



The **DIVINE LIFE**



The Name of
Sri Rama is sweeter
than the sweetest objects.
It is the haven of peace. It is
the very life of pure souls. It
is the purifier of all
purifying agencies.

Swami Sivananda

MARCH 2018

THE UNIVERSAL PRAYER

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

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

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

—Swami Sivananda

THE POWER OF WILL

Will is Atmabal. Will is dynamic soul-force. Will, if it is rendered pure and irresistible, can work wonders. There is nothing impossible for a man of strong will to achieve in the three worlds. The vast majority of persons have no consciousness of will or mind or intellect, though they talk much on "will and mind". Will becomes impure and weak through Vasanas (desires). When desire is controlled, it becomes changed into will. The sexual energy, the muscular energy, anger, etc., are all transmuted into the will-force when they are controlled. Fewer the desires, stronger the will.

Napoleon had a strong will, and so, he won sanguine success in wars. Viswamitra had a strong will and therefore he created a third world for King Trishanku. Dattatreya had a strong will and so he created a woman by mere willing. All Jnanis and Yogis have very strong will.

Swami Sivananda



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PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते
तस्मिँश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते। तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं
सर्वा एवोत्क्रामन्ते तस्मिँश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः
श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥४॥

4. They did not believe. It (the principal Prana), in indignation, seemed to go out of the body (as it were), from above. When the Prana ascended, all the others immediately ascended too, and when it remained, all the others remained, just as the bees go out when their queen goes out, and return when she returns. So mind, speech, eye, ear, and the rest being pleased, praised Prana.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

पीनावबोधनिलयं निखिलाभिवन्द्यं
 दीनावनैकनिरतं विमलान्तरंगम्।
 नानागुणोदवसितं मदनारिचिन्ता-
 लीनाशयं शिवमुनीश्वरमाश्रयेऽहम्॥९१॥

91. I worship the great saint Sivananda who is the seat of all wisdom, who is worshipped by all, who has got a bent of mind for the protection of the needy, who is of a guileless nature, who is the embodiment of all good qualities and who is always in a state of meditation on the Lord.

जनगणगुणकर्माण्यन्वहं कर्तुकामं
 मनसिजरिपुरुषध्यानलीनान्तरंगम्।
 अनवरतमुदीर्णज्योतिषा राजमानं
 विनतजनपरीतं श्रीशिवानन्दमीडे॥९२॥

92. I worship Swami Sivananda who is day and night engaged in work productive of the maximum good for all people, who is always established in the meditation of the Lord, who is a shining star amongst the luminaries, and who is always surrounded by humble and sincere devotees.

(To be continued)

SRI RAMA NAVAMI MESSAGE*

(H.H. Sri Swami Sivanandaji Maharaj)

Sri Rama was Maryada Purushottama, the Lord who obeyed the relative, formal instructions and played the part of the Ideal of a perfected human being. He was the most ethical, the "Good" man of the world. The Ramayana of Valmiki is the wonderful history of the glorious life of the memorable King, Ramachandra, who typified in himself the zenith of the way of living the highest virtues that open the Eye of the Soul. The essence of Divine Existence manifests those of its super-physical characteristics as are necessitated to usher up the individuals living in a particular condition of being to a higher state of conscious life. The incarnation of an age is the product of the collective totality of the forces of spirit of humanity inhabiting the earth during the time. The Ideal of ethical and moral perfection embodied in the person of Rama was the power required to correct the disturbances of the time. Right living is the precursor of Divine Illumination and the Avatara of Rama was the background of the transcendental expression in the succeeding Avatara of Krishna. The Avatars of the God are the

illustrations of the forward march and the upward ascent of the soul towards completeness and immensity.

Rama's incarnation was the seventh in the course of the progressive manifestation of Vishnu, the positive Light of Sattwa and Truth. The seventh stage marked the human degree of the illumination of Eternal Consciousness. Thus Rama symbolises the beginning of the blossoming of Divine Consciousness, potentially existent in the human being. He, therefore, is the exemplary personality whose footprints, the man of the world has to follow if he is to succeed in his spiritual quest. Rama was not a man of precept but of practice. He possessed the key to the door of the Kingdom of Reality, Blessedness and Peace. Selflessness, straightforwardness, broad-heartedness and a life dedicated to the cause of justice and eternal law have made Rama endear himself to one and all.

Valmiki says that the voice of the Ramayana will be echoed on earth as long as the sun and the moon last, mountains stand and the rivers flow. The austere life of the Divine Rama has

*Taken from DL 1948

immortalised his hallowed Name, and devotees regard it as the essence of the Mantras of Vishnu and Siva, "Ra" and "Ma" being the essential letters of the two. Glory to Rama-Nama!

Lord Rama was born on the Navami Tithi when five planets were in their most exalted houses of the Zodiac. It was an epoch-making time in the history of the whole world. Brihaspati, the God of Wisdom, was in the first house. Divinity was blooming in the child. Vasishta initiated him as "Rama", the joy and the seat of the illumined devotees. Rama was 'Dharmadhwaja', the apostle of righteousness. The method of his living, his characteristic behaviour towards his Gurus, parents, wife, friends and enemies gives a clue to the proper conduct of the social man and a remedy to the degeneration of the present world. '*Dharmasya tattvam nihitam guhayam*'—the true nature of righteousness is hidden in the recesses of direct illumination. To act according to Dharma requires a

spiritual vigilance. Rama has shown the way.

The life of Rama was one extending to a thousand years. His art of government was the expression of the spiritual in law of Truth, Knowledge and Infinity. Not even a dog escaped the notice of the Emperor Rama! The complaint of the animal was heard and the guilty man, a Brahmin, was accordingly banished from his kingdom. He spared none from the iron rule of Dharma, not even his faithful brother, not even his devout wife! He blessed even the squirrel but punished even the lord of the ocean. "Truth alone triumphs" was illustrated by the deeds of Rama. His example is meant for all ages.

The Dharma of all Dharmas is the spiritual expansion of the Self. All ethics but form auxiliaries to this natural and essential fact. Lord Rama threw a light on this truth through the torch of his own life; and all lovers of Truth are the lovers and worshippers of Rama, the Supreme Divinity expressed in the relative land of Dharma.

Rama Nama or the Name of Lord Rama is a blessing which millions of Hindus have treasured in their hearts since ages past. It is the supreme purifier of the mind of man, the bestower of perennial joy, the giver of peace and the key to the gate of immortality.

—Swami Sivananda

Swami Chidananda's Letter:

TO 'THE DIVINE LIFE' READERS AND THE DLS MEMBERS

Blessed Children of Immortality!

Beloved Spiritual Seekers,

Om Namo Narayanaya. Greetings and good wishes upon the advent of Spring, the Vasanta Ritu, when entire nature is renewed and the biting cold of winter gives place to the mild vernal breeze wafting the fragrance of flowers that blossom forth to welcome the advent of this life-renewing season. May every breeze that blows bring to you the awareness of the Presence of the Infinite Universal Life which is the fountain source and eternal origin and fulfilment of all life in this universe. May every breeze bring to you the message of the Infinite Love of God to His entire creation. Even though chill blasts of winter wind are blowing gustily at the time of my writing this letter and snowfall on nearby hills this week have brought in a cold wave, yet nevertheless the anticipation of spring with its mildness and gradually increasing warmth makes one to bear with this cold with the consoling thought that spring is just around the corner.

The New Year is approaching and will dawn before the close of this present month. The sacred Sri Rama

Navami festival will be upon Thursday, 5th April. Turn your thoughts and your prayers to the Divine. Let the sublime Avatara Sri Rama inspire you towards unfailing and sustained idealism in all your life and conduct. May the power of the sacred Name of Rama grant you all blessedness. Sing Ram, chant Ram, recite Ram Nam and write the Divine Name. Live in Ram. Feel the presence of Ram even at this moment. Live in God remembrance. Practise regular daily Mantra writing. Study Ramayana—either the Valmiki Ramayana or the Kamba Ramayana or the Ramayana of Tulsidas. If you wish to delve into the heart of Ramayana in brief, then procure a copy of the book 'Ramayana' by Sri C. Rajagopalachari, published by Bharatiya Vidya Bhavan. Let His sublime life be an inspiration and guiding light to your life and conduct. Sri Rama is the perennial inspirer of India's entire society from the Himalayas to Kanyakumari. The people and the culture supported and sustained by idealism become endowed with a mysterious inner power that is able to overcome all outer adverse forces. Through this inner

power that culture and society is able to prevail for long in human history. Deprived of idealism, culture withers away and the society perishes within brief centuries. Higher idealism is a living force. Lord Sri Rama is the embodiment of Dharma and personification of manifold idealism, and His powerful example exerts tremendous influence upon the Indian minds even to this day. His Divine Name has brought innumerable seekers face to face with His Divine personality. Great souls, who have experienced this unique good fortune, have graced even our contemporary generation. Lord Rama is a rare and precious treasure of Bharatavarsha's Vedic culture spiritually, socially and ethically. His Divine Name, His sublime life, His exemplary conduct and His many splendoured personality are an ever-present transforming power in India's social stream and a radiantly shining light upon the nation's onward path of fulfilling its spiritual destiny as a guide of mankind in the course of its evolutionary journey. May the divine grace and blessings of Bhagavan Ramachandra abide with you.

Seasons change, years pass, time flies and human life hurries towards its destined end. The mysterious force Maya deludes the Jiva by making him unaware of the passage of time. Seeking souls with awakened discrimination and Sadhakas,

endowed with right Vichara, realise this fact and taking shelter at the feet of the Lord overcome the deluding power of Maya through alert vigilance and an ever active discrimination exercised continuously during all the waking hours of one's life. This is the great need. Blessed Sadhaka! Arise and be ever wakeful and move towards the goal of God-experience and Divine Illumination through persevering effort on the spiritual path. This is the message of Gurudev. Lead the Divine Life. Let Sadhana be recognised as of equal importance and urgency as the other affairs of routine day-to-day life and activities. Forgetfulness of this fact is the blunder of first magnitude. To remember it and live spiritually is a way of wisdom. Be wise and cross beyond sorrow. For Divine Bliss and Peace is your true destiny. This is your birthright. Live to attain the goal. Let your life and conduct support your Sadhana. Let your Sadhana be a purifying force to make your life lofty and sublime. Remember this. May God bless you. I take leave of you now with prayers at the feet of Gurudev to shower His benedictions upon you. Hari Om.

With regards, Prem and Om

Swami Bhidhanand

25th February, 1979.

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HOW TO CONDUCT JAPA SADHANA

(Sri Swami Krishnananda)

(Spoken on January 2, 1983)

The mantra is not a manufactured sentence. It is not an intellectual concept. It is not something that someone imagined by way of a fancy. It is a vision of a seer. Thus, mantras are sacred. They are highly potentised forms of divine energy concentrated in a few letters, in a few words or phrases. The sanctity of the mantra, and the effect it produces, cannot be explained in words. One has to do this practice and see the result of it. The taste of the pudding cannot be described in words. You have to eat it, and then you will know what it is.

Great care is taken in communicating the mantra to a disciple by a Guru or a Master, because the transferring of the spiritual potency in the form of the mantra to another by means of what is known as initiation is something like the administering of medicine to a patient. Immense care is taken in this work. Mantras can be either Veda mantras or they can be non-Veda mantras, which are sometimes called *tantrika* mantras, *avaranika* mantras, etc. The idea behind this distinction of two types of mantra is that a special qualification is necessary for the recitation of a Veda mantra, and this particular qualification is not necessary

in the chanting of mantras which are not Vedic, though many other things are, of course, necessary.

The special feature of the recitation of a Veda mantra is the intonation thereof, which is not emphasised in the case of other mantras. But there are also other things which are very important: the correct pronunciation of the mantra with proper stress laid on the syllables, and the intention for which it is recited, which also decides to some extent the preparations necessary for carrying on this *japa sadhana*.

There are some mantras which require us to discipline ourselves in a particular manner before we receive them and begin to practise *sadhana* through them, mantras which belong to certain specialised forms of deity known in India particularly. Deities such as Hanuman or Devi or Narasimha or such other divinities have mantras whose recitation requires a particular type of internal discipline. A discipline is necessary for every kind of reception of a holy mantra no doubt, but the particular specification of the discipline under given conditions depends upon the type of mantra that is received and practised as a *sadhana*.

Veda mantras are said to be supremely powerful. We need not enter into the glory of Veda mantras here. They are *apaurusheya*, superhuman manifestations, not written words, and there is no known author of the Vedas. They are said to be eternal verities embodied in word vibration communicated in deep meditation, or samadhi, to seers who are called the mantra *drashtas*. The word 'rishi' simply means one who has seen Reality through the mantra. Such rishis are mentioned at the commencement of the recitation of a particular hymn or passage in the Veda. In some of the editions of the Veda the rishi's name, the metre, the deity, etc., are mentioned.

We have to adequately compose ourselves before we enter into the *sadhana*. It is a great adventure we are embarking upon, and in this age of Kali Yuga it may seem that the highest reaches possible for us under the existing conditions of life here are *japa sadhana* alone because nothing else can be attempted, for obvious reasons. But, as I mentioned, the speciality of *japa* is that it is also a conducting medium for inducing a state of meditation in our minds because the recitation, or the chanting of a mantra, is not merely a verbal act but also a mental preoccupation.

Here we have the combination of a triple act, as it were: the holy recitation combined with deep contemplation on the significance, the meaning and the deity of the mantra and, at the same time, the creation of a new type of healthy vibration within ourselves due to

the entry of factors such as the grace of the rishi who saw the mantra, whose grace cannot be isolated from the mantra. Wherever the mantra is, the rishi also is. The rishi is not dead, and is not just some person who lived in the ancient past. The rishi is a power that is inseparable from this eternal secret which he has left as a legacy in the form of the mantra, and wherever the mantra is and as long as the mantra is, the rishi is also there, not as a person but as a potency and a possibility.

The divinity of the mantra is said to be within the mantra itself. This is a peculiarity in mantra *shastra*, a great secret which is unravelled at the time of initiation. As the body and the soul cannot be separated in an individual, the mantra and the *devata* cannot be separated. The mantra is said to be the body of the divinity, and the divinity is the soul of the mantra. They are inseparables. There is a radiant spark that is hidden in the conjunction of the letters of the mantra, and they ignite into action when the recitation is done. Just as a spark is hidden in a matchstick and it ejects forth when we strike the match, so the mantra is a potential spark of divine radiance which is the *devata* spoken of—but we have to strike the match, which is the endeavour in the form of mantra *japa*.

The effect of *japa sadhana* gets enhanced if it is conducted in a disciplined manner, just as the purpose of eating a meal is properly served if we take the food with respect, with a holy attitude and regard for the food that we take, seated in a posture which is wholly

engaged in the assimilation of the food, and not eating it as if it is one of the activities of life, a kind of burden that has come in the midst of our daily business, or by eating while walking. These are disrespectful attitudes towards the diet that we take, and then it will not be consumed; it will consume us. In the Upanishad we are told that food that is not respectfully taken cannot be eaten. It will eat us. Food is eaten, but it is also the eater, in a different sense. In a similar manner is *japa*. The holy atmosphere that we generate around ourselves by being seated only for *japa sadhana* is an additional factor that contributes to the enhancement of its power and the quickness of the effect that it produces.

Now, a very important thing in *japa sadhana* is that the mantra has to be received from a Guru, or a teacher. It is very important, in the same way that medicine should be taken only from the hand of a doctor. One should not purchase it from a chemist and then take it. Though this can also be done, it is highly objectionable to treat oneself for a particular disease, as you know very well. You cannot be your own doctor and diagnose yourself. The Guru is like a physician of the soul who can by his insight, by his understanding, by his observation, know what specific panacea is necessary for the present condition of the body-mind complex of the student, or the disciple, concerned. It is absolutely essential, therefore, to receive a mantra of a specific nature suited to one's present condition and many other things which make up oneself, which is

not easily understood under emotional stresses and excessive enthusiasms of the psyche.

Guru *upadesa* or mantra *upadesa*, which is called initiation, is considered as very important. It is important in another sense also because the initiation is not merely an external act performed either by the Guru or the disciple in the form of giving or taking, but it is a communication of a power, and the one who initiates you or gives you the mantra is not supposed to be an ordinary person. There is something superior about that individual, and the mantra is received only from a person who has not only achieved a status of spiritual experience and understanding in his own life, but who is also capable of communicating it to you by his power of thought, feeling and will. In a broad sense, this is what people call *shaktipat*. The entry of a power into oneself is known as *shaktipat*, the descent of power.

A Guru takes some sort of responsibility over the disciple. In some cases the entire responsibility is wholly taken forever, in every sense of the term, though in most cases partial responsibility is taken. Nevertheless, some sort of responsibility is always there on the part of the teacher or the Guru who communicates the mantra to the disciple, and it is very significant indeed because a superior power is guarding you. It is a protective shield, an armour that you put on. The grace, the blessing, the power, the will force, whatever you may call it, of the Guru or

the superior is there as a guardian angel always behind you. It is, as it were, that you are thinking through the mind of the Guru, inasmuch as a percentage or fraction of that energy has been injected into you by the Guru himself at the time of initiation. Thus, initiation is necessary. You should not choose a mantra from a book and chant it. This is not the usual, accepted, traditional practice, as you do not read a *Materia Medica* and then swallow a pill.

Now, a holy atmosphere has to be created around you. You have to be respectful in your attitude. A temple has to be built in your own mind, as it were. When you are seated in a holy mood you are in a temple, though the temple is not visible to the eyes. In your devotion, in your aspiration, you have constructed a temple in your own mind, and you are in the presence of the deity. The mantra *devata*, the divinity, the deity of the mantra whom you adore through the *japa*, is subtly present as a potential chemical action in the juxtaposition of the letters of the mantra, as ingredients in an apothecary's mixture may produce a chemical act when they are proportionately mixed in a compound.

We cannot easily understand what this divinity is, how it is embedded in the mantra. It is embedded in the mantra in the same sense perhaps as a terrible force is hidden in an atom, though it is not perceptible to our tactile sense or to our vision. A great potency is present in the mantra, and the chanting of the mantra, the recitation in the proper

accent and intonation is like the striking of the match or the bursting of the atom, we may say. The spark is immediately unleashed when the intonation and the pronunciation go together. Otherwise, it lies there like a potential bomb which can be activated by proper manipulation and operation.

The chanting of the mantra, therefore, is a scientific action. It is not a hodgepodge utterance, because it is like handling a great potency and a power, and to wield a power you must have enough capacity. That capacity is what will be told to you at the time of the initiation. That is the discipline, so-called.

The seatedness of the posture in a particular way prepares the ground for creating a holy atmosphere around you. Do you not feel in your own self that when you decide to sit for a prayer you create an atmosphere, an air of holiness around you? You might not have prayed, you might not have said anything, you may not have even thought much, but you have put a seat on the ground and you have sat. This very act is the first rung in the ladder of your ascent in the progressive movement by means of *japa*. It is always good to do *japa* in one place, though itinerate people, travelling train inspectors, etc., cannot stick to this program. That is a different matter altogether. But wherever it is possible, especially in the case of *sadhakas* who are full-time devotees, they can be seated in one place. **(To be continued)**

STORY OF RING-FINGER AND INDEX-FINGER*

(21st February, 1957)

While returning from the Satsang, on the way Swamiji narrated the following story of the ring-finger and the index-finger:—

“Once there arose a dispute between the ring-finger and the index-finger as to which of them was superior. Each contended that it was superior to the other. In support of its contention, the ring-finger said, “I am certainly superior to you, O index-finger. As my very name indicates, I am the finger whom people adorn with costly, shining rings, including their beloved marriage-rings. In every religious rite, before honouring the gods and manes, the Hindus first honour me by putting around me the sacred Pavitra, ring made of the holy Kusha Grass. In all religious functions of the Hindus, my help is sought whereas your use is considered as inauspicious and you are not used. At the time the Hindu child is made to write the alphabets for the first time on a plate of rice, it is with me that the child writes them; while rolling the beads when doing Japa, people use me, but not you; while offering flowers to the Lord in worship, my help is availed of, but not yours; while doing Pranayama, people use me, but not you. You are disliked not only by the orthodox community, but even saints and sages, who have gone beyond all traditional rules, look upon you with

disdain. In his book ‘Japa Yoga’ Swami Sivananda of Rishikesh has clearly mentioned that the index-finger should not be used while rolling the beads. Therefore, O index-finger, recognise my superiority now at least, without entering into vain arguments.”

The index-finger, disagreeing to the contention of the ring-finger, retorted in an angry vein. It said, “O ring-finger, do not boast yourself unnecessarily. I am definitely superior to you. The great Rishis of India take resort to me for forming their mystic sign called the Chin Mudra which gives them indescribable peace and poise. Whenever before mammoth gatherings, the speakers say that God is one, they lift me up and thus give me the honour of representing God before so many people. I serve as a medium for imparting knowledge, for whenever any person, object or place has to be pointed out to another, people invariably use me. Those who play Tabla and other Indian drums use me more than they use you. I am the sole refuge of the 'sight system' typists, while the 'touch system' typists use me more than they use you. For writing, I am used but not you; for tapping doors, in order to get them opened, I am used but not you. People use me more than they use you, because I am more efficient. Further, I am a Vairagi; I do not crave for rings of

*Taken from Sivananda Day to Day

gold, whereas as your name itself shows, you are greedy after rings and you tax heavily the finances of the people. How cruel you are!"

Thus while the ring-finger and the index-finger were disputing and arguing, each to establish its own superiority over the other, a grey-haired, saffron robed mendicant, in whose face shone a rare serenity happened to pass that way, and on hearing the heated debate between the ring finger and the index finger, the mendicant went near them and enquired the cause of the dispute, and assured them that he would try to settle the dispute. The disputants apprised the mendicant of the whole issue. Thereupon, the mendicant, in a tone that bespoke his matured wisdom and unruffled serenity, said, "O beloved ring-finger and index-finger! You have been arguing with each other in vain. By establishing one's superiority over another, one cannot get peace or real happiness. On the other hand, peace is in the hearts of those who are humble, and who are free from egoism. The Vedantins say that ego is the original cause, from which originate desire, likes-dislikes, actions and bondage which constitute Samsara and which keep the Jiva in the vicious circle of births and deaths. Immortality or escape from the wheel of births and deaths is attained by annihilating the ego, and not by fattening it by oneself and trying to establish one's superiority over another in point of status, efficiency, knowledge or Vairagya. The way to Liberation lies in the renunciation of all that binds one to Samsara—*Tyaagenaike amritatwa-*

maanasuh—and what constitutes real renunciation is the renunciation of the ego.

The end and aim of all Yogas—Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga—is eradication of the ego.

The Raja Yogi removes the ego by controlling all the mental modifications, since the ego cannot exist without the functioning of the mind. The Jnana Yogi eradicates ego by disconnecting himself from the body, mind and intellect through an analysis of the dissimilar nature of the Self on the one hand and the body, mind and intellect on the other. Because, divested of the body, mind and intellect, the ego vanishes by itself and in its place is experienced the pure Satchidananda—Existence-Knowledge-Bliss. A Bhakti Yogi surrenders his body, mind and intellect to the Lord or Guru (Guru being no other than the Lord), and thus when his surrender becomes perfect, he naturally has disconnected himself perfectly from the body, mind and intellect, and is established in his essential Satchidananda Swarupa, free from all traces of ego, since the ego cannot exist without the body, mind, and intellect to operate through. Karma Yogi practises Karma Yoga, adopting the attitude either of a Bhakti Yogi (feeling that God or Guru works through the body, mind and intellect which are His instruments and remaining unaffected by praise or censure, success or defeat, knowing that all these belong to God or Guru; or of a

Jnana Yogi, feeling that he is not acting, but the body, mind and intellect which are the products of Prakriti are acting, he himself being the actionless Satchidananda Atman, and becoming neither elated by praise or success nor depressed by censure or defeat, recognising that praise, censure, success, defeat, etc., belong to the body, mind and intellect, the actors and not to him, the pure, actionless Atman, and thus the Karma Yogi eradicates the ego.

Pride is diametrically opposed to surrender, as it presupposes the absence of surrender of the body, mind and intellect, whose efficiency is the cause for pride. Pride denotes that one is not established in Jnana Yoga, because pride springs from one's identification with the body, mind and intellect, whereas the process of Jnana Yoga is the separation of oneself from the body, mind and intellect. Pride connotes that one has not progressed in Raja Yoga, because pride is a Vritti of the mind, and a Raja Yogi is supposed to control all Vrittis. The presence of pride denotes that one is not a good Karma Yogi, because Karma Yogi is either a Bhakti Yogi or a Jnana Yogi in essence.

All Mantras of the Hindus contain the word 'Namah', such as Om Namō Narayanaya, Om Namō Bhagavate Vasudevaya. 'Namah' implies surrender. Prostration to God without surrender to His Will is meaningless. The highest and ninth stage of Bhakti Yoga is

Atmanivedan or self-surrender. Bhakti Yoga is in one word 'surrender,' and since a man of pride cannot do any surrender, pride is the enemy of Bhakti Yoga, and as already said it is the enemy of all Yogas.

Therefore, O ring-finger and index-finger, become humble. Humility is the secret of peace. Surrender to God, by Whose power and grace you exist, function and argue. The moment He withdraws His power from you, by putting the life's switch off, you will be fit only to be turned into dust or ashes. Realising that life is His greatest gift, live it in His remembrance, in His service, by doing your allotted duties in a worshipful spirit. Then you will attain peace here and hereafter.

There is no one who is inferior or superior. There is no work which is superior or inferior. Superiority and inferiority are the creations of the ego due to bad understanding. Realise this and be humble."

Hearing these nectarine words of the wise mendicant, the ring-finger and the index-finger, bowed before him in great reverence and gratitude, thanked him for his illuminating instructions, attended to their work with humility and devotion to God, never again argued about their superiority, and thus discharging their duties humbly and worshipfully, they attained peace, God's Grace and Kaivalya."

THE GREAT SIGNIFICANCE OF BE GOOD, DO GOOD

(Sri Swami Atmaswarupananda)

One day a devotee approached Jesus and addressed Him as “Good Teacher!” Jesus responded as if shocked: “Why do you call me good? No one is good except God alone.” Pujya Swami Chidanandaji, speaking one day about how devotees like to seat a guru on an elevated chair and worship his feet said, “The person being worshipped knows that those feet are made of clay.” There is also a well known story of Gurudev being seen one day in his bathroom hitting his head with his chappal: “How do you like this?” he was saying. This was following a pada puja in his Kutir, and perhaps some unworthy thought must have entered his mind.

We have certain ideas about the spiritual life. We often think that we will do our sadhana and then eventually we will receive our reward, maybe some grand experience. But the truth is that we are already what we are seeking. As Pujya Swami Chidanandaji said one day, “A new born baby is pure Divinity.” Unfortunately, instead of being taught that truth as we grow up, we are taught that we are separate individuals belonging to a particular family, to a distinct community, to a certain country. Differences are emphasized rather than oneness. And that pure Divinity, that is one with everything, that is One alone without a second, becomes hypnotized, so to speak, into believing that it is an individual body and mind.

That pure Divinity ever remains absolutely pure, but it has become covered

up by wrong ideas. Those wrong ideas bring both pleasure and pain. We think that the answer is to get more pleasure, but we find that it brings still more pain. We seek all sorts of ways out, but none of them work. Finally we may believe that God-realization is the answer. And frequently, we believe that we will be getting something new when we achieve God-realization. However, all the time we are moving further and further away from the truth that we have always been.

Ultimately we realize that it is a matter of cleansing, of purification, of getting rid of our wrong ideas and returning to the original purity that has never left us. Thus, the tremendous significance of Gurudev’s Be good, Do good. It is Be good, Do good in the beginning, Be good, Do good in the middle and Be good, Do good till the end. And if there is an end, it would be Be good and Do good. It’s just a question of how natural it becomes.

The more we purify, the more that pure Self that we are has a chance to shine forth in its own light. It is reflected in our attitude and our actions. The more we Be good and Do good, the more it becomes our nature. Therefore, we should never ignore the significance of Be good, Do good. We should never think that we come to the end of Be good, Do good, because our true nature is goodness. Goodness is our goal and goodness is the way.



GAURANGA/ CHAITANYA MAHAPRABHU

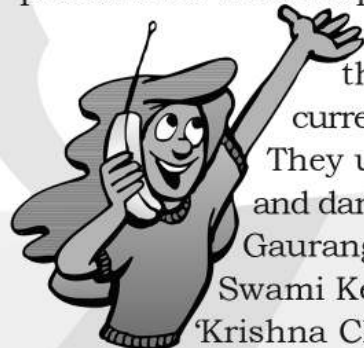
Beloved Divine Children!

Om Namo Narayanaya!

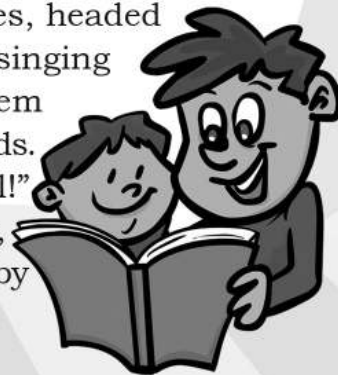
Gauranga was born to Jagannath Misra and Shachi on the night of the full moon, on 4th February, 1486 A.D., at Nabadwip district of West Bengal. He mastered all branches of Sanskrit learning and developed marvellous talents but became proud of his vast erudition.

In 1509, Gauranga met Ishwar Puri and took him as his Guru. He became a devotee of Lord Krishna and all his pride vanished. He shouted, "Hari Bol, Hari Bol!" He said to his Guru, "O Venerable Guru, have mercy on me. Extricate me from the quagmire of Samsara. Let me drink the nectar of Krishna-prema-rasa." Ishwar Puri then gave Gauranga the ten-lettered Mantra of Lord Krishna. Purva Raga dawned in the heart of Gauranga.

Nitai alias Nityananda was a Brahmin by birth who took to the ascetic life at the age of twelve. Gauranga took him to his own house. Religious processions were frequently arranged in which the devotees, headed



by both of them, went dancing and singing through the streets. His powerful Prem current influenced and overpowered thousands. They uttered irresistibly "Hari Bol! Hari Bol!" and danced in ecstasy. At the age of twenty-four, Gauranga got himself initiated into Sannyasa by Swami Keshava Bharati under the name of 'Krishna Chaitanya'.



Chaitanya and Nitai undertook the serious task of reclaiming the two brothers, Jagai and Madhai, who were the sinners and the criminals. The Sankirtan party led to the camp of Jagai and Madhai. Nitai said, "Dear brothers, take Krishna's name and serve Krishna, for He is the Supreme Lord." This exhortation inflamed Madhai. He pelted Nitai with the broken neck of an earthen jar and inflicted a gaping wound in his forehead. He picked another piece of the same jar to throw it on the head of Nitai. Jagai caught hold of Madhai's arms and remonstrated with him, "Hold Madhai. What is the merit of killing a Sannyasin? It will do you no good."

Chaitanya immediately ran to the spot and embraced Jagai for his goodness. Jagai fell down in a state of trance. Madhai also prostrated at the feet of Chaitanya, "O Lord, I am a great sinner. Have mercy on me." Nitai pardoned Madhai and embraced him. Afterwards those brothers became holy saints.

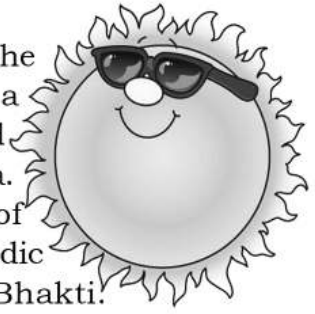
Chaitanya visited various religious places and finally settled in Puri. He held Kirtan and religious discourses daily. During the car festival, the car of Lord Jagannath did not move in spite of all the efforts. Chaitanya came and pushed the car by his head and the car moved at once.

Sarvabhauma was a great Vedantic scholar who thought that Chaitanya was a young man without any control of passion and knowledge of Vedanta. He desired to re-initiate Chaitanya. Sarvabhauma expounded a verse in nine different ways. Chaitanya showed his skill in Sanskrit and expounded the same verse in sixty-one different ways. Sarvabhauma was only a dry learned Pundit. Chaitanya embraced him. He fainted in an ecstasy of divine joy and prostrated at the feet of Chaitanya and said, "O Venerable Master! Logic had made my heart as hard as iron. I had no devotion. Thou hast melted me. Salutations unto thee, O Powerful Lord!"

Vasudeva was a humble and pious Brahmin who suffered from leprosy. He lived in the vicinity of the temple of Kurma at Jagannath. He heard of Chaitanya's arrival in the temple and proceeded to the temple to see him. He learnt that the Master had left the place half an hour earlier. On hearing this, he fell down in a faint, exclaiming as he fell, "O Lord Krishna, hast Thou forsaken me?" Chaitanya heard the cry of Vasudeva and ran towards the temple. He embraced the leper. His leprosy disappeared and the body became sound and beautiful.

Pundit Sreebas was a sincere devotee of Chaitanya in whose house the first Kirtan party was formed. One night, there was a grand Kirtan in his house. A maid-servant entered the courtyard and made a sign to Sreebas to follow her. Sreebas's only son was seriously ailing from cholera and was in a dying condition. Sreebas told his wife, "Do not weep. This will disturb the joy of our Lord. It is a great fortune that our son is dying when Hari's Kirtan is being done in the house." In a few minutes, the soul of the boy left the body. Sreebas joined in the Kirtan and danced in joy. He was not a bit affected. Chaitanya stopped the Kirtan and said, "How is it that I do not experience much joy today? Has anything serious happened today?" The devotee said, "Sreebas's son died some six or seven hours ago." Chaitanya burst into tears. He said, "Bring the child before me." Chaitanya commanded the dead child to speak. The boy spoke, "I am leaving this body for a better existence. O Lord, may my soul cling to Thy lotus feet!" The soul again left the body of the child.

Chaitanya revealed himself as a six-handed Divinity, with the first two hands provided with bow and arrow, the second two with a flute in the act of playing upon it and the last two with Danda and Kamandalu, thus manifesting that he was Rama as well as Krishna. He said, "The chanting of Krishna's Name is the chief means of attaining Krishna's feet in Kali Yuga. Sankirtan tantamounts to Vedic sacrifice which destroys sins, purifies the heart and creates Bhakti. The Name is omnipotent which can be repeated at any place, at any time." He passed away on the 14th June, 1533.



SWAMI SIVANANDA

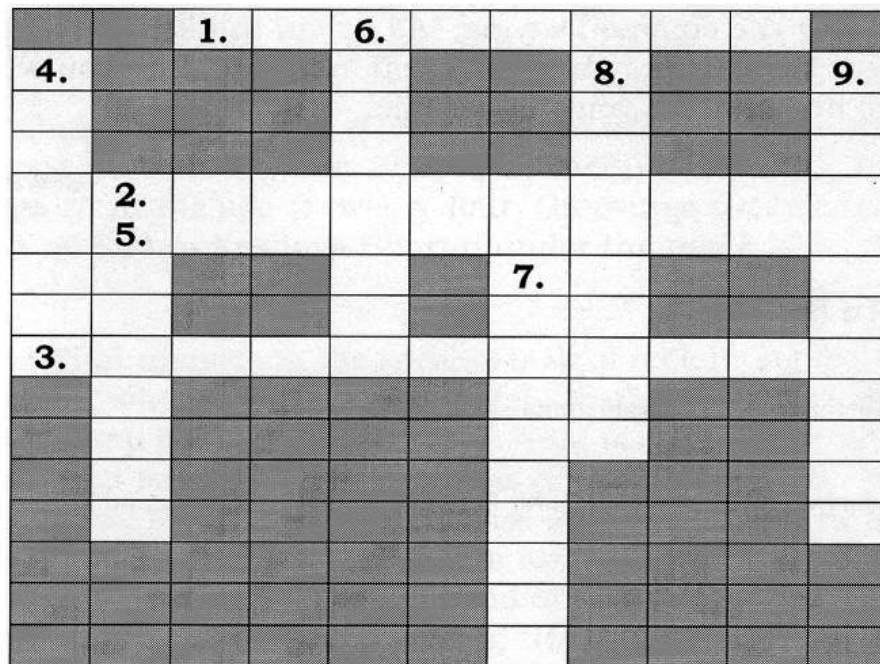
Answer the following:

ACROSS

1. A devoted Brahmin who was suffering from leprosy
2. Companion of Gauranga
3. A dry learned Pundit

DOWN

4. First Kirtan party was formed in whose house
5. Birth place of Gauranga
6. Swami Keshava Bharati initiated Gauranga into what
7. Guru of Gauranga
8. Chaitanya pushed the car of which Lord by his head
9. Two brothers who were sinners and criminals





UNDERSTAND THE LAWS OF THOUGHT

Every man should have a comprehensive understanding of the laws of thought and their operations. Then alone can one live in this world smoothly and happily. He can utilise the helping forces to serve his ends in the best possible manner.

He can neutralise the hostile forces or antagonistic currents. Just as the fish swims against the current, so also he will be able to go against the hostile currents by adjusting himself properly and safeguarding through suitable precautionary methods.

Otherwise he becomes a slave. He is tossed about hither and thither helplessly by various currents. He is drifted like a wooden plank in a river. He is very miserable and unhappy always, although he is wealthy and possesses everything.

The captain of a steamer who has mariner's compass, who has knowledge of the sea, the routes and the oceanic currents can sail smoothly. Otherwise his steamer will be drifted here and there helplessly and wrecked by dashing against some icebergs or rocks. Likewise, a wise sailor in the ocean of this life who has a detailed knowledge of the Laws of Thought and Nature can sail smoothly and reach the goal of his life positively.

Understanding the Laws of Thought, you can mould or shape your character in any way you like. The common saying, "As a man thinketh so he becometh," is one of the great laws of Thought. Think you are pure, pure you will become. Think you are noble, noble you will become.

SWAMI SIVANANDA

ANSWERS :

ACROSS

(1) Vasudeva (2) Nityananda (3) Sarvabhauma

DOWN

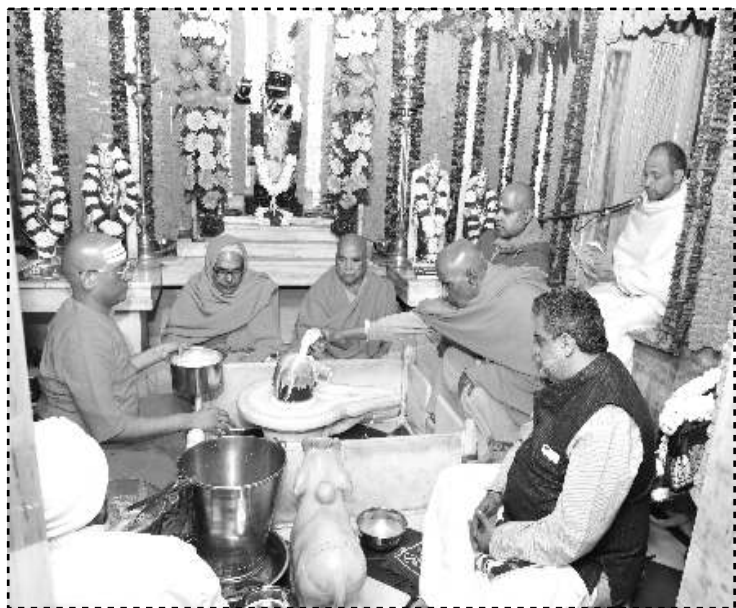
(4) Sreebas (5) Nabadwip (6) Sannyasa (7) Ishwar Puri (8) Jagannath (9) Jagai and Madhai

SRI MAHASIVARATRI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



वटुर्वा गेही वा यतिरपि जटी वा तदितरो
नरो वा यः कश्चिद्भवतु भव किं तेन भवति ।
यदीयं हृत्पद्मं यदि भवदधीनं पशुपते
तदीयस्त्वं शंभो भवसि भवभारं च वहसि ॥

Be it a celibate seeker of truth or a man of the family; be it a shaven headed monk or the matted haired one or be it one who is none of these; if he has offered the lotus of his heart at Thy feet, O Shambho, the Lord of all beings! Thou become his very own and also bear all his worldly burdens.



The auspicious occasion of Mahasivaratri was celebrated with great sacredness and devoutness at the Headquarters Ashram on 14th February 2018. As a part of the celebrations, the chanting of sacred Panchakshari Mantra 'Om Namah Sivaya' was done daily for two hours from 9th to 13th February at Sri Vishwanatha Mandir. The devotees of DLS Karaikudi Branch, Tamilnadu under the leadership of Sri Arunachalam recited 'Thiruvachakam', a famous composition on Lord Siva by Saint Manikavachakar in Tamil, on 13th February as their worshipful offering to Lord Vishwanatha.

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

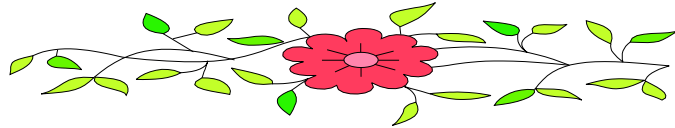


Sannyasis, Brahmacharis, Sadhaks and visitors of the Ashram participated joyously in the Akhanda chanting. A Havan for peace and welfare of the world was also performed at the Yajnashala.

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 the Lord to the chanting of Namakam and Chamakam. Everyone got the blessed opportunity of

performing Abhisheka and Archana of the Lord. The devout and mellifluous singing of Kirtans and hymns of Lord Siva throughout the night filled the hearts of one and all with ineffable peace. 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 us all.



CULTURAL TOUR OF H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the kind invitation of Param Pujya Sri Jnaneshwari Mataji of Shanti Ashram, Thottapalli, and the devotees of Andhra Pradesh, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters undertook a cultural tour of Andhra Pradesh in the third week of January 2018.

On 18th January, Sri Swamiji reached Vizag and was warmly welcomed by Sri Chandramoulaji, Dr. Nageshwar Raoji, Sri Bhargavaji, Sri Anjaneyaluji, Sri Lakshman Raoji, Smt. Satya Mataji and other devotees at the airport. After brief Satsang and Peace Prayer, Sri Swamiji Maharaj proceeded to Gorapalli village and blessed the villagers with his talk on 'Devotion'. Next day, Sri Swamiji visited DLS Madhavpatnam Branch and interacted with the devotees in a Satsang. In the evening, Sri Swamiji addressed a huge gathering at DLS Kakinada Branch.

At the humble request of the Director of VSM College at Ramachandrapuram, Sri Swamiji Maharaj visited the College on 20th January. Sri Swamiji inaugurated a Spiritual Centre in its campus and delivered a talk on 'Personality Development and Soft Skill Development' which was

well received by the students and faculty members.

In the evening, Sri Swamiji reached Shanti Ashram, Thottapalli to attend the 124th Birthday Celebration of Param Pujya Sri Swami Omkarji Maharaj on 21st January. Since 1967, Param Pujya Sri Swami Chidanandaji Maharaj used to visit Shanti Ashram in January to attend the Birthday Celebration of Param Pujya Sri Swami Omkarji Maharaj. In 2003, retiring from active life due to advanced age, Param Pujya Swamiji Maharaj asked Sri Swami Padmanabhanandaji Maharaj to visit Shanti Ashram during the Birthday Celebration. Accordingly, Sri Swamiji started visiting Shanti Ashram every year to attend the Celebration. This year too, Sri Swamiji performed Paduka Puja of Param Pujya Sri Swami Omkarji Maharaj on his sacred Birth Anniversary and gave a blessing message.

Thereafter, Sri Swamiji proceeded to Vizag to attend the 44th All Telugu Divine Life Society Spiritual Conference held from 24th to 26th January 2018. 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

around 2500 delegates from Andhra Pradesh, Telangana, Odisha and other nearby states wherein saints and scholars from different institutions enlightened the Sadhakas on Sadhana and Divine Life.

From Vizag, Sri Swamiji went to Anandashram at Kanhangad, Kerala. During his four days stay at Anandashram, Sri Swamiji attended the Ram Naam kirtan at Param Pujya Papa's temple and gave a discourse on 'Me to We'. Pujya Sri Swami Muktanandaji Maharaj and other devotees of the Anandashram took loving care of Sri Swamiji and his entourage.

Sri Swamiji left Anandashram for DLS Pallakad Branch (Sivananda Ashram) on 2nd February. Sivananda Ashram, Pallakad has been rendering its services to the sacred mission of Sri Gurudev for the last several years. It also has the Samadhi Shrine of Param Pujya Sri Swami Jnanananda Saraswatiji Maharaj who hailed from Kerala, came all the way from Kerala on foot to Gurudev Sri Swami Sivanandaji Maharaj and took Sannyas from him and stayed at Rishikesh for a few months. Thereafter, Sri Swami Jnananandaji went back to Kerala and carried on Sri Gurudev's work. Pujya Sri Swamiji Maharaj has written more

than 100 books in Malayalam. Most of them are commentaries on various scriptures. The DLS Pallakad Branch is constantly engaged in Jnana Yajna by publishing various books on philosophy in Malayalam and other social welfare projects as well.

From Pallakad, Sri Swamiji went to Guruvayoor and had Darshan of Lord Krishna and then proceeded to Chinmaya International Foundation (CIF) at Veliyanad, near Ernakulam. Veliyanada is considered Adi Sankaracharya's actual birth place. CIF has purchased the old traditional house which is believed to be the birth place of Adi Sankaracharya and maintains it. The CIF is currently a deemed university as 'Chinmaya Vishwavidyapeeth University' and the first batch of students are attending the classes. Sri Swamiji was extended a warm welcome by Sri Swami Advayananda, Sri Swami Sharadananda, Dr. Mahadevan, Vice-Chancellor of the university and was shown around the University. Thereafter, Swamiji visited Trivandrum to meet the old associates of Bhagavatam group and Sampradaya Bhajan.

Sri Swamiji Maharaj returned to the Headquarters Ashram on 10th February 2018.

CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, went on a cultural tour to Odisha State in June 2017. Sri Swamiji visited Sivananda Centenary Boys' High School, Khandagiri, Bhubaneswar, of which Swamiji is the President of the Managing Committee, from 18th June. Swamiji Maharaj attended to the important works of the School. On 20th Sri Swamiji participated in the meetings of the Value Education Advisory Committee of the School. The International Yoga Day was observed by the School on 21st June. Swamiji joined the programme and also addressed the participants.

On 24th June Sri Swamiji visited Baliguali, Chidananda Hermitage Shanti Ashram which is a wing of the DLS Headquarters, and had discussion with the In-charge Sri Swami Jitamohanandaji about the affairs of the Ashram.

The Sivananda School of Khandagiri had its 34th Foundation Day Celebrations on 30th June, in which Hon'ble Minister for Petroleum & Natural Gas, Govt. of India, Sri Dharmendra Pradhan, very kindly attended as the Chief Guest. Swamiji Maharaj presided over the function and gave his presidential address. The Hon'ble Minister also visited different parts of the School and Sri Swamiji was present at that time.

In August Swamiji Maharaj visited Delhi and attended the meeting of the Board of Trustees of Swami Sivananda Memorial Institute, East Punjabi Bagh, of which Swamiji is the Chairman.

There was the International Go-Navaratra Festival from 20th to 29th October, 2017 at Saradhabali, Puri, in Odisha State. This was organized by Most Revered Sri Paramahansa Prajnananandaji Maharaj, the Head of the International Kriya Yoga, of Balighai, as the President. Many great Saints and high dignitaries from all over India had attended the function. This was primarily to highlight the importance of cattle, service to them and for their protection. Upon their earnest request and invitation Sri Swamiji Maharaj attended the function on 22nd October as a Guest of Honour, and gave a discourse on the occasion.

As a part of that function there was also the 13th-day Mahotsava for offering Devout Homage and respects to Parama Puja Baba Chaitanya Charan Dasji Maharaj, Head of Bhagabata Ashram, Puri, who had just attained Braja Prapti (Mahasamadhi) recently on 10th October, 2017. Babaji Maharaj was a very great admirer, well-wisher and supporter of The Divine Life Society for many decades. Upon request of the disciples of Parama Puja Babaji Maharaj, Swamiji Maharaj also attended

that function and paid homage and tributes to Babaji Maharaj.

During this tour Sri Swamiji also visited Sivananda Centenary Boys' High School, at Khandagiri, Bhubaneswar, and attended to their important works.

The Department of Sanskrit of Christ College, Cuttack, Odisha, had organized the National Conference on "Perspectives of Yoga" on 26th and 27th November, 2017. The Principal of Christ College and also the Head of Deptt. of Sanskrit, Dr. Dolagobinda Mishra, had sent on invitation and request to Sri Swamiji Maharaj to attend the Inaugural Session on 26th as the Chief Guest and to inaugurate the Conference. Eminent Sanskrit Scholars, Dignitaries, Resource Persons, Distinguished guests and delegates from all over India had participated in the National Conference. Sri Swamiji attended the Conference on 26th as the Chief Guest, inaugurated the Conference and also attended the Conference giving a discourse and blessings.

Chinmaya Hanumat Mahotsav was organised by Chinmaya Mission, Odisha, at Cuttack, from December 3 to 10, 2017. They had requested Swamiji Maharaj to inaugurate the Mahotsav. As per their invitation Sri Swamiji attended the function on 3rd December, and inaugurated the Mahotsav. Swamiji also gave a discourse on the occasion.

Sri Swamiji also visited the Sivananda Centenary Boys' High School, Khandagiri, Bhubaneswar, during this

tour and attended to very important matters of the School. On 18th December Swamiji Maharaj participated in the Inaugural function of Annual Sports Meet of the School and presided over the function. The Chief Guest for the Sports Meet was Dr. Rajendra Prasad Sharma, IPS, Director General of Police, Odisha. Swamiji also attended the Managing Committee Meeting of the School on 7th and 9th December. Swamiji Maharaj also took part in the Satsang of the Teachers & other staff on 6th and 13th and addressed them. Swamiji also joined the Prayer Class of the students twice and addressed them and gave his blessings. On 13th Sri Swamiji participated in the meeting of the School Value Education Advisory Committee.

During February, 2018 Swamiji Maharaj attended the Annual Sadhana Shibir organized by The Divine Life Society, West Bengal, at Hamiragachhi, from 17th to 21st. The inaugural session was on 17th evening which was attended by Sri Swamiji and Swamiji gave the inaugural message and blessings. From 18th to 20th Sri Swamiji Maharaj gave discourses in the early morning, and forenoon and afternoon sessions, as also blessings on 21st in the concluding session. Devotees from West Bengal, Odisha, Manipur and other States had participated in it with great sincerity and eagerness. The Sadhana Shibir was very well organized, was very beneficial to the Sadhaks and was a great success.

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)

It was a cold evening and she said: “You are getting cold; take my blanket to cover yourself.” A few blankets were all she had. Sitting at the side of the road, surrounded by people who smelled of alcohol intoxication. “Are you with someone or are you alone here?” Pat came the reply, “No, I am not alone at all, God is here with me”, was her immediate and spontaneous response straight from the heart, and she smiled with her mouth wide open...She did not ask for money, nor for food, she just said: “Come sit with me for some time...” Some called her mad, pagal, un-cooperative, some asked her to dance, and made fun of her, but whatever she was and is, being a woman out in the open, surrounded by people with unclear intentions, was for sure not a desirable situation. She hesitated to come though, wondered where will they take me...but agreed immediately. After she was taken to the Home, she fell into a deep sleep after having had a wash and a warm meal.

When a person has been staying on the road for a long time, it takes also some time to re-socialize, to get used to stay with others on an equal basis, to fit

in a daily routine, as compared to a total boundary-less life on the streets, where survival of the fittest forces a person to defend oneself one moment, and the next moment needs to beg or steal food, to not stay hungry for the night. For one person it is easier to adjust than for the other, but for this elderly lady, the comfort of rooms, beds, receiving food without needing to ask, company of sisters and daughters was an unexpected delight and blessing. She is in just a good, happy and thankful mood from the moment she gets up till she lies down in the evening for sleep; still loses her way inside the rooms, landing suddenly up in the kitchen, searching for the bathrooms, but that doesn't matter at all, as all her worries have been taken away from her shoulders, and she is just incorporated and included in all-compassionate and merciful Sri Gurudev's big Parivar.

“A great attitude becomes a great day which becomes a great month which becomes a great year which becomes a great life’.

(Hale)

Jai Gurudev! Jai Sivananda!

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

(Swami Sivananda)

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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 **89th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **4-5-2018 to 30-6-2018**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **20-03-2018**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

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

www.sivanandaonline.org

Or contact the e-mail:

yvacademy@gmail.com

THE REGISTRAR,

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

SHIVANANDANAGAR,
October, 2017

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



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

TWO WEEKS RESIDENTIAL COURSE FOR DIVINE LIFE SOCIETY BRANCH REPRESENTATIVES

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

The details are as follows:

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

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

Shivanandanagar,
January, 2018

THE REGISTRAR,

The Yoga-Vedanta Forest Academy,

The Divine Life Society,

P.O. SHIVANANDANAGAR—249 192

Distt: Tehri-Garhwal, Uttarakhand Himalayas, INDIA

Phone : 0135—2433541

Note:— (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him. (ii) The above syllabus (vide 4) is subject to slight alterations without previous notice, in case such a need arises.

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

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

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

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

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

IMPORTANT GUIDELINES FOR “REMITTANCE”

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

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

Bangalore (Karnataka): The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc. There was an Akhanda Kirtan of Mahamrityunjaya Mantra on 3rd Sunday of every month. On 14th January anniversary of the Branch opening was celebrated with Bhajans and talks. Training class in Bhajans, recitation of Bhagavad Gita and Upanishad were conducted on 2nd and 4th Sundays of the month, and special Satsang was arranged on 28th with Bhajans.

Bargarh (Odisha): In the month of January, the Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavata and Bhagavad Gita and discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly. From 15th to 21st January special Pravachan was arranged, and on 22nd Lord Vishwanath Mandir Pratishtha Diwas was celebrated with Paduka Puja, Rudrabhishek, Bhajan, Kirtan and Pravachan etc. On this occasion Kum.

Abhipsa Pati winning the Governor's Trophy in State Level competition of Odissi Dance was felicitated with certificate and DLS books.

Bhubaneswar (Odisha): Daily Paduka Puja and weekly Satsang on Thursdays, Yoga class and Bhajan Sandhya on Tuesdays and Ramataraka Mantra chanting and Bhagavat Parayan on 24th of every month are the regular programmes of the Branch. Besides this, mobile Satsang and Sadhana Diwas on last Sunday continued. Gita Jayanti was celebrated on 1st December.

Chandapur (Odisha): Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on 8th and 24th of every month were observed by the Branch. Makara Sankranti was celebrated on 14th January with recitation of Hanuman Chalisa.

Chhatrapur (Odisha): The Branch continued daily Puja and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. Sadhana Diwas was arranged on 10th December with Meditation, Paduka Puja, discourses on Guru Mahima and Parayan of Bhagavad Gita and Ramcharit Manas. Besides this, Saraswati Puja was done on 22nd January. Recitation of Sundarakanda was held on 30th December and 27th January.

Gopinathpur (Odisha): The Branch had daily Prayers and evening Satsang, Paduka Puja on Thursdays and Nama Ramayan Sankirtan on Ekadasi day. Gita Jayanti was celebrated on 29th November with chanting of Bhagavad Gita. On 17th December, a Spiritual Quiz competition

was arranged for students and certificates and books were distributed to the students. Chanting of Bhagavad Gita was held on 31st December.

Jamshedpur (Jharkhand): The Branch had its weekly Satsang on Fridays, and January 1 New Year's Day was celebrated with Prayers, recitation of Hanuman Chalisa and Gita Path etc. On 21st lunch was offered to 50 inmates of Leprosy Hospital with Prayers. Free drawing classes continued for poor children of the Antyodaya Bustee every Sunday.

Jeypore (Odisha): The Branch continued daily puja, mobile Satsang and weekly Satsang on Sundays and Thursdays. Sivananda day was observed on 8th of the month with Puja and Havan. There was chanting of Bhagavad Gita on 1st and Gita Yajna on 10th December. From 12th to 23rd Pravachan on Brihadaranyaka Upanishad and evening 3rd chapter of Srimad Bhagavad Gita was arranged by the Branch.

Kabisuryanagar (Odisha): Daily Narayan Seva and weekly Satsang on Thursdays and Sundays were continued regularly. Gita Jayanti was observed from 30th November to 1st December with Paduka Puja, Gita Path, talks and Narayan Seva etc. New Year was celebrated on 1st January and Makara Sankranti on 14th. Sadhana day and Annual day of the Branch were observed on 28th.

Kanpur (U.P.): Daily chanting of Maha Mrityunjaya Mantra and Durga Saptashati was continued. Aradhana day of H.H. Sri Swami Devanandaji Maharaj was observed on 7th January with Bhajan and Sankirtan. The Branch organised charity programmes like: Blankets and breakfast packets were distributed to the Orphanage at Birsa Munda on 1st of

January, on 14th food at Old Age Home and Hindu Orphanage and Rs. 51000 cash and victuals were provided for marriage function. Monthly Satsang was held on 21st at the residence of a devotee.

Khatiguda (Odisha): The Branch had its daily Puja and weekly Satsang on Thursdays. January 1, New Year's Day was celebrated with Prayers, Paduka Puja, Swadhyaya, Bhajan, Kirtan and special night Satsang. Sadhana day was observed on 7th January with Paduka Puja and Swadhyaya etc. Recitation of Vishnu Sahasranam was held on Ekadasis.

Khallikote (Odisha): Besides regular Satsang, special Satsang was held on 19th January. On this occasion Shanku-stapana Puja was done for Satsang Bhavan and Mantra Diksha was given to the new devotees and Pravachans delivered by senior devotees. This was concluded with Narayan Seva and Prasad Sevan.

Khurdha Road (Odisha): Daily Satsang continued regularly. Besides this, Special Satsang was held on 21st December with Prayers, Paduka Puja, Bhajan, Kirtan and talk on Bhakti. Mobile Satsang was conducted on 9th and 31st December.

Lanjipalli (Odisha): Daily Puja and Mahamantra Sankirtan and evening study of Srimad Bhagavata were continued. Weekly Satsang was held on Sundays with Narayan Seva. Sadhana day was observed on 31st December.

Lucknow (U.P.): The Branch had Satsangs at Lekhraj Homes on 7th and 21st January with Prayer, Bhajan, Mantra Japa and Swadhyaya etc.

Nandininagar (Chattisgarh): The Branch had daily morning Prayers and evening Satsang with recitation of Vishnu

Sahasranam and mobile Satsang on Thursdays. Besides this, there was Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman chalisa. There was Mahamantra Kirtan on 3rd December.

Ningthoukhong (Manipur): During the months of December and January, the Branch had daily Puja, weekly Satsang on Thursdays with Gita Path and Study of Sivananda Literature, and Tuesday and Saturday Satsang at Sri Hanuman Mandir. Special worship of Lord Gopinath was held on 3rd December and special Prayers were observed on 14th for Punyatithi of founder of DLS Branch, Manipur. Besides this, Monthly Satsang was arranged on 10th and 24th December and 21st January. Makara Sankranti was celebrated on 14th January.

Puri (Odisha): In the month of December, the Branch conducted weekly Satsang on Thursdays with Paduka Puja. Gita Jayanti was celebrated with Prayers and recitation of Vishnu Sahasranam.

Raipur (Chattisgarh): The Branch had weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis. On 7th January, Sri Swami Dharmanistanandaji of DLS HQs, Rishikesh visited the Branch and conducted Nama Sankirtan, Bhajan and Pravachan.

Rourkela (Odisha): In the months of November and December, the Branch had daily meditation and Yoga class, and weekly Satsang on Thursdays. Paduka Puja, recitation of Vishnusahasranam and mobile Satsangs were held on Sundays. Besides this, Ladies Satsang was held on 1st and last Sunday. Free Acupressure as usual provided free treatment and medicines for needy people. Special

Satsangs were arranged on 1st, 6th and 12th 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 are the regular programmes of the Branch. Homeopathic Dispensary as usual provided free treatment and medicines for needy people. Besides this, three special Satsangs were arranged on 10th, 18th and 24th December, and 3 days Yoga Shivar was conducted from 23rd to 25th. Special Satsang was arranged on 31st with Paduka Puja, chanting of Mahamantra and Vishnu Sahasranam for world peace, and New Year card was released for free distribution. Mobile Satsang was held on 22nd, 29th and 30th January.

Sunabeda (Odisha): The Branch had daily Satsang with Maha Mantra Sankirtan, Gita Path, Bhagavata Path and Japa, Narayan Seva on Tuesdays, and weekly Satsang on Sundays, Wednesdays and Saturdays. Ekadasis were observed with Paduka Puja, Gita Path and recitation of Vishnu Sahasranam, and Sundarakanda Parayan on Sankranti day. Mahamrityunjaya Mantra Japa was done on 8th and 24th of every month.

Steel Township, Rourkela (Odisha): In the months of November and December, the Branch continued mobile Satsangs, Free Yoga and Music classes on Mondays, Guru Paduka Puja on Thursdays and Swadhyaya on Saturdays. Four Sadhana days were observed with Guru Paduka Puja, Pravachan, Gita Path, and recitation of Hanuman Chalisa and Vishnu Sahasranam etc. Pravachan on Srimad Bhagavad Gita and Bhagavata was arranged from 14th to 21st December.

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I, Swami Vimalananda, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Swami Vimalananda

1st March, 2018

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When you practise Yoga, certain Siddhis like celestial scents, sounds, sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth will come to you. Disregard them. Shun them, as they will bind you and cause distraction and downfall. They are distractions on your path. March forward and try to attain the summit of Nirvikalpa Samadhi.

Swami Vimalananda

MARCH 2018

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PSYCHO-PHYSICAL PARALLELISM: AN EXPLANATION

The body is internally associated with the mind; rather the body is a counterpart of the mind; it is a gross visible form of the subtle, invisible mind. If there is pain in the tooth or in the stomach or in the ear, the mind is at once affected. It ceases to think properly; it is agitated, disturbed and perturbed. If there is depression in the mind, the body also cannot function properly. The pains which afflict the body are called the secondary disease, Vyadhi, while the Vasanas or desires that afflict the mind are termed mental or primary disease, Adhi. Mental health is more important than physical health. If the mind is healthy, the body will necessarily be healthy. If the mind is pure, if your thoughts are pure, you will be free from all diseases. "A sound mind in a sound body."

Swami Sivananda

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