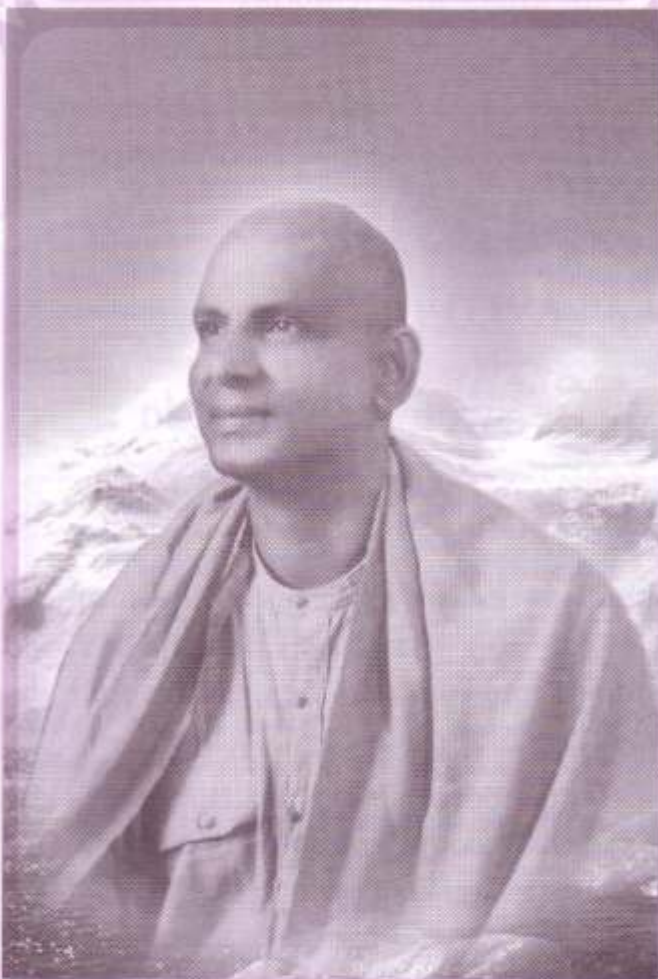




The **DIVINE LIFE**



You have eyes
and yet you see not.
When you look towards the
sky, you fail to feel His
Presence there. You have ears
and yet you hear not Him. He
whispers words of love and good
cheer to you but your ears are
unable to hear them. He keeps
on intently gazing at you but
your eyes are too blind to
behold Him.

Swami Sivananda

JUNE 2018

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

NEVER COMPLAIN

If you get all sorts of comforts in a place you will not grow strong. You will be puzzled in a new place when you cannot get these comforts. Therefore, make the best use of all places. Never complain against surroundings and environments. Live in your own mental world.

This world is a relative plane of good and evil. Remember this point at all times. Try to live happily in any place, under any condition. You will become a strong and dynamic personality. This is a great secret. Keep this in your pocket and unlock the Elysian regions, the spiritual realms and the immortal abode. You can get sanguine success in any undertaking. This habit of concentration is of great help to strengthen the will.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXVII

JUNE 2018

No. 3

PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः
प्रतितिष्ठसि ॥७॥

7. As Prajapati (Lord of creatures) thou movest about in the womb, thou indeed art born afterwards. To thee, O Prana, who dwelleth together with the other Pranas (senses), these creatures offer oblations.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

अविकलसुखमूलं ध्यानशीलं प्रकामं
भुवि नियतमशेषैरेतदेवार्जनीयम् ।
सुविशदमधुरोक्त्या तद्गुणान् बोधयन्तम्
भविकगुणगणाढ्यं श्रीशिवानन्दमीडे ॥९७॥

97. Prostrations to Sivananda who is the root of eternal happiness, who is always in a meditative mood, who endeavours that every one in this world may earn this wealth of a calm and serene mind, who always speaks of the effects of such meditations, and who is the greatest of all living sages to guide the world towards blessedness.

विहृतविविधतापं वीतनानावलेपं
विदितनिगमसारं प्राप्तवेदान्तपारम् ।
विनतजनपरीतं विश्रुतामेयकीर्तिं
विगतसकलदोषं श्रीशिवानन्दमीडे ॥९८॥

98. Salutations to Siva who is devoid of all afflictions, who has annihilated the feelings of 'I-ness' and 'mine-ness' in him, who is endowed with the knowledge of all scriptures, who has attained the highest in Vedanta teachings, who is encircled by sincere and devout disciples, who is renowned for his spotless character and who is cleansed out of all sins.

(To be continued)

PURPOSE OF LIFE*

(Sri Swami Sivananda)

The life of man is an indication of what is beyond him and what determines the course of his thoughts, feelings and actions. The wider life is invisible, and the visible is a shadow cast by the invisible which is the real. The shadow gives an idea of the substance, and one can pursue the path to the true substance, by the perception of the shadow. Human existence, by the fact of its limitations, wants, and various forms of restlessness, discontent and sorrow, points to a higher desired end, incomprehensible though the nature of this end be.

As life on this earth is characterised by incessant change and nothing here seems to have the character of reality, nothing here can satisfy man completely. The Bhagavad Gita has referred to this world as "Anityam, Asukham, Duhkhalayam, Ashashvatam—impermanent, unhappy, the abode of sorrow, transient". The sages of yore declared with immediate realisation that "Truth is One" and that the goal of human life is the realisation and the experience of this Truth.

The universe is inconstant, and it is only a field of experience provided to the individuals so that they may evolve

towards the experience of the Highest Truth. It is the glory of the people of Bharatavarsha that to them the visible universe is not real and the invisible Eternal alone is the real. They have no faith in what they perceive with the senses. They have faith only in that which is the ground of all experience, beyond the senses, beyond even the individual mind.

Earnest seekers used to seek shelter under great sages who purified the holy region of the Himalayas with their mighty presence, and lived the austere life of Yogis in order to attain freedom from the trammels of earth-bound life and rest in the beatitude of the Absolute Brahman. This they considered the true life, and thus the way of fulfilling the law of the Eternal.

The great law-giver, Manu, after describing the various tenets of Dharma, finally asserts, "Of all these Dharmas, the Knowledge of the self is the highest; it is verily, the foremost of all sciences; for, by it, one attains immortality." The pursuit of Dharma, Artha and Kama has its meaning in the attainment of Moksha which is the greatest of all the Purusharthas (ends of human life). Dharma is the ethical

and moral value of life; Artha is its material value; and Kama is its vital value; but Moksha is the infinite value of existence which covers all the others and is itself far greater than all these. Others exist as aids or preparations for Moksha. Without Moksha, they have no value and they convey no meaning. Their value is conditioned by the law of the Infinite, which is the same as Moksha.

The Vedas and the Upanishads are the expiration of the Divine Being, and they give an exhaustive commentary on spiritual life. They are expositions of the significance and the import of human life and of the method of the transmutation of the mortal appearance into the Immortal Essence. The instance of the great Nachiketas and the story of his adventurous search for Truth narrated in the thrilling Kathopanishad serve as exemplars to all men capable of thought and reflection.

Nothing of the world of sensibility can be of real value—this is what Nachiketas taught through his memorable act of renunciation. Not even the longest life and the immense wealth offered to him could tempt him. He persevered in his quest for the Highest and in the end, achieved the Highest. Nothing short of it could satisfy him. Such are the 'Dhiras' or true heroes. A real hero is not he who stands against bullets or risks his life in hazardous attempts, fights battles, dives into oceans and climbs high

cliffs, but he who subdues his senses and overcomes his mind, recognises the supreme unity of life and casts aside dualities and desires. To achieve this is the duty of man; this is the immortal message of the sages of the Upanishads.

The tangle of sense-experience in which man is caught is most vexing, and hard it is to free oneself from it. Man is deluded by the notion of the reality of the so-called external relations of things and thus he comes to grief. The Mahabharata says that the contact of beings in this universe is like the contact of logs of wood in a flowing river, temporary. Yet the attachment to sense-percepts is so strong that phantoms are mistaken for facts, the impure is mistaken for the pure, the painful for the pleasant, and the not-self for the Self.

The message of the ancient sages is that the life one lives in the sense-world is deceptive, for it hides the Existence underlying all things and makes one feel that the particular presentation of forms before the senses alone is real. "Children run after external pleasures and fall into the net of the wide-spread death. The heroes, however, knowing the Immortal, seek not the Eternal among things unstable here," says the Upanishad. The call of the ancient sages to man is, "O son of the Immortal! Know yourself as the Infinite; become the All. This is the supreme blessing. This is the supreme

bliss." This is the undying message to man.

The sages have again and again stressed: "If one knows It (i.e., the Immortal Being) here, then there is the true end of all aspirations; if one does not know It here, great is the loss for him" (Kena-Upanishad). And sage Yajnavalkya says that all great deeds done in this world without the knowledge of the One Imperishable Being, are not worth anything. Humanitarian services, fasts and charity, one's political, national, social and individual life, should all be based on the feeling of universal brotherhood which is the external expression of the Reality of universal Selfhood.

Humanity can hope for peace when this condition discovered and laid down by the Rishis, viz, abiding by the law of the Divine, is fulfilled. Peace can be had only to the extent the system of the Divine is adhered to in life. And this peace is inversely proportional to the love of body, individuality and its relations in the world, in which humanity is generally steeped. An 'awakening' of a higher consciousness is necessary so that disorder and discontent may be abolished.

Education of humanity in the right direction is the precondition of world peace. Materialism, atheism, scepticism and agnosticism which are rampant in these days, and which have robbed man of his reverence for the Supreme Absolute, are mainly

responsible for the increasing selfishness, craving, confusion, violence and agitation of minds that are seething in the world. Man should learn that behind the appearance of materiality, discreteness, externality, doubt and impermanence, there is the reality of spirituality, unity, infinity and certainty.

Without the recognition of this reality, life loses life and becomes emptiness, devoid of meaning and purpose, dead ideals as it were. To live in the divine is to die to the narrowness of the sense world; and to be confined to the latter is to 'destroy oneself' (in the words of the Ishavasyopanishad). The present trend of life has to be overhauled, and a reorientation in it has to be brought about in the light of morality, ethics and spirituality. The change that is required is not merely in the outward form but in the very perspective and the inner constitution of the system of living.

This can be done when man's ideals are based on the truths of the spirituality of Oneness, lifted above blind beliefs, differences and materiality. When this is achieved, man would have fulfilled his great duty here. For the man scorched in the waterless desert of worldliness, the only hope is in the cool waters of the Ganges of wisdom, flowing from the Himalayan heights of the sages of the Upanishads. Drink from this perennial fount, and refresh yourself. * * *

SANNYASA—A REBIRTH INTO LOVE AND SERVICE*

(Sri Swami Chidananda)

The real meaning and the true glory of Sannyasa can be best understood by devoutly observing saints and men of God who are so many living embodiments of the highest and the best in Sannyasa. They personify Sannyasa in the truest sense of the term. Gurudev Sri Swami Sivanandaji Maharaj is verily the greatest exemplar of the true Sannyasa spirit. Every act of his is the illuminating revealer of the secrets of real renunciation and Sannyasa. And therefore to closely observe them, to carefully follow them and to humbly and earnestly emulate them is indeed the surest and the most effective way of living up to the high ideals of Tyaga and Sannyasa. As a fitting tribute to the memory of his great renunciation, we should all try to walk in the footsteps of this leader amongst Sannyasins. Gurudev is renunciation-incarnate. And by striving our humble best to embody in ourselves even partially a few aspects at least of his ideal life, we shall be fittingly observing this great occasion of his Sannyasa anniversary.

It is the duty of every aspiring seeker and earnest Sannyasin to try to

take note without fail of two significant factors, namely, theoretical conception of Sannyasa as laid down in the authoritative scriptures and the practical living of the Sannyasa in one's life as immortalised by the vital tradition of this great land. What does the true discerning Hindu take Sannyasa to be? We know that Sannyasa is the fourth order or stage in life (Ashrama). The individual entering this stage of life gets the Diksha through the Guru and performs Viraja Homa (sacrifice). It is this Viraja Homa that gives you the right clue and right answer as to what Sannyasa implies. The Viraja Homa throws a flood of light upon the true meaning of Sannyasa. Sannyasa means annihilation of the old, deluded, egoistic consciousness. It means the burning up of all desires and attachments in the blazing fire of absolute renunciation. It means reducing to ashes the last vestige of physical consciousness. It is the emergence of a glorious, new consciousness. "I am neither mind nor body, immortal Self am I," is the

*Taken from DL 1970

consciousness of a Sannyasin whose body, mind, senses, Pranas and the ego all have been offered up in the Viraja Homa flames. It is the supreme renunciation. Sannyasa therefore implies Sarvatyaga. Hence his daily vow becomes, “I renounce the pleasures of this world. I renounce the pleasures of the astral world. I renounce the pleasures of heaven.”

All desires are annihilated for anything here or hereafter. At this juncture, we are given a startling revelation. We find that at the top of this great renunciation comes another vow. For, the monk declares, “I will not cause fear to any being.” The monk gives the promise of absolute fearlessness to all creatures whereby no living being need fear of any harm from him. By this, he pledges himself to Vishwa-prema or universal love. For, fear can exist only where harm or pain is forthcoming and the latter are manifest only where hatred or animosity is present. But where love

becomes enshrined, only loving service and joy flow forth and all creatures may fearlessly partake of it with perfect assurance and confidence. Such universal love and service are therefore the spontaneous offshoots of Mahatyaga or supreme abandonment of selfishness. Therefore, these two great and sublime elements of Tyaga i.e. abandonment of desires for name, fame and reward, and Seva i.e. service to the sick, poor and needy constitute the spirit of Sannyasa. Tyaga is for Atma-sakshatkara or Self-realisation. Therefore service and Self-realisation form the lofty twin impulses that move in the life of a true Sannyasin taking him towards the attainment of the highest consciousness of Truth Absolute.

May we awaken in us the spirit of Sannyasa. May the blessings of Gurudev and countless saints and sages whom he represents keep alive in us this glorious spirit of Sannyasa!

THE GOAL OF LIFE

The true goal of life is to get back to the source from which we came. Just as the rivers flow restlessly till they join the ocean, the ultimate source from which they got their supply of water, just as fire leaps and burns furiously till it merges in its own origin, so too, we would be restless here till we obtain His grace and become one with Him.

The sole object of life is the attainment of Self-realisation or absolute freedom. The aim of man's life is to unfold and manifest the Godhead which is eternally existent within him. The purpose of life is to lose all sense of distinctive personality and be dissolved in the Lord. The attainment of the Infinite Life is the supreme purpose of finite life.

—**Swami Sivananda**

THE RELEVANCE OF SOCIAL WELFARE ACTIVITY IN SPIRITUAL PRACTICE

(Sri Swami Krishnananda)

(Continued from the previous issue)

You will be shocked if any such question is raised. “Oh, here is a man who is questioning the validity of good work, social welfare work.” If social welfare activity means trying to do good to people in general in some way or the other, the rationality behind it should be known, first and foremost, because there would be some instinct inside the social worker, sneaking surreptitiously, making it a personal, comfortable activity for maintaining one’s position in society, to receive encomium and to earn a greater name, more and more social connection with people and, incidentally, authority over people.

This subterfuge of suggestiveness which may be there, even behind the so-called altruistic activity of people, is something to be guarded against. No one can go so deep into one’s own mind to find out what the motivation behind doing social work is. “It is good to do social work. It is good to help people.” This is a slogan. We cannot go on with a slogan like that. We must have a reason behind our slogan. Why are we shouting this slogan that it is good to do social work? If everybody in the world dies, what do we lose? We will say, “It is horrible.” Why is it horrible? We cannot answer these questions, because welfare activity is not a work undertaken by the

world of sensory perception; it is something quite different altogether. The concept of total work is ordinarily difficult to maintain. I will give an example which is very intriguing.

Thousands of soldiers march in the battlefield to protect a nation. Tell me please, what is meant by a ‘nation’. Is it the ground or the earth? The earth need not be protected by anybody, by any soldier. Nobody can bring harm to the ground or the earth. The earth itself cannot be regarded as a nation. Mountains and rivers and trees—are they the nation? They do not require to be protected by soldiers. The sun and the moon and the stars and the sky constitute the nation. “My sky,” we say—national sky, national space, etc. They do not require to be protected. But we have to protect our nation. What are we protecting when we say that the nation is to be protected?

There is an obvious answer to this. It is nothing but the protection of the people living in a particular locality, called the geographical ground of the nation. When we engage ourselves in a war with someone in the interest of the welfare of our nation, it is possible that some twenty-five percent of the people may die in the war, and the nation will win victory. Now, can we say that

because twenty-five percent of the nationhood has perished in the war that the nation is only seventy-five percent alive now? Or is it still complete? Can we say twenty-five percent of the nation has perished in the war, so now the nation is only seventy-five percent? No one would say that. Seventy-five percent is not the nation; it is a hundred percent. Even if fifty percent of the people die for the national cause, the nation still remains complete in itself. How do we make such a statement?

It is because the nation is not people, it is not trees, it is not mountains, it is not earth, and it is not rivers. It is a concept in our minds. A totality of an integration of feeling in us, indescribable rationally, is what we consider as a nation. The nation is just a thought in our minds, a concept in our minds. To illustrate this point I will tell you something very humorous.

There are six hundred Members of Parliament. If five hundred out of six hundred Members say something, it becomes an Act of Parliament; so the only condition is that five hundred Members of Parliament are to say something. Now if five hundred MPs come here to Rishikesh and sit on the bank of the Ganga and say something, will it become an Act of Parliament? No. Why? You may say that it has to be told in that particular place only, which is called the Parliament House.

Now, what is the Parliament? You have denied the fact that these five hundred people are Members of Parliament by saying that their saying something here in Rishikesh cannot constitute an Act. It is intriguing indeed. You say that they should tell it in a

particular place, and then only it becomes the Parliament. Can you say the place is the Parliament? Let all the Members get out, and only the place is there. Can you say the building, the Parliament House, is the Parliament? No. The building is not it. So, you are saying that the people are not the Parliament, and the building also is not the Parliament; then, what else is the Parliament?

You have got a concept in your mind—a peculiar descriptive notion which you cannot yourself explain. There is a nebulous feeling of what is good and what is bad, and what is right and what is wrong, etc. What I mean to say is that the activity which is known as social welfare work is also a conceptual organisation of the faculty of thinking, in the sense that it is commensurate with the supreme concept of existence Absolute. We may, in one sense, say that God also is a concept. It is not a concept of any particular individual, it is Consciousness. When we use the word 'concept', we are identifying it with the activity of the faculty of the mind, or the internal organ, of a particular individual. But, actually, virtually, it is identical with what we call Consciousness, which becomes the essence of God-existence.

Thus, Thought-Absolute is God, and thought-individual is to participate in Thought-Absolute, the Universal. If this thought-individual which is at the back of every activity can be set in tune with Thought-Absolute, it becomes imperishable work producing a power that can usher the soul in the direction of the achievement of the realisation of Universal thought.

(To be continued)

NATURE OF A SAGE*

(Swami Gurusharanananda)

11th December, 1956

An aspirant enquired, “Swamiji, how does a sage of intuition live in the world?”

Swamiji replied, “Intuition is immediate experience of the Reality. He who has attained intuition is a wise man. He is a sage. He is a Jeevanmukta, one freed even while living. After Self-realisation, the sage continues to exist in the physical body till the exhaustion of Prarabdha i.e. those actions which gave rise to his present body. At the exhaustion of Prarabdha, the sage attains Videhamukti, and no more comes back to this world.

A sage has no will of his own. His will is one with the Supreme Will of God. He does not do actions with a feeling of agency. He stands as a witness to all that is done by his body and mind. He is ever conscious of his actionless, Atmic state. All the actions of a sage are the spontaneous expressions of the Divine Will. A sage is not elated by success or praise, nor is he depressed by censure or failure. He does actions without agency and

attachment to results. He is untainted by the pairs of opposites. He is a Dwandwaateeta (one who has transcended the pairs of opposites, like joy and sorrow, heat and cold) and Gunaateeta (one who has transcended the three Gunas). A sage sees the whole world as his own Self. He sees the world as a manifestation of Brahman. He sees nothing but Brahman everywhere. He has no special liking or aversion for anybody. He is the same to friend and foe, in pain and pleasure. Even the worst calamities do not shake the serenity of a sage. Bodily diseases, however painful and unbearable they may be, do not disturb the inner peace of a sage. He maintains serenity and unruffled calm even under the worst circumstances, for he knows that the Self alone is real and all the rest is unreal. He is not attached to his body. He neither wishes to end his physical life nor is anxious to prolong it. He takes things as they come, knowing that everything happens according to Prarabdha or the Will of God. He is always cool and collected. A sage can concentrate his mind on any subject at

*From Sivananda Day to Day

will even in the most unfavourable situations. The sage loves and serves all with the Bhav that he is serving his own Self. The sage sees the world in himself and himself as the all. The bliss of a sage is beyond description. He has therefore no attraction for sensual pleasures. He enjoys the things necessary for the maintenance of life as a master, without being attached to them even a bit. His eating, walking, writing, talking automatically due to the force of Prarabdha, without the sage's conscious willing to do them. A sage is a mine of wisdom. A sage possesses all Siddhis, though he may not use them or manifest them. A sage is a friend of all. In his very presence, people are elevated. Their doubts automatically get themselves cleared. The sage feels that he has done his duty and there is nothing yet to be

done by him. A sage is satisfied in his own Self. A sage works in order to raise the spiritual level of other people and enable them too to enjoy the spiritual bliss which he himself enjoys on account of Self-realisation.

Sages are the salt of the earth. They are the cream of this earth. They are the most precious gems that adorn the earth. They are cosmic benefactors. Even gods bow down before them in awe and reverence. The glory of a sage is beyond description. His knowledge, his bliss, his peace, his love — all these are not understandable by ordinary men. It requires a sage to understand a sage. Ignorant people, who do not possess the Knowledge of Self, or Intuition, cannot judge the actions of a sage. The ways of a sage are inscrutable.”

SANKIRTAN SADHANA

Kirtan destroys sins, Vasanas and Samskaras, fills the heart with Prema and devotion and brings the devotee face to face with God.

Akhanda Kirtan is very powerful. It purifies the heart. The Mahamantra, “Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare” or “Om Namah Sivaya” is sung continuously for 3 hours or 24 hours, three days, or a week. You will have to form batches. One will lead and others will follow. Do Akhanda Kirtan on Sundays or holidays. Do Prabhata Pheri Kirtan in the morning around the streets. Kirtan in the early morning is more effective than Kirtan at night.

—**Swami Sivananda**

MAKE GOD REAL

(Sri Swami Atmaswarupananda)

Gurudev constantly reminded his disciples that the goal of life is God-realization. We need that constant reminder because our minds so easily get distracted—not only to the things of this world, but to spiritual practices themselves. There is always the danger that we measure our spiritual life not on whether we are getting closer to God, but on how well our spiritual practices are progressing. We forget that their purpose is one and one alone, which is to make God real.

We think that making God real is an experience, and it is, but it is not an experience that we have of an object. It is an experience that affects our very being, that changes our perception of our self, of who we are. The actual essence of the spiritual life is encapsulated in that great sentence that declares, “That thou art,” and the other great sentence that acknowledges the truth of that statement by responding, “I am Brahman.” In other words it is a union of our sense of I and God. It is a fact of oneness. All our spiritual practices are designed to take us to that direct personal experience, that inner conviction.

What key instruction do the great religions give to help us bring this about? Lord Krishna says, “Take refuge in Me alone.” Buddhism says, “Take refuge in

the Buddha, in the community, in the teachings.” Lord Jesus says, “Yolk yourself to Me, Follow Me.” What are they all saying? Put your trust in God. But which God? Where? God is ultimately unknowable. Put your trust in That which is your deepest Self. But where is that?

No matter how much our identity changes from moment to moment, day to day, year to year, we are all convinced that we are the same person we have been since we were born. There has been no fundamental change in that inner truth till this day, and we can’t imagine a change in the future. We can recognize that as the God within—our sense of unchanging existence, our sense of steady permanence and unmoving awareness.

How do we unite the two, the God that is unknowable and this deep sense of our own existence? One practice that may go right to the heart of it, and is also very real and practical, is to simply put our trust in That which has brought us this far. We have had so many problems, so much discouragement, but in spite of it all, we are here, fully alive at this moment. There is something pure and living in us that we all recognize. Trust That. It’s brought us this far. It is the God within. It is also the God without. Make that real by trusting It! * * *



PURANDARA DAS

Beloved Divine Children!

Om Namo Narayanaya!



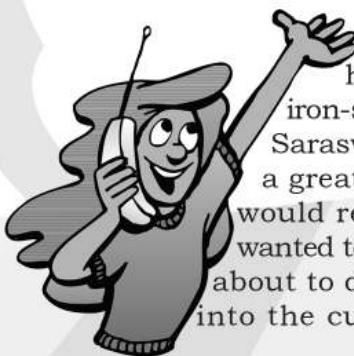
Purandara Das was born in a rich Brahmin family in 1484 A.D. He was known by the name Srinivasa Naik before he became a devotee of Sri Krishna. He married Saraswati Bai, a pious and rich lady. He had intense love for music and cultivated that art to great proficiency. He led a very luxurious life. He carried on a jeweller's business and a money-lending business. He was known as 'Nava-Koti Narayana' on account of his extreme wealth.

Although Srinivasa Naik was a rich man, he was a great miser. He never spent a pie on charity. He would never feed Brahmins, Sannyasins and poor people. The pious, God-fearing Saraswati, Naik's wife, was greatly grieved at heart on account of the materialistic, impious nature of her husband.

One day, an old Brahmin who wanted to perform the thread-ceremony of his son approached Srinivasa, with a piteous plea for money. Having been summarily rejected, mocked and turned out, the 'poor man' surreptitiously repeated his plea before Srinivasa's wife. Saraswati told the Brahmin that she had no money of her own. But the old Brahmin told the woman that the diamond nose-ring she was wearing, was given to her by her parents and she could dispose it of according to her own wishes. Saraswati gladly gave the nose-ring to the Brahmin.

The Brahmin gave the nose-ring to Srinivasa Naik and asked for a loan on its security.

He left the shop saying that he would return shortly for his money. Srinivasa at once found out that it was his wife's nose-ring. He put the nose-ring in his iron-safe and immediately ran to his house. He asked Saraswati to bring her nose-ring. Saraswati was in a great dilemma. She thought that her husband would rebuke and chastise her severely. So she wanted to commit suicide by taking poison. As she was about to drink the poison, she felt something falling into the cup. She removed it and found to her great



surprise that it was her own nose-ring which she had given in charity to the old Brahmin. She thanked the Lord for His benign mercy and grace and gave the nose-ring to her husband.

Srinivasa was struck with great amazement when he saw the nose-ring. He immediately went back to the shop. He did not find the jewel in the iron-safe. He asked his wife to narrate the whole story about the nose-ring. Saraswati said all that had happened. Srinivasa realised that the old Brahmin who never turned up later, was none but God Himself, who had come to test and teach him. This incident changed him completely. His intense attachment to money vanished. The spirit of renunciation filled his heart. He gave away all his property in charity and left his home immediately. He went to Vijayanagar, the capital of the Karnatic Empire on the bank of the Tungabhadra.

Krishnadeva Raja was the then illustrious Emperor of Karnataka. Vyasaraja, a great scholar and mystic, was the patron-saint of the empire. Srinivasa became a disciple of Vyasaraja. He spent the next forty years in the dissemination of Bhakti all over the land through his songs. He died at the age of eighty at Vijayanagar in 1564 A.D.

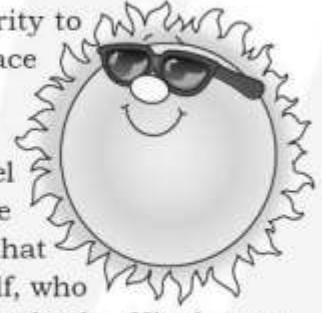
Purandara Das is regarded as an Avatara of Narada Rishi. He is considered as the father of the Carnatic system of music. He had profound knowledge of Raga and Tala. His contributions to Carnatic Sahitya are indeed very great. His literary style is exquisite. Purandara Das combined in himself command of language, beauty of expression, poetic genius, vast learning and scholarship of ancient writings in Sanskrit. In addition, he had a sound knowledge of music in respect of both harmony and rhythm. He was familiar with Natya or rhythmic movements with expressive Bhavas. Above all, he had Aparokshanubhuti or realisation of the Self.

Purandara Das initiated a line of saints which, for centuries, has spread the spiritual message throughout Karnataka. Purandara Das regarded God as the Lord of Lakshmi and he sacrificed all his wealth for the sake of God. By giving away his material wealth, he got the wealth of spirituality. That spiritual treasure has been handed down from generation to generation. It has always increased, but not decreased.

—SWAMI SIVANANDA

Fill up the blanks:

1. Purandara Das was known by the name _____.
2. He was known as _____ on account of his extreme wealth.
3. Although he was a rich man, he was a great _____.
4. Saraswati gladly gave the _____ to the Brahmin.
5. She thanked the Lord for His _____.
6. Srinivasa realised that _____ had come to test and teach him.
7. The spirit of _____ filled his heart.
8. Purandara Das is regarded as an Avatara of _____.
9. By giving away his material wealth, he got the _____.





DEVELOP PURE LOVE

Love is the immediate way to **Truth** or **Kingdom of God** or the vast domain of perennial **peace** and **joy**. It is the life-principle of creation. It was the driving force behind **Mira**, **Tukaram** and **Gauranga**. Therefore, **develop** pure, unselfish love.

Pure love is a rare commodity. **Cultivate** it gradually. All your negative qualities like dislikes, prejudice will be eradicated. Love is a great **purifier** of the mind. Abandon all sorts of wrong beliefs, weaknesses, superstitions, wrong notions, and ideas of impossibilities. **Live** in Love. **Cling** fast to the **faith** in **Divine Life**. **Aspire** fervently and constantly to live in the Divine. You will enjoy the **Supreme** Joy.

Swami Sivananda

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



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

THE LAWS IMPLIED IN HIGHER THOUGHTS

As you think, so you become. As are your thoughts, so must be your life. Improve your thinking. Better thoughts bring better actions.



Mere thinking of the objects of this world is pain. Bondage is caused by the very act of thought. Pure thought is a mightier force than electricity.

The mind which is attracted by objects of sense, tends to bondage, while that which is not so attracted, tends to emancipation. Mind is a dacoit. Slay this mind-dacoit. You will be happy and free for ever. Manifest all your strength in the task of conquering your mind. This is true manliness or Purushartha.

SWAMI SIVANANDA



Answers to Fill in the blanks

- (1) Srinivasa Naik (2) Nava-Koti Narayana
 (3) miser (4) nose-ring (5) benign mercy
 (6) God Himself (7) Renunciation (8) Narada Rishi
 (9) Wealth of spirituality.



AKHAND MAHAMANTRA SANKIRTAN SAPTAH AT THE HEADQUARTERS ASHRAM



कलौ कल्मषचित्तानां पापद्रव्योपजीविनाम् ।
विधिक्रियाविहीनानां गतिर्गोविन्दकीर्तनम्॥

In this age of Kali, where the mind is impure and the living is earned through sinful means and where living by prescribed spiritual precepts is difficult, the only way to liberation is singing the Holy Name of God.



3rd December 2018 marks the Platinum Jubilee of Akhanda Mahamantra Sankirtana Yajna at Bhajan Hall. As a prelude to the Platinum Jubilee Celebration, 84 members of the Divine Life Society, Karvadi Branch (Andhra Pradesh) accompanied by Sri Sai Babu and Smt. Geetaji did Akhand Mahamantra Kirtan at Bhajan Hall for seven days.

Their devout and soulful singing of Mahamantra with accompaniment of harmonium, Mridanga and cymbals commenced at 9 a.m. on 11th May 2018 and concluded at 9 a.m. on 18th May 2018. The members of Mandali also recited Sri Hanuman Chalisa 108 times at Sri Divya Naam Mandir on 10th May as it was Sri Hanuman Jayanti according to South Indian Calendar. They all were felicitated by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj.

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

STUDENTS OF JASWANT MODERN SENIOR SECONDARY SCHOOL, DEHRADUN VISIT THE HEADQUARTERS ASHRAM

With the inspiration and blessings of Sadgurudev Sri Swami Sivanandaji Maharaj, Smt. Kailashvati Khosala Mataji founded Jaswant Modern Senior Secondary School in Dehradun on 15th November 1949 in the sacred memory of her husband Sri Jaswant Rai Khosala. Worshipful Sri Swami Chidanandaji Maharaj was its Founder President. Sri Gurudev's core message 'Be Good, Do Good' adorns the emblem of the school and constitutes the philosophy of the school as well.



On 12th May 2018, Ms. Meenakshi Gandotra, the granddaughter of Kailashvati Mataji and present Principal of the school visited the holy abode of Sri Gurudev along with twenty students and teachers to offer loving obeisance to the Holy Master and seek His blessings. The students were taken

around the Ashram to have the Darshan of the sacred shrines. During the night Satsang at the sacred Samadhi Shrine, they presented a beautiful programme of Bhajan and Kirtan. Their devout and mellifluous singing delighted the hearts of one and all present. H.H. Sri Swami Padmanabhanandaji





Maharaj and H.H. Sri Swami Advaitanandaji Maharaj blessed them with their inspiring words and with gift bags and special Prasad as well.

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

DIABETIC RETINOPATHY CAMP AT THE HEADQUARTERS ASHRAM



Sivananda Charitable Hospital at Headquarters Ashram caters to the needs of people from economically weaker section of the Society. Among them, there are many diabetic patients who come regularly for their treatment and medicines. Most of them are not aware that diabetes would affect the retina of their eyes. To help such patients, a three-day Diabetic Retinopathy Camp was organised at



Sivananda Charitable Hospital from 15th May to 17th May 2018 with the kind support of All India Institute of Medical Sciences (AIIMS), Rishikesh.

A team of doctors and technicians from AIIMS Rishikesh conducted the Camp. After due examination, the patients with mild diabetic retinopathy were given appropriate advice and those with moderate to severe diabetic retinopathy were referred to AIIMS for further treatment. Apart from diabetic retinopathy cases with refractive error, glaucoma and cataract cases were also diagnosed. They were all provided with necessary treatment or referral.

This Camp really proved a boon for the diabetic patients who regularly come to the

Ashram hospital for treatment. It provided them an opportunity to get their eyes checked and helped those with retinopathy problem to have an early diagnosis, so that appropriate treatment would be given. This has also created a general awareness among the masses about diabetes and how to manage it. In total, 220 patients were benefitted by this Camp.

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



INAUGURATION OF SWAMI SRI CHIDANANDA SATSANG BHAVAN AT BHAVNAGAR, GUJARAT



The Divine Life Society Bhavnagar Branch had taken up a project of constructing a Satsang Hall in the sacred memory of Worshipful Sri Swami Chidanandaji Maharaj. The construction of 'Swami Sri Chidananda Satsang Bhavan' comprising spacious Satsang hall admeasuring 3000 sq. ft. equipped with modern amenities on the first floor and rooms and common halls on the second floor had recently been constructed.

The Inaugural Ceremony of 'Swami Sri Chidananda Satsang Bhavan' was held on the auspicious day of Buddha Purnima i.e. 30th April 2018 commemorating the 75 year of Param Pujya Sri Swamiji Maharaj's arrival at

the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj in Rishikesh. At the kind invitation of the devotees of Bhavnagar Branch, H.H. Sri Swami Padmanabhanandaji Maharaj visited Bhavnagar to inaugurate the Bhavan.

As a prelude to the Inaugural Ceremony, a cultural programme was organised in the evening hours of 29th April wherein the members of Sanskar Bharati, Bhavnagar and Om Shiv Sanstha groups presented Bhajans and Ms Dhara Vanera gave a beautiful performance of Bharatnatyam dance. A group of young girls attached to the Branch scout activities also regaled the gathering by their delightful Gujarati folk dance (Ras-Garbo). H.H. Sri Swami Padmanabhanandaji Maharaj blessed the artists and conveyed that



music and dance are integral part of Bhakti Yoga.

On the sacred day of Buddha Purnima, Sri Swamiji Maharaj inaugurated 'Swami Sri Chidananda Satsang Bhavan' by lighting the lamp and unveiling

the plaque amid the recitation of sacred mantras. In his inaugural message, Sri Swamiji Maharaj said that Satsang cleanses the dross of mind and prepares it for reception and reflection of divine light and knowledge. Sri Swami Dharmashishthanandaji, Sri Swami Shridharanandaji from DLS Headquarters, Sri Swami Gopalanandaji from DLS Surendranagar, Sri





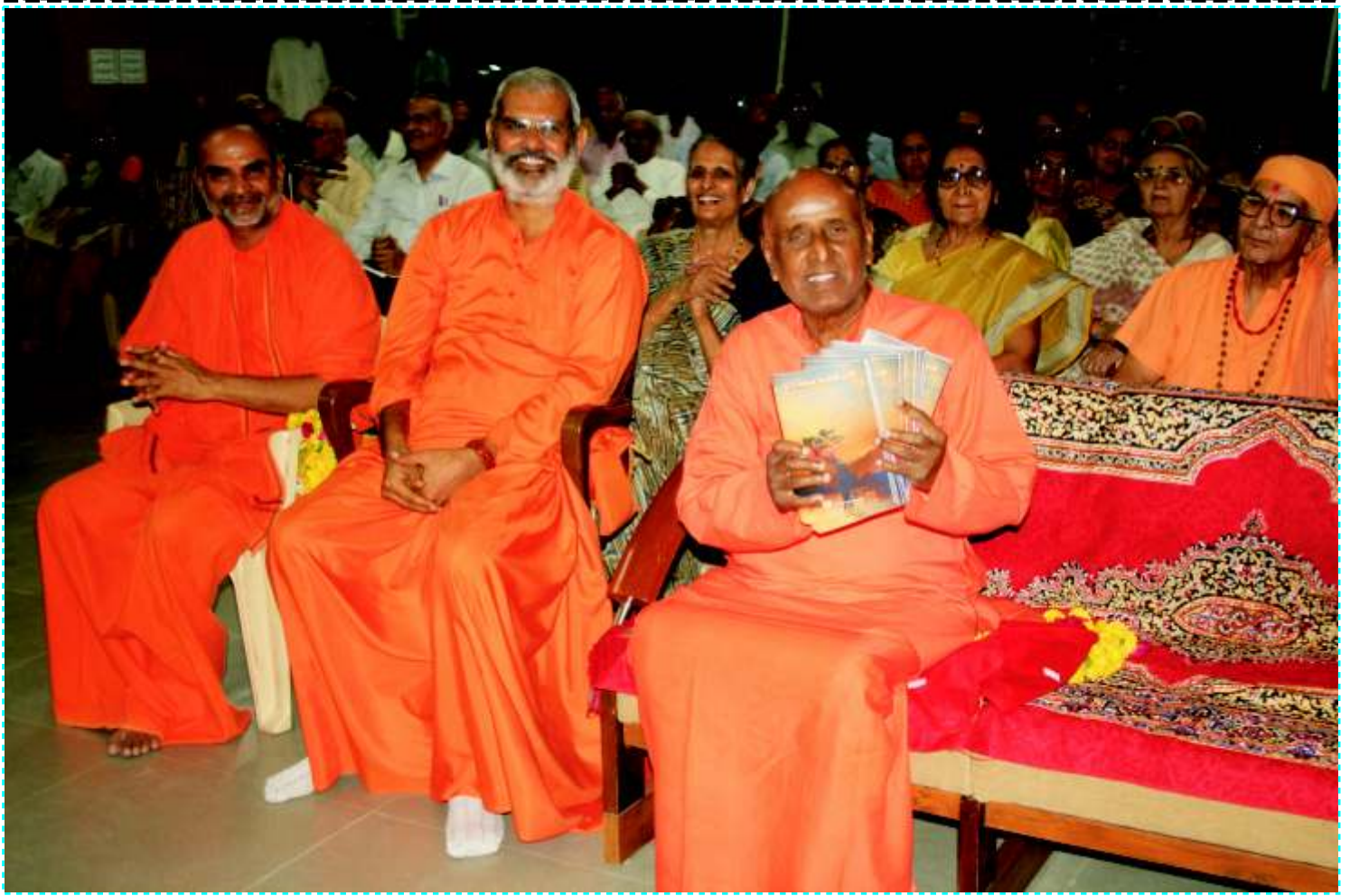
Swami Nirakaranandaji, Mahamandaleshwar Sri Swami Swaroopanandaji (Sihor), Sri Swami Nija Swaroopanandaji, Sri Swami Santoshanandaji, Swamini Kamala Mataji, Sri Swami Nitya Nishthanandaji, Brahmakumari Poornima Didi and Brahmakumari Truptiben attended the inaugural function.

In the evening Satsang held at the newly inaugurated Bhavan, eminent speakers blessed the gathering with their inspiring messages. Sri Swami Padmanabhanandaji Maharaj in his blessing message inspired all to



dwel in one's Anandaswaroopa as per the teachings of scriptures and Gurudev.

Sri Swami Tyagvairagyanandaji, President of Bhavnagar Branch gave a brief account of the historical development and future plans of the project. Sri Swamiji also expressed his heartfelt gratitude towards all the donors and professionals for their



kind support in the project. All of them were felicitated on the occasion. Devotees from different Branches of Gujarat took part and felt rejoiced participating in the Satsang at 'Swami Sri Chidananda Satsang Bhavan'. From 1st to 3rd May, a Yoga Shivar was also conducted by Sri Swami Dharmanishthanandaji at the new Satsang Bhavan.

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



VALEDICTORY FUNCTION OF THE 88TH BASIC YOGA-VEDANTA COURSE

With the divine grace of Sadgurudev Sri Swami Sivanandaji Maharaj, the 88th Basic Yoga-Vedanta Course concluded on 29th April 2018. H.H. Sri Swami Advaitanandaji Maharaj graced the Valedictory Function with his august presence.

After the invocatory prayers and presentation of the Course report, some of the students shared their experiences and impressions about the Course. It was followed by 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 inspired the students to put into practice the divine teachings of Sri Gurudev in their day-to-day lives to march ahead on the spiritual path. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sadgurudev shower abundant blessings upon all!



INAUGURAL FUNCTION OF THE 89TH YOGA-VEDANTA COURSE

The 89th Basic Yoga-Vedanta Course was inaugurated on 4th May 2018 at YVFA Hall. Thirty-nine seekers from different parts of India and one from Nepal joined the course.

The inaugural function started with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the invocatory prayers, H.H. Sri Swami Yogavedanta-nandaji Maharaj inaugurated the

Course with the lighting of the lamp. Sri Swamiji Maharaj in his blessing message apprised the students of inspiring life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj. The function concluded with worship of Mother Saraswati and distribution of Prasad.

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



SEVA THROUGH SIVANANDA HOME

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

(Swami Chidananda)

For a person who has been staying on the side of the road for a longer time, sometimes for years together, without support, without much human interaction, surviving and tolerating being laughed at, harassed, scolded, beaten or abused, for such persons it can be very difficult initially to stay in a kind of social community, with a daily routine and schedule. To be without a network for longer time, one often has lost social skills and due to ill-treatment from other human beings or animals, the level of trusting others, having faith in others and oneself, can be minimal to sometimes zero. Suspicion crawls through the mind, fear chokes one's throat, confusion mixes up dream and reality, and hallucinations set in.

This seemed to have happened to this elderly Sadhu, who was almost unable to see, when he re-lived and re-experienced his most painful experiences of the past, of being beaten up with sticks and stones, like as if it was happening to him at this very moment when admitted in Sivananda Home. He was disorientated in place and time, not able to recognize people, and the only weapon at hand was his powerful screaming voice and with all his might, fighting with hands and feet, to try to defend himself from this horrific condition. He could not walk any longer and took the

ones who lifted him to the bathroom for his “attackers”. He could not eat by himself and thought the ones who were feeding him, tried to poison him.

But by moments he regained his real self, he was able to collect himself and started telling jokes and sharing situations from his life on the street. Those moments he was aware of his condition, and it was a real delight to see how he kindly touched the hands of those whom he tried to beat earlier, how he whispered kind and loving words in the ears of those whom he scolded before, how he happily agreed to be bathed, and accepted the Prasad and food which was offered to him with folded hands. The healing touch and all-compassionate loving embrace of Gurudev clearly softened his wounded heart and the old anger and hardness just melted away...

Praying for patience and guidance every moment of our lives....

“In the silence of the rising day, I come to ask Thee peace, wisdom and strength. Today I want to see the world with eyes full of love, to be patient, understanding, meek and wise, to see beyond appearances, to see Thy people as Thou sees them, that means to see only goodness in every one”
(from a morning prayer-unknown author).

“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)

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CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ TO ARGENTINA

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, The Divine Life Society Headquarters, undertook a Cultural tour to Argentina in South America, upon the earnest request and invitation of some devotees of Argentina. The devotees led by Revered Shuchitaji of Argentina had approached and made a written submission to H.H. Sri Swami Vimalanandaji Maharaj, President, DLS headquarters, expressing their wish to invite Revered Swami Nirliptanandaji Maharaj for visiting Argentina, for inaugurating SIVANANDA SPIRITUAL STUDY CIRCLE which they proposed to establish in Santa Fe, to spread the teachings of Gurudev Swami Sivanandaji Maharaj and to bless and enlighten the devotees of Argentina, and prayed for his gracious approval. Most Revered President Swamiji very kindly approved this and also requested Swami Nirliptanandaji Maharaj to visit Argentina for this purpose. Accordingly Revered Swamiji visited Argentina from 9th April, 2018. Swamiji was received at the Buenos Aires airport on 9th by Revered

Shuchitaji and Revered Naliniji, and proceeded to Santa Fe on 10th. At Santa Fe airport Swamiji Maharaj was received by Revered Mr. Walterji, Revered Ms. Giselleji and their daughter Revered Umaji.

On 13th April there was a reception for Sri Swamiji at Instituto Damaru, Santa Fe, with a large number of devotees. They ceremonially received Swamiji Maharaj with the Holy Kumbha, chanting, etc. There was the opening ceremony for SIVANANDA SPIRITUAL STUDY CIRCLE which was established in Instituto Damaru. On this auspicious occasion there was a Satsang where many devotees of the cities of Santa Fe, Parana, Llambi Cambel, Posadas, Elisa, etc, had gathered. Sri Swamiji inaugurated the Sivananda Spiritual Study Circle and as per their request gave a discourse on "DIVINE LIFE" as taught by Worshipful Gurudev Swami Sivanandaji Maharaj. This was very inspiring and all the devotees appreciated it and were very happy.

There was another special Satsanga at Instituto Damaru, Santa

Fe, on 14th April. Swamiji Maharaj attended it and as requested by the devotees, he gave a talk on "The Aim of Life". This was followed by a session of Questions and Answers in which Sri Swamiji answered the questions of the seekers.

Swamiji Maharaj visited Instituto Gurupada, Parana, which is being run by Revered Sri Ushaji, on 15th April, as per the request of the devotees. There was a special Satsanga organized on the occasion of Swamiji's visit. As per their suggestion Sri Swamiji addressed the devotees and spoke on "The Dearest Devotee of God." This was very well appreciated by the devotees participating. Swamiji Maharaj also answered the questions put by the devotees. All this made the devotees very happy and was of great benefit to them.

On 17th April at Instituto Damaru, Santa Fe, a Satsanga had been organised. There was a good gathering of interested and eager devotees. They requested Sri Swamiji to give a talk on "Nature of the Soul." Swamiji spoke on the subject which was well received and they were happy.

Instituto Gurupada of Parana had arranged another special Satsanga for Swamiji Maharaj on 18th

April. Sri Swamiji attended the Satsanga and on being requested by them Swamiji spoke on "Surrender to God and Personal Effort", to the devotees gathered. They all listened with eagerness and were happy. Sri Swamiji also answered some of the questions put by them.

There was another special Satsanga for Swamiji Maharaj on 21st April at Instituto Samaru, Santa Fe. There was a large gathering of sincere seeking souls. Swamiji attended this and on being asked he gave a talk on "How to Keep Equanimity of Mind". Sri Swamiji also gave answers to the questions of the participating devotees. It all made everyone happy as they were very much benefited.

The devotees of Instituto Gurupada, Parana, had held another Satsanga on 22nd April and wished Swamiji to attend it. Swamiji Maharaj joined the Satsanga and as requested by them spoke on "Lord Rama and His Ideals". Sri Swamiji also answered their questions. All this was very inspiring and was liked by all, and they expressed their happiness for this.

On 24th April another special Satsanga was arranged at Instituto Damaru, Santa Fe. As required, Sri Swamiji answered the questions of the devotees. Swamiji also narrated

briefly the elevating and inspiring Life-story of the great devotee Mira Bai. There was also singing of some devotional song of Miraji, and also some prayer. This gave great happiness to the devotees gathered.

Instituto Gurupada, Parana, had its last of the series of Satsangas for Swamiji Maharaj, on 25th April. The devotees had gathered with great enthusiasm. They requested Swamiji to speak on "Lord Krishna and His teachings". This was very well received and they were also very happy. They gave a very warm and loving farewell to Sri Swamiji.

At Instituto Damaru, Santa Fe, an INTENSIVE PROGRAMME for four days had been organised on the occasion of the visit of Sri Swamiji, from April 28 to May 1. As per their request Swamiji spoke on "Practice of Spiritual Life" on each of the four days. This was attended by sincere spiritual seekers and devotees who were greatly benefited.

The International Sivananda Yoga Centre at Buenos Aires, of H.H. Sri Swami Vishnudevanandaji Maharaj, a direct disciple of Worshipful Gurudev Swami Sivanandaji Maharaj, had expressed a wish that Sri Swamiji Maharaj visit the Centre at Buenos Aires during Swamiji's visit to Argentina. Sri

Swamiji accepted their request and invitation and during his stay in Santa Fe paid a visit to their Centre on 2nd May. At Buenos Airport he was cordially received by Revered Sri Swami Premanandaji Maharaj who is in-charge of the Centre, and Sri Raghuviraji. On that day Swamiji attended their special Satsanga in the evening and gave a talk on "The Yoga of Synthesis" of Gurudev Swami Sivanandaji Maharaj.

On 3rd May, the Yoga Centre had fixed an interview on "Radio Mantra F.M." for about an hour. This is a regular programme of the Centre on that Radio and they have some spiritual programme every week. The Radio Mantra F.M. is wholly devoted to spiritual and other noble elevating programmes. The Interview of Sri Swamiji Maharaj was conducted by Revered Sri Swami Premanandaji Maharaj himself and it was a live broadcast. It was all on spiritual topics and Swamiji Maharaj answered all the questions. In between there were also some questions from some of the listeners who were listening to the programme in different countries. Sri Swamiji also answered the questions of the learned listeners who were spiritual seekers.

On that day Swamiji Maharaj also attended the conference arranged by the Sivananda Yoga Centre in the evening, at the Centre itself, and gave a talk on "Inner Peace for Self-realisation". Sri Swamiji also answered the questions put by the participants. The programmes at the International Sivananda Yoga Centre, Buenos Aires were very good and Sri Swamiji expressed his grateful thanks to Revered Sri Swami Premanandaji Maharaj and his colleagues for this and for their kind hospitality and making Swamiji's stay there comfortable and enjoyable, and useful.

There was the last Satsanga at Instituto Damaru, Santa Fe, on 5th May. There Sri Swamiji gave a talk on the teachings of worshipful Gurudev Swami Sivanandaji Maharaj and on spiritual matters in general. Swamiji also answered the questions of the devotees. There was also singing of some Bhajans. The devotees and Sadhakas gave a very warm farewell and goodbye to Swamiji Maharaj with great respect, love and feelings for Sri Swamiji, expressing their great joy. All the programmes gave them immense joy and happiness. Swamiji also expressed his grateful thanks to all of them for their kindness and nice

feelings. The programmes were very well arranged and there was also an eager and good participation of spiritual seekers which was quite admirable. On the whole the programmes were quite satisfactory and were immensely beneficial and inspiring. Sri Swamiji expressed his best wishes for all the devotees.

Swamiji Maharaj also met separately the important dedicated devotees of the Instituto Damaru and Sivananda Spiritual Study Circle Santa Fe, on 20th April and they had Satsanga with Sri Swamiji. They were sincere spiritual seekers and asked many questions relating to spiritual matters. Swamiji answered all their questions, and they were very happy. They again met Sri Swamiji on 8th May in a special Satsanga specially arranged for them. There was discussion on many spiritual subjects. They also put many questions which were answered by Swamiji Maharaj. These were very useful Satsangas which were also very inspiring and elevating and very beneficial to all.

The devotees and spiritual seekers who had attended the programmes of Sri Swamiji were from Santa Fe city, other cities and places

like Arroyo Leyes, Emilia, Galvez, Llambi Campbell, Parana (Entre Rios State), Posadas (Misiones State, in the North of the Country) and Santo Tome, and also from countries Italy and Mexico.

The Programmes in Argentina were very well organized and went on smoothly and nicely. Everything was arranged and planned by Revered Sri Shuchitaji from beginning to end, all along. The travel arrangements were done by Shuchitaji almost entirely, helped by Revered Sandraji and Revered Giselleji. Accommodation arrangements for stay of Swamiji were taken care of by Revered Naliniji and Revered Sandraji. For movement of Swamiji within Argentina for attending the programmes, etc, mostly Revered Sri Baltasarji drove himself, as also Sri Walterji. For arrangements for stay, etc and looking to the various aspects, Sri Baltasarji, Sri Naliniji, Sri Mangalaji, Sri Giselleji and Sri Walterji paid special attention and extended help to make Swamiji Maharaj's stay perfect and very comfortable. Most of the days Revered Sri Baltasarji very kindly stayed with Swamiji Maharaj to give necessary help. Cooking was mostly done by Sri Shuchitaji almost

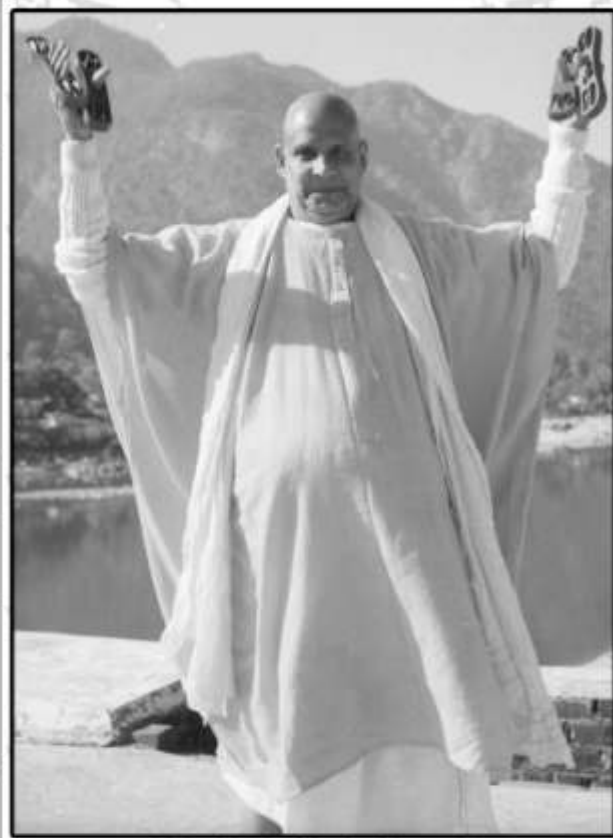
entirely all along and she was assisted in this by Sri Naliniji, Giselleji, Walterji, Baltasarji, Mangalaji and others. On the whole the arrangements were excellent and everything was organised very well. This was possible due to the excellent cooperation of all, in a good team-spirit, under the guidance of Sri Shuchitaji and ably led by her. All of them were very nice and respectful to Swamiji Maharaj, and did their best whole-heartedly and with great love and care. Sri Swamiji expresses his deep appreciation for their kindness and care and loving gesture, and his gratitude for one and all.

Thus the tour of Argentina went on excellently and was immensely beneficial for the devotees and spiritual seekers, was inspiring and elevating, and gave great joy to the participants.

Swamiji Maharaj left Santa Fe on 9th May for returning to India. At Santa Fe airport Swamiji was seen off by Sri Walterji, Giselleji, and their daughter Uma. Sri Suchitaji and Sri Sandraji saw Sri Swamiji off at Buenos Aires Airport where Swamiji left Argentina for India and arrived at Delhi on 12th May.

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UDDHAVA GITA

कलेर्दोषनिधे राजन्नस्ति होको महान् गुणः।
कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत्॥

O Parikshit! Indeed, there is one great virtue possessed by the Kaliyuga, though it is the storehouse of all evils. In Kaliyuga, by merely chanting the names and glories of Lord Sri Krishna, one is freed from all the attachments and reaches the Supreme.

3rd December 2018 and 31st December 2018 mark the Platinum Jubilee of Akhanda Mahamantra Sankirtana Yajna at Bhajan Hall and Consecration of Sri Vishwanatha Mandir respectively. To celebrate these sacred occasions, the Headquarters Ashram has decided to organise various programmes.

As part of the Celebrations, discourses on 'Uddhava Geeta' will be organised from 27th to 30th September 2018 at Swami Sivananda Satsang Bhavan (Auditorium). Shraddheya Shree Hita Ambrishji, an exponent of Radha Vallabh Sampraday from Vrindavan will enlighten the gathering on the nectarine teachings of Uddhava Gita from 3 p.m. to 6 p.m. during these days.

हे राम हे राम राम राम हे हे, हे कृष्ण हे कृष्ण कृष्ण कृष्ण हे हे

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 27th of July, 2018, and the 55th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be celebrated on the 5th of August, 2018.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 28th July to 3rd August 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, 2018.

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, 2018

—THE DIVINE LIFE SOCIETY



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 **90th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **16-08-2018 to 14-10-2018**. 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 **15-07-2018**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

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

www.sivanandaonline.org

Or contact the e-mail:

yvfacademy@gmail.com

THE REGISTRAR,

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

SHIVANANDANAGAR,
May, 2018

- 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.



IMPORTANT ANNOUNCEMENT FOR D.L.S. BRANCHES IN INDIA

TWO WEEKS RESIDENTIAL COURSE FOR DIVINE LIFE SOCIETY BRANCH REPRESENTATIVES

Applications are hereby invited for the 4th two weeks residential **Course for Divine Life Society Branch Representatives** which will be held from **4-7-2018** to **18-7-2018** by the Yoga-Vedanta Forest Academy of the Divine Life Society (Headquarters) in the Shivanandashram Campus, Shivanandanagar—249 192, Rishikesh, Uttarakhand.

The details are as follows:

1. The Course is open to Divine Life Society Members (Men) only, sponsored by any of the Divine Life Society Branches, in India. Training will be imparted to the applicants who are selected by the Registrar, Yoga-Vedanta Forest Academy, The Divine Life Society (Headquarters), Shivanandanagar.
2. Age Group: 20 to 60 years.
3. Qualification:
 - a. The candidate shall be a Member of The Divine Life Society Headquarters and shall be sponsored by any one of The Divine Life Society Branches in India. Preferably a graduate with keen spiritual aspiration and interest in doing Seva in The Divine Life Society Branch.
 - b. Must be able to converse in English and any one of the Regional languages fluently.
 - c. Should have sound health.
 - d. Those who had done the Branch Representative Course earlier should not apply again.
4. Scope and syllabus of the Course:
Asana, Pranayama & Meditation, Karma Yoga, Morning and Evening Satsanga Prayers, Vedic Chanting, Selective study of the Bhagavad Gita, Ethics and Morals, Practical hints on Sadhana, Basic tenets of the Philosophy of Swami Sivananda.
5. There will be no fee 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.
6. 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 and will do Seva in one of the Divine Life Society Branch.
7. Application Forms duly filled up by the candidate and sponsored and recommended by a Divine Life Society Branch should reach the Registrar Yoga-Vedanta Forest Academy on or before **15-6-2018**. The aim of the course is to equip the candidate with adequate knowledge and practical training to conduct Yoga Sibiras in the Branches and other places as required, and also to lead and conduct Branch Satsanga.
8. Application Forms of the candidates received through the Divine Life Society Branches will alone be considered.

For the Application Form and Prospectus the Branches may write to:

Shivanandanagar,
January, 2018

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

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 4) 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

Ankoli (Odisha): The Branch continued weekly Satsang and children's Satsang on Sundays, and mobile Satsang and Paduka Puja on Thursdays. Recitation of Hanuman Chalisa was held on Sankranti day. Sri Ramnavami was celebrated on 24th March with Puja and Abhishek.

Balangir (Odisha): Daily Yoga class, Paduka Puja and evening Satsang continued regularly as well as weekly Satsang on Thursdays and Saturdays. Sri Ramnavami was celebrated on 25th March, and recitation of Vishnu Sahasranam, Bhajan and Kirtan was held on Ekadasi day. Around 179 patients received treatment and medicines through Chidananda Health Centre.

Bangalore (Karnataka): The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. There was Akhanda Japa of Mahamrityunjaya Mantra on 3rd Sunday of every month. Training class in Bhajans, recitation of Bhagavad Gita and Upanishads were conducted on 2nd and 4th Sunday of the month. Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj was

celebrated on 29th April with Bhajans, discourses and life and teachings of Swamiji 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. Free Homeopathic treatment continued, and Sadhana day was observed on 24th of March.

Bhubaneswar (Odisha): Daily Paduka Puja, weekly Satsang on Thursdays, Yoga class and Bhajan Sandhya on Tuesdays, and Ramataraka Mantra chanting and Bhagavat Parayan on 24th of every month are the regular programmes of the Branch. Hanuman Jayanti on 14th April, Sri Sankaracharya Jayanti on 20th, and Sadhana day on last Sunday were the special celebrations of the Branch.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month were observed by the Branch. Hanuman Jayanti was celebrated on 14th April. Recitation of Hanuman Chalisa was done on 10th, 14th 26th and 29th.

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. Sri Ramnavami was celebrated with nine days Parayana of Sri Ramcharit Manas from 24th March to 1st April.

Chandigarh: The Branch had Yoga class and weekly Satsang on Sundays with chanting of "Om Namo Narayanaya", study of Bhagavad Gita, Bhajan, Kirtan and Narayan Seva. There was Akhanda Maha Mantra Kirtan on 24th of every month. Free medical treatment and free monthly publications were continued as usual.

Jamshedpur (Jharkhand): The Branch conducted its weekly Satsang on Fridays, and organised 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. Besides this, breakfast was distributed to the lepers on 20th March. Sri Ramnavami was celebrated on 25th with recitation of Hanuman Chalisa.

Jeypore (Odisha): The Branch continued daily puja, mobile Satsang and weekly Satsang on Sundays and Thursdays. Sivananda day was

observed on 8th of the month with Puja and Havan. Sri Ramnavami was celebrated on 25th March with Archana, Havan and Parayan of Sri Ramcharit Manas. Gita Yajna was held on 4th and 11th. Around 300 patients had free Homeopathic treatment through the Koraput District Charitable Homeopathic Dispensary.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Hanuman Chalisa and Tattwa Bodha class was conducted by the Branch, and on 14th April Sankranti was observed with recitation of Hanuman Chalisa.

Kakinada (A.P.): The Branch conducted Bhajans on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Sundays. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Sri Ramnavami was celebrated on 26th March with Sita Rama Kalyanam.

Kanpur (U.P.): Daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati was continued. Sri Ramcharit Manas Path was arranged on 6th and 7th, and 28th and 29th April. Monthly Satsang was held on

29th April at the residence of a devotee.

Khatiguda (Odisha): The Branch had its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 1st April with Japa, Paduka Puja and Swadhyaya etc. Sri Hanuman Jayanti was celebrated on 14th, and recitation of Vishnu Sahasranam was held on Ekadasis.

Khurja (U.P.): 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. Ramnavami was celebrated from 23rd to 31st March with study of Sri Ramcharit Manas, and Hanuman Jayanti was observed on 31st.

Lucknow (U.P.): The Branch continued Satsangs at Lekhraj Homes on 8th and 29th April with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

Narayanpur-Ganjam (Odisha):

In addition to its regular weekly Satsang on Sundays and Paduka Puja on Thursdays, Sri Ramnavami was celebrated with Parayana of Sri Ramcharit Manas from 17th to 25th March. Sadhana day was observed on 22nd April with Japa, Meditation, Paduka Puja and discourse etc.

Nandininagar (Chhattisgarh):

The Branch continued daily Satsang, mobile Satsang on Thursdays and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. There was Mahamantra Kirtan on 3rd March and Special Satsang on 11th Sri Ramnavami from 18th to 25th with Havan and Puja, and Hanuman Jayanti on 31st were celebrated by the Branch.

Nayagarh (Odisha): The Branch had weekly Satsang on Wednesdays and Anna Dana Seva on Sundays. Sadhana day was observed on 11th March with Paduka Puja, and Gita Path, Hanuman Chalisa etc., and Parayan of Sundarakanda was done on 15th. Health Camps were arranged on 4th and 18th at nearby villages. Sri Ramnavami was celebrated on 25th March with chanting of "Sri Rama Jaya Rama Jaya Jaya Rama".

Rajkot (Gujarat): During the months of January to March, the Branch held Satsang and Prayers on Sundays with study of Gurudev's literature, video show on Kathopanishad and discourse. In addition, a half-day Shivar was organised on Maha Sivaratri day and Sri Ramnavami day. The Branch held free medical camps like Eye, Dental and Homeopathic etc. The camps have been successfully rendering service to poor patients. The Branch organised Eye Camp, and about 918 patients were treated and 130 were operated upon, and in dental camps 327 patients had free treatment. Financial assistance of Rs.51000 was provided to heart/cancer patients for operation and medicines. There were also free Yoga classes, and charity programmes and free coaching classes for females to maintain clean Udyan were continued.

Raipur (Chhattisgarh): The Branch conducted weekly Satsang on Sundays, and recitation of Vishnu Sahasranam on Ekadasis. Hanuman Jayanti was celebrated on 31st March.

Rourkela (Odisha): The Branch continued daily Yoga class, weekly Satsang, mobile Satsang and Paduka Puja, Abhishek and Archana on Thursdays and Sundays. Acupressure and Homeopathic

Dispensary as usual provided free treatment and medicines for needy people. Hanuman Jayanti on 14th April and Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj on 25th were celebrated, and special Satsang was held on 29th at the residence of a devotee.

Sambalpur (Odisha): Daily Puja, weekly Satsang on Sundays, Narayan Seva on Mondays, Sundarakanda Parayan on second Saturday, Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Hanuman Jayanti was celebrated on 14th April with recitation of Hanuman Chalisa, and special Satsang was arranged on 29th with Prayers, Paduka Puja, chanting of Vishnu Sahasranam etc.

Sirpur Kaghaznagar (Telangana): The Branch continued Puja and Bhajan on Mondays, Guru Paduka Puja and Satsang on Thursdays and mobile Satsang on Sundays.

South Balanda (Odisha): The Branch conducted daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Special Satsang was arranged on 14th April, and an

Akhanda Mahamantra Sankirtan on 28th for World Peace and Universal Brotherhood.

Varanasi (U.P.): Satsang was held on 11th March at Vridhasram with Bhajans.

Visakhapatnam (A.P.): The Branch continued daily Yoga class, recitation of Vishnu Sahasranam and weekly Satsang on Mondays. Special Satsang was held on 9th April, and Ganapati Havan, Maha Mrityunjaya Havan and Navagraha Havan were arranged on 12th. Sankaracharya

Jayanti was celebrated from 20th to 22nd with Pravachan on "Pratahkala Darshana Stotram".

Visakha Rural Branch, Gorapalli (A.P.): Daily Yoga class, Srimad Bhagavad Gita chanting, study of Bhagavat Katha, Bhajan and Satsang were the daily activities. One day Training class on Yogasana and Pranayama on 1st April, free medical Camp on 8th and monthly satsang on 15th were the special activities of Branch.

* * *

SPECIAL ARADHANA CONCESSION

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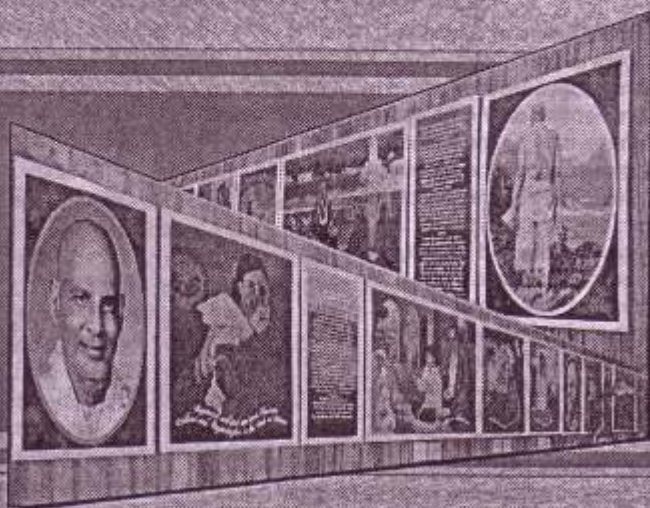
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ANNOUNCEMENT

TWIN PLATINUM JUBILEE CELEBRATIONS OF THE AKHANDA MAHAMANTRA SANKIRTANA AND CONSECRATION OF SRI VISHWANATHA MANDIR AT HEADQUARTERS ASHRAM

For the welfare of the world and for the peace of all humanity, Worshipful Gurudev Sri Swami Sivanandaji Maharaj commenced the Akhanda Mahamantra Sankirtana Yajna on 3rd December, 1943 in the Bhajan Hall, Sivananda Ashram, Headquarters of The Divine Life Society.

On the 31st of December, 1943 Sri Gurudev performed the Pratishtha (consecration) of Lord Sri Vishwanatha in Sri Vishwanatha Mandir in the Ashram.

Since the time of the above two holy inaugurations, the Akhanda Mahamantra Sankirtana of the Divine Name is going on day and night continuously in the Bhajan Hall and regular Abhisheka, Archana, prayer and worship are being conducted thrice a day in Sri Vishwanatha Mandir.

3rd of December and 31st of December, 2018 happen to be the occasions of the PLATINUM JUBILEE of these auspicious inaugurations, respectively. The Headquarters Ashram has decided to have a 75 days' Akhanda Mahamantra Sankirtan in groups from 20th September to 3rd December and Akhanda Panchakshari Mantra Sankirtan from 4th December to 30th December to celebrate these sacred occasions in a befitting manner.

The Branches may send the devotees who can actively participate in chanting and singing the Divine Name during these Akhanda Kirtans. They are requested to write to us with details (number of persons coming, name, age, date of arrival, duration of stay, etc.,) well in advance so that necessary arrangements may be made for the successful conduct of the programmes.

The Divine Life Society

JUNE 2018

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Very few people realise that evil qualities like hatred, jealousy, anger, touchiness and impatience, are harmful to themselves rather than to those towards whom they are directed. A fit of anger that lasts ten minutes takes away more energy than would the working at the plough for two days without food. Worry, etc., bring on grey hairs scores of years earlier than they are due. Be serene. Look into the good qualities of others, you will hate none. Learn to admire others' achievements, jealousy will disappear. As hatred, doubt, depression generate discordant vibrations in the physical body, counteract them by entertaining cheerfulness, faith, serenity and love which produce good, harmonious, healthy vibrations in the body. By reliance on God, eliminate fear, worry and anxiety.

Swami Sivananda

To