is, they go from one place to another place and stay there. This is what they call renunciation. Nothing happens. They are the same person, the same individual, with the same mind, the same world, the same nature, the same problems; everything is the same because actually they have moved nowhere.

When you are moving within the dream world, wherever you go, you are inside the dream world only. What is the use of moving in the dream world? Your dream has to be cut off, and you have to awaken from the dream world.

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If you travel within the dream world, it does not become religion. Even if you are a great yogi within the dream world, it is, after all, a dream yoga, so it will not help you. The point is that you have to wake up from the dream itself into the reality of the actual visualisation of Reality. This is why religion becomes difficult, and most people who have taken to religion and spirituality, and even to meditation, have not succeeded satisfactorily either for their benefit or for anyone else's benefit. Many illusions present themselves, and then they come down to the ordinary level.

The difficulty of practising true religion or spirituality from the point of view of the integrality in the outlook of things that is necessary for a religious or a spiritual seeker makes it incumbent upon every spiritual seeker to go slowly. Slow and steady wins the race. Haste makes waste, so do not be in a hurry. You have to, first of all, find out your capacity—to what extent you can understand and appreciate the value of things in the world.

Your potentials inside are as wide as the universe itself. Divinity is larger than the universe. With that strength, with that might of inner awakening, you will face the whole world of temptation and the battle which is presented before you. In the beginning it is venom; next there is temptation, and then there is actual confrontation, battle. All these three stages have to be

passed through. Then it is that the sun of knowledge rises and the universe will dance to the tune of your own personal existence. You will become one with the universe. The enemy will become a friend, the outside will merge into the inside, there will be no outside-inside afterwards, and there will be no God, no universe, no creation. There will be One: That Which Is.

Towards that end we are moving gradually through these inner practices of spiritual life, religious life. This is not to be construed as a running away from existing things or physically being away from the phenomena of the world, but a transmutation of our very relationship with things. Therefore, you can be religious and spiritual wherever you are in the world; and wherever you are, your problems will be the same.

The culture of India is not merely religious in an ordinary fundamentalistic sense of the term. It is not true that India is a religious country and that Indians do not know how to stand the realities of life. The Vedas and the Upanishads and the Bhagavadgita are standing refutations of this wrong notion that the religion of India is otherworldly. It is nothing of the kind. It is neither otherworldly, nor worldly. It is a total picture which the universe presents before you, and that is the object of the study of India's culture.

## MARCH FORWARD\*

*(Persevere in Sadhana)*

*(H.H. Sri Swami Sivanandaji Maharaj)*

Life is manifestation of Shakti. All life is therefore dynamic. Nothing remains stationary even for half a moment. The Universal Energy ever works on untiringly and inexhaustibly, operating alike in a tiny speck of dust as in the mighty orb of the sun. Ceaseless progress and growth is the law of nature and evolution.

O aspirants! You are also a centre of this cosmic energy. Activity and advancement is the law of your being. You must continuously keep advancing in the spiritual path. Do not remain satisfied in having filled up a resolve form or drawing up daily routine. It is not enough to have a nice meditation room or a deer skin and a Mala. No doubt you have changed your old way of life. But how far have you advanced along the New?

A great sage once said: "Do not stand still even for a moment; for to stand still in the way of holiness and perfection is not to take breath or courage but to fall back and to become weaker than before." Bear this in mind. In the spiritual path, it is a case of

progress or regress. There is no comfortable 'sitting on the wall' frequently. To rest is to rust. With a flaming aspiration, push forward. Every day must show that you have taken one step more upon the path. Progress is not to be counted in number of days that have passed in practice. It lies in how far you have outgrown your former ways of thinking and living. What is the extent of your victory over external environment? Do you maintain a calm and balanced mind? Do you remain unaffected by little annoyances and irritations? Are you more ready to forgive and less ready to offend? Has your aspiration grown stronger? Are you doing increased Sadhana or are you expecting Divine grace to help to carry out your resolves and vows? Are you waiting to get blessings or Ashirvad from saints and Avatars? Blessings are always there, but unless you prepare to boldly struggle upwards and onwards, blessings are just as useful as staff and shoes to a traveller who does not care to march ahead.

There was a saint who took up his abode in a hillside cave by the side of a

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\*Taken from DL 1945

jungle road. He was very industrious by nature. He collected boulders from all around the cave, raised a platform and walls etc. By ceaseless work, he soon made the wild dwelling into a perfect miniature rock-fort. He cleared all the surrounding space except for one boulder in front of the cave. He came to be called by the name 'Pathar Baba' or the stone saint. As he was a great Virakta, many people came for his Darshan. When aspirants frequently asked for his blessing, he kept quiet. But if anyone pressed him too much for his Ashirvad, he used to turn towards the little rock ramparts constructed by him and say, "See, this is the result of *Mehnat* (exertion or industry)." Then he led them to the solitary stone and pointing to it said, "Well, you want my Ashirvad. There, look at that stone. It is regularly receiving my Ashirvad three times a day. I bless it daily morning, noon and at dusk. I find it however the same as before. This is all Ashirvad had done and that (referring to the rock construction) is the product of constant application and effort."

Do not, therefore, look always for external aids. Proceed onwards. Help will come from within when necessary. The distance you have to cover is great, time is short, and obstacles are many. Days, months and years fly away

rapidly. Every minute is precious. Therefore, advance quickly towards the goal.

No doubt the Lord is so very merciful that if you take one step towards Him, He hurries forwards ten steps to meet you. Quite true! But you are required to step forward towards Him first. You perhaps feel that circumstances stand against your progress; that you are everywhere surrounded by unfavourable conditions and forces. Now a man in a valley will never be able to sweep away a mist but by ascending a little, he will altogether rise above it. Therefore, never brood over disadvantages and disabilities. Rise into higher realms of Atmic knowledge through steady Sadhana. It is folly to sit in gloom and cry 'light, light'. Arise and march forward into sunshine.

Excel in service. Expand in love. Advance in knowledge. Create opportunities to serve. Learn something new every day. Develop greater devotion to the Lord. Increase your Sadhana. Persevere on the path. Let your progress be continuous. Ceaseless perseverance is the certain safeguard against slipping backward. It is the surest way to success. Never stop or slacken. Keep marching forward. May you soon reach the goal!

## FINDING THE TRUTH

(Sri Swami Atmaswarupananda)

In the Vedic tradition there is a great variety of relationships between guru and disciple. One tradition suggests that we are not even fit to approach a guru for higher teachings until we have prepared ourselves by undertaking four basic *sadhanas*. The first *sadhana* is discrimination. We are meant to discover for ourselves that this world is ephemeral, that what we believe to be true is not true and that the ultimate truth is unknowable to the mind.

The ultimate truth is the only thing that can give our hearts satisfaction. This world can never do it. Therefore the second *sadhana* is dispassion for this world and for our construct of it. It is a recognition that the truth and our ultimate happiness lie in a different direction than is commonly thought. Next, there is a sixfold purification process that includes various ways of gradually concentrating our mind and developing faith in God, guru, the scriptures and ourselves. The final *sadhana* is a burning desire for liberation.

At that point we are fit to listen to the truth from the mouth of a guru. But the process is a long way from being finished. Listening to the guru, as he or she expounds the ultimate truth, is perhaps five per cent of the process, according to our late revered Vedanta teacher, Pujya Swami Brahmanandaji. Then we must reflect on that truth because it is ultimately so foreign to us. That is about

ninety per cent of the work. Finally we practise deep meditation where we seek direct experience of the truth.

Throughout this process there should be one realization that is key. Although we know it in theory, very often the reality of it doesn't get into our bones, so to speak. And that is that all our present beliefs are based upon a false conviction of who we really are. That is key because the truth is that we can spend many years in *sadhana* and never get to the core of it. We know the theory. We can speak about it, teach it even, but it hasn't really registered with us.

Therefore, the purpose of all our *sadhana* and our spiritual practices is to come to grips with the fundamental belief in our heart of hearts of who we think we are. Do we stick with the comfortable feeling that we are something separate, some individual that is going to accomplish something? Or do we use our discrimination and our dispassion to recognize that something separate is simply a construct of our mind and is totally false from the point of view of reality? That truth will ultimately be seen when, through discrimination, dispassion and practice, we totally negate our false identity and desperately want to rest in our truth.

Finally, God's grace will do for us what we can never do for ourselves.

\* \* \*

# CHILDREN'S WORLD



## THE ETHER OF SPACE REGISTERS THOUGHTS

Beloved Divine Children!

Om Namo Narayanaya!

You can move the world through thought-force. Thought has great power. It can be transmitted from one man to another man.

The powerful thoughts of great sages and Rishis of yore are still recorded in the Akasha (Akashic records). Yogins, who have clairvoyant vision, can perceive those thought-images. They can read them.

You are surrounded by an ocean of thought. You are floating in the ocean of thought. You are absorbing certain thoughts and repelling some in the thought-world. Everyone has his own thought-world.

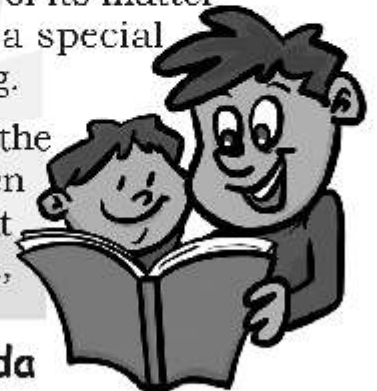
## THOUGHTS ARE LIVING THINGS

Thoughts are living things. A thought is as much solid as a piece of stone. We may cease to be, but our thoughts can never die.

Every change in thought is accompanied by vibration of its matter (mental). Thought as force needs a special kind of subtle matter in its working.

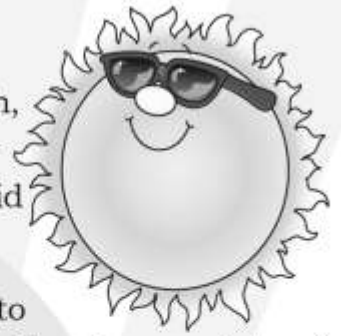
The stronger the thoughts, the earlier the fructification. Thought is focussed and given a particular direction and, in the degree that thought is thus focussed and given direction, it is effective in the work it is sent out to accomplish.

Swami Sivananda



## HOLI

Holi commences about ten days before the full moon of the month, Phalgun, and terminates with the full moon. It is known by the name of 'Kamadahana' in South India, the day on which Cupid was burnt by Lord Siva.



The legend connected to Holi is Bhakta Prahlad's devotion to Lord Narayana. Prahlad's father, Hiranyakashipu, punished him in a variety of ways to change his devotional mind but he failed in all his attempts. At last he ordered his sister, Holika, who had a boon to remain unburnt even inside fire, to take Prahlad on her lap and enter into the blazing flames of the fire. She vanished, but Prahlad was not affected by the fire on account of the Grace of Lord Narayana.

This same scene is enacted every year to remind people that those who love God shall be saved and they, that torture the devotee of God, shall be reduced to ashes. In North India, people play joyfully with coloured water. Huge bundles of wood are gathered and burnt at night. People take a little fire from this bonfire to render their houses pure and free from disease. People compose and sing special Holi songs.

Holi is a spring festival of the Hindus, when the barns and granaries of the farmers are full. The spring season is the manifestation of the Lord, according to the Bhagavad Gita. The trees filled with sweet smelling flowers proclaim the glory and everlasting beauty of God and inspire you with hope, joy and a new life and stir you on to find out the Creator and the Indweller, who is hiding Himself in these forms. There should be worship of God, religious gatherings and Kirtan of the Lord's Names on such occasions, visiting holy places, bathing in sacred waters, Satsang with great evolved souls, doing charity to the poor etc., not mere pumping of coloured water and lighting bonfires.

The religious element in the Holi festival is the worship of Krishna. In some places, it is also called the Dol Yatra. The word Dol literally means "a swing". An image of Krishna as a babe is placed in a little swing-cradle, and decorated with flowers. The innocent frolics of little Krishna with the merry milkmaids (Gopis) of Brindavan are commemorated.

The social element in Holi is the embracing of the great and the small, of the rich and the poor, and also amongst the equals. The festival teaches us to "let the dead bury the dead". Forget the outgoing year's ill-feelings and begin the New Year with love, sympathy, co-operation and equality with all. Try to feel this oneness or unity with the Self also.



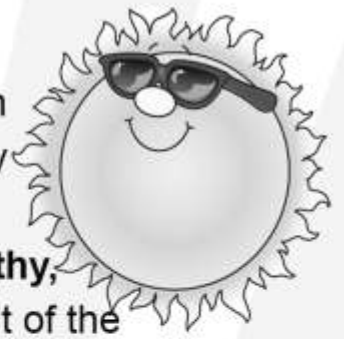
## HAVE A BROAD VISION

Live a life of utter **devotion** to service. Fill your heart with **fervour** and enthusiasm for **service**. Remember the Almighty Lord every moment.

Mould your **character**. Behave properly. Develop **sympathy**, **affection**, **benevolence**, **tolerance** and **humility**. Come out of the centre of your small narrow egoistic circle and have a broad vision. Speak gently and sweetly in a **courteous** manner. Eradicate undesirable thoughts and desires.

Stick to your ideals, convictions and principles **tenaciously**, even if the whole world opposes you. Stand up boldly on your own principles of right **conduct** and right living. Follow the instructions of one **preceptor**. You will attain the **Supreme**.

**SWAMI SIVANANDA**



The words given in bold letters in the above passage have been scrambled and given below. Unscramble them.

e.g. MILHUIITY \_\_\_\_\_ HUMILITY

- |                     |                      |
|---------------------|----------------------|
| 1. RHACRETCA _____  | 2. OCRUETSUO _____   |
| 3. YSPMYAHT _____   | 4. REFROUV _____     |
| 5. CEVISER _____    | 6. NOITOVED _____    |
| 7. PREMESU _____    | 8. TCCOUND _____     |
| 9. FFEANCIOT _____  | 10. ETANICUOS _____  |
| 11. OTNFECFIA _____ | 12. NELONCEVEB _____ |
| 13. NERCOLATE _____ | 14. TRREOPCEP _____  |

### Answers to the Crossword

- 1) Real Holi 2) Holika 3) Spring 4) Kamadahana  
5) Prahlad 6) Sacrifice 7) Embracing 8) Dolyatra  
9) Phalgun 10) Krishna



## EXPANSION OF THE HEART

*(Swami Ramarajyam)*

Once a devotee sent Swami Sivanandaji a big parcel of sweets from Ahmedabad. Swamiji said, “Bring the sweets in buckets.”

He was very happy. Accompanied by the disciples, who carried the buckets, he went round all the buildings in the Ashram.

“Om Namō Narayanaya. . . come, come, don’t go empty-handed . . . don’t take a little . . . take in your handkerchief, your hands cannot hold much. . . . Om Namō Narayanaya . . . don’t worry, I will give you medicines if you fall sick,” the delighted Swamiji was saying while distributing the sweets. He also said, “I perceive God in all of you to whom I am distributing the sweets. While giving away the sweets, I feel I am offering food to God. My chanting of the Mantra—‘Om Namō Narayanaya’ is my Japa . In this way my heart expands.”

Why was Swamiji so happy? Was he happy because he had got lots of sweets to eat? No, he was happy because he had lots of sweets to

distribute. It is better to give than to take and better still, to give while chanting God’s name and perceiving God in those to whom you are giving. The more you accumulate, the more you lose. The more you give, the more you get. Give what you have got . . . then you get more . . . give it away . . . then you get even more. . . distribute even that. What a beautiful idea!

When you, thus, give away, you are not only happy, your heart also expands. The expanded heart becomes so big! The joys and sorrows of all others find a place in it. Result: When others are grieved, you are also grieved and then you are anxious to rid them of their grief. When others are happy, you begin to dance with joy.

Take care of the body by following the rules of good health but you should also take care of your heart. Expand it by giving away your belongings and money to the needy who are manifestations of God Himself.

\* \* \*

## MAHASIVARATRI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



परात्मानमेकं      जगद्धीजमाद्यं      निरीहं      निराकारमोङ्कारवेद्यम्।  
यतो जायते पाल्यते येन विश्वं तमीशं भजे लीयते यत्र विश्वम्॥

**“I adore the Lord, the Supreme Atman, the One, the primordial cause of the universe, the actionless, the formless, who is signified as Om, from whom the universe comes into being, by whom it is sustained and into whom it dissolves.”**

The sacred occasion of Mahasivaratri was celebrated with great spiritual fervour and devoutness at the Headquarters Ashram on 24th February 2017. As a prelude to the celebration, the chanting of Panchakshari Mantra ‘Om Namah Sivaya’ was done daily for two hours from 19th to 23rd February.

The Mahasivaratri day’s programme commenced at 5 a.m. with prayers and meditation followed by Prabhat-pheri. A Havan for peace and welfare of the world was also performed at the Yajnasala. The Akhanda chanting of Panchakshari Mantra from 7 a.m. to 6 p.m. at the holy Sri Vishwanath Mandir made the hearts of devotees as also Ashram premises ‘Sivamaya’.

At 8 p.m., the Mahasivaratri Puja commenced at Sri Vishwanath temple which was beautifully bedecked with variety of flower-garlands, bouquets and colourful lights for this auspicious occasion. Four grand worships in the four Praharas were offered to the



Lord Vishwanath to the chanting of Rudram and Chamakam. A large number of devotees from different parts of India and abroad had come to holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj to participate in Mahasivaratri celebrations. Everyone got the blessed opportunity of performing Abhisheka and Archana of the Lord. Sacred Panchakshari Mantra and soul-stirring hymns and Stotras extolling Lord Siva's glory were sung throughout the night which filled the hearts of the devotees with indescribable peace and bliss. The celebration concluded at 4 a.m. with Mangala Arati, and distribution of sacred Prasad at Annapurna Dining Hall.

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

\* \* \*



## RIGVEDA PARAYANA AT THE HEADQUARTERS ASHRAM



Under the auspices of Mahasivaratri, Rigveda Parayana was organised at Sri Vishwanath Mandir from 19th to 26th February 2017. Sri V.K Krishnan Namboodri of Trivandrum, Kerala devoutly recited all the ten Mandalas of Rigveda (Sakala Shakha) with Swara according to tradition.

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

## RECITATION OF THIRUVACHAKAM AT THE HEADQUARTERS ASHRAM



As a part of Mahasivaratri Celebrations, the recitation of 'Thiruvachakam' a beautiful composition glorifying Lord Siva by a great saint Manikkavachakar, was organized on 26th February 2017 at Sri Vishwanath Mandir. Sri Arunachalam along with 32 devotees of DLS Karaikudi, Tamilnadu, offered loving Seva of reciting Thiruvachakam.

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

## CULTURAL TOUR OF H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ

At the kind invitation of Revered Jnaneshwari Mataji, H.H. Sri Swami Padmanabhanandaji Maharaj visited Sri Shanti Ashram, situated at the Totapalli hills in the East Godavari district of Andhra Pradesh during the third week of January 2017 to attend the Centennial Celebration of the Ashram. The Mission of Peace—Sri Santi Ashram was established in the year 1917 with the aim of promoting world peace through individual peace by Param Pujya Sri Sri Swami Omkarji Maharaj, who was a contemporary of Sadgurudev Sri Swami Sivanandaji Maharaj. There are even references that Sadgurudev had stayed at Sri Santi Ashram for a few months during his Parivrajaka life.

Under the repeated requests of Param Pujya Sri Sri Swami Omkarji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj agreed to be the Honourary President of Sri Santi Ashram in the year 1983. Pujya Sri Swamiji Maharaj sincerely discharged his duty as the Honourary President of Sri Santi Ashram until he attained Mahasamadhi in the year 2008. Worshipful Sri Swami Chidanandaji Maharaj used to visit Sri Santi Ashram every year to preside over the Birthday Celebrations of Param Pujya Sri Sri Swami Omkarji Maharaj on 21st January, which is also an Annual function of the Ashram held in a grand

manner. In the year 2003, Pujya Sri Swamiji Maharaj requested Sri Swami Padmanabhanandaji Maharaj to visit Sri Santi Ashram for the 21st January Celebrations, as his representative. Since then, Sri Swami Padmanabhanandaji Maharaj has been visiting Sri Santi Ashram every year.

This year being the Centennial Year of the Ashram, a Special Five-Day Programme was organised from 17th to 21st January 2017 along with the usual Birthday Celebration of Param Pujya Sri Sri Swami Omkarji Maharaj. Sri Swami Padmanabhanandaji Maharaj presided over the Programme in the presence of Pujya Sri Jnaneshwari Mataji of Sri Santi Ashram. Eminent saints like Pujya Sri Swami Paripurnananda Giriji Maharaj of Sri Vyasashram of Erpedu, A.P, Pujya Sri Swami Muktanandaji Maharaj of Anandashram, Mahamahopadhyaya Sri Swami Tattvaidananda Saraswatiji Maharaj, Sri Swami Smaranananda Giriji Maharaj of Yogada Satsanga Society along with many other scholars attended the programme and gave discourses. Being the Sabha Head, Sri Swami Padmanabhanandaji Maharaj blessed the gathering with his message every day. Various programmes like Ashtadasha Veena Sammelanam, Annamacharya Kirtans, Akhandanama

Sankirtan were also held along with the cultural activities performed by the School children every evening. Ritual worship was also offered at the Samadhi Shrine of Param Pujya Sri Sri Swami Omkarji Maharaj. Sri Swami Padmanabhanandaji Maharaj also inaugurated the newly constructed Reception Building of the Ashram. On the last day of the celebration, Pujya Sri Jnaneshwari Mataji in her address, fondly reminisced visits of Worshipful Sri Swami Chidanandaji Maharaj. She also expressed gratitude towards Sri Swami Padmanabhanandaji Maharaj for his continuous support to Santi Ashram. Nearly twenty thousand people partook the holy Prasad on that day.

After the programme at Sri Santi Ashram, Sri Swamiji Maharaj along with his entourage went to the DLS branches at Madhavapatnam and Kakinada to hold Satsangs with the eagerly waiting devotees. The next day after visiting Simachalam Temple, Sri Swamiji Maharaj visited the Vishakapatanam DLS rural branch and had Satsang with the devotees. In the evening, Sri Swamiji Maharaj went to have Darshan of Samadhisthan of Param Pujya Sri Swami Devanandaji Maharaj at Kothapenta Ashram. Sri Swamiji Maharaj also blessed the devotees with his brief message. Thereafter, Sri Swamiji Maharaj returned to Vizag. Next day, Sri Swamiji visited Vijayanagaram DLS Branch and afterwards proceeded to

Suravaram village in Srikakulam district, where nearly 1500 devotees attended Sri Swamiji Maharaj's Satsang. On his way back, Sri Swamiji stopped at Laydam DLS centre and met the devotees. That same evening, Satsang was held at DLS Ramnagar, the main branch of Vizag. Sri Swamiji Maharaj's annual visit to these DLS branches revives them and also rejuvenates the spirits of the members and devotees of these branches.

From there Sri Swamiji Maharaj and his entourage proceeded to Karimnagar via Hyderabad. The 42nd All Telugu Divine Life Society Conference was held at the Satchidananda Ashram in Karimnagar in January 2016. To express their gratitude for the successful completion of the Conference, Conference committee members decided to build a temple structure over Lord Hanuman's statue in the Ashram. Sri Swamiji Maharaj inaugurated the temple on 26th January and conducted Satsang. In the same evening, Sri Swamiji gave a talk on the topic "Our Dharma and Our Nation" organised by the Pragana Bharathi at the Indian Medical Association Hall, Karimnagar. The talk was attended by eminent doctors, engineers, chartered accounts, teachers and people from various other fields. On 27th January, Sri Swamiji Maharaj gave a discourse on "Dharma as Value in Life" at Nigama College of Engineering and Technology where

nearly 2000 college students were gathered.

From Karimnagar, the entourage went to Hyderabad to attend the 43rd All Telugu Divine Life Society Conference being held from 28th to 30th January 2017, at the Sivananda Ashram, situated at Beeramguda, Hyderabad. This Ashram was established by Pujya Sri Swami Rajarajeshwaranandaji Maharaj, who took Sannyas from Gurudev Sri Swami Sivanandaji Maharaj and it was his earnest desire to hold the Conference at the Beeramguda Ashram. But unfortunately one month prior to the Conference, he left his body. But nevertheless, his devotees and disciples took the responsibility upon themselves and successfully conducted the Conference in a grand manner. The three days' Conference was attended by around 1000 devotees. Eminent scholars and saints gave discourses during the day and the school children presented the cultural programmes in the evenings.

Thereafter, Sri Swamiji Maharaj proceeded to Bangalore and blessed the devotees in the evening Satsang held at the Bangalore DLS Branch on 31st January. Prior to the Satsang, Sri Swamiji inspected the ongoing construction work of Swami Chidananda Centenary Hall on the second floor of the branch building, for which he laid the foundation stone last

year. Sri Swamiji Maharaj also met the architect, contractor and workers and encouraged them to complete the work. The next day, Sri Swamiji left for Mangalore and from there proceeded to Anandasharam. Before going to Anandashram, Sri Swamiji and his entourage visited Udupi Sri Krishna Temple, Sri Moogambika, Sringeri and Sri Manjunatha Temple at Dharmasthala. During the two days' stay at Anandashram, Sri Swamiji Maharaj conducted Special Satsang and also took part in the Ram Naam chanting. From there, Sri Swamiji went to Guruvayoor and had Darshan of Sri Krishna. After Guruvayoor, Sri Swamiji Maharaj visited Advaitashramam, Kolathur at Calicut and stayed there for a day. Sri Swami Chidananda Puriji Maharaj, the spiritual head of the Ashram, is sincerely engaged in disseminating the Advaita Philosophy in that area. The next day, Sri Swamiji left for Trivandrum *en route* Calicut where there was a brief Satsang with the devotees at the Chinmaya Mission, Calicut. During his two days' stay at Trivandrum, Sri Swamiji Maharaj attended Sampradaya Bhajan and had informal Satsang about Srimad Bhagavatam with the visiting devotees. On 12th February, Sri Swamiji also visited the Sivananda Yoga Vedanta Centre at Neyyar Dam. Sri Swamiji Maharaj returned to the Headquarters Ashram on 14th February 2017.

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## CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, went on cultural tours within India.

On 11th January, 2017, Swamiji Maharaj went to Odisha State and visited Sivananda Centenary Boy's High School, Khandagiri, in Bhubaneswar. Swamiji had very important discussions on School matters with some of the Managing Committee Members and other important functionaries. On 16th Sri Swamiji participated in the Bhoomi Puja for construction of a new Hostel building for the School.

The School had its 33rd Annual Day Celebration on January 24. Swamiji Maharaj took part in it and presided over the function.

There was a Press Conference organized by the School on 28th January. Sri Swamiji presided over it and addressed the media representatives. It was primarily to highlight the activities of the School, particularly about switching over to the English medium under CBSE, from the current Odia medium under the State Board of Secondary Education.

On 31st January Swamiji attended the meeting of the Managing Committee of the School.

St. Xavier International School was celebrating its Foundation Day and also the Birthday of its Founder and Chairman Revered Dr. Badrinath Patnaik, on 15th January. Upon their earnest request and invitation Swamiji Maharaj joined the celebrations and gave his blessings.

Sri Swamiji proceeded to Puri on 17th January and visited Chidananda Hermitage Shanti Ashram at Baliguali. Swamiji had a discussion with the In-charge Revered Sri Swami Jitamohanandaji Maharaj about the affairs of that Ashram.

Sri Govardhan Math, Puri Shankaracharya Peeth of Puri, was having its Consecration, Ceremony of the newly built temple and Holy Installation Ceremony of Goddess Sri Vimalamba in its premises, from 18th to 20th January. On this auspicious occasion a Spiritual Conference was being held on the three days under the Presidentship of Parama Pujoyapad Srimad Jagadguru Shankaracharya Swami Nischalanandaji Maharaj. The Mahotsava Committee for the Holy Great Function had invited Sri Swamiji Maharaj to attend the function as a Special Guest. Accordingly, as per their Programme Sri Swamiji attended the Inaugural Forenoon Session of 18th

January, and addressed the gathering on “Building of the Magnificent Shape of Well-cultured, well-educated, fully secure, prosperous, service-oriented, healthy and all-beneficent fully Developed India” which was the theme of the Conference. Swamiji also had Darshan of Parama Pujiyapad Jagadguru Shankaracharya Sri Swami Nischalananda Saraswati Maharaj.

On the same day Swamiji Maharaj also visited Bhagabat Ashram, at Puri and had the Darshan of Parama Puja Baba Sri Chaitanya Charan Dasji Maharaj.

During February 2017 Sri Swamiji visited West Bengal from 15th to

participate in the Annual Sadhana Shibir at Hamiragachi organised by West Bengal Divine Life Society. The Sadhana Shibir was from 16th to 20th. Swamiji inaugurated the Sadhana Shibir on 16th and gave the inaugural address to the participants. From 17th to 19th there were talks by Swamiji early morning, at noon and in the evening, on topics related to Sadhana. On the 20th which was the concluding day, Sri Swamiji gave the early morning talk and also blessings at the valedictory session at midday. The Shibir was attended by devotees from West Bengal, other states of India, as also seekers from abroad. It was very beneficial to the participating Sadhaks.

## 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 Shibir 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 43<sup>rd</sup> DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE—A.P. & TELANGANA



The 43rd Divine Life Society Spiritual Conference of Andhra Pradesh and Telangana State was organised from 28th to 30th January 2017 at Sivananda Satsang Society Ashram, a Divine Life Society Branch at Beeranguda Hills on the outskirts of Hyderabad. H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters inaugurated the Conference by hoisting the flag of Divine Life and lighting of the lamp on 28th January 2017.

The daily programme of the Conference comprised morning meditation session, Nagar Sankirtan, Yogasana and Pranayama, chanting of Srimad Bhagavad Gita, Sri Vishnusahasranama, Sri Lalitasahasranama, Hanuman Chalisa, discourses by eminent saints and scholars and cultural programmes. H.H. Sri Swami Padmanabhanandaji Maharaj presided over the Conference and blessed the devotees with his talks on all the three days of the Conference.

Three books 'Divyopadeshnam', 'Sri Gurupada Pooja', 'Vandanam Chidanandam' and a Souvenir 'Divya Darsanam' were released by Sri Swami Padmanabhanandaji Maharaj during the Conference.

The Conference was well attended by about 1000 delegates from all parts of Andhra Pradesh and Telangana. Acharya Kasi Reddy Venkat Reddy Garu conducted the Conference as Master of Ceremony assisted by Sri Tipparaju Kondal Rao.

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

## SEVA THROUGH SIVANANDA HOME

*‘Sivananda Home is a Centre for the loving care of the destitutes 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**

Suddenly they stood right in front of the gate of Sivananda Home. It was early in the morning and cold fierce wind was blowing. They were a mother and her child, about respectively thirty and three years old. From where had they come and who directed them? They could not tell. The mother told the name of her daughter, but her own name she could not recall. Where they slept the previous night remained a mystery too. She said that she was confused and her mind was upset. The only words she uttered were: please give some milk to my child. No luggage they had, only the clothes that they were wearing and they even looked like having been scraped up from here and there: male clothes and in a way too big. After having milk and biscuits, and a warm bath, they took rest, clinging to each other, the mother exhausted and sad, the girl joyful and running around.

Another female patient was admitted this month, suffering from paralysis of the left side of her body, arthritis, high BP, severe constipation

and breathlessness. She was completely bedridden and could hardly move her body, nor eat or drink by herself. But sitting up on her bed, right in front of the TV, seeing the story of Shiv Bhagawan, made her feel better and relaxed.

The mother and daughter settled down too and were referred and brought to a Centre for mother and child care a few days later. The grandmother tried to make friends with the other residential Dadis and Didis, who showed their curiosity about her life and whereabouts, shared their life stories, attended on her in her daily needs, and got accustomed to each other.

Gurudev protected, Gurudev directed, Gurudev connected. A new beginning, a new home, a new family. May his protection and blessings be upon all who suffer, who are in pain, who are sick, desperate, depressed or feeling alone. Our prayer is that all may be aware of the Presence within, the silent whisperer who consoles and cares, who prompts and guides each and everyone. Om Satgurudevaya Namah. Om Namah Sivayah. Om. Om. Om.

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

—**Swami Chidananda**



## 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  
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**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/-
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\* *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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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

**Anna Nagar (Tamil Nadu):** The Branch conducted Prayers, Surya Namaskar and Pranayama on 14th January and also celebrated Pongal.

**Ambala (Haryana):** The Branch celebrated January 1, New Year's Day, with Bhajan and Kirtan. Weekly Satsang on Sundays and Tuesdays with Meditation, Bhajan, Kirtan, Swadhyaya and recitation of Hanuman Chalisa etc. were continued. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

**Barbil (Odisha):** In the months of December and January, the Branch had weekly Satsang on Thursdays and residential Satsang on Mondays. Free Homeopathic treatment continued. The Golden Jubilee of the Branch was celebrated on 10th January with Nagar Sankirtan, Paduka Puja and Narayan Seva, and in the evening Pravachans by Sri Swami Shiva Chidanandaji and Gajapati Maharaj Sri Divya Singh Deb. On this occasion Swamiji inaugurated the "Swadhyaya Hall" of the Branch.

**Balasore (Odisha):** The Branch had daily Paduka Puja and special

Puja on every 2nd Sunday. Gita Jayanti was celebrated on 10th December with recitation of Bhagavad Gita, Havan and Narayan Seva for needy people.

**Brahmapur (Odisha):** The Branch conducted weekly Satsang on Sundays, mobile Satsang on Saturdays, Gita Path on Ekadasi day, Sundarakanda Parayan on Sankranti day, and Paduka Puja on 8th and 24th of every month. Sadhana day was observed on 3rd Sunday with Paduka Puja, recitation of Vishnu Sahasranam and Bhagavad Gita etc. During the month of January five special Satsangs were held at the Branch. On 22nd the anniversary of the Branch opening was celebrated with great éclat, and on this occasion a new Prayer Hall was inaugurated.

**Bargarh (Odisha):** In the month of January, 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. There were illuminating discourses on Bhagavad Gita and Hastamalaka Stotra from 17th to 23rd January.

**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. There was Gita Pravachan from 24th January to 28th February.

**Chandapur (Odisha):** The Branch had weekly Satsang on Saturdays and Guru Paduka Puja on Thursdays. Mobile Satsangs were held on 9th, 17th and 24th of January, and recitation of Hanuman Chalisa was done on 22nd.

**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. Gita Jayanti was celebrated from 10th to 12th December with recitation of Bhagavad Gita, and Sundarakanda Parayan was done on 15th.

**Digapahandi (Odisha):** The Branch had weekly Satsang on Thursdays and Sundays, Guru Paduka Puja on 8th and 24th of every month, and Special evening Satsang on Sankranti day. On 12th December Gita Jayanti was celebrated with recitation of Bhagavad Gita. New Year celebration was held on 31st December with Mahamantra Kirtan and Bhajans.

**Jeypore (Odisha):** The Branch continued daily puja and weekly Satsang on Sundays and Thursdays. Gita Yajna was arranged on 4th, 10th and 25th December. Sivananda day was observed on 8th with Puja and Havan. On 20th Satsang was arranged at the residence of a devotee.

**Jamshedpur (Jharkhand):** In the months of December and January, weekly Satsangs were held on Fridays with recitation of Bhagavad Gita and Pravachan. The Branch also organized free drawing and Yoga classes for poor children of the Antyodaya Bastee every Sunday, and colour pencils and note books were distributed to the students. New Year was celebrated with Prabhat Pheri and Satsang on 1st January. In memory of visit of Worshipful Sri Swami Chidanandaji Maharaj to the

Branch, 26th January was observed as a Smriti Diwas.

**Kakinada (A.P.):** In the months of December and January, the Branch had daily Yogasana class, 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. Gita Jayanti was celebrated on 10th December with Gita Parayan. Naama Sankirtan and chanting of Mahamantra was done on 8th January.

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

**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. The Branch held its 23rd annual

celebration on 28th January, and a public meeting was arranged with discourses by Sri Swami Devabhaktanandaji and Sri Swami Govindanandaji.

**Lanjipalli Ladies Branch (Odisha):** In the months of December and January, the Branch held daily Puja, weekly Satsang on Sundays, and Paduka Puja and mobile Satsang on Thursdays. There were also Swadhyaya and Gita chanting on Ekadasis, and recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. Gita Jayanti was celebrated with chanting of Bhagavad Gita. Poor feeding was done on 15th January, and on 26th a Blood Donation camp was held where 43 Units of blood was collected by Red Cross Blood Bank.

**Lucknow (U.P.):** The Branch conducted Satsang at Lekhraj Homes on 1st January and 22nd in which there were Prayer, Bhajan, Mantra Japa, Gita Path and Swadhyaya etc.

**Nandinagar (Chhattisgarh):** Daily Satsang, mobile Satsang and Matri Satsangs were held with recitation of Sundarkand and Hanuman Chalisa etc. by the Branch. There was Mahamantra Kirtan on 3rd, and special Satsang was arranged on 5th December. Gita

Jayanti was celebrated on 10th with recitation of Bhagavad Gita. Bhajan and Kirtan held on 26th December.

**Narayanapur-Ganjam (Odisha):** During the month of January, the Branch had weekly Satsang on Sundays, Paduka Puja on Thursdays, and mobile Satsang with Bhajan, study of Bhagavad Gita and Ramayan etc. New Year was celebrated with Paduka Puja, recitation of Sundarkand. It was concluded with Narayana Seva.

**Raipur (Chhattisgarh):** Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasi day were held by the Branch. Special Satsang was conducted on New Year day with Prayers, Meditation and Pravachans.

**Steel Township, Rourkela (Odisha):** In the month of December, the Branch continued mobile Satsangs, Guru Paduka Puja on Thursday and Swadhyaya on Saturday, and Free Yoga and Music classes on Mondays. Sadhana day was observed with Guru Paduka Puja, Pravachan, Gita Path, recitation of Hanuman Chalisa and Vishnu Sahasranam. All important days like Branch Foundation Day, Youth Foundation Day and Republic Day were celebrated from 24th to 26th January.

**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. New Year was celebrated on 1st January and Paduka Puja and Satsang were held on 3rd. There was also an Akhanda Mahamantra Sankirtan on 28th for World Peace and Universal Brotherhood. On 30th, a special Satsang was arranged at the residence of a devotee.

**Vasant Vihar (New Delhi):** In the month of December and January, the Branch had Satsang on Sundays with Swadhyaya, Pravachans, study of Ram Charit Manas and prayers for world peace. The Branch organised Sri Swami Chidananda Memorial Lecture on 28th December. Republic day was celebrated on 26th January with school children.

#### OVERSEAS BRANCH

**Hong Kong (China):** The Branch held 1 hr. Mahamantra chanting every Saturday in both Cheung Sha Wan and North Point Yoga Centres of the Branch. Monthly Satsang was conducted on 12th November with recitation of Mahamrityunjaya

Mantra and Hanuman Chalisa. Regular Yoga classes continued.

*Special Activities:* Birthday of Worshipful Sri Swami Chidanandaji Maharaj was celebrated with Bhajans. The Branch organized special activities like talks on Sivananda Yoga, Importance of Japa and Yoga Camp etc. with

the presence of Sri Swami Yogaswarupanandaji Maharaj, DLS HQs, Rishikesh, from 8th to 17th November. The Branch has also been providing Yoga Teachers who volunteer to serve in Yoga classes, organized by the Hong Kong Family Welfare Society-Elderly Centre.



## **6<sup>th</sup> ALL ODISHA YOUTH & STUDENT PERSONALITY DEVELOPMENT CAMP**

**27<sup>th</sup> to 31<sup>st</sup> May, 2017 at Sivananda Sevagrama, Gaham, Talcher, Angul**

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

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

Age limit	16 to 25 years
Qualification	10 <sup>th</sup> Passout & above
Food and accommodation	Free
Last date of registration	15 <sup>th</sup> May 2017

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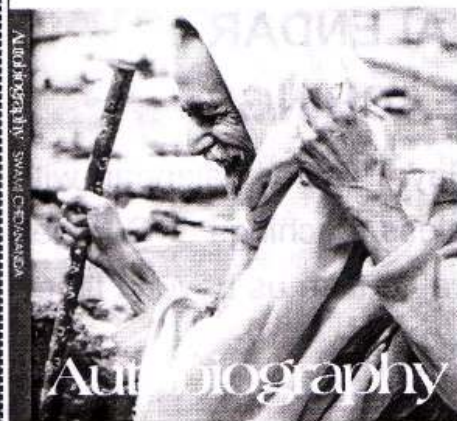


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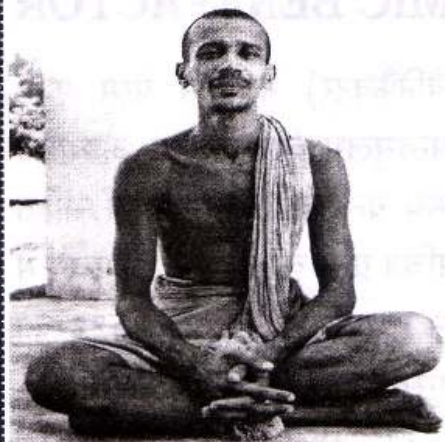


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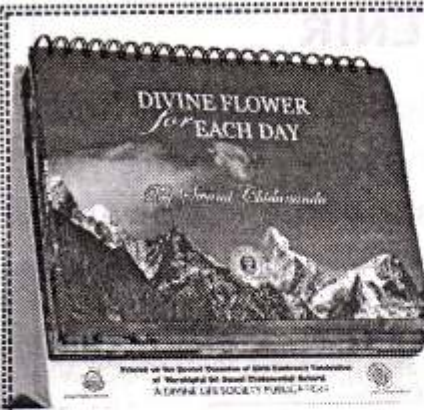
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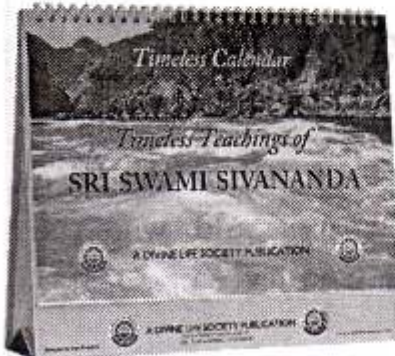
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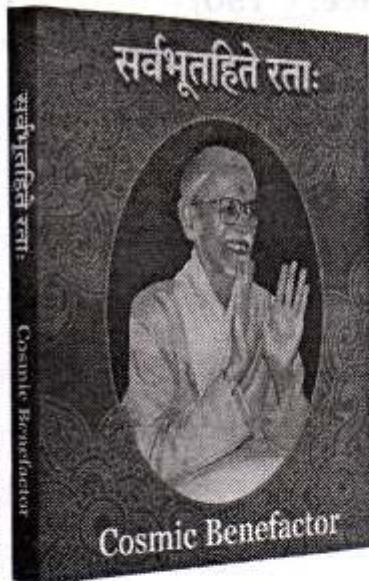
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Pages: 206      Size: 10" x 12.5"      Price: ₹ 300/-



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Pages: 84

Price: ₹ 100/-

## Particulars under Section 19D Sub section (b) of the Press and Registration of Books Act:

1. Name of the Publication: . . . . . The Divine Life
2. Place of Publication: . . . . . Yoga-Vedanta Forest Academy Press  
Shivanandanagar, Uttarakhand
3. Publisher's Name: . . . . . Swami Vimalananda
4. Periodicity of Publication: . . . . . Monthly
5. Editor's Name: . . . . . Swami Nirliptananda
6. Nationality: . . . . . Indian
7. Address: . . . . . The Divine Life Society,  
P.O. Shivanandanagar—249 192,  
Distt. Tehri-Garhwal, Uttarakhand
8. Language: . . . . . English
9. Owners: . . . . . The Divine Life Trust Society,  
Registered under the Societies'  
Registration Act of the Government

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**Swami Vimalananda**

*PUBLISHER*

1st March, 2017

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

*Swami Vimalananda*

**MARCH 2017**

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

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

**DATE OF POSTING : 15<sup>TH</sup> OF EVERY MONTH:**

**P.O. SHIVANANDANAGAR—249192**

## **THEME FOR A THESIS IN PSYCHOLOGY**

According to western medical science, light vibrations from outside strike the retina and an inverted image is formed there. These vibrations are carried through optic tract and optic thalamus to the centre of vision in the occipital lobe of the brain in the back part of the head. There, a positive image is formed. Only then does one see the object in front of one. The Vedantic theory of perception is that the mind comes out through the eye and assumes the shape of the object outside. It is only the individual mind that sees objects outside. If you see the same objects through a telescope, they appear different. If you can see with the mind directly, you will have a different vision altogether. Hiranyagarbha or Karya Brahman has a different vision. He sees everything as a vibration within himself, as his own Sankalpa.

*Swami Sivananda*

*To*