Do not be impatient. Have firm determination and iron resolve. Silently submit to the Will Divine. Be thoughtful and earnest. Apply diligently to the spiritual Sadhana. The Infinite can be attained only by continuous acts of kindness, constant meditation and ceaseless striving.

Swami Sivananda

MARCH 2020
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

MEMORY CULTURE

Memory culture is very important. It brings success in God-realisation as well. A man with strong and retentive memory gets sanguine success in all his ventures and undertakings. He who has memory can conduct his business affairs very successfully, remember credits and debits and keep account in a satisfactory manner. Intelligence is only nine-tenths of memory.

A knowledge of the working of the sub-conscious mind is very necessary for those who want to develop their memory. Most of the mental operations take place in the sub-conscious mind. The conscious mind takes some rest, but the sub-conscious mind works throughout the twenty four hours. It is the sub-conscious mind that brings the answer like a flash of lightening in the early morning when you fail to get a solution at night.

—Swami Sivananda
3. The fires of Prana alone are awake in the city (body). The Apana is the Garhapatya fire. Vyana is the Anvaharyapachachana fire. The Prana is the Ahavaniya fire, because it is taken out of the Garhapatya fire.
7. 'With concentrated mind, worship Tryambaka (Three-eyed God) who is fragrant, who bestows all auspiciousness, promotes welfare and prosperity of His devotees and grants them liberation as well'; 'Freedom from worldly knots and the nectar of salvation can be easily attained; this path is very holy'. Thus preaches our Sadgurudev, who is foremost among the wise ones.

8. Sri Gurudev, who is the treasure-house of divine splendour, is working tirelessly to establish unity among the various religions by propagating their teachings, and is also ever Endeavouring to cultivate faith in the efficacy of Nama-Sankirtana (chanting of Divine Name) among the devotees of all the continents.

(To be continued)
GAURANGA MAHAPRABHU— HIS DIVINE TOUCH
(Sri Swami Sivananda)

(The birth anniversary of Gauranga Mahaprabhu falls on the 10th March this year. On the occasion of his Jayanti, we reproduce few excerpts about him from Sri Gurudev’s writings, and offer our humble homage with reverence)

Gauranga Mahaprabhu was the tenth child of Pandit Jagannath Misra and Sachi Devi of Nadia in West Bengal. He was named Vishwambhar. He had a brilliant scholastic career, but a chance meeting with Swami Ishvar Puri, whom he accepted as his Guru, turned him towards Bhakti.

When twenty-four, he was initiated into the Sannyasa order by Swami Kesava Bharati, and was named Krishna Chaitanya or Chaitanya in short. He was often called by his childhood nickname ‘Gauranga’ as he was extremely fair and handsome. Gauranga was a great teacher of the doctrines and principles of Vaishnavism. He is reputed to have reformed many confirmed evil-doers and many miracles are also said to have been brought about through his intercession. He is regarded by his devotees and followers as a six-armed Divinity bearing the implements of Rama, Krishna and a Sannyasi.

Conversion of Jagai and Madhai
Jagai and Madhai of Nabadwip were the most abandoned of sinners and the worst of criminals even known to history. They were brothers. They were the Kotwals of Nabadwip. They plundered the rich, outraged the modesty of women and committed murders on the slightest provocation. There was no heinous crime on earth which those brothers had not committed. Though Brahmins by caste, they were inveterate drunkards.

Chaitanya and Nitai undertook the serious task of reclaiming the two brothers. Chaitanya proposed to his devotees that they should go to the tent of Jagai and Madhai, doing Kirtan all the way and then give 'Hari Nam' to them.

Chaitanya and his devotees appeared in the streets and started the Sankirtan. Nitai was at the head of the party. He led the party to the camp of Jagai and
Madhai. He then came face to face with the two brothers. Nitai said, “Pray, dear brothers, take Krishna’s name and serve Krishna, for He is the Supreme Lord.” This exhortation inflamed Madhai, the stronger of the two. Madhai pelted Nitai with the broken neck of an earthen jar and inflicted a gaping wound in his forehead. Blood gushed from the wound. Nitai pressed the wound with both hands to stop the gush. Madhai picked another piece of the same jar and wanted to throw it on the head of Nitai. Jagai caught hold of Madhai’s arms and remonstrated with him, “Hold Madhai. You are very cruel. What is the merit of killing a Sannyasi? It will do you no good.”

News was conveyed to Gauranga, who was behind in the Kirtan party, that Jagai and Madhai were killing Nitai. Gauranga immediately ran to the spot where Nitai stood wounded. He took his own cloth and wrapped it round the forehead of Nitai to stop the bleeding. He then embraced Jagai for the good he had rendered to Nitai by checking Madhai from attacking Nitai again. Jagai fell down in a state of trance. Madhai was in a state of despair. He lost all power of speech. He prostrated at the feet of Gauranga, “O Lord, I am a great sinner. Have mercy on me.” Gauranga asked Madhai to go to Nitai and seek his pardon. Madhai apologized to Nitai. Nitai pardoned Madhai and embraced him. Madhai also, like his brother, fell down in a state of trance.

Afterwards those brothers became holy saints, and as beloved of the world as they were hated and dreaded in their earlier days for their brutality. They atoned for their past misdeeds by going over on their knees in utter humility before everybody who went to the river for bathing and by doing for them all sorts of menial services. They prepared, spade in hand, a bathing Ghat which is still known by the name of 'Madhai’s Ghat' at Nabadwip.

**Talks to a washerman**

Gauranga with his companions came to a washerman who was beating the clothes upon a piece of plank. He asked the washerman to say 'Hari Bol!' The washerman thought that the mendicants had come to beg alms from him. He said to Gauranga, “O mendicant, I am very poor. I have nothing to give
you.” Gauranga said, “I do not want anything from you. Say 'Hari Bol!' at least once.” The washerman refused. He thought he would be required to pay something to the mendicant. He said, “I am very poor. I cannot give up beating the cloth in order to utter the Name you have given to me.” Gauranga said, “I shall do the beating of the cloth. Please say, 'Hari Bol!'” The washerman said, 'Hari Bol!' Then Gauranga asked him to repeat the same twice. The washerman repeated twice. Then the fire of devotion started. The washerman repeated the name unasked. He began to dance in ecstasy raising both his hands high.

The wife of the washerman brought some food for the washerman. She saw her husband dancing with uplifted hands uttering: “Hari Bol! Hari Bol!” She also noticed that her husband had no consciousness of his surroundings. She tried to rouse him by calling him loudly but in vain. She was frightened. She ran to the village and said to the relatives and neighbours, “A ghost has taken possession of my husband. Please help me. Drive away the ghost from him.” They all proceeded immediately to see the washerman. He was still dancing in ecstasy. They were afraid to go near him. At last, a bold man caught hold of the washerman and tried to stop his dancing. He too caught the contagion and began to dance with the washerman uttering, “Hari Bol! Hari Bol!” He embraced the onlookers. They too caught the contagion and danced in ecstasy. The people of the whole village were affected. Gauranga enjoyed the scene for some time and left the place.

**Miracle at Puri**

During the car festival, the car of Jagannath did not move. All the pilgrims tried their combined strength. It proved futile. The gigantic elephants of the Raja of Puri also failed to move the car. All were in a state of suspense and dilemma. Gauranga came just then. He pushed the car by his head and the car moved at once. All the pilgrims and devotees rent the air with the sound “Hari Bol”.

**Healing a leper**

Vasudeva was a humble, pious and good natured Brahmin. He suffered from leprosy—a loathsome disease. He was forced to live apart from his friends and
relatives on account of the abominable stench emitted by his body. He used to pick up the maggots that dropped from his sores and put them back in their places. Vasudeva had extreme compassion and equal vision. He believed that all living creatures had an equal right to live and that he had no right to deprive them (the worms) of their natural food. What a magnanimous soul with a wonderful soft heart!

He lived in the vicinity of the temple of Kurma at Jagannath. At night, he heard of Chaitanya's arrival in the temple of Kurma. Next morning, he proceeded to the temple to see him. He learnt that the Master had left the place half an hour before. On hearing this, he fell down in a faint from disappointment and sorrow, exclaiming as he fell “O Lord Krishna, hast Thou forsaken me?”

Chaitanya, who was then passing along the road, heard the cry of Vasudeva and ran towards the temple. He lifted the leper in his arms and embraced him and lo! The leprosy disappeared and the body became sound and beautiful. Vasudeva said, "O Lord! Thou hast embraced me! All people fled from me due to the stench of my body. I came here to pay my respects to Thee and see Thy lotus feet. Certainly I did not come here with any idea of being healed. The loathsome malady taught me to be humble and compassionate and to remember the Lord at all times. But a healthy body will again generate pride and vanity and I will forget the Lord.”

Chaitanya consoled him and said, “O Vasudsva! My child! You have the grace of Lord Krishna. You will never again be puffed up with vanity and pride. Lord Krishna has already accepted you on account of your extreme humility and compassion towards all living creatures and even to those worms which fed on your body. Repeat Lord Krishna's name and save men by making them also repeat Krishna's name”.

**His last words**

Lord Gauranga said, "Listen, Swaroopa and Ramananda Raj! The chanting of Krishna's Name is the chief means of attaining Krishna's feet in Kali Yuga. Sankirtan of the Name is the supreme healer in the Iron Age. Sankirtan tantamounts to Vedic sacrifice. Sankirtan destroys sins and purifies the heart and creates Bhakti. Chant the name while
sitting, standing, walking, eating, in bed and everywhere. The Name is omnipotent. You can repeat the Name at any place, at any time.

"Listen, Swaroopa and Ramananda! I tell you about the mental attitude with which the Name should be recited. "Hari's Name should always be chanted by him who must be humbler than a blade of grass (which is trodden upon); who is more patient, forbearing and charitable than a tree (which does not cry out even when it is cut down, and which does not beg for water even when scorched to death, but on the contrary, offers its treasure to whosoever seeks it, bears the sun and rain itself but protects those who take shelter under it from rain and sunshine); who, however worthy of esteem should, instead of claiming respect for himself, give respect to all (from a sense of God's immanency in all beings). He who thus takes Krishna's Name gets Krishna-prem."

Lord Gauranga became more humble in spirit and recited the following Sloka:-

"O Lord, I ask not for wealth or followers, or for poetic genius. May my motiveless devotion to Thee continue in me whenever I take birth."

Gauranga passed away on the 14th June, 1533.

चेतोदर्पणामार्जनं भवमहादावानि निर्वाणंम्
श्रेयंकैरवचन्द्रिकावितरणं विद्यावधूजीवनम्।
आनंदमुदिवर्धणं प्रतिपदं पूर्णामृतस्वाधनबोधनम्
सर्वांतसमन्तं परं विजयते श्रीकृष्णसंकीर्तनम्।

Glorified above all is the chanting of the various names of Krishna which cleanses the mirror of Chitta, which extinguishes the great forest fire of the succession of births and rebirths, which operates like the moon-beam upon the white lily of spiritual well-being, which is the elixir of life of the bride Vidya, which swells the ocean of bliss, which gives the chanter the fullest enjoyment of that divine love at the utterance of each word and which bathes the mind and the senses in divine bliss.

——GAURANGA MAHAPRABHU
Radiant Atman!

We have been considering the desirability of being wise, the necessity of wisdom in order to attain the Supreme Being who is pure wisdom-consciousness. And the Guru functions as a source of illumining and enlightening wisdom. The last and ultimate message of Gurudev to mankind was: “Happiness is when the individual merges in God”. This was the last sentence he wrote before he himself merged in the Supreme.

Therefore, the merging of the individual, the losing of the individual, is indicated as the supreme blessedness, the supreme wisdom. For the greatest folly is the ego, the greatest good is the renouncing and the losing of the ego. Again one has to reiterate that the answer to the question, “When shall I be free?” is, “When I shall cease to be. Then shall I be free, when 'I' shall cease to be."

In the eternal drama between light and darkness, the divine and the demoniacal, the demoniacal in countless scriptures has been represented as terrible ego—Ravana, Mahishasura, Hiranyakashipu. They were all terrible egos, undivine egos, who denied God, who defied even God. They were enraged at the very mention of anything divine. The Puranas, the Mahabharata, the Ramayana all bring out this mystical fact that the undivine is represented by hard ego.

Therefore, the great Chaitanya Mahaprabhu, being a wise teacher, mentioned the necessity of transcending the ego, of eliminating the ego, of renouncing the ego through the practice of humility, egolessness, through the desire to revere all beings knowing that the presence of God dwells in all beings and through the desire to serve, to give honour and reverence to all beings, seeing God in them.

The desirability of humility, of effacing the ego, being patient, forgiving, forbearing was summed up in his famous verse on the spiritual life and worship of God –

Trinadapi sunichena tarorapi sahishnuna, amanina manadena

1 Taken from DL 1995
kirtaniyah sada Harih (Being humbler than a blade of grass, more tolerant than the tree, free from vanity and being respectful to others, one should sing the glories of Lord Hari).

All this points to one fact: that ego is folly, and wisdom lies in renouncing and transcending the ego. “When shall I be free? When 'I' shall cease to be. Then shall I be free, when 'I' shall cease to be”. Thus mystics and sages have drawn our attention to this one great truth of the spiritual life, that which stands between the individual soul and the Universal Soul is the ego in all its aspects—the ethical aspect, the psychological aspect and the philosophical or metaphysical aspect—the sense of separatist individuality. They say that this is the barrier between man and God, between the human and the Divine, between the individual soul and the Universal Soul—this mysterious something which makes one feel, “I am the centre of the universe, all things are made for me, I am the most important thing.”

To cherish this ego, to support it, to protect it, to fight for it, to wish to express it, demonstrate it, manifest it, at every moment—that is regarded by the individual as the highest necessity, the highest need. Ego is, therefore, the primary, fundamental value of the individual's way of approaching life, of the individual's attitude towards all things in life. The point of view, the ground, is ego; the attitude stems from ego. I, and the rest of the world; I, and all others—wherein 'I' is more important than all others.

That is the individual-consciousness: ego-oriented, ego-based, ego-propelled, ego-impelled. We are ready to perpetuate it. We protect it. For, when one is not awakened, one thinks that the ego is the most important thing. And that is folly; that is not wisdom.

And this, therefore, is wisdom: to recognise that what stands between me and God is my ego, that what stands between bondage and liberation is ego. Ego is the screen, the Dehatma Buddhi, the Ahamkriti, the Avarana. And through meditation and Jnana, the Avarana of this false sense of separation is to be removed. That is what Vedanta says, Mala, Vikshepa, Avarana—the essential impurity
of the individual nature, the restless, oscillating tendency of the mind, and then the veil of ignorance in the form of the separate ego-sense.

Wisdom, therefore, is in recognising what is what, recognising the truth about the human situation, the truth about bondage. Why then do they say, “Where ignorance is bliss, there it is folly to be wise”. Yes, if ignorance were bliss, wisdom would lie in not being wise. But, unfortunately, our experience, bitter experience, is that ignorance is the source of endless trouble. Avidya, Ajnana is the source of endless trouble, bondage, the wheel of birth and death and Tapatraya, the threefold affictions.

The first of the four great truths expounded by Lord Buddha was the existence of pain and suffering. Therefore, we find that it is not bliss that the individual soul finds and experiences on earth but the contrary of it. And the great Jagadguru Adi Sankaracharya says that this entire earth life is an ocean of grief and sorrow: *Janma duhkham jara duhkham jaya duhkham punah punah*; *samsara sagaram duhkham tasmat jagrata jagrata* (Repeatedly there is pain of birth, pain of old age, pain from wife and from the painful ocean of worldly existence; therefore, wake up).

This ocean of Samsara is Duhkha, Duhkhalayam (the abode of pain). Therefore, if ignorance were indeed bliss, it would certainly be folly to be wise. But we actually find that ignorance is the source of prolific sorrow, pain, suffering, complications and human clashes, conflicts, fights, quarrels, disharmony and discord. They all arise out of the folly of the ego. Therefore, if one has to live harmoniously as a family, a spiritual family, there is need to be wise and not to allow the ego to cause clash and conflict between one another.

Among equals, there is always a sense of competition, wanting to get the better of the other. There is intolerance, envy and jealousy. This, being ego-based, is folly, and is always a source of suffering, the source of all problems. Being a seeker, a Sadhaka, being in the life spiritual, being Yogis in the path of
Yoga, one should be wise and awake to this truth—that my prime problem is my ego.

Therefore, I should develop tolerance and friendliness towards my compatriots (companions), my brethren in the spiritual family—not a sense of rivalry but a sense of friendliness—being very happy to eliminate my ego. Maitri (friendship), Karuna, loving kindness—that was the great prescription of Lord Buddha. And Maharishi Patanjali, the expounder of Yoga, advocated Maitri, loving friendliness, that puts an end to the competitive spirit, rivalry, envy and jealousy, which is a canker that destroys our peace of mind, makes us restless and agitated.

So, envy, jealousy and rivalry are folly, because we all seek happiness and peace. To take a contrary code of conduct that robs us of our peace and happiness—one could never say that it is wise. On the contrary, it is folly. We want something, but we work against it. That is foolishness; that is folly.

Therefore, to renounce the folly of the ego with its rivalry and competitiveness, envy and jealousy and to live in harmony, in peace, in loving kindness and friendliness is wisdom, is the greatest good. This is the teaching of all the sages and seers. Brotherhood, fraternity, belonging to one family means the ending of all envy and jealousy, competitiveness and rivalry. And this is possible only when the ego is recognised for what it is and it is renounced and one becomes wise. Immediately—harmony, peace, joy—everything comes flooding into one's life. One is at peace, peace with oneself and peace with others. And in peace, there is joy. Egolessness is peace. Therefore, it is in wisdom that there is peace and joy. Wisdom is the great good.

Therefore, let us pray to the Lord "Jnana hamko dijiye (Give me true knowledge and wisdom)". Give us wisdom to walk the wise way, not the way of folly. Let us, therefore, seek and pray for knowledge and wisdom and be wise in our life, and thus be happy. One should work for one's own good and the good of all others. That is noble life.

Let us be wise on all levels. Let us be wise in the field of mutual relationships and day-to-day activities where we have to relate ourselves with many others. Let us be wise on the psychological
level, understand ourselves and do the right thing. Let us be wise on the ethical level also. For the ego is unethical, it is immoral. It is a destroyer of the welfare of all, ours as well as others. Let us also be wise upon the metaphysical and philosophical level, which declares to us in categorical terms that the ego is the great source of sorrow, it is the great bondage. The individual soul is bound by the bondage of one's own ego.

Therefore, upon all levels let us be wise. Upon all levels, let us do the right thing. Let us walk in the light of wisdom, understanding and practical knowledge. Let us, thus, eliminate clash and conflict, discord and disharmony, and live in peace and joy through wisdom at all levels.

Let us start this now by following the great adage, the great admonition of Chaitanya Mahaprabhu—Gauranga Mahaprabhu, “Being humbler than a blade of grass, more tolerant than the tree, free from vanity and being respectful to others, one should sing the glories of Lord Hari.” He was supposed to be a Bhakta filled with divine emotion, sublime spiritual sentiment, yet he uttered words of deep philosophical wisdom when he gave this prescription for the spiritual life and spiritual practice.

He was a wise teacher. He was a great healer of souls. He was a great divine physician. Therefore, let us honour his memory. Let us pay homage to Gauranga Mahaprabhu by taking his admonition to heart. Let us reflect over its meaning for us and follow its instructions by being egoless and engaging in spiritual Sadhana. This is the highest way we can pay reverence to the lofty memory of Sri Krishna Chaitanya Mahaprabhu. Thus, let us be wise.

God bless you all to ponder well this great insight into the life spiritual given to us by all sages and seers and by Gurudev Swami Sivanandaji also, “Abhiman tyago, seva karo (Give up pride and do service)”. “Amanitvam, adambhitvam (humility, unpretentiousness),” says the Gita. May the grace of Gurudev, the choicest benedictions of Gauranga Mahaprabhu (Lord Krishna Chaitanya) and all the sages and seers ever be with you in your noble spiritual life and your earnest and sincere spiritual practices. This is my prayer at the feet of the Lord and the saints.
Living by oneself is something we usually look upon with a sense of fright because while it is easy to understand the linguistic meaning of 'living by oneself', it is not so easy to understand its implication. If we build a small room and live there alone, without anyone else living in that particular room, we may be said to be living by oneself. But here the sense in which 'living by oneself' is meant is a little different than living alone in a room without any outside contact.

When we are distressed for various reasons, we feel like being alone. We do not like a crowd of people sitting around us. When we are in a state of danger, threatened by forces which we cannot understand and with no hope of support from available sources, we feel a sense of aloneness which is other than the grammatical meaning of being alone. When we are in the wilderness, when we are deprived of all our possessions, when kith and kin are not near, when things seem to be at sixes and sevens, we feel a sense of aloneness. When all that we regard as dear and near is taken away from us, a condition into which anyone can enter at any moment of time, one finds oneself in a state of aloneness.

We cannot explain what sweetness is although we can describe sugar, sugarcane, honey, etc. We cannot adequately explain or give a definition of what sweetness means unless we actually eat something that is sweet. Similarly, we cannot satisfactorily explain what this aloneness is, why it is that occasionally we have an urge from within to live without any contact. This urge for freedom from contact can be roused by religious instincts from within, or by factors that can be wholly social.

Just imagine what social factors would cause one to be driven to a state of aloneness. When you have lost your father, mother, sister, brother, you have lost your job, and in addition to that, you are in a state of sinking health and do not receive sympathy from any corner of the world, what do you feel at that time? You do not know whether you are alive or dead, and yet you exist.

As I already mentioned, those who have not been in this condition cannot understand what this state is, just as hunger cannot be known by a person who is not
hungry. Only a poor, starving person knows what hunger is. A millionaire who has four meals a day cannot know what hunger is. Likewise, this peculiar individuality that is in every one of us, which speaks in a language of its own at different moments of time, gives us an inkling of what our ultimate destiny could be.

To give an outline of the significance of what I would like to say at this moment of time in order that we may have an idea as to what this all means, we may have to go into a slightly analytical consideration of the circumstances under which we are living today. People in the world are anything but wise, though they all pass for men of wisdom, geniuses, masters in science, and whatnot. But there is a set of circumstances we call Nature under whose law we seem to be living, and who does not seem to care for what we regard as learning, wisdom and scientific acumen. Nature can pound even the most learned of people, and Nature has already done this. She has thrown to the winds many geniuses who have been born, great men who trod this Earth, rulers, scientific geniuses, philosophers, social and philanthropic workers. Men of acumen with great standing in society, worshipped by the world, have been cast to the winds by the law of Nature, and we are not going to be exceptions.

Why does Nature behave like this, as if she has no regard for us at all? She does not care for me, she does not care for you, she does not care for anyone who has been born on this Earth. All have gone to a land of the unknown. Nature's attitude is something very mysterious, and Nature cares a hoot for what we call learning, knowledge, and acquisition. If we are not to abide by the law of Nature—which is, in some sense at least, a face of that which really seems to be, that which really is and that which ought to be—and if our attitude to Nature is one of carelessness, a 'don't care' attitude, an assumption of arrogance, and a self-assumed importance, then Nature shall take up her cudgel.

Nature is both a judge and a teacher at the same time. As a teacher, as an instructor, she gives us opportunities to learn by experience. Every day we pass through various kinds of experience, and every experience through which we are passing is an opportunity for learning. The perceptions and cognitions, the experiences, pleasures and pains of life are various lessons that are
imparted to us by the law of Nature; we are supposed to gain wisdom by this experience, but we learn nothing of that kind. We take these opportunities as either chances given for the indulgence of our senses or as an opposition that is inflicted upon us by Nature, and then it is that we complain that Providence is against us, God is cruel, and such other complaints that man has been making.

These complaints of mankind against Nature and the Creator are pointless because Nature has no partiality of any kind. She did not care for Mahatma Gandhi, she did not care for Julius Caesar, she did not care for Alexander or Napoleon, or even the grandfather of these people. None of these people could evade Nature's law. She draws the curtain for anybody. It may be an emperor or a beggar; it makes no difference. When the curtain is drawn, there is an exit order. It may be you, it may be me, it may be anybody else.

The question that I posed was: Why does Nature behave like this, as if she has no pity upon us? Recently there was an air crash. Why does the law operate in this manner? We think it is something cruel, something opposed to good, something which cannot be regarded as righteous or justice, but the law of Nature is the ultimate principle of justice. All principles of justice according to our codes of law, our manmade laws, are only symbols, copies of this eternal justice of Nature. We may be cruel, but Nature and God cannot be cruel.

The erratic activities and events apparently occurring in our life and in the world outside us which look antisocial, anti-good, and anti-prosperity are all instances of our inability to cope with the way in which the law of Nature works—or in other words, to put it more precisely, the way in which God's law operates.

The principle of law is obedience, abidance, en rapport, and action according to its mandates. The principle of justice, which may be equated with the principle of law operating in Nature, is implicit obedience which Nature demands from the individuals inhabiting the Earth plane. The impartiality with which this law works is the reason why we are sometimes driven to intense pain which we cannot explain, and sometimes we are placed on high pedestals and thrones which we regard as boons from Nature and from God. The reason for calamities, catastrophes, cataclysms, births and deaths, sorrows and agonies, poverties and
the various vicissitudes of life is the impartiality of the law of Nature.

When there is an agonising upsetting of the whole physical system due to a complicated illness that has befallen us, we do not say that the law of the body does not work properly. As a matter of fact, it is precisely because of the fact that the bodily system operates according to a principle and a law that this catastrophe has taken place, so we cannot say that divine law or natural law should always mean pleasure and satisfaction in the sense of sensory indulgence. If a person is hanged by the law of the court, we cannot say that law does not operate: “Oh, the man is hanged. That means there is no justice.” The hanging has been done because there is justice.

We have to change our attitude to things a little bit. There is, really speaking, nothing that needs to be changed in this world, and we need not attempt to change anything anywhere in this world. Everything is in perfect order, but what needs to be changed is one's attitude towards things. We cannot change the world because the world has not been created by us, so who are we to change it? It was there even before we were born. Who created the world in this order, in this way, in this methodological planetary system, etc.? It is a law, and in our ancient scriptures this law has been called Rita and Satya. In the Vedas we hear of these terms.

Satya is the eternal law which is the underlying principle behind the operative law of the cosmos, known as Rita. If we want to be protected by the law of Nature, by the law of God, we have to abide by the law. If we want to be good citizens, we have to abide by the law of the country; then we are good citizens because we know the law, and the administrative system will guard us, protect us and take care of us. We have what we call the governmental system, which is intended to protect the nation. It takes care of the nation, providing its needs to see that the nation does not go through sufferings of any kind. But if we boycott our nation and do not care for its laws, then we will not receive this protection. We will be ostracised, excommunicated, banished or even imprisoned. We will not receive this protection that the law is supposed to mete out to us on obedience of the law. Human law, as I mentioned, is a reflection of natural law, and if human law will not take care of us if we disobey it, well, much less will natural law take care of us if we disobey it.

—(To be continued)
“We welcome”, Swamiji began, “these distinguished doctors and scientists who have come from different parts of the world. We are glad to receive them. Science and religion are not opposed or antagonistic, but they are supplementary to each other. Science enables us to keep up good health, provides us with comforts. Health is of utmost importance. Without health, we can achieve nothing. Even for doing spiritual Sadhana, we must possess fine health. So we are indebted to the scientists. They are also producing destructive weapons, which is not in keeping with the great ideals of true scientists. These Atom and Hydrogen Bombs, these Sputnik ages, cannot give us lasting peace and bliss. Only self-discipline, conquest of the lower nature, religion and philosophy can guarantee us these.

“Everything in this universe is invested with a mysterious power. The drugs and medicines contain their own innate potentialities, by virtue of which they cure diseases; the scientists and doctors do not impart and cannot impart that power to them. What is the ultimate power, the ultimate essence? That is the Brahman or the Atman.

“Brahma-Vidya enables us to realise this Atman. It is the Science of sciences. It is Para-Vidya. It is that by knowing which everything else becomes known, as the Upanishad puts it. This Brahmavidya takes you beyond sorrow, beyond suffering and beyond death itself.

“Be up and doing. It is not D.D.T. that can save you, but the D.I.N. (Do it now) that can save you. Don’t waste time in superficial things. Plunge deep and realise that Atman. Develop noble virtues. Compassion, kindness, charitable nature,
sharing of what you have with others, love and selfless service; these are necessary; they are your wealth. Acquire this wealth.

“People unnecessarily quarrel over petty things. The essentials of all religions are the same; only the non-essentials differ. Every religion is good and can be practised with profit. There is so much clamouring for universal religion; but every religion has the potentialities of a universal religion. People lack real insight, and are lazy to undergo the religious discipline. That is the weakness. It is not the fault of religions, but the lower nature of their followers that create disturbance and discord in the world. Prophets have no quarrels among themselves. They all have realised the Truth and endeavoured to lead their generations Godward.

“So let us be practical. We have heard enough, now we should close our eyes and meditate on these great ideals and truths. You are the Light of lights, Jyotishamapi Tat Jyotih. That is your real nature; never forget this.”

Thus Swamiji thrilled the whole audience. He then thanked the distinguished visitors, conducted prayers and Kirtan for the health, peace, prosperity, bliss and spiritual progress of those present and the world at large. Books were distributed to them all.

On emerging from the Satsang hall, Swamiji was greeted and received by the Holi procession. They were dancing and singing, 'Jai Ho Sivananda Holi', in rapturous ways. Swamiji forgot everything that happened so far and joined the Holi party and danced in ecstasy, to the amazement of all. Some ladies were on the verge of joining him and perhaps some did respond. The Holi party which mostly consisted of boys, made some gesticulation which had a hidden meaning for Swamiji. So he asked, “How much?” “Twenty Swamiji”, was the reply. “But I too danced, what about my share?” protested Swamiji. All laughed. Rs. 20/- were paid. Then, there was real rejoicing among the boys.
Bhishma said, “O King Yudhishthira! He who provides for the future and he who is endowed with the presence of mind always enjoys happiness.” He who is given to procrastination is lost. Listen to this interesting story attentively.

In a small shallow lake which abounded with fish, there lived three Sakula fish. They were intimate friends. One of them had much forethought. He always liked to provide for the future. Another was endowed with great presence of mind. The third was a procrastinator.

One day, a fisherman came to the lake and tried to empty the water through various channels. The fish, that had foresight, said to his two friends, “There is immediate danger for us. Let us quickly move to some other place. He who takes measures against future evil with a wise policy never meets with any serious calamity or danger. Listen to my advice. Be vigilant and cautious now. Let us all leave this place immediately.”

The fish who was a procrastinator said, “Friend! Your advice is really good. You are doubtless wise. There is, however, no need for such haste. This is my opinion. You are unnecessarily alarmed.”

The third fish said, “When the time comes, I shall act with great presence of mind.”

The fish who had forethought immediately moved along the current of water and reached another deep lake.

After draining the water in the lake, the fisherman began to catch the fish. The procrastinating Sakula was caught with many others. The fisherman tied them to a long string. The Sakula who possessed presence of mind thrust himself into the company of those that had been tied and remained quietly among them biting the string. The fisherman thought that all the fish attached to the string had been caught. Afterwards, he carried the fish to another lake which contained deep water for washing them. Just as that time the Sakula which possessed presence of mind left the string and quickly escaped. The procrastinating Sakula was unable to escape and met with his death.

Thus every one who procrastinates, like the procrastinating fish, meets with destruction. The Rishis and sages have pronounced that the man of forethought and the man of presence of mind are the best of men. He who does everything after deep thinking and scrutiny succeeds in attaining the object. He who acts with due regard to time and place succeeds in achieving result better than the man of forethought and the man of presence of mind.

(Santi Parva, Ch. 137)
Lord Buddha's first noble truth is the existence of sorrow. He wanted us to realize that this world, on its terms, can never give us the happiness that we all want. Even if it gives us partial happiness, the soul is never satisfied. We want one hundred per cent satisfaction. We may dismiss that thought because we feel that it is totally impractical, but still, in our heart that is what we do want.

Pujya Swami Chidanandaji used to speak of total satisfaction. In other words, total satisfaction, the happiness that we want, is possible. Many teachers and even religions say that the way to happiness and total satisfaction is through turning our back on this world, and that the world can never give us happiness because it is constantly changing. Actually, it is possible to reach certain mystical states where this world seems totally unreal and we feel separated from it. We have found a form of total satisfaction. But that doesn't seem to be what Lord Krishna was trying to teach Arjuna, who wanted to run away from the difficulties he was facing. This doesn't seem to be the answer that Pujya Swami Chidanandaji or Gurudev had for total satisfaction.

Finding that place within where there is total satisfaction is no doubt a
worthy goal, but Vedanta teaches that this world, just as it is, is Brahman, and so, as long as we have a body, the world should not be seen as something alien. Temporary and constantly changing it is, but it is also one hundred percent divine. Therefore, Lord Krishna said to Arjuna, “Stop being concerned about results, your job is to do your duty. Your job is to worship Me at all times and in all things.” You are, in effect, to find your total satisfaction in this changing world.

Therefore, our goal must be to bring that which never changes into this changing world. Ideally, we do it through direct experience, through realization. But in the meantime, obedience to God, doing our duty, treating others the way we would like to be treated and offering everything to God, brings that Brahman alone without a second into our understanding and actions in this world.

Thus, the ideal as laid down by Lord Krishna and as demonstrated by Gurudev and Pujya Swami Chidanandaji was that we must know the highest truth, but that the goal finally is to apply that highest truth in our daily lives. And there is no better Sadhana, for both reaching the highest truth as well as applying it in our daily life, than doing the duty that God has given us, treating others the way that we would like to be treated and offering everything to God.
STUDENTS' SUCCESS IN LIFE

Beloved Divine Children!
Om Namo Narayanaya!

Every man is a power in himself. He can influence others. He can radiate joy and peace to millions of people. He can elevate others. He can transmit his powerful soul-stirring, beneficial thoughts to his far off friends. He is an image of God. There is no such thing as inanimate matter. There is life in everything. Life is involved in a piece of stone. Matter is vibrant with life.

Smile with the flowers and shake hands with ferns and twigs of trees. Talk to the green grass. Play with the birds and the deers, the rainbow, wind, stars and the sun. Converse with the running brooks and the waves of the sea. Develop friendship with all your neighbours, dogs, cats, cows, human beings, trees and flowers. Then you will have wide, perfect and full life. This state can hardly be described in words. You will feel the highest peace, bliss and joy.

—Swami Sivananda
CULTIVATION OF VIRTUES

ALERTNESS
Alertness is watchfulness. It is briskness. It is sprightliness. Alertness is an attitude of vigilance.

A captain of a ship is ever alert. A fisherman is ever alert. A surgeon in the operation theatre is ever alert. A man of alertness is keenly watchful. He is ready to act at a short notice. He is nimble like the squirrel. He is characterized by briskness.


ERADICATION OF VICES

ANGER
Anger is a negative Vritti or whirlpool in the mindlake. It is a strong emotion, excited by a real or fancied injury and involving a desire for retaliation. It begins in folly and ends in repentance. The fire you kindle for your enemy, burns yourself.

Raga or attachment is a long-standing associate of anger. To become angry for trifling things is mean, childish and brutal. When anger is on the throne, reason takes to its heels. He who is influenced by anger is like one intoxicated with strong liquor.

When anger arises, think of the consequences. It will soon subside. When you are angry, count twenty. By the time you finish counting twenty, anger will have subsided. Drink a little water. It will cool the brain and calm the excited, irritated nerves. Repeat 'OM Shanti' ten times.

Control anger by practice of Kshama (forgiveness), love, Dhairya (patience), and Nirabhimanita (absence of egoism). Be always ready to forgive the faults of others. Kill the spirit of revenge. Return good for evil.

—Swami Sivananda
“Shava” means 'dead body'. When one performs this Asana, it gives the appearance of a dead body. So it is named Shavasana.

**Technique:** Spread a soft blanket and lie on the back. Keep the hands on the ground by the sides. Let the legs be straight. Keep the heels together and the toes separated. Close your eyes. Now relax all the muscles of the body. Breathe slowly and rhythmically. Forget all your bubbling emotions and direct all your thoughts internally. Relax all muscles, nerves and organs. Start the relaxation process from the toes. Then proceed to the calf-muscles, muscles of the back, chest, arm, forearm and hands, neck, face, etc. See that the abdominal organs, heart, chest, brain are also relaxed. Have an order. Do not sleep. In this pose, you will enjoy perfect peace, ease, comfort and relaxation. This must be done at the end of all the exercises. Then only the course will be complete.

**Benefits:** The pleasant and exhilarating feeling can only be realised by those who can successfully do this Asana. If you are tired from a hard work, perform this Asana for five minutes. You will be fit again to continue your hard work with the same vigour. This is a blessing for all hard workers.

If you like, you can practise the relaxation by lying in an easy chair after finishing your Asanas or exercises. Those who know relaxation can take a small nap for ten minutes at any time they like. Students, journalists, busy lawyers, doctors and businessmen should know the science of mental relaxation. They should practise it also daily. Relaxation refreshes a man completely.

—Swami Sivananda
Sit on Padmasana or Siddhasana in your meditation room, before the picture of your Ishta Devata (guiding deity). Close the right nostril with the right thumb. Draw in the air very, very slowly through the left nostril. Then close the left nostril also with little and ring fingers of the right hand. Retain the air as long as you can comfortably do. Then exhale very, very slowly through the right nostril after removing the thumb. Now half the process is over.

Then draw air through the right nostril. Retain the air as before and exhale it very, very slowly through the left nostril. All these six processes constitute one Pranayama. Do 20 in the morning and 20 in the evening. Gradually increase the number. Have a Bhava (mental attitude) that all the Daivi Sampat (divine qualities), e.g., mercy, love, forgiveness, Shanti, joy, etc., are entering into your system along with the inspired air and all Asuri Sampat (devilish qualities) such as lust, anger, greed, etc., are being thrown out along with the expired air. Repeat Om or Gayatri mentally during Puraka (Inhalation), Kumbhaka (Retention) and Rechaka (Exhalation).

This Pranayama removes all diseases, purifies the Nadis, steadies the mind in concentration, improves digestion, increases the digestive fire and appetite, and helps to maintain Brahmacharya.

—Swami Sivananda
O Lord Siva, Thou destroyer of Cupid, the world is born of Thee; it exists in Thee, O Lord of the Universe; O Lord, in Thee, who art symbolised as Lingam, it again is absorbed; this world of movable and immovable objects is but Thyself.
The auspicious occasion of Mahasivaratri was celebrated with great sacredness and devoutness at the Headquarters Ashram on 21st February 2020. A large number of devotees from different parts of India and abroad had come to the holy abode of Sadgurudev to participate in Mahasivaratri celebrations.

As a prelude to the celebrations, the sacred Panchakshari Mantra 'Om Namah Sivaya' was devoutly sung daily for two hours by the Sannyasis, Brahmacharis, Sadhaks and visitors of the Ashram from 16th to 20th February at Sri Vishwanatha Mandir.

The Mahasivaratri day's programme commenced at 5.00 a.m. with prayers and meditation followed by Prabhat Pheri. Sri Vishwanatha Mandir reverberated with the soulful chanting of 'Om Namah Sivaya' from 7.00 a.m. to 6.00 p.m. as the inmates, devotees and guests of the Ashram participated joyously in its
Akhanda chanting. A Havan for peace and welfare of the world was also performed at the Yajnashala. At 8.00 p.m., the Mahasivaratri Puja commenced in the beautifully decorated and splendidly illuminated shrine of Lord Sri Vishwanatha; four grand worships in four Praharas were offered to Lord Siva to the chanting of Nama Chamakam and Vedasarasivasahasranamavali, wherein everyone got the blessed opportunity of performing Abhisheka and Archana of the Lord. The devout and sonorous singing of Kirtans and hymns glorifying Lord Siva throughout the night filled the hearts of one and all with ineffable peace and indescribable joy. The celebration concluded at 4.00 a.m. with Mangala Arati and distribution of sacred Prasad at Annapurna Dining Hall.
May the ever-auspicious Lord Siva and Sadgurudev shower their blessings upon all.
‘Thiruvachakam’ is a beautiful composition in Tamil glorifying Lord Siva by the great saint Manikkavachakar. The recitation of 'Thiruvachakam' was organised on 24th and 25th February 2020 at the Headquarters Ashram.

Sri Arunachalam, along with forty devotees of DLS Karikudi, Branch Tamilnadu visited the Ashram to attend
Mahasivaratri Celebrations. On 24th and 25th February, they sang 'Thiruvachakam' and the selected verses from 'Panniru Thirumurai' at Sri Vishwanath Mandir in mellifluous tunes to the accompaniment of musical instruments as their worshipful offering at the lotus feet of Lord Siva.

May the blessings of Lord Almighty and Sadgurudev be upon all.
The year 2020 marks the Birth Centenary Year of Param Pujya Sri Swami Premanandaji Maharaj. Under the auspices of Birth Centenary Celebration of Pujya Sri Swamiji Maharaj, a special programme was organised at the Headquarters Ashram from 3rd February to 5th February 2020.

Param Pujya Sri Swami Premanandaji Maharaj was a great exponent of Sri Ram Katha and loved to narrate and listen to the divine glories of Lord Sri Rama. Therefore, Sri Rama Katha and Akhand chanting of Sri Ramacharitamanas were organised to commemorate the sacred occasion of Pujya Sri Swamiji Maharaj's Birth Centenary.
Revered Sri Brijesh Pathakji of Faridpur was invited to bless the gathering with Sri Rama Katha for these three days. In his series of discourses during the night Satsang at the Samadhi Mandir, Sri Pathakji spoke on Navadha Bhakti as enunciated by Lord Sri Rama in Sri Ramacharitamanas.

On 4th February morning, the devotees of DLS Faridpur Branch commenced the 75th Akhand chanting of Sri Ramacharitamanas at Sri Divya Naam Mandir and it was concluded on 5th morning.

On 5th February 2020, the sixteenth Punyatithi Aradhana Day of Param Pujya Sri Swami Premanandaji Maharaj, was observed with great sanctity. The day's programme commenced with Prabhat-pheri followed by a Havan at the Ashram.
Yajnashala. In the forenoon, a grand worship was offered to the holy Padukas of Gurudev Sri Swami Sivanandaji Maharaj wherein Sannyasis, Brahmacharis and devotees gathered together to offer their loving tributes to Pujya Sri Swamiji Maharaj. A special Ganga worship was organised in the evening at Sri Vishwanath Ghat in the sacred memory of Pujya Sri Swamiji Maharaj. A large number of devotees and guests devoutly attended all these programmes and felt themselves immensely blessed.

May the abundant blessings of the Almighty Lord, Sri Gurudev and Param Pujya Sri Swami Premanandaji Maharaj be upon all.
Cultural Tour of
H.H. Sri Swami Padmanabhanandaji Maharaj

In response to the kind invitation of the devotees of Karnataka and Andhra Pradesh, H.H. Sri Swami Padmanabhanandaji Maharaj undertook cultural tour of these States in the second week of January 2020.

On 12th January 2020, Sri Swamiji Maharaj, along with Sri Swami Sridharanandaji and Sri Mahendranji, proceeded to Bangalore to attend the Platinum Jubilee Celebration of the Divine Life Society Bangalore Branch. The Branch had completed 75 years of its service to the sacred mission of Sri Gurudev and was celebrating its Platinum Jubilee from 12th to 14th January 2020 with various programmes. Sri Swamiji Maharaj presided over the Platinum Jubilee Celebration Programmes on 13th and 14th January 2020 and blessed the gathering with his discourses. On 14th January, Sri Swamiji Maharaj released a Souvenir commemorating Platinum Jubilee of the Branch and also presented awards to the participants of Gita Chanting Competition organised on 7th December 2019 by the Branch.

Upon the invitation from Acharya Sri Nochur Venkataramanji, Swamiji Maharaj visited Yoga Nikaya Trust situated at Hosur on 15th January. Sri Swamiji Maharaj stayed there for two days and had Satsang with Sri Nochur Venkataramanji. On 17th January, Sri Swamiji Maharaj proceeded to Vishakapatnam and blessed the devotees with his talk in the evening Satsang at the DLS Vishakapatnam Branch.
In response to the kind invitation of Param Pujya Sri Jnaneshwari Mataji of Shanti Ashram, Swamiji Maharaj visited Shanti Ashram situated in Thottapalli hills in the East Godavari district of Andhra Pradesh. This year, Pujya Sri Jnaneshwari Mataji had organised a special programme combining the Centenary Celebration of Pujya Sri Swami Satchidanandaji Maharaj of Anandashram with the Celebration of 126th Birth Anniversary of Pujya Sri Swami Omkarji Maharaj. Sri Swami Muktanandaji Maharaj of Anandashram had also come to Shanti Ashram to attend this special programme. On 19th morning, both the Swamijis, along with Pujya Sri Jnaneswari Mataji inaugurated Ram Naam chanting at the Samadhi Shrine of Pujya Sri Swami Omkarji Maharaj with the lighting of the sacred lamp. On 20th January, Sri Swamiji Maharaj and Sri Swami Muktanandaji Maharaj witnessed the cultural programme presented by the students of Swami Omkar School of Thottapalli hills and Vishakapatnam. As per yesteryears, Swamiji Maharaj presided over the Birthday Celebrations of Pujya Sri Swami Omkarji Maharaj on the 21st January 2020 and attended Paduka Puja in the morning followed by Laksharchana at Vishwanath Mandir. Sri Swamiji Maharaj also blessed the gathering with his discourse in the evening Satsang.

From Thottapalli, Sri Swamiji Maharaj proceeded to Karavadi, a village in Prakasam district of Andhra Pradesh to attend the 46th All Telugu Divine Life Society Spiritual Conference held from 25th to 27th January 2020. Sri Swamiji Maharaj presided over the Conference and also blessed the devotees with his talks on all the three days of the Conference. The Conference
was well attended by nearly 2000 devotees from all over Andhra Pradesh and Telangana.

Upon the humble request of the devotees of DLS Gundaipalem Branch, Sri Swamiji Maharaj visited the Branch on 28th January. Gundaipalem is a small fishermen hamlet near Ongole of Prakasam district in Andhra Pradesh. Inspired by Sri Gurudev's teachings, some of the fishermen used to attend the Satsangs at DLS Karvadi Branch. These humble folks of Gundaipalem desired to open a DLS Branch at their village. During his cultural tour in 2012, Sri Swamiji Maharaj inaugurated the DLS Gundaipalem Branch. Since then, Sri Sai Babu and Dr. Gita Mataji started conducting Satsangs there at regular intervals and organised a special Satsang on 24th September every year to celebrate the Birthday Anniversary of Worshipful Sri Swami Chidanandaji Maharaj. Sri Swamiji Maharaj attended the Satsang organised by DLS Gundaipalem Branch on 28th January and blessed the devotees with his inspiring words.

From Gundaipalem, Swamiji Maharaj proceeded to Tirumala Tirupati and had Darshan of Lord Venkateswara. On 30th January, Sri Swamiji Maharaj visited Rashtriya Sanskrit Vidyapeeth at Tirupati to discuss about the distribution of scholarship given in the holy name of Sri Gurudev. Sri Swamiji Maharaj also attended the All India Sanskrit Quiz Competition organised at the Vidyapeeth and addressed the gathering how ancient Sanskrit knowledge can be clubbed with modern day science. Sri Swamiji Maharaj returned to the Headquarters Ashram on 2nd February 2020.
CULTURAL TOUR OF
H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ
TO SOUTH AFRICA AND MAURITIUS


On 14th November, 2019 Swamiji Maharaj left Delhi and arrived in Mauritius. At Mauritius Airport Sri Swamiji was received warmly by Revered Sri Gopal Jankeeji, President, DLS Mauritius Branch, Revered Sri Ranaji, Secretary, and Revered Sri Devanandji. On that day Swamiji attended the Satsang at Sivananda Yoga Ashram of DLS Mauritius Branch where many devotees had participated. At the Ashram the devotees gave a warm welcome to Swamiji Maharaj. Sivananda Yoga Ashram and DLS Mauritius Branch have been established by H.H. Sri Swami Venkatesanandaji Maharaj who was a leading direct disciple of Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

Swamiji Maharaj also attended the Satsang at the DLS Mauritius Branch on 15 November, and gave a brief talk. The Branch had another Satsang on 16th November at the Ashram which was also attended by Sri Swamiji and Swamiji gave a short discourse. There was a special Satsang organized by the Branch at their Ashram premises for Swamiji Maharaj.
on 17th November. The occasion was for celebrating the special Citizenship Award awarded by Rose Hill Municipality for the outstanding work done by the DLS Mauritius Branch over the years in the field of Yoga, social services, religious and racial harmony and other beneficial activities for the society at large. Sri Swamiji attended the function and gave a talk on the topic “Yoga the Basis of Life”.

On the same day Swamiji paid a visit to Chinmaya Mission, Mauritius, and met Revered Sri Swami Pranavanandaji Maharaj, the Head of the Centre, and other devotees and inmates of the Ashram. Upon their request Sri Swamiji gave a brief talk.

Swamiji Maharaj also attended the Satsang at DLS Mauritius Branch on that day, and gave the parting message to the devotees of the Branch.

Sri Swamiji left Mauritius for Durban in South Africa on 18th November. At Mauritius Airport he was given a warm send-off by Revered Sri Gopalji, Revered Sri Ranaji and Revered Laila Mataji.

At Durban Airport that day Swamiji Maharaj was warmly received on 18th November by devotees of South Africa.

Sri Swamiji then proceeded to Pietermaritzburg. On that day Swamiji Maharaj took part in the Satsang at Integral Yoga Centre, Pietermaritzburg.

On 19th November, invited by the Ramakrishna Centre of South Africa, Phoenix, which is a Branch of the Ramakrishna Mission, Belur Math, India, Sri Swamiji visited the Centre. The Centre has been doing excellent
work with several good programmes to address social evils, providing health facilities, extending legal services, creating job opportunities, etc, for the local community. It has also been upholding the greatness of Hinduism and its culture and doing its best for protecting the interests of Hindus. The Centre has also formed the Ramakrishna Senior Citizens Forum for rendering service to the Senior Citizens, which holds weekly get-together of the Senior Citizens. Swamiji Maharaj was received cordially at the Centre by Most Revered Sri Swami Sharadaprabhanandaji Maharaj, President of the Centre, and others. Sri Swamiji attended the weekly session of the Senior Citizen Forum and addressed the Senior Citizens present, who were around 600. In the evening on that day there was a Welcome-Satsang for Swamiji Maharaj at Integral Yoga Centre, Pietermaritzburg. This was attended by Swamiji and he gave a discourse on the occasion.

Sri Swamiji left Pietermaritzburg on 20th November for Cape Town. At Cape Town Swamiji was received warmly by important inmates of Ananda Kutir Ashram, which is an affiliated Branch of the DLS Headquarters, Rishikesh.

On 21st November Sri Swamiji Maharaj attended the Satsang in Ananda Kutir Ashram and gave the first of the series of discourses as per their suggestion, on “Amritashtakam” of 12th Chapter of Bhagavad Gita. On 22nd, 23rd, 24th, 25th and 26th Swamiji continued his
discourses one each, on the “Amritaashtakam,” and completed the series.

Swamiji Maharaj visited “Children of Light Educare” run by Ananda Kutir DLS Branch at Cape Town. At this institution they take care of children within the age group of 3 to 6 who have had a very difficult family background, and try to bring them up providing both care and education at the same time. Sri Swamiji met the children and spent some time with them. The children are being immensely benefited by the work at the Centre. Swamiji also addressed the staff of the Educare, giving them some advice and guidance.

Swamiji left Cape Town on 27th November for Johannesburg. He was seen off at the Airport by devotees of Ananda Kutir Ashram.

At Johannesburg Airport on that day, Sri Swamiji was received by the devotees of Sivananda School of Yoga, Johannesburg.

The same day Swamiji Maharaj attended the Satsang at Sivananda School of Yoga and gave a discourse on “Raja Yoga.”

The Branch had another Satsang on 28th November. Sri Swamiji attended it and gave a talk on “Ashtanga Yoga”, for the devotees.

On 28th November there was a meeting of the devotees at Sivananda School of Yoga with a Question and Answer session. Swamiji Maharaj joined them and answered their questions. In the usual Satsang on the same day also Sri Swamiji participated and gave answers to the queries of the devotees present.

A Question and Answer
session had been fixed by the Branch for benefit of spiritual seekers on 29th November. Swamiji Maharaj attended it and answered the questions of the devotees. In the evening on that day Swamiji also took part in the Satsang at the School of Yoga. There were also some questions put by the devotees in the Satsang, and these were answered by Sri Swamiji.

On 30th November the School of Yoga had held a Spiritual Retreat for its devotees. In the forenoon, Swamiji Maharaj joined them and answered the questions of the participants. In the afternoon, there was the concluding session and Satsang of the Retreat. Sri Swamiji attended it and gave a spiritual discourse.

Sri Adi Shankara Ashram of Johannesburg had organised a Satsang on 1st December for celebrating the 19th Anniversary of Mahasamadhi of H. H. Sri Swamiji Shankaranandaji Maharaj, the illustrious founder of the Ashram, who was a direct disciple of Worshipful Gurudev Swami Sivanandaji Maharaj. Sri Swamiji participated in the Celebrations on being invited, and gave a discourse on the occasion about “The Significance of Mahasamadhi.”

On 2nd December Swamiji Maharaj left Johannesburg for Durban. At Johannesburg he was given a warm send-off by Sivananda School of Yoga. At Durban Airport Swamiji Maharaj was cordially received on that day by some members of Swami Sivananda Fellowship of South Africa.

In the evening Sri Swamiji visited Sivananda Vedanta
Centre, Tongaat. He attended the Satsang arranged by them, and gave a discourse on “Vedanta in Daily Life.”

On 3rd December at the invitation and as per the request of Revered Sri Ishwar Ramlutchman, President, Sivananda World Peace Foundation, Swamiji Maharaj visited Empangeni and did the Official Opening of the Sivananda Peace Pillar installed by the Peace Foundation, at Gingindlovu, along with Revered Sri Ishwar Ramlutchman.

Thereafter there was also official opening of Sivananda Eniwe Community Centre which was done by Sri Swamiji together with Revered Sri Ishwar Ramlutchman. Swami Sivananda Fellowship of South Africa, and gave a discourse on “The Philosophy of Yoga”.

On 4th December there was a Satsang of Verulam and District Hindu Unity forum at Verulum. Sri Swamiji attended it and as per the programme gave a discourse on “Practical Hindu Philosophy and Japa Yoga.”

At the residence of Sri Pradeep Ramlallji, General Secretary, Swami Sivananda Fellowship of South Africa, a Satsang had been arranged on 5th December. Swamiji Maharaj
joined it and gave a talk on “The Purpose of Life.”

Sarva Dharma Ashrama, Durban, had organized a “Youth Development Camp” for Youths and Children, from 6th to 8th December. Sri Swamiji took part in it, and addressed the Youth and students. Swamiji gave talks for the benefit of the participants in the various sessions on the three days, on “Divine Life”, “Success in Life”, “Cultivation of Virtues”, etc. 8th December was the Gita Jayanti. Swamiji Maharaj joined the celebrations and spoke on “Importance of the Bhagavad Gita and its Important Teachings”

On 7th December Radio “Hind Vani” took an interview of Swamiji Maharaj for the Gita Jayanti, and Sri Swamiji spoke on the significance of the Bhagavad Gita, and gave a message for the people of South Africa. Swamiji also gave a message on the Gita, to “Radio Lotus F.M.” as requested by them, on Gita Jayanti day, for broadcast that day.

Thereafter Sri Swamiji proceeded to Pietermaritzburg on the same day. In the evening Swamiji attended the Satsang at Integral Yoga Centre Ashram, arranged for Gita Jayanti and took part in the recitation of the entire Bhagavad Gita.

On 10th December Sri Swamiji visited Sri Vishnu Temple in Grey Town. A Satsang had been organized there. Sri Swamiji attended it and gave a discourse on “Philosophy of Japa Yoga” for the benefit of the devotees assembled there.

Swamiji attended the Satsang at the Ashram of Integral Yoga Centre on 11th December, and gave a discourse
on “Chapter 2 of Bhagavad Gita”, as requested by them.

The Integral Yoga Centre had another Satsang on 12th December. This was also attended by Sri Swamiji and he gave the concluding discourse on “Chapter 2 of the Bhagavad Gita” that day.

There was “Guru Paduka Puja” in the Ashram of Integral Yoga Centre on 13th December, in which Swamiji Maharaj participated and as per their request Sri Swamiji spoke on the “Importance of Paduka Puja.”

On 14th December Swamiji visited Shankara Goshala Shanti Niwas, New Castle, of Revered Sri Sarvesan. It has been set up for taking care of cows needing such care and for rendering service to them. Sri Sarvesan is a very great devotee of Worshipful Gurudev Swami Sivanandaji Maharaj. They are also having regular prayers and Satsang. Swamiji blessed them with a brief talk.

At the Satsang on the same day in the evening at Integral Yoga Centre, Pietermaritzburg, Swamiji Maharaj gave a discourse on “The Philosophy of Yoga.”

The Integral Yoga Centre had a farewell Satsang for Swamiji on 16th December in their Ashram. Swamiji Maharaj attended it and gave a talk on “Divine Life” for the benefit of the devotees of the Ashram present.

On 18th December Sri Swamiji left South Africa for India. At Durban Airport he was given a warm send-off by some members of Swami Sivananda Fellowship of South Africa and some other devotees. Swamiji reached Delhi on 19th and then came back to Rishikesh the same day.
SEVA THROUGH SIVANANDA HOME

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

(Swami Chidananda)

Originally, she hailed from Maharashtra, but the banks of Mother Ganga at Triveni Ghat had become her home for years, from where she was admitted to Sivananda Home. Her mental health condition was one issue, but her physical condition too was beyond words, having a deep infected wound right on the scalp, infested with large number of maggots. The pain and itching itself could make a person completely out of balance, almost impossible to tolerate, but she bore the daily cleaning and dressing patiently and the day came by Gurudev’s grace when the wound was completely closed and cured. She was a type of Sadhu, as she herself told, and never wanted to share anything about her person or past. She stayed on, always contented with what was given to her, never complaining, and just being by herself, till she got acutely ill, and in spite of intravenous drip with injectable medicines and drainage of the stomach, she slipped into a coma and passed away this month in the early hours of Brahma-Muhurta.
Traumatic events or experiences, be they physical, psychological or emotional, have often their impact on the mental health. Also hailing from Maharashtra, more than 15 years ago, an elderly lady was brought from Rishikesh, where she was found sitting on a gunny bag, right in front of a Namkeen shop. She was crying out loudly and was severely upset and anxious, not allowing even to have a look at her foot which was deformed, injured and infected with maggots as well. She was admitted, and is still one of the longest residential inmates, though the mental health issue still remains, with its ups and downs. She has become bedridden, and needing all the seva regarding her input and output, her turning in the bed, drinking a sip of water or having a fly removed from her skin. Giving bad words often, out of frustration and needing to spill it out on somebody, but good old Maharashtrian songs make her forget her agony for a few minutes and it looks like she re-lives for a moment the joy of days bygone.

We pray for a peaceful state of mind during her remaining days on this planet, tolerating, allowing and finally trusting and surrendering.

Om Shantih. Shantih. Shantih.

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

—Swami Sivananda
46th All Telugu Divine Life Society Spiritual Conference

The 46th All Telugu Divine Life Society Conference was held at Karvadi village of Prakasam district in Andhra Pradesh from 25th to 27th January 2020. About 2000 devotees from Andhra Pradesh, Telangana and other neighbouring states devoutly participated in the three-day Spiritual Conference.

On 25th January, H.H. Sri Swami Padmanabhanandaji Maharaj inaugurated the Conference with the hoisting of Divine Life flag and lighting of the sacred lamp. Sri Swamiji Maharaj presided over the Conference and also blessed the gathering with his talks on all the three days of the Conference.

Every morning, the programme commenced with Nagar Sankirtan followed by Yogasana Class and recitation of Srimad Bhagavadgita and Sri Vishnusahasranama. During the day, the eminent saints and scholars from different places addressed the gathering on various subjects pertaining to spiritual life. Among them were Param Pujya Sri Vidyaswarupanandaji Maharaj of Sri Kalahasti, Sri Swami Prasannandaji, Sri Swami Sivachidanandaji, Sri Swami Shuddhachaitanyanandaji, Sri Swami Satyatmanandaji, Sri Swami Sarvatmanandaji, Swamini
The evenings featured cultural programmes by the eminent artists and the students of Sivananda School, Karavadi. On the first day, members of Matru Sivananda Kalakshetra, Narasaropeta and students of Sivananda School, Karavadi performed Bharatanatyam dance. On the second day, a beautiful Kuchipudi dance was presented by the students of Sri Sai Manjira Kuchipudi Art Academy. The third day witnessed the enthralling performance of Bharatanatyam by the members of Manomani Nritya Kala Parishat, Ongole.

May the grace of the Lord Almighty and Sadgurudev be upon all.
Decennial Celebration of Swami Sivananda Study Centre, M. S. University, Baroda

Swami Sivananda Study Centre for Cultural and Spiritual Heritage of India established by the Divine Life Society Headquarters on 3rd November 2009 at the Faculty of Arts, M. S. University Baroda, Vadodara jointly with DLS Vadodara Branch, has been organising lectures every year by eminent speakers in the sacred memory of Sadgurudev Sri Swami Sivanandaji Maharaj for the last ten years.

This year, Swami Sivananda Study Centre, jointly with the Divine Life Society, Vadodara Branch, Faculty of Management Studies, Faculty of Technology and Faculty of Pharmacy
organised two lectures by Sri Swami Viditatmananda Saraswati, a great scholar, a visionary saint and founder of Adhyatma Vidya Mandir, Tattvatirth, Ahmedabad as its Decennial Celebration Programme on 10th and 11th February 2020.

The first lecture was organised on 10th February at Pandit Deendayal Upadhyay Auditorium, Faculty of Management Studies, M. S. University on 'VALUES IN MANAGEMENT'. Prof. Parimal Vyas, Vice Chancellor of the University, graced the programme as the chief guest and also addressed the gathering. Prof. Jadeja, Dean of the Management Faculty gave welcome address and Dr. Jayant Dave, joint coordinator of Study centre, read out message from Pujya Sri Swami Padmanabhanandaji Maharaj. Prof Surendra Sundarraj ably summed up the proceedings and presented vote of thanks.

The Second lecture was held at Chemical Engineering Department Auditorium, Faculty of Technology and Faculty of Pharmacy, Kalabhavan, M. S. University of Baroda on 11th February. Prof Arun Pratap, Dean of the Faculty of Technology and Engineering and Dr Jayant Dave of DLS made befitting introductory address in the beginning. Dr Krutika Sawant, Dean, Faculty of Pharmacy gave vote of thanks and Dr Chetan Limbachiya, Students' Dean conducted the programme as the Master of ceremony. A large number of students, faculty members and devotees enthusiastically attended these inspiring talks and also interacted with Pujya Swami Viditatmanandaji.

*May the blessings of Lord Almighty and Sadgurudev be upon all.*
9TH ALL ODISHA YOUTH & STUDENT
Personality Development Camp

at The Dibya Jivan Sangh Gaham Branch,
Sivananda Sevagrama Charitable Society, Gaham, Angul, Odisha.

Wednesday 27th To Sunday 31st May 2020

By the Grace of Almighty & Worshipful Gurudev, The Dibya Jivan Sangha, Swami Sivananda Sevagrama Charitable Society, Gaham, Odisha, proposes to organize its 9th All-Odisha Youth & Student Personality Development Camp from 27th to 31st May 2020 at Sivananda Sevagrama, Gaham, Talcher, Angul, Odisha.

Senior Saints from the Headquarters Ashram and other eminent dignitaries shall grace the Camp. We request all the Branches of the Divine Life Society of Odisha and parents to avail this opportunity and send students to participate in the Camp, which aims at inculcating values in life.

Enrollment, food and accommodation are free.

Age Limit : 16 to 25 years
Qualification : 10th Standard Pass out and above.
Last date of registration : 20th May 2020
Address for communication : Dibya Jivan Sangha,
Swami Sivananda Sevagrama Charitable Society, PO-Gaham,
Dist-Angul, Odisha-759100.

Contact : Sri Akshaya Kumar Dash
Mobile : 9437043225, 7978141003
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 95th residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from 04-05-2020 to 28-06-2020. 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:
   (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 15-03-2020. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

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

Also Application Form and Prospectus can be downloaded from website
www.sivanandaonline.org
www.dlshq.org
e-mail: yvfacademy@gmail.com

Note:— (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
(ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.
MEMBERSHIP FEE AND BRANCH AFFILIATION FEE OF  
THE DIVINE LIFE SOCIETY HEADQUARTERS  
SHIVANANDANAGAR—249 192, Uttarakhand  

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

* Application for Membership should be sent with Photo Identity 
and Residential proof of the Applicant.  
** Prior written permission has to be obtained from the Head 
quarters for opening a New Branch.  
⇒ Kindly send Membership Fee and Branch Affiliation Fee by 
Cheque or by DD payable at any Bank in Rishikesh.

IMPORTANT GUIDELINES FOR “REMITTANCE”

All remittances to the D.L.S shall be by cheque/ D.D. drawn in 
favour of “The Divine Life Society” Shivanandanagar,  
Uttarakhand, payable at Rishikesh. A covering letter with Post Mail 
address, Phone No, Email Id and PAN should accompany the 
remittance.

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

**Bargarh (Odisha):** The Branch had daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, **Guru Paduka Puja** on Thursdays, weekly Satsang every Saturday, and recitation of Bhagavad Gita and discussion on it on Sundays. The Oriya Magazine “Mahat Vani” was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly. Besides, Srimad Bhagavat Saptah was arranged from 23rd to 29th January, and on 30th Sri Viswanath Mandir Pratistha Diwas was celebrated with Rudrabhishek, Paduka Puja, Bhajan and Kirtan.

**Bilaspur (Chattisgarh):** The Branch conducted 9th DLS State Spiritual Conference from 4th to 6th January. The programme was followed by Prayers, Yogasana class, Prabhat Pheri, Pravachans and cultural programmes.

**Bhubaneswar (Odisha):** Daily Paduka Puja, weekly Satsang on Thursdays, mobile Satsang on Sundays and Ramataraka Mantra Japa on 24th of every month are the regular programmes of the Branch. There was recitation of Hanuman Chalisa on 1st December. Gita Jayanti was celebrated on 10th with Gita Path and Havan. The Branch arranged a Youth Camp on 29th, and special Satsang on 31st. As usual free treatment and medicines were provided to needy people.

**Chandapur (Odisha):** The Branch continued daily Puja, weekly Satsang on Saturdays, **Guru Paduka Puja** on Thursdays and mobile Satsang on 8th and 24th of every month. On 1st
January, New Year was celebrated. Special Satsangs were arranged on 10th and 15th with Sundarakanda Parayan. There was recitation of Hanuman Chalisa on 18th and 26th.

**Chatrapur (Odisha):** Daily Puja and study of Srimad Bhagavat was continued by the Branch, besides weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja. Gita Jayanti was celebrated from 7th to 9th December with Gita Path. Five mobile Satsangs were arranged at the residence of devotees. There was Sundarakanda Parayan on 26th.

**Cuttack (Odisha):** During the months of December and January, daily Puja, weekly Satsang on Thursdays and free medical treatment continued. The Branch conducted special Satsangs like Sadhana day on 1st December and 5th January, Gita Jayanti on 10th, talk on Atma Bodhah on 23rd and Christmas on 25th. Mobile Satsang was held on 26th January with Paduka Puja, recitation of Hanuman Chalisa, Bhajan and Kirtan.

**Dalabhanapur (Odisha):** The Branch had daily Yoga class, weekly Satsang on Tuesdays with Gita Path, recitation of Hanuman Chalisa, Bhajan and Kirtan. Sadhana Day was held on 15th December, and special Satsangs were arranged on 22nd and 29th.

**Dhananjaynagar (Odisha):** The Branch celebrated annual day on 2nd January with talk on Bhagavata and Narayan Seva. Besides, weekly Satsangs continued on Sundays.

**Gaham (Odisha):** In the month of January, the Branch has successfully rendered service to poor patients through Chidananda Centenary Charitable
Dispensary. Around 512 patients were examined and provided with free medicines.

**Gandhinagar (Gujarat):** In the month of December, the Branch had daily two-session Yogasana class and weekly Satsang on Sundays. Besides this, financial aid and medicines were given to poor and needy patients, and also sweaters were distributed to the students.

**Gopinathpur (Odisha):** The Branch had daily morning Prayers. Dattatreya Jayanti was celebrated on 11th December. There were Mahamantra Sankirtan on 3rd and 26th, and chanting of Vishwanatha Stotram on 31st. The Branch arranged Sadhana Shivir at S.C.B. High School from 22nd to 24th.

**Jatni (Odisha):** The Branch celebrated Gita Jayanti on 10th December and Makar Sankranti on 15th January. H.H. Sri Swami Devanandaji Maharaj Jayanti was observed on 7th January with Paduka Puja, Bhajan and Kirtan. Recitation of Vishnu Sahasranam, Gita Path and Hanuman Chalisa were done on Ekadasis. Special Satsangs were held on 21st December and 23rd and 30th January with Paduka Puja and Bhajans. They were concluded with Narayan Seva.

**Jamsheedpur (Jharkhand):** The Branch continued its weekly Satsang on Fridays, and organised free drawing and Yoga classes for poor children of the Antyodaya Bastee every Sunday. On 1st January, New Year was celebrated with Gita Path, Bhajan, recitation of Hanuman Chalisa, and a special Satsang was held on 26th.

**Jeypore (Odisha):** The Branch had daily Puja, and weekly Satsang on Sundays and Thursdays. Sivananda day was
observed on 8th of the month with Puja and Havan. Srimad Bhagavad Gita chanting and Havan were arranged on 15th December.

**Kabisuryanagar (Odisha):** Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Pravachan was arranged on Gopi Gita from 10th to 14th January. Makar Sankranti celebrated on 15th with Paduka Puja, Bhajan and Kirtan. Sadhana day was observed on 28th.

**Kakinada (A.P.):** The Branch conducted Pravachan on Sundarakanda on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Saturdays. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. The Branch arranged Pravachan on Srimad Bhagavatam every Saturday.

**Kanpur (U.P.):** Under Birth Centenary Celebration of H.H. Sri Swami Premanandji Maharaj, the Branch conducted Sundarakanda Path on 4th January, Narayan Seva on 5th, and Paduka Puja on 7th. Besides, daily chanting of Maha Mrityunjaya Mantra was continued. Monthly Satsang was held on 26th.

**Khatiguda (Odisha):** The Branch continued its daily Puja and weekly Satsang on Thursdays. Sadhana day was observed on 5th January with Paduka Puja and Swadhyaya etc. There was recitation of Vishnu Sahasranam on Ekadasis.

**Kukuda Khandi (Odisha):** The Branch celebrated Gita Jayanti from 1st to 12th December with Pravachan on Gita and Havan.

**Lanjipalli Ladies Branch (Odisha):** The Branch continued regular daily Puja, weekly
Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Special Satsang was arranged from 3rd to 7th January and Narayan Seva on 15th. On 26th, a Blood Donation camp was held where 33 Units of blood was collected by Red Cross Blood Bank. Besides this, Ekadasis were observed with chanting of Srimad Bhagavatam and Gita, and recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day.

**Lucknow (U.P.):** The Branch celebrated Republic Day on 26th January, and regular Satsang was held at Lekhraj Homes on 19th with Prayer, Bhajan, Gita Path, Mantra Japa and Swadhyaya etc.

**Nayagarh (Odisha):** The Branch arranged Sadhana day on 8th December with Prayers, Paduka Puja, Gita Path, recitation of Hanuman Chalisa and Vishnu Sahasranam. Gita Jayanti was celebrated on 10th and Sundarakanda Parayan was done on 16th. Besides, weekly Satsang was continued on Wednesdays.

**Panchkula (Haryana):** The Branch continued daily Swadhyaya from Yoga Vashishtha and Ramayana. Mobile Satsangs were held on Sundays at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra for world peace etc. On 24th, January Narayana seva was done, and milk, biscuits and fruits were distributed to the children at Radha Madhav Mandir School.

**Rourkela (Odisha):** Weekly Satsang on Thursdays and Sundays continued with Paduka Puja, Bhajans, Swadhyaya and chanting of Vishnusahasranam etc. As usual free Accupressure treatment and medicines were provided to needy people. Special Satsangs were held on
12th and 20th January.

**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. Gita Jayanti celebrated on 10th December. Paduka Puja was done on 29th at the residence of a devotee. Four special Satsangs were arranged on 31st December and on 1st, 9th and 31st January, with chanting of Mahamantra and Vishnu Sahasranam. These were concluded with Narayan Seva.

**Steel Township - Rourkela (Odisha):** Mobile Satsangs, free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays, Swadhyaya on Saturdays and weekly Satsang on Sundays were continued regularly. The Branch celebrated special occasions like: Gita Jayanti on 8th December with Havan, Branch Foundation Day on 20th January, special Satsangs on 24th and 25th, Republic day on 26th.

**Sunabeda Ladies Branch (Odisha):** The Branch had daily one hour Maha Mantra Sankirtan, weekly Satsang on Sundays and Tuesdays with Narayan Seva. Besides this, Ekadasis were observed with recitation of Vishnu Sahasranam, and Gita Path, and recitation of Sundarakanda was done on Sankranti day. Bal Vikas programme on Sunday afternoon continued as usual. Gita Pravachan was conducted from 14th to 20th January.

**Warangal (Telangana):** The Branch conducted Satsang on 11th January, and continued helping 30 orphan children at its Orphan Home.
AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

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Swami Sivnananda
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The senses have been created with a natural tendency to flow out towards the objective universe. The externalisation dissipates the rays of the mind, weakens the intellect and blinds the eye of intuitive perception: Unity is falsely represented as diversity; the untrue appears to be true; pain appears to be pleasure and shadow holds out greater charms than the Substance Itself. This is the path of Preyas (the pleasant) which the dull-witted ignorant man pursues.

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