

₹100/- ANNUAL



# The DIVINE LIFE

Serve,  
love, give,  
purify, meditate. Your  
journey will take you into a  
new realm of infinite bliss. You  
will discover shining treasures.  
You will rediscover God. You will be  
strong, you will be healthy, you will  
be free, you will be nice, you will be  
happy, you will be peaceful. You  
will inspire and bless all whose  
lives you touch.

*Swami Sivananda*



**MARCH 2023**

## **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**

## **WHICH IS AN IDEAL HOME?**

Start the pure life of a Yogi the very day on which you read these lines: no leniency for the mind. Self-reliance is an indispensable requisite. You can get suggestions from outside. But you will have to tread the path yourself, to place each step yourself in the spiritual ladder.

That house is a miserable place, veritable hell on earth wherein the husband moves up in spirituality and the wife pulls him down in sensual grooves and vice versa. They should be harmoniously blended or joined by the thread of the knowledge of the Self, each aspiring eagerly for attaining God-consciousness. That house is really a Vaikuntha where the husband and wife lead an ideal divine life, singing Hari's Name, repeating His Mantras, studying Ramayana and Bhagavata, controlling the Indriyas and serving Bhaktas and Sannyasins.

*Swami Sivananda*



# THE DIVINE LIFE

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## MUNDAKOPANISHAD

### CHAPTER I—SECTION I

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥९॥

From the Brahman who knows all and knows everything of all in detail, whose penance has the nature of knowledge, are produced this Brahma, name, form and food.

**शिवानन्दस्तोत्रपुष्पांजलिः**  
**SIVANANDA-STOTRAPUSHHPANJALI**  
**PART-II**

*Sri Swami Jnanananda Saraswati, Shivanandanagar*

संसाररोगशमनाय जनाय नित्यं  
कंसारिनामजपभेषजदानदीक्षम्  
आसादितात्मबलमुत्तमयोगिवर्यं  
शंसामि पुण्यचरितं शिवदेशिकेशम् ॥१७॥

I reverentially glorify the great preceptor Sri Swami Sivananda who is constantly engaged in giving the panacea of the Divine Names to the people to cure the disease of Samsara, who possesses tremendous spiritual power, as a result of having achieved God-realisation, who is foremost of all Yogins and whose life and conduct are holy and virtuous.

प्रालेयशैलभुवि नित्यनिवासलोलं  
कालेयदोषशमनं कमनीयशीलम्  
अलोकनीयसुषमं शिवदेशिकेन्द्रं  
सालोक्यलाभविमलाशयमाश्रयेऽहम् ॥१८॥

I surrender myself at the lotus feet of Gurudev Swami Sivananda who is ever joyous living in the Himalayas, who dispels all the evil qualities of Kaliyuga, whose character is ennobling, whose radiant form is worth seeing and who is endowed with pure heart.

*(To be continued)*

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***Sri Ramanavami Message***

**RAMA-RAJYA**  
**Sri Swami Sivananda**

Salutations to Lord Rama, the Supreme Being who incarnated Himself upon this earth to lead humanity on the right Path for all ages to come! Salutations to Mother Sita, the Pativrata-Shiromani, whose very remembrance bestows Moksha on all!

Think of Lord Rama; and your entire being is pervaded by a thrill of joy and peace—the joy and peace that belong to Rama-Rajya. Forget not that Lord Rama who took the human form, out of mere play and in order to place before man an ideal of human perfection, was in reality the Supreme Brahman Himself.

Whatever be your attitude towards the Lord, if you think of Him and Him alone intensely, Moksha is certain. Narada states this fact very clearly in his Bhakti Sutras. Even Vaira-Bhakti, where intense hatred for the Lord is produced, but the mind is pervaded by the thought of the Lord so fully (Tanmayata), that

the Bhakta sees the Lord alone everywhere, (and this is an all-important factor) leads one to His Lotus Feet. What to say of intense loving devotion to His Feet! No doubt about it; it leads one to Eternal Bliss and Supreme Peace.

Establish the Rama-Rajya in yourself; when each individual thus converts himself into a walking, talking and moving Rama-Rajya, then the entire world will be converted into one huge Rama-Rajya.

The essentials of Rama-Rajya have been wonderfully laid before you in the Ramayana. Truth, purity, an indomitable will to conquer evil, an unshakable faith in and adherence to Dharma, obedience, forbearance, sympathy and love—these constitute Lord Rama. With the birth of these in you, be sure Lord Rama has enthroned Himself in your heart. The Ramayana is replete with lessons which every aspirant should learn and assimilate.

Who can gauge even by thought Bharata's devotion to the Lord's Lotus Feet and Lakshmana's vigilant service? Hanuman and Lakshmana should be your ideals of service. With utter selflessness and total dedication to the Lord and thenceforward carrying out His Will as an instrument in His hands—that is the secret of success through work. Body, mind and soul, are all laid at His feet; friends, family, nay the entire world dwindles into an airy nothing before Him. It is then that you enjoy supreme felicity. You become an Aptakama; you have obtained whatever there is to be obtained. No more are you assailed by wants and desires. Fear, cowardice and other evils which have their root in greed disappear. You can work wonders.

Every woman should set before herself the Sita-ideal of perfection. Pativrata Dharma is the only Dharma for a woman. She need perform no austerities, observe no other Vratas, practise no Yoga, engage herself in no Upasana, if a woman sticks to this one Pativrata Dharma, she gets Mukti easily. Her might then becomes unchallengable. Even

gods will bow to her, and the elements will obey her commands. O fashionable woman! Turn away from the path which leads to ruin, follow Sita's example. You will be ever remembered, even as Sita is.

Rama-Rajya was based on Truth. Dharma was its foundation. Shastras were the guiding principles. Rishis, Yogis, Munis, and Brahma Jnanis were the guiding lights. The Vedas were respected and followed. Therefore, Rama-Rajya endured and prospered. And, it is even now spoken of as the most perfect form of Government. Here is a lesson for all the rulers of the world. If you base your Government on true religion, on Dharma and on eternal verities, the Government will be an ideal one, and all your subjects will enjoy Peace and Prosperity; if you build it on shifting sands of materialism, then the structure will collapse destroying the inhabitants. Learn a good lesson from the Ramayana. Abandon the path that your perverted intellect impels you to tread.

May the blessings of Lord Rama be upon us all!

*Blessed Atman,*

*Om Namō Narayanaya.*

*Om Namō Bhagavate Sivanandaya.*

*Loving Pranams.*

As you all know, the 11th July 2023 marks the sacred day of 60th Anniversary of Punyatithi Aradhana of Worshipful Gurudev Sri Swami Sivanandaji Maharaj. Sixty years ago, on the Navami Tithi of Krishna-paksha of the Sravana month i.e. 14th July 1963, Worshipful Gurudev left his mortal vesture and merged into the Supreme.

The Mahamantra Sankirtan was very dear to our Beloved Gurudev, who was also lovingly known as 'Sankirtan Samrat'. The Headquarters Ashram has decided to organise a 60 days' Akhanda Mahamantra Sankirtan in groups from 12th May to 10th July 2023 as a devout offering at the lotus feet of Sri Gurudev on the blessed occasion of 60th Anniversary of his Punyatithi Aradhana Day.

For this programme, we would like to have a Kirtan team of at least 10 to 15 devotees who can do Mahamantra Kirtan in rotation for 12 hours in batches of 3 or 4 persons every hour, for a period of 7 to 10 days. An Appeal in this regard has already been sent to all the Branches.

We propose to organise other befitting spiritual programmes and Seva activities in the sacred memory of Sri Gurudev. Detailed information regarding these programmes will be published as soon as they are finalised.

May the abundant blessings of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

With Prem and Om  
Yours in the Lord



Swami Yogaswarupananda  
President

## **ASK FOR GOD HIMSELF!**

**Sri Swami Chidananda**

You all know that the Indian culture is called the Vedic culture and that the earliest part of Indian history is called the Vedic period or the Vedic civilisation. 'Vedic', of course, refers to the four great books of knowledge compiled at the dawn of Indian history. The knowledge they contain is secular, scientific and artistic. Now, all knowledge as you also know culminates in wisdom. But wisdom, strictly speaking, can only be attained by directly experiencing life, not by merely acquiring knowledge of it. Those who succeed in breaking the knowledge-barrier and enter into a direct experience of life acquire wisdom. Some of the experiences are transcribed and preserved for us in several small books called the Upanishads. The Upanishads reflect the very acme of the life experience in the Vedic period.

A unique view of life is presented in the Upanishads. What is that view? Life is viewed in

the Upanishads not as an end in itself but as a means to an end, as a golden opportunity to attain the ultimate in life — God-realisation. Man's life is meaningful and significant only in so far as it leads on to that great goal. Without it, life is hollow, barren of true content, bankrupt of true value, essenceless, substanceless and void.

The true purpose of life is attaining God-consciousness. For, God-consciousness enables you to transcend all pain and suffering and sorrow, and enter into an experience of supreme peace—the peace that passeth all understanding—and there enjoy absolute, freedom—freedom from fear and disease and ultimately death itself. This profound experience brings you very close to your goal, God. Look through every other country. Visit every other land. Nowhere except in the land of India will you find this concept of life precisely.



Awareness of this spiritual purpose is not to be found anywhere else. All the great saints and sages have tried again and again to awaken people to an awareness of this goal. Jesus did so. And down through the centuries, men and women in India, illumined with direct, divine experience of the Absolute, have also tried to help people, to focus their attention on that goal. Even now in the east and the west, in the streets of Calcutta, in the caves of the Punjab, in holy shrines and bazaars and bathing ghats, saints are living who are in constant close communion with God.

About 250 or 300 years ago, there were so many saints and God-men in India illumined with this direct divine spiritual experience that the entire land was saturated with their high spiritual vibrations. This was a most wonderful period in the evolution of Indian history. A great revival of interest in spiritual matters took place at that time. I would like to mention briefly a few episodes in the life of one of these

great saints who lived at that time called Tukaram.

In the little village of perhaps 20 or 30 houses in which Tukaram lived, a great famine once occurred and many people perished. Tukaram was suddenly overwhelmed with the realisation that all life was non-eternal, impermanent and unreal and, burning with a thirst for Reality, he suddenly set out in quest of the permanent, eternal, real and everlasting. All the vanities of life appalled him. Every day he would go away from the village and sit in the hills pondering upon life, reflecting upon the evanescence of all things, praying to God and thinking about Him. In that way, his spiritual life began to grow. It developed. It led him through many experiences and finally, through his devotion and faith and deep earnestness, it crowned him with the vision of God. Then the Grace of God poured down upon Him! Tukaram was not a scholar. He did not have an M.A. or Ph.D. He had God's Grace descending upon him at every moment.

Inspired words began to flow forth from him. He felt inclined to write them down. His manuscripts began to pile up. They contained, in beautiful poesy, the quintessence of Vedic wisdom. So deeply are they impregnated with hidden wisdom that even now they are included in college texts and analysed by professional scholars and graduate students.

Finally, the time came when Tukaram was no longer able to attend to his little shop and business. It became impossible for him to manage mundane affairs. His family had forced him into a second marriage. And the woman chosen as his wife was all thunder and lightning. This poor little man, without any sense of ego, had to bear the full brunt of all that. She was interested in money, interested in household affairs, interested in buying and selling. And when she found that Tukaram was not at all interested in these things, she scolded him. She was very severe. She was all that the

Hindu Shastras say, a wife should not be. "Why did you marry me," she sometimes used to cry, "if you didn't intend to make a living for me and the children?"

Once it so happened, that nothing was left in the house to eat because Tukaram had not gone to the shop for several days. He was secluding himself on the mountainside. His wife waited and waited for him to come down, but he did not come. Finally, she climbed up herself in search of him. And when she found him, she dragged him back commanding, "Now you are going to work! Thatch roofs, haul water, hew wood,—do whatever you like! But, by nightfall, bring back something so that I can buy food to feed the children!" So, he started looking for a job. But, as he was a well-known seeker in the village, people made fun of him. When they met him job-hunting, they said, "Who — you?" Finally, one old farmer nodded his head. "All right. My fields are ripe with corn, ready to be harvested. There is a raised platform in the centre.

Go. Sit amidst the corn. You can drive away the birds!" So, Tukaram went. And as far as his eyes could see fields of ripe corn were rippling in the breeze and, full of joy, flocks of birds were soaring in the air. At the sight of the joy of the birds, he took out his little Tambura. Suddenly he became inspired and exclaimed, "Isn't that the way in which the One, who was alone in the beginning, became many? Originally one seed was planted here in the soil and one cornstalk grew up from it. And the stalk contained a hundred seeds. And these seeds were planted and each stalk produced a hundred seeds. So, in this way the corn multiplied and multiplied into thousands, tens of thousands, hundreds of thousands! What a great wonder! Just as all these corn-stalks came forth from one seed, even so, all this multitudinous universe came forth out of the one Brahman! Even now, Brahman envelops and permeates and pervades all space. And in spite of all these multifarious names and forms, which are coming out of Him, in

essence, He is but One and One alone!" Then, completely overcome with a sense of devotion to that One who had become many, Tukaram cried, "O my Beloved! May Thy form ever be before my eyes always apparent to me! Thy form is so sweet. Let me behold it always! Yet Lord, even sweeter than Thy form is Thy Name. May Thy Divine Name be ever in my heart. Never let Thy Name be absent from my heart even for an instant." Then, suddenly, he added, "O Lord, there is one boon I have to ask of You. It is this; grant that I may always have devotion for Thee! I will ask for nothing more. In devotion to Thee, all bliss and blessedness resides."

Many saints and sages have said much the same thing, "O man, when you stand before the Lord of countless lunar and solar and stellar universes, do not ask for some paltry little finite thing, some passing trivial. Do not be petty! If you are going to ask, ask for God Himself! Having Him, you will have everything. For, He is the one supreme Soul of the whole Universe. He is the All-in-all."

Once, God is supposed to have advised a great devotee called Narada, "O Narada, by your devotion, I am greatly pleased. I want to grant you some boon. Please ask for something." And Narada is supposed to have said, "What do You want me to ask? All desire is dead. I have nothing to seek. I have love for Thee. That is the greatest blessedness. I do not want any boon!" But God insisted. So Narada said, "Well, if You insist, then one thing I will request. Let me never lose that undying constant devotion to Thy Lotus Feet."

And another great devotee called Prahlada was also once told by the Lord to ask for a boon. Prahlada also said, "Why are You asking me to desire something? All my life, I have prayed that I should never have any desires. I have tried my best to efface them from my nature. Now why are You trying to entrap me in this snare?"

O God, You are tempting me!" But again God insisted. So, Prahlada said, "You insist that I should ask for something! Well, I don't want a great kingdom with a throne and a sceptre. I don't even

want heaven. But this one request I will make; may all those who are in pain, sorrow, tribulation and distress be relieved! May all beings be happy! May all beings be relieved from disease and suffering and sorrow!"

Where love for God dwells, there in that heart, burns an overwhelming, all-embracing love for all God's creatures. When you love the Supreme Spirit, you can't help but love all creatures. Love springs up spontaneously in that heart in which love for the Supreme Being is felt.

Today, I have tried to lift the veil a little which hides the life of India from the Western world. Spiritual India stands for God-realisation, for devotion without desire and love for love's sake. Even at this moment, in her spiritual history, India holds the legacies of these two great ideals in her hand. As her destiny unfolds, may she ever produce great saints like Tukaram and Chaitanya. These are her true patriot sons. In saints like these, India's two great, spiritual ideals are realised.

## HUMAN TENSION AND ITS REMEDY

**Sri Swami Krishnananda**

Human life may be regarded as a process of successive achievements, and every movement in this process is a step taken towards the actualisation of the ideal which beckons one to itself. All beings, whatever be in the cosmos, are comprehended by this single law,—the law of a striving for higher achievements. In this struggle to achieve the higher, one realises pleasure. It is well said that man never is; he is always to be. We do not entirely live in the present. There is an element of the future in what we do, and we never confine ourselves to the present, merely. This means to say that we identify ourselves, though in a covert manner, with an ideal to be achieved in the future, which, we hope, will bring us a larger satisfaction. If the future is not ingrained in the present, how could there be such a thing as hope? That we cannot keep quiet, that we always feel a duty before

us, is enough indication that we are wound up with a future. It is also not true that we wholly live in the future, because the future cannot be contained in the consciousness of the present. Time cannot take a jump beyond the present, which is its core. We might hope for the future, but we cannot live in the future. Life is always a present.

If, then, it is impossible to have a 'real' satisfaction in the 'future', and if we cannot also live without a future, there would appear to be a tension, or contradiction, in our life. Life is a battle between the present and the future, a Mahabharata or Ramayana between our affairs of today and our future hopes. The present and future cannot join in time, and yet there seems to be a superhuman element, transcending human understanding, which somehow connects the two, together. And

yet, we know that the present and the future never come together. All this may look like a logical untenability, but logic is not all, and science is not everything. What, to us, seems a possibility, need not exhaust all wisdom. We cannot understand how it is possible to reconcile our present difficulty with our longings of the future. We seem to be wanting something which is not within our present perception. We seem to be feeling happy about what we know not. Are we not foolish in trying to achieve the impossible? We seem to be fighting with time itself, which bifurcates the present from the future. But what we want is not bifurcation but union of the present and future. Our souls cry for that which cannot be given in time. There is something in us which time cannot explain; for, it is not in time. The one which 'asks' is not human, and so the human mind cannot understand the significance of this epic war. Where does this asking for 'more' and 'more' end? It does not end in time, because there is no end to

time, just as there is no end to the horizon. As we proceed towards the horizon, it recedes from us. Whatever be our effort to probe into the future, it cannot be successful, even if we are to live for a thousand years. Are we then to conclude that we are bound only to hope and struggle, but achieve nothing? Is this our fate,—to suffer for nothing? Or, is there some meaning in life? Something in us voices that life has meaning, which makes us daily work so hard. A marvel indeed is human life!

What are we hoping to achieve in life? Logically argued, it would appear to be a vain pursuit. If the life we have lived for so many years, so far, has not brought us anything worth the while, what is the guarantee that it is going to bring something in the future? This would be the result of an investigation of human life from the point of view of mind, psychology and logic. Though all this may be correct as far as it goes, something seems to be announcing another truth

altogether, something which cannot reconcile itself with any of the above observations. A timeless Spirit seems to speak from within us. It defies time and we seem to be living a timeless existence. The difficulty in reconciling the present with the future is there only so long as we live in time. All that is in time is tantalising; it makes a promise which it never fulfils. The eternal seems to masquerade in time and we seem to have something in us more than what we appear to be to ourselves as well as to others. We are not mere humans, and our relations are not merely social. Our connections with others, our name, age, height, weight, etc., are not a real description of ourselves, because these have no relation to the eternal in us, which asks for what is not in time at all. We make artificial adjustments in our life to bring about a false satisfaction that our wish has been fulfilled, and that our future has been brought to the present. The realisation of a hope has a meaning when it identifies itself with the present, which is the

nature of consciousness. People generally complain, "we have made so much sacrifice, but they have brought us no recompense. Then, what is the good of all this?" Humanity is wretched, was therefore a conclusion of Shakespeare's *Timon of Athens*.

But this is one side of the picture. That our outer circumstances often look unattractive is a part of truth, and our wisdom does not consist in merely accepting this on its surface. The pains of life are due to the wrong adjustments we make between our inner personality and outer circumstances. We do make adjustments, but not always rightly. We may go wrong even in doing a right thing. Many of us do right things wrongly. Sacrifices alone are not sufficient; they should be done with wisdom. They should be performed not for any ulterior fruit but for that joy of the art of adjustment. Science may be a means to some end, but not art. Art is an end in itself. Self-adjustment is an art, and when carried to its perfection, it is called

Yoga. Even in its initial stages, an all-round adjustment becomes Yoga. Even the very first step points to an eternal perfection, and so it transcends all learning,—it is Yoga, says the Bhagavadgita.

We have to make this adjustment from the point of view of the timeless element in us. The wrong we do in life's adjustment is, in not taking into consideration the superhuman element in us and thinking in terms only of the personality. It is not the body, the personality, that makes the sacrifice of adjustment, but the 'I', which needs to be trained more than anything else in the conscious, subconscious and unconscious levels, in a sense deeper than what the psychologists usually understand. The timeless reality cannot be grasped through the apparatus of ordinary psychology, because all these instruments are temporal, while that Being within, is spiritual. The spiritual reality which is the 'I' is indistinguishable in its ultimate essence from other entities or beings. Though we differ

from one another in bodies and in social circumstances, we have a kinship of feeling from the standpoint of our essential nature. The adjustment that we have to make, which is the art of the Karma Yoga of the Bhagavadgita, so difficult to understand even with all our boasted understanding, is nothing but the simple art of attunement of oneself to the universal environment, not from the standpoint of time, but the inner reality. It is an organic adjustment, not a mechanical dovetailing. While mechanical adjustment is what we generally do in the hope of obtaining pleasure, organic adjustment is Karma Yoga. We often think that certain aspects of our personality can be hidden from people and only certain others can be projected outside and related to others, according to our desire. This is a mistake, and this is mechanical adjustment. There is a secret law which we forget,—the law which connects our inner personalities with the inner personalities of others, even without our consciously knowing



it. This inner act of spontaneous recognition is called 'prehension'. Prehension is a process by which we automatically relate ourselves to everything else in the cosmos. While apprehension is an outer act on the conscious level, prehension is deeper than even the subconscious function. There is no such thing as hiding things from other persons, because we are always related to others. When the prehensive activity within contradicts the apprehensive activity outside, there is a psychological tension.

We have an inner personality and an outer personality. We usually exhibit the outer and hide the inner. We make sacrifices by the outer personality. We may appear unselfish in our outer personality, while there is selfishness in the inner one. We are thus at war within ourselves. The malady of human life is not only of outer society but also of each one of us, individually. We are mostly busy in studying others, but not ourselves. Our present-day system of education

pertains to the study of outer phenomena but not the inner truth of things. We never become the subject of study; the subject always remains an 'object'! Unless right education of the integral type is provided, humanity's suffering will not end. There must be a sympathy between ourselves and the outer world, and between our inner and outer personalities. This is Yoga,—to establish peace in our relations with others as well as in our own selves. The system of Patanjali consisting of eight limbs is meant to effect this inner attunement by a graduated process of self-transcendence. There seems to be no other wrong with us than an ignorance which has led us to a maladjustment of values. We have to learn the art of seeking the proper thing in the proper manner. Life is a process of education in the art of this proper seeking, morally, psychologically and spiritually. To be at peace with ourselves and with society, for ever, is to realise the eternal in life, which is God-realisation, here and now.

## **SIVA—THE MIRROR**

**Sri Swami Venkatesananda**

3rd August, 1948

Sri S. has his own conversational style. The accents, style and delivery are those of a westernised Indian gentleman. He has just returned from Calcutta after a few months' stay there. As soon as he entered the Office, Siva asked two Ashramites to rush to the kitchen and bring fruits and tea for him.

S. was explaining certain difficulties he had to encounter in the printing work.

"Swamiji! They have a lot of other work to do. And naturally the progress is slow. They have to get the blocks made by others. So they insist on these charges being paid in advance. Sri K. has promised to forego the charges for the printing of these two books. He is not so sure yet, as there are other Directors to be consulted. With a little adjustment here and there, everything should run smoothly, Swamiji."

"Yes! I quite understand your point. Surely, we shall do everything in our power to ease the

situation."

And so, drifted the conversation from topic to topic, each outwitting the other in the polish of the language and the perfect civility of delivery and gestures!!

### **TOTAL SELF-SURRENDER**

The topic of finances was introduced.

"The time will come soon when money will pour into the work. Lakhs and crores will come. We shall take the money and throw it at the doors of the millionaires and they will gladly pick up the thousand-rupee notes we discard.

God is only enjoying a joke now; and He wants to watch our reaction to the little Lila He is carrying on! We should never be disheartened."

Optimism! Thy name is SIVA!!

And what he says is perhaps true even now; it is only the money that Siva has thrown away (renounced) that the millionaires of the world are picking up and

cherishing as great treasures!

### **TIMELY WARNING**

25th August, 1948

Sri A. is enjoying a furlough. He caught Siva's eye.

"You are on leave? Yes: yes you should have some rest. You are overworked."

And then added with a sarcastic smile,

"*Na Gurur Na Shishyo*. What is there in service? Silent meditation in seclusion is the only way to Moksha!"

Siva does believe in holidaying. Change of work is rest

for him. Nishkamyā Seva with Narayana Bhav is itself the highest form of meditation.

*(When this conversation took place, and Siva discouraged A. in his misconceived practice of Seclusion, we hardly knew that two years hence—in 1950—the Sadhaka who seemed to have intense Vairagya and Mumukshutva would go back to worldly life! What a glorious life he would be leading, had he immediately listened to Siva then and accepted selfless service as the mainstay of his Sadhana!)*

Sins can be destroyed by charity. Lord Jesus says, "Charity covereth a multitude of sins." Charity is a great purifier of heart. In the Gita you will find: "Yajna, charity and austerity are the purifiers of the intelligent."

If one can destroy one's miserly nature, a great portion of Sadhana is over. One has then achieved something substantial.

Develop this Udara Vritti. Then you can become a King of kings. If you give, the whole wealth of the world is yours. Money will come to you. This is the immutable, inexorable, unrelenting law of nature. Therefore, give. Give. You make a living by what you get, but you make a life by what you give. Always give, give, give. This is the secret of abundance and divine life.

**Swami Sivananda**



# CHILDREN'S WORLD

## SERVE, LOVE, GIVE

Blessed Immortal Selves!

Feel that the whole world is a manifestation of the Lord and you are serving the Lord in all names and forms. Whatever you do—your actions and the results thereof—consecrate them all to the Lord at the end of each day. Do not identify yourself with actions. Then your heart will be purified and you will be ready to receive the divine light and grace.

Rest not with being good. Do good also. Be kind. Be compassionate.

Let not virtue wither for want of exercise.



**Swami Sivananda**



## **CULTIVATION OF VIRTUES**

### **OPTIMISM**

Optimism is the doctrine that everything is ordered for the best. It is a disposition to take a bright, hopeful view of things.

It is the doctrine that the universe is tending toward a better state. It is the disposition to believe that, however things may appear to the contrary, whatever is or occurs is right and good.

An optimist sees an opportunity in every difficulty; a pessimist sees a difficulty in every opportunity.

An optimist gets the best out of life. He hopes the best and makes the best of people and circumstances and thinks the best of people.

Optimism makes you happy and cheerful. The accident is not as terrible as you feared. The hill is not so steep as you thought before you begin climbing. The difficulty is not as great as you expected. Things come out better than you hope.

There is a bright side to every situation. Adopt a hopeful, confident state of mind. The trouble is half overcome before you start on it.

**Swami Sivananda**

## **ERADICATION OF VICES**

### **PESSIMISM**

Pessimism is the doctrine that on the whole the world is bad rather than good. It is a temper of mind that looks too much on the dark side of things. It is a depressing view of life. It is the opposite of optimism, which looks on the bright side of life and things here.

Pessimism is a disposition to take a gloomy or despairing view of life. It is a habit of anticipating failure or misfortune.

A pessimist is one who believes that everything is tending to the worst. He who looks too much on the dark side of things is a pessimist.

A pessimist is ever gloomy and depressed, lazy and lethargic. Cheerfulness is unknown to him. A pessimist cannot succeed in this world.



No matter if property, health or even reputation is lost, there is always life if you maintain faith in yourself and look up. Do not be sure the worst will happen; it rarely does.

Become a powerful optimist and rejoice in the all-pervading Atman. Try to be very cheerful under any condition of life. You will have to practise this.

**Swami Sivananda**

### **AKBAR AND BEGGAR**

Badshah Akbar held a great feast in which thousands took part. There was sumptuous feeding of thousands upon thousands of rich and poor, of all citizens.

When a batch of people sat down in the Palace Hall to take their food, all of them except one, sang the praises of the Badshah and shouted at the top of their voice “Akbar Badshah ki jai”.

Akbar who was watching the proceedings from the balcony sent for the man who did not take part in this chanting and shouting. “Tell him that he shall not be given food here. Unless he joins in the chorus of my praise, and unless he says 'Akbar Badshah ki jai', he shall not even be allowed to enter the Palace. Drag him out of the Palace and throw him out of the gates.”

The Badshah's orders were instantly and ruthlessly carried out.

At night, Badshah Akbar tossed about restlessly in bed. He could not sleep. Some mysterious voice was uttering the words, “Akbar! Though I am Almighty God whose glories are sung by millions of wise men, I do not deny My blessings and My protection to even the lowliest of the low, the poorest of the poor and the wickedest of the wicked who abuse me, who deny My very existence! Will you refuse to feed the man who did not sing your praise! That man is a great saint and he is My Bhakta. He need not sing your praise; but if you feed him, you will be blessed.”

Akbar could not believe his ears; but the voice steadily grew in intensity and pitch and the entire bedroom was resounding with the words. At last, Akbar was convinced that it was God's voice.

At dawn, Akbar sent all his messengers in search of the poor man. When he arrived, Akbar fell at his feet and asked for pardon.

The saint smiled and said, “Badshah! You have no need to ask for pardon. God can never be offended, so also, His devotees. You are blessed; for, what you did, gave you an opportunity to listen to His Voice and learn a lesson from Him.”

**Swami Sivananda**

## SRI MAHASIVARATRI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



शंखेन्द्राभमतीवसुन्दरतनुं शार्दूलचर्माम्बरं कालव्यालकरालभूषणधरं गङ्गाशशांकप्रियम् ।  
काशीशं कलिकल्मषौघशमनं कल्याणकल्पद्रुमं नौमीड्यं गिरिजापतिं गुणनिधिं कन्दर्पहं शंकरम् ॥

*Salutations and prostrations at the lotus feet of Lord Sankara, who shines brilliantly like a conch and the moon, who is endowed with most beautiful form, is clad in a tiger's skin and decked with dreadful ornaments in the shape of deadly serpents, who is very fond of the Ganga and the moon, is the Lord of Kashi, who destroys the sins of the Kali age and who is the celestial tree bestowing the fruit of Blessedness, who is worthy of all praise, who is the consort of Devi Girija, who is an abode of virtues, and is the destroyer of Cupid.*





The auspicious occasion of Mahasivaratri was celebrated with great sacredness and spiritual rejoicing at the Headquarters Ashram on 18th February 2023. A large number of devotees from different parts of India and abroad had come to the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj to participate in Mahasivaratri celebrations.

As a prelude to the celebrations, the sacred Panchakshari Mantra 'Om Namah Sivaya' was sung with great devotion daily for two hours by the Sannyasis, Brahmacharis, Sadhakas and visitors of the Ashram from 13th to 17th February at Sri Vishwanatha Mandir.

Sri Arunachalam, along with the devotees of DLS Karikudi, Branch Tamilnadu sang 'Thiruvachakam', a beautiful composition in Tamil glorifying Lord Siva by the great saint Manikkavachakar, on 15th and 16th February as a worshipful offering at the lotus feet of Lord Vishwanatha.

The Mahasivaratri day's programme commenced at 5.00 a.m. with

prayers and meditation, Prabhat Pheri and Havan followed by the Akhand mellifluous chanting of 'Om Namah Sivaya' Mantra from 7.00 a.m. to 6.00 p.m. At 8.00 p.m., the Mahasivaratri Puja commenced in the delightfully decorated shrine of Lord Sri Vishwanatha; four grand worships in four Praharas were offered to



Lord Siva to the chanting of Namakam, Chamakam and Vedasarasivasahasranamavali wherein everyone got the blessed opportunity of performing Abhisheka and Archana of the Lord. The devout and soulful singing of Kirtans and hymns glorifying Lord Siva throughout the night filled the hearts of one and all with indescribable joy. The celebration concluded at 4.00 a.m. with Mangala Arati and distribution of holy Prasad at Annapurna Dining Hall.



May the ever-auspicious Lord Siva and Sadgurudev Sri Swami Sivanandaji Maharaj shower their abundant blessings upon all.

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## INAUGURATION OF THE NEW BUILDING OF SWAMI SIVANANDA MEMORIAL GOVERNMENT PRIMARY SCHOOL, MUNI-KI-RETI, RISHIKESH



*The child is the future citizen of a country. He is a valuable asset to the Nation. He must be allowed to express his latent or dormant faculties through proper education and culture.*

Sri Swami Sivanandaji Maharaj

Worshipful Gurudev Sri Swami Sivanandaji Maharaj had great love for the children and he wished for them all to be blessed with the light of education. With this noble desire, he started a primary school in the Shivanandanagar in 1942 so that the knowledge of the three R's (Reading, Writing and Arithmetic) could be imparted to the local children. On the sacred day of Vijayadashami, 19th October 1942, 'Sivananda Primary School' was



opened with the formal permission from the Tehri Durbar. Initially, the school was functioning in the vacant area where the present Samadhi Shrine is situated.

'Sivananda Primary School' was conducting classes from I to V and an average 35 to 40 children from Bhajangad, Choudaha Bigha, Khara-srota, Muni-ki-Reti and Tapovan area were attending the school. The students of 'Sivananda Primary School' were blessed enough to receive spiritual training directly from Worshipful Gurudev. They used to chant verses from Srimad Bhagavadgita, sing prayers, Kirtans and also delivered short lectures during the Sadhana Weeks and other programmes of the Ashram.

After the Mahasamadhi of Sri Gurudev in 1963, due to the construction work of Samadhi Shrine, the school was shifted to its present location i.e. in front of Guru Niwas, in the year 1964. In the later years, the school was taken over by the erstwhile Uttar Pradesh Government and was known as 'Government Primary School, Muni-ki-Reti'; subsequently, the school came under the Uttarakhand Government, when the new state was carved out of Uttar Pradesh.

'Government Primary School, Muni-ki-Reti', was functioning in a small dilapidated building up to year 2020. Two years ago, the school authorities approached the Ashram with a request to construct a new building for the school. As a gesture of appreciation, the Government of Uttarakhand, through its Education Secretary, issued an Order to rename



the school as 'Swami Sivananda Memorial Government Primary School'. Following this, the work began and within a period of two years, the old building was demolished and a new three-storey building was constructed by the School Construction Committee. The Headquarters Ashram provided funds to the tune of 1 Crore and 15 Lakhs towards the entire cost of construction.

The inaugural function of the new building of 'Swami Sivananda Memorial Government Primary School' was organised on 5th February 2023. H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj jointly inaugurated the new building in the presence of Sri Banshidhar Tiwari, IAS, Director General of Uttarakhand





Education, Smt. Vandana Gabriyal, Director of Primary Education, other officials from the Education Department, local dignitaries, Ashram inmates, school staff and the students. The programme began with lighting of lamp, recitation of invocatory prayers, followed by the unveiling of the Marble Plaque and cultural programme by the students.

In her speech, Smt. Vandana Gabriyal, expressed her thankfulness on behalf of the Education Department towards the noble gesture of the Ashram. Sri Banshidhar Tiwariji, in his address highlighting Ashram's silent contribution towards the education of local children mentioned that it is counted as one of the Mahadanas (Great Charities). Smt. Rajani Mamgai, School Headmistress also expressed her heartfelt gratitude towards the Ashram authorities for the financial assistance and the invaluable guidance regarding the construction work. The function concluded with the blessings and Prasad distribution by Sri Swami Yogaswarupanandaji Maharaj and Sri Swami Padmanabhanandaji Maharaj.



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## EDUCATIONAL AID DURING THE YEAR 2022-23

Providing educational aid to the poor and needy children every year is one of the various charitable activities of the Headquarters Ashram.

As per yesteryears, the Ashram offered educational aid to the students from the weaker sections of society residing in Rishikesh and nearby villages. 3464 boys and 5053 girls studying in 604 schools and colleges in and around Rishikesh were benefitted with the educational aid. Out of the total 8517 beneficiary students, 4004 students were from Primary and Upper Primary Level, 4174 from Secondary and Senior Secondary Level, 310 from Graduation Level and 29 students from Post Graduation Level. With a minimum amount of Rs. 5000/- per student for Primary Level and a maximum amount of Rs. 8000/- per student for Post Graduation Level, the total amount distributed as Education Aid during the year 2022-23 was Rs.4,74,66,000/(Four Crore Seventy Four Lakh and Sixty Six Thousand).

The parents of the beneficiary children from the hilly regions are mostly peasants and are under BPL category. The children from urban areas belong to small scale vendors, hawkers, maids, widows, daily labourers and other menial workers. To encourage them to attend school regularly and also to enable them to meet their education expenses partially, the Ashram renders its noble Seva of providing financial aid every year.

May the abundant blessings of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

Education should teach the pupils to love God and man. Education should instruct the students to be truthful, moral, fearless, humble and merciful. Education should teach the students to practise right conduct, right thinking, right living, right action, self-sacrifice, and attain knowledge of the Self. That which develops character, initiative and a spirit of service to God and humanity is real education.

**Swami Sivananda**

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## CAUTION

This is to caution all the members, devotees and well-wishers of The Divine Life Society that some fraudsters have launched a website impersonating the official website of the Divine Life Society, with the address **<https://sivanandaashram.co.in/>**, Email Id **[info@sivanandaashram.co.in](mailto:info@sivanandaashram.co.in)** and phone number 9668461538 in order to mislead the public and collect money in the name of booking rooms, joining Yoga Courses, etc in Sivananda Ashram, Rishikesh, Uttarakhand, India.

Those who are devoted to the Ashram and Gurudev Sri Swami Sivanandaji Maharaj know very well that the Ashram does not charge anything for any Seva at the Ashram and it has never been a practice of the Ashram to let the devotees or guests book rooms or register for Yoga Courses through phone or Whatsapp. Therefore, all are advised to be cautious of such fake websites and fraudsters, and not to fall prey to such scammers.

Please also take note that the official websites of The Divine Life Society are **<https://www.sivanandaonline.org>** and **<https://www.dlshq.org>**, Email Ids are **[generalsecretary@sivanandaonline.org](mailto:generalsecretary@sivanandaonline.org)** and **[gs@sivanandaonline.org](mailto:gs@sivanandaonline.org)** and the online donation portal is **<https://donations.sivanandaonline.org>**

Morality without religion is a tree without roots, a house built on sand, a stream without any spring to feed it. Morality, without religion, has no roots. It becomes a thing of custom, changeable or transient, and optional. Put morality on its proper and right basis, namely, the love of God. Morality without God is like a rudderless boat.

**Swami Sivananda**





# IMPORTANT ANNOUNCEMENT

## YOGA-VEDANTA FOREST ACADEMY

### THE DIVINE LIFE SOCIETY

P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand (INDIA)

### ADMISSION NOTICE

Applications are hereby invited for undergoing the **97th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **3-5-2023** to **25-6-2023**. 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.
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. 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) There will be final examination after the completion of syllabus.
  - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions, and Questions and Answers will also form part of the Course.
5. 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.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website [www.sivanandaonline.org](http://www.sivanandaonline.org). Candidates can also apply for the Course using Online Mode through the link given in our website [www.sivanandaonline.org](http://www.sivanandaonline.org). Duly filled Application Form should reach the undersigned by **31-3-2023**.
7. The aim of the Yoga-Vedanta Forest Academy is not merely 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.

Shivanandanagar  
February, 2023

Registrar,  
Yoga-Vedanta Forest Academy,  
Phone: 0135-2433541, email—[yvfacademy@gmail.com](mailto:yvfacademy@gmail.com)

# **IMPORTANT ANNOUNCEMENT REGARDING DONATIONS**

Due to administrative reasons, and also to simplify the existing complex accounting system, it has been decided in the 'Board of Management' Meeting held on 10<sup>th</sup> March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11<sup>th</sup> March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1<sup>st</sup> April 2021: –

## General Donation

1. Ashram General Donation
2. Annakshetra
3. Medical Relief

## Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

Therefore, devotees are requested to send donations to the above mentioned account heads only.

Further, it is hereby conveyed to all the devotees and well wishers of the Ashram that

- The income from the **ASHRAM GENERAL DONATION** shall cater to all the spiritual, religious as well as charitable activities of the Divine Life Society viz. care for the homeless and destitute through Sivananda Home, serving leprosy patients through Leprosy Relief Work, providing educational aid for poor students, running of Yoga Vedanta Forest Academy, printing of free literature, dissemination of spiritual knowledge, worship in Ashram temples, maintenance of the Ashram and Goshala, conducting regular religious and spiritual activities of the Ashram and also to any other spiritual, religious or charitable activities taken up by the Society from time to time.
- The donations for the **MEDICAL RELIEF** shall be utilised towards the treatment of sick and needy patients at Sivananda Charitable Hospital and also towards other medical relief works undertaken by the Society.
- Similarly, Interest income generated from **SIVANANDA ASHRAM CORPUS (MOOLDHAN) FUND** shall be utilised towards all the activities (spiritual, religious as well as charitable) of the Society.
- It is to be noted that the Society is not dispensing with any of its

activities; it will continue to conduct its regular Ashram activities and Charitable activities as usual, though the 'Heads of Accounts' to receive donations have been reduced.

- Donations towards the Divine Life Society may be made through 'Online Donation Facility' by accessing directly to the web address **<https://donations.sivanandaonline.org>** or by clicking the 'Online Donation' link provided in our website **[www. sivanandaonline.org](http://www.sivanandaonline.org)**.
- Donations can also be sent through cheque/D.D. /E.M.O. drawn in favour of '**The Divine Life Society', Shivanandanagar, Uttarakhand**, payable at Rishikesh. A covering letter mentioning the purpose of donation, Post Mail Address, Phone No., Email Id and PAN should accompany the same.
- Further, devotees are informed that Puja in Ashram temples shall be done free of cost for all those who would like to perform Puja in their name or in their family members' name. They may do so by sending a written request well in advance with requisite details either by email or letter addressed to the General Secretary or the President.
- There is no change in guidelines regarding Remittance towards Fee for Membership, Admission, Life Membership, Patronship, Branch Affiliation and SPL advances as well.

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**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 Cheque or by DD payable at any Bank in Rishikesh.

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

### INLAND BRANCHES

#### **Badhiausta - Ganjam**

**(Odisha):** The Branch conducted student's spiritual programme on 5th January with Prayers, Yogasans, Paduka Puja and Nama Sankirtan. In the evening special Satsang was conducted by Sri Swami Devabhaktanandaji of DLS HQs, Rishikesh.

**Barbil (Odisha):** The Branch continued weekly Satsang on Thursdays and residential Satsang on Mondays. 305 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Sadhana day was observed on 24th January with Paduka Puja.

**Bargarh (Odisha):** In the months of December and January, the Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays and weekly Satsang every Saturday, and

recitation of Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. On January 1st, New Year was celebrated with Rudrabhishek, Paduka Puja, Bhajan and Kirtan. Srimad Bhagavat Saptah was arranged from 19th to 25th. On 26th the Branch annual day and Pratishtha Diwas of Sri Viswanath Mandir was celebrated.

**Bikaner (Rajasthan):** The Branch continued daily Yoga class, recitation of Hanuman Chalisa and Sundarakand Parayan on Saturdays. Besides this, Hawan was conducted on Amavasya day. Sri Swami Chitnistananda Mataji of DLS, Hqs Rishikesh arranged regular Satsang, recitation of Mahamantra and Srimad Bhagavad Gita. From 1st January to 5th January, special Satsang, discourse, Bhajan and Kirtan were conducted by Sri Swami

Dharmanistanandaji of DLS HQs, Rishikesh.

**Bhimkand (Odisha):** The Branch had daily Paduka Puja and weekly Satsang on Sundays.

**Bhubaneswar (Odisha):** The Branch had its daily Puja and Narayan Seva, weekly Satsang on Thursdays, and free health service four days in a week. Mobile Satsangs were held on 4th December and 3rd, 22nd and 29th January. Special Satsangs were arranged on 18th and 19th, and also three days youth camp was arranged from 25th to 27th December. On January 1st, New Year was celebrated. Punyatithi Aradhana day of H.H. Sri Swami Devanandaji Maharaj was observed on 7th January. The Branch conducted Chanting of "Sri Ram Jai Ram Jai Jai Ram" on 24th of every month and Hanuman Chalisa on 31st.

**Chandapur (Odisha):** Daily two times Puja, weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on 8th and 24th of every month were

the regular programmes of the Branch. Sundarakanda Parayan was done on Sankranti day. Special Satsang was held on 16th January.

**Jamshedpur (Jharkhand):** The Branch had its weekly Satsang on Fridays, and organised free drawing and Yoga classes for children of the Antyodaya Baste every Sunday. On January 1st, New Year was celebrated. Special Satsang was held on 26th in memory of H.H. Sri Swami Chidanandaji Maharaj's visit to the Branch. Makar Sankranti was celebrated on 14th January.

**Kakinada (A.P.):** The Branch conducted weekly Satsang on Monday and Saturday with Pravachan on Bhagavad Gita. Gita Jayanti was celebrated on 4th December with chanting of Bhagavad Gita. Monthly Satsang was arranged on 11th with Japa, Meditation and Sankirtan.

**Kakching (Manipur):** The Branch continued daily Puja with Rudri Path and Mahimna Stotra.

Monthly Satsang was held on 8th January with Bhajan and Kirtan. Special Satsang was arranged on 26th at the residence of devotee.

**Khatiguda (Odisha):** The Branch had its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 1st January. There was recitation of Vishnu Sahasranam on Ekadasi days.

**Panchkula (Haryana):** The Branch conducted Satsang on Sundays with study of Bhagavad Gita and Prayers for world peace etc. Besides this, Narayan Seva was done on 8th January at Civil Hospital, and on 24th, green fodder was offered at a Gowshala.

**Pattamadai (Tamilnadu):** The Branch continued Paduka Puja on 8th January. Special Satsang was held on 28th with chanting of Thiruvagasam, and 400 books distributed to all the Divine Life Society Branches of Tamilnadu.

**Puri (Odisha):** The Branch had daily Satsang, weekly Satsang on Thursdays and

Sundays and Guru Paduka Puja on 8th and 24th. There were recitation of Hanuman Chalisa on Sankranti day, and Gita Path on Ekadasis. Gita Jayanti and the Branch Foundation day were celebrated on 4th December with Hawan.

**Rourkela (Odisha):** Daily Yoga class, weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Archana, Swsadhyaya and chanting of Vishnusahasranam etc. Special Satsang was held on 22nd and 29th January. As usual free Accupressure treatment and medicines were provided to needy people. Special Satsangs were arranged by the Branch on 18th and 21st December. On January 1st, New Year was celebrated, and Sri Swami Devabhaktanandaji of DLS Hqs, Rishikesh blessed the gathering.

**Sambalpur (Odisha):** Daily Puja, weekly Satsang on Sundays,

Sundarakanda Parayan on second Saturday and Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. One day Sadhana Shivir was conducted on 8th January with Paduka Puja, recitation of Vishnusahasranam, chanting of Mahamantra and discourses etc. January, daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Gita Path, recitation of Vishnu Sahasranam and Hanuman Chalisa were done on Ekadasi day. There was Mahamantra Sankirtan on 17th December and 3rd

**South Balanda (Odisha):** In the months of December and on 14th January. Special Satsang was held on 14th January.

Bhakti is resting on God. Bhakti is flow of devotion like the flow of a river. Bhakti is continuity of devotion, just as there is continuity in the flow of oil from one vessel to another vessel. Bhakti is attraction of the Jiva to the Lord, just as there is attraction of the needle to the magnet.

Bhakti is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here. There is no fear also. Is the son afraid of his father who is Sessions Judge? Is the wife afraid of her husband? So also, a devotee entertains the least fear of God. The fear of retribution vanishes in him. He feels, believes, conceives and imagines that his Ishtam is an ocean of love or Prema.

Bhakti transmutes man into Divinity. It intoxicates the devotee with divine Prema. It gives him eternal satisfaction. It makes him perfect. It weans the mind from the sensual objects. It makes him rejoice in God.

**Swami Sivananda**

## AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

**By H.H. Sri Swami Sivanandaji Maharaj**

Adhyatma Yoga .....	₹ 125/-	Isavasya Upanishad .....	35/-
Ananda Gita .....	75/-	Inspiring Songs & Kirtans .....	130/-
Ananda Lahari .....	40/-	Japa Yoga .....	120/-
Analects of Swami Sivananda .....	55/-	Jivanmukta Gita .....	75/-
Autobiography of Swami Sivananda .....	110/-	Jnana Yoga .....	120/-
All About Hinduism .....	255/-	Karmas and Diseases .....	25/-
Bazaar Drugs .....	60/-	Kathopanishad .....	80/-
Beauties of Ramayana .....	120/-	Kenopanishad .....	40/-
Bhagavad Gita (One Act Play) .....	35/-	Kingly Science and Kingly Secret .....	165/-
Bhagavadgita Explained .....	55/-	Know Thyself .....	65/-
Bhagavadgita (Text & Commentary) .....	110/-	*Kalau Keshavkirtanat .....	300/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.) .....	U.P.	Life and Teachings of Lord Jesus .....	90/-
" " " (P.B.) .....	490/-	Light, Power and Wisdom .....	U.P.
Bhagavad Gita (Translation only) .....	65/-	Lives of Saints.....	U.P.
Bhakti and Sankirtan .....	150/-	Lord Krishna, His Lilas and Teachings .....	170/-
Bliss Divine .....	395/-	Lord Siva and His Worship .....	155/-
Blood Pressure—Its Cause and Cure .....	65/-	Maha Yoga .....	20/-
Brahmacharya Drama .....	50/-	May I Answer That .....	125/-
Brahma Sutras .....	U.P.	Mind—Its Mysteries and Control .....	325/-
Brahma Vidya Vilas .....	75/-	Meditation Know How .....	185/-
Brihadaranyaka Upanishad .....	U.P.	Meditation on Om .....	60/-
Come Along, Let's Play .....	80/-	Moral and Spiritual Regeneration.....	75/-
Concentration and Meditation .....	285/-	Mother Ganga .....	70/-
Conquest of Mind .....	330/-	Moksha Gita .....	55/-
Daily Meditations .....	110/-	Mandukya Upanishad .....	40/-
Daily Readings .....	115/-	Music as Yoga .....	U.P.
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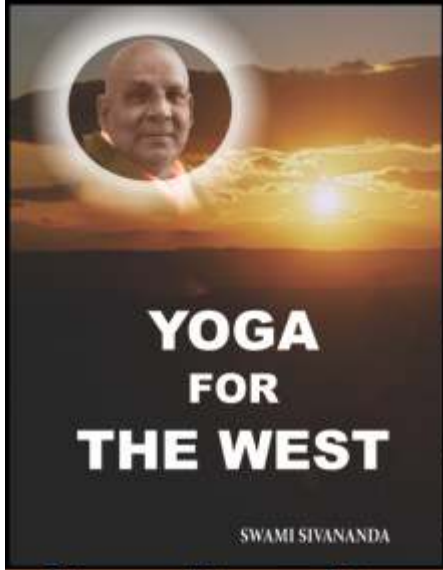


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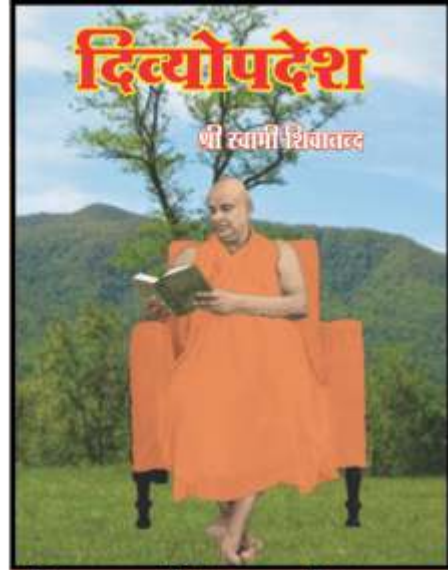
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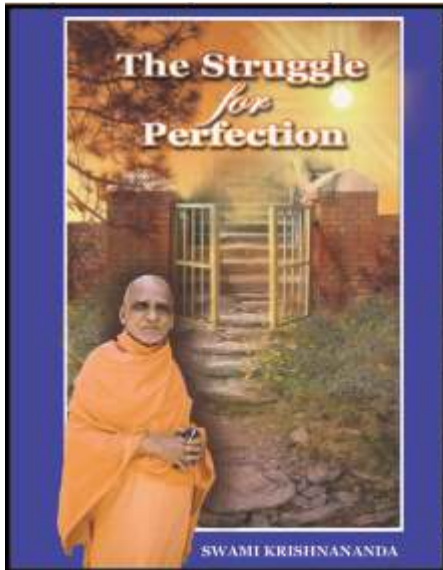
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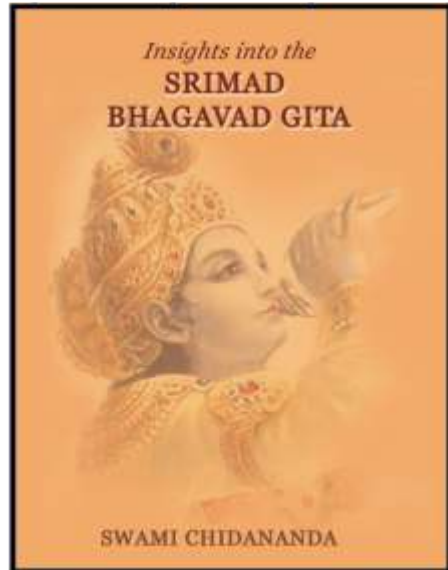
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The salt of life is selfless service. The bread of life is universal love. The water of life is purity. The sweetness of life is devotion. The fragrance of life is generosity. The pivot of life is meditation. The goal of life is Self-realisation. Therefore, serve, love, be pure and generous. Meditate and realise.

*Swami Sivananda*

**To**