

₹100/- ANNUAL



# The DIVINE LIFE



The secrets of  
Yoga Sastra can only be  
imparted to that student  
who is Jita-Indriya and  
Abhyasasura, who has devotion  
to Guru, who has Vairagya,  
discrimination, who is firm in his  
determination and who has  
strong conviction in the  
existence of God.

*Swami Sivananda*

**APRIL 2019**

# **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**

## **BALANCE OF MIND**

He who is attempting to develop his will, should always try to keep a cool head. He should keep a balanced mind under all conditions. He will have to train or discipline the mind. It is worth practising.

Balance of mind is one of the vital characteristics of a developed Jnani or Yogi. That Yogi who can keep a balanced mind at all times is really a strong and happy man. He will get sanguine success in all his undertakings. You may fail to maintain the balance in fifty attempts; but from the fifty-first endeavour, you will get strength of will. You will slowly manifest balance of mind. You should not be discouraged in the beginning. Remember the story of "Bruce and the Spider". Bruce learnt from the spider. He failed seven times but succeeded in the war in his eighth attempt.

*Swami Sivananda*



# THE DIVINE LIFE

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*No. 1*

## **PRASNOPANISHAD**

TRITIYA PRASNA (QUESTION III)

KAUSALYA AND PIPPALADA

यथा सम्राडेवाधिकृतान्विनियुङ्क्त एतान्ग्रामानेतान्ग्रामानधितिष्ठ-  
स्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥४॥

4. As a king commands his officers, saying to them, 'Reside in and govern these or those villages', so does this Prana dispose the other Pranas, each for their separate work.

## शिवानन्दस्तोत्ररत्नमाला

### SIVANANDA-STOTRA-RATNAMALA

(Jnana Bhaskara Mahamahopadhyaya Sri S. Gopala Sastrī)

लोकप्रसारिगुणरत्नयशोपदान—

धर्मप्रशंसनपरं निजभक्तसङ्घम् ।

प्रेमार्द्रहासमनुगृह्य

दयावलोकैः

सम्भावयन्तमभिवन्द्यगुरुं स्मरामि ॥७॥

7. I remember the reverend Guru who respects with sympathetic glances the huge crowd of his devotees which is keen on praising the charities, accomplished works, fame and eminent qualities which spread throughout the world, blessing it at the same time by his smile full of affection.

दीर्घायुरात्मसुखलब्धिनिदानपूजा—

होमादिकं द्विजवरैः सुविधीयमानम् ।

प्रीत्या विलोक्य मधुसन्निभरामनाम—

धारां निपीय च मुदा भरितं स्मरामि ॥८॥

8. I remember (the universal teacher) who is happy on observing approvingly, the Pooja, Homa and other activities conducted by respectable Brahmins on specified lines for attaining long life and spiritual happiness and on drinking (enjoying) the flow of Ramana which is equal to honey in sweetness.

**(To be continued)**

## SRI RAMANAVAMI MESSAGE

### Let Sri Rama Be Your Ideal<sup>1</sup>

*(Sri Swami Sivananda)*

Ideals are remembered and adored for the purpose of adopting them in our life. The Ramanavami celebration or the Vasanta Navaratri every year, is an opportune moment for us to saturate ourselves in the Spirit of Sri Rama. We love and adore the ideals, because we express thereby our yearning to unite with them. In our worship of God, it is implied that we should be virtuous, good and perfect, even as God is. Sri Rama said, "To anyone, who once takes shelter under Me and solicits 'I am Thine', I shall give fearlessness from all beings; this is My vow". One cannot be a devout worshipper of Sri Rama if he is not a devout worshipper of the qualities of Sri Rama. Compassion, gentleness, justice and sagacity found their best abode in Rama. Worship of Rama means resorting to truthfulness, saintliness and divinity.

Rama's rule was one of the laws of unsurpassed rectitude, which does not pay heed to personal relationships of a brother or a wife. Truth has an iron hand. It establishes impartial oneness of vision. One, who approaches Rama with love, becomes wide in heart, pure in spirit, good in nature, dispassionate in thought, speech and action. A true devotee of Sri Rama is, His representative, His power and knowledge. Rama-Nama burns ignorance, passion and sin. With knowledge or without knowledge,

correctly or incorrectly, when the word 'Rama' is pronounced, it showers a rain of good on the devotee. 'Sri Rama Brahma Tarakam'—Sri Rama is Brahman who takes one across Samsara. Rama is one in whom Yogins sport (Ramante), i.e., the Self within. Ramanama is the essence of Sahasranama. Once you take refuge in Him, your welfare becomes His responsibility.

To a devotee, Rama is not simply a good and great person, but God Himself. Rama is the son of Dasharatha the King of Ayodhya, as well as the Divine, omnipresent God, Self, Atma or Brahman. The destruction of the ten-headed Ravana by Rama is the annihilation of the mind with the ten senses. Worship of Rama is the worship of the Virat Purusha Himself. Read the prayers offered by Mandodari and Brahma in the Yuddhakanda of the Valmiki Ramayana. They refer to Rama as the one Creator of the universe, the God of all, the Ruler of all. 'Tattvato Jnatva'—after knowing Him in truth, one enters into Him.

Devotion to God is not a simple emotion. It is the result of intense Vairagya and Sattvika Bhava. You should possess the good qualities extolled in the Ramayana. Otherwise, emotion may raise you up temporarily to a kind of ecstasy, but you cannot experience Divine

<sup>1</sup> From DL magazine 1950

consciousness thereby. Devotion is a fruit which ripens gradually through the processes of self-restraint and virtue. There is no Sadhana for Bhagavat-Sakshatkara without intense Vairagya. Only after detachment from the world of things, it is possible to have the attainment of God. Restrain the senses. Do not allow the mind to think of pleasure centres. Try to bear heat and cold, hunger and thirst, when they torment you. Remember God, and forget all pains. Remember that this world is Anityam, Asukham. Remember that the Lord, Sri Rama, fills this universe

with His Presence. Let Sri Ramanavami be the inauguration of greater and more persevering effort for spiritual realisation and absolute Perfection. Forget the past as a shadow, and do not dream about the future. Rely on God, surrender yourself unto Him, here and now. He shall lift you up with His saving hands. You will, thereby, achieve the Purushartha; you will be supremely blessed.

May the ever-flowing Grace of Sri Ramachandra, the Paramatman, be upon you all.



*Gandhiji writes: You might ask me why I tell you to use the word Rama and not one of the many other Names of the Creator. True; His Names are as many as and more than the leaves on a tree, and I might, for instance, ask you to use the word God. But what meaning, what associations, would it have for you here? In order to enable you to feel anything when repeating the word God, I should have to teach you some English. I should have to explain to you foreign people's thoughts and associations.*

*But in telling you to repeat the Name of Rama, I am giving you a Name worshipped since countless generations by the people of this land, a Name familiar to the very animals and birds, the very trees and stones of Hindustan, through many thousand years. You will learn from Ramayana how a stone by the roadside sprang to life at the touch of Rama's foot as He passed by. You must learn to repeat the blessed Name of Rama with sweetness and such devotion that the birds will pause in their singing to listen to you, that the very trees will bend their leaves towards you, stirred by the divine melody of that Name.*

— **Swami Sivananda**



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## PRAYER TO LORD RAMA

### (Sri Swami Sivananda)

Om, O Beloved Rama! The Indweller of our hearts (Antaryami)! Thou art Sat-Chit-Ananda. Thou art Existence, Absolute, Knowledge Absolute and Bliss Absolute. Thou art the Silence of the temple of our hearts. Thou art the effulgence in the Sun, the splendour in the Moon, the glory in the stars, the beauty in the blue sky and the magnanimity in the ocean and Himalayas! Thou art Krishna, Siva, Durga, Parvati, Gayatri and the four Vedas.

We promise to walk in Thy footsteps, ever working, living, moving and breathing in Thee in every second of our lives. We promise to see Thy sweet face in every one, to see Thy glory all round and to recognise Thy presence everywhere and in everything, in trees and flowers, in stones and chairs, in the spring and the autumn.

O Beloved Lord Rama! Ocean of mercy and compassion! Bless us to live in Thy ceaseless flow of Light of lights, ever recognising our eternal oneness with Thee from eternity to eternity.

O Rama! In essence, Thou art the Light of lights. Thou art the Source of everything. Thou art the Infinite Powerhouse. Thou art the Beauty of beauties. It is Thy effulgent Light that lends life and lustre to the Himalayan snowy peaks, sun, moon, stars, flowers and trees, the great scientists, poets, orators, politicians, scholars, philosophers and doctors. Thou

art that Power which moves the steam-engines, aeroplanes, steamers, railway engines, motor cars etc. Thou art the beauty at sunset, brilliance in the diamonds, the sweet charming smile in the young maiden, strength in the athletes, endurance in ascetics, intelligence in genii. Above, below, to the right, to the left, in front, behind and everywhere, Thy sweet, effulgent, majestic, magnanimous presence shines.

In the inside of every object, there is one Rama alone without any interstice. Wherever I see, there is Rama. Wherever I go, there is Rama. He ever sports in joy. The whole world is His Leela. In the flower, in the tree, in the sky, there is Rama. In the water, in the wood, in the food, there is Rama. In the post, in the wall, there is Rama. Here is Rama, there is Rama. There is no world without Rama. This world is filled with Rama. Everything is Rama. How can I describe His unparalleled glory? Victory to Rama. Glory to Rama. Adorations to Rama. Salutations to Rama. Prostrations to Rama.

O All-merciful Lord! I do not want any higher attainments in the spiritual path. I do not want Siddhis. I do not want either Mukti or Self-realisation. Kindly confer on me even a small ray of that magnanimous virtue, Ahimsa. Let not the words I speak hurt a bit the feelings of others. Bless me with this attribute. With

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<sup>1</sup> From DL magazine 1950

that I can slowly climb up to the top of the spiritual ladder like the snail. This is my fervent prayer. O Beloved Rama, have mercy on me. Many a time have I prayed but still my prayer remains unanswered. Perhaps I am still unfit to receive Thy grace. Let me make myself worthy, O Lord of Compassion!

O Lord! Forgive all my sins completely. I am unable to control the restless Indriyas and mind. What shall I do, my Lord? I am helpless. I am struck with fear at the frequent thought of the many hardships that beset this life. Where shall I go? Thy lotus-feet are my sole refuge. Raise me up from the vast ocean of miseries in which I am drowned. Trahi, Trahi, Prachodayat, Prachodayat, my Lord!

O Lord! Have mercy upon me. Open my inner eye (the Divyachakshus). Let me have Thy grand vision (Vishvarupa Darshan). Bhaktas sing about Thee as "Patitapavana," (purifier of the fallen ones), "Bhaktavatsala" (lover of the devotees), "Deenadayalu" (merciful towards helpless people). Just as the bird protects the young ones under its wings, so also protect me under Thy wings (Thy lotus-like feet).

O Lord! Through Thy grace, may I realise the Truth. May I always entertain sublime thoughts. May I realise myself as the Light Divine. May I be free from greed, lust, egoism, jealousy and hatred. May I serve humanity with Atma Bhava. May I behold the One sweet, immortal Self in all beings. May I realise Brahman with pure understanding.

Lord Rama was the prince of the Ikshvaku race. He was virtuous and of manly strength. He was the Lord of the mind and the senses. Brave and valiant, He was yet gentle and modest. He was a sage in counsel, kind and sweet in speech, and most courteous and handsome in appearance. He was the master of all the divine weapons, and a great warrior. Ever devoted to the good and prosperity of His kingdom and His subjects, He was a defender of the weak and the protector of the righteous. Endowed with numerous wondrous powers of the mind, He was well versed in all sciences—in military science as well as the science of the Self.

Deep and unfathomed like the ocean, firm and steadfast like the Himalayan mountains, valiant like Lord Vishnu, He was the joy of Kaushalya. Though fierce like fire on the battlefield, He was calm like the cool breeze of the Mandara Hills, patient like Mother Earth, bounteous like the god of wealth and righteous like the lord of justice himself. In the pains and the griefs of His people, His heart swiftly sympathised with the sufferers. In the festive scenes which held them in joy, He like a father, shared their joys. By His honour and heroism, as well as by His gentleness and love for His subjects, He greatly endeared Himself to the hearts of His people. Such a great person was the Lord Rama!

— **Swami Sivananda**

# FILL THYSELF WITH GOD<sup>1</sup>

*Sri Swami Chidananda*

Radiant immortal Atman! Beloved children of the Divine!

So far as you are concerned, there are only two things that exist – yourself and God. Your inner consciousness should be transformed into this basic state of being. By developing this thought, you must slowly try to wipe the world from your consciousness. And then, what happens when you wipe everything but God from your consciousness? That is when you attain to the Light of Truth.

Great Masters have uttered the words, “I am the Way. I am the Truth. I am the Light”. Jesus the Christ said, “Arise and follow Me!” And to those who were busy with things of the world, he said, “Let the dead bury the dead. I am here. Follow Me!”

Why do you think that there is a world? There is no world! To a man who said that he could not come because he had vast estates, great treasures, buildings, palaces, horses, Jesus said, “Go, give them all away, and follow Me.” The meaning is that the Master would not have anything else come into the consciousness of the seeker. Though the outward processes may prove helpful, it really means nothing. All meaning is only in the central spiritual process.

Rising up to Divine Light is the sole right of every being. When gazing at the

sun, one is not aware of anything else. One is filled with the sun. Similarly, when gazing at God, one should be filled with God. Your consciousness should not have place for anything other than God.

Even while living, consider that the body is already in the grave; and operate as though you are not in the body, but taken straight to the highest state. How would you behave in the presence of God? Behave that way right now! Conduct yourself as though you were already in the presence of Divinity.

The greater our effort to hold onto God-thought, the more does the world recede, until our entire life is filled with God. This is the prerequisite for rising into the Sun of Wisdom called Jnana, which liberates us from all earthly shackles.

Saturate yourself with God. Be like a blotter, and dip yourself into God. At all times, our whole being should vibrate to this one constant refrain. When our hearts and minds are given up to God, He abides in us.

When Lord Rama went to live in the forest, he met Sage Valmiki. He asked the sage, “Please tell me, where should I reside?” The sage replied, “You should reside in the hearts of devotees who love you”. So be sure that the Lord is hidden in your heart and will reveal His Light when you Love Him alone!

Hari Om Tat Sat!

<sup>1</sup> Talk given at Y.W.C .A. Hall, San Francisco on January 16, 1961

## SIVARATRI—A CELEBRATION OF THE IDEAL

*(Sri Swami Krishnananda)*

*(Continued from the previous issue)*

These great ideals are the ideals of religion. What is called religion is nothing but this aspiration for the great ideal of life implemented through the visible conduct and behaviour of our day-to-day existence. When the aspiration of our soul for an invisible ideal works through the visible mechanism of the human body and social relationship, we call it religion. Therefore, religion is the be-all and end-all of all human existence, finally. No one can live without it, because no one can be without a longing for the realisation of an ideal. Inasmuch as this ideal is something which is all-comprehensive, no one can be satisfied with a little jot of joy. We want a large ocean of satisfaction, and even that would not satisfy us. Nothing can satisfy us. Even if all the skies, all the stars become our possessions, they will not satisfy us. We want something beyond the stars, which is an indication that our ideal is an all-comprehensive super-presence.

Therefore, our ideal is not a visible, mortal object. It is invisible for the obvious reason that our sense organs can contact only physical objects. Ideals cannot be seen, touched or sensed, and this ideal appears to be always before us. It is an ideal which does not appear to have become a reality of our life because it is an ideal to our consciousness. As the mind, the

consciousness, the spirit within us is invisible, as intelligence within us is invisible, the ideal that we set up before ourselves is also invisible. It is the invisible in us that is asking for the invisible that is above, while the visible body that is here is likely to be satisfied by coming in contact with visible objects in this world. The visible can be satisfied by visibles, but the invisible cannot be satisfied by anything but the invisible Transcendent.

Are you a visible thing? I just mentioned to you by an analogy that none of us is a visible object because the visible part is only a flesh-and-bone frame. Can you say you are only that? No. You are a very important person. This importance, this greatness, this value, this significance is not in your bones, flesh, marrow and nerves. It is something transcendent, and it is invisible. That transcendence in you is asking for a satisfaction which cannot be provided by anything visible in this world. So the religious ideal looks like a longing for a super-physical all-comprehensiveness. Why should you long for an all-comprehensiveness? Why should you not be satisfied with a little salary? Why ask for something large? It is because at the back of your being is a large sea of dissatisfaction. There is a vast ocean of longing at your back, and it cannot be satisfied with drops

of joy which are promised by the objects of sense.

What is religion? What is God? I need not go into further detail. Anyone with a little common sense would have read between the lines of what I said just now. There must be a God, and there must be religion.

We attempt to implement these concepts of religion and godliness practically in our day-to-day life by certain occasions such as the observance of Sivaratri, Sri Krishna Janmashtami, Ramanavami, Christmas, and so on, inasmuch as it would be humanly impossible for any one of us to be perpetually conscious of this predicament which I tried to analyse threadbare just now. We cannot be always conscious of our inward invisibility and of a transcendent invisibility. We have become so identified with this flesh-and-bone frame of ours, we have become the body and lodged ourselves in the body to such an extent that we cannot imagine that there can be anything more real than what is presented to the sense organs.

But we are not to be doomed by this kind of idiocy of the satisfaction of mere sensory contact. The great masters, who were benefactors of mankind, placed before us certain principles of disciplined conduct, at least occasionally, though not every day because the frail human mind is not up to the mark in the fulfilment of this necessary discipline every day. These occasional disciplines are these religious observances

where we muster in our energies and become, for the time being at least, what we are, and do not go on haranguing on what we appear to be. We should not look at our body too much, or look at the bodies of others. But we have no other occupation in life except connecting this body with other bodies, animate or inanimate.

Now is the time of this sacred occasion, and there are many such religious occasions when we think certain true thoughts at least for a few moments, a few hours—true thoughts, not untruths masquerading as truths in life. That we are the son and daughter of somebody is an untruth which looks like a truth. That we are materially rich or poor is an untruth which looks like a truth. That we have to enjoy the material glories of this world through these physical organs is an untruth, but it passes for a great truth, and perhaps the only truth.

It is these so-called galvanised truths that we are expected to set aside for a few moments and become what we really are. In moments of great crisis, we seem to realise what we are. Great men tumble down to the dust, as if they were never born. They raise the dust by falling from their thrones, which can happen in one second if the Director of the cosmos wills it so for a purpose which is judicial in His own way, legal in His own way, and justifiable in His own way.

Are these not truths? The coming and going of beings, and the fall of empires and the tragedy of kings who trod the Earth

with their pomp and glory, give us a retrospective look at human history. What happened to great empires which rolled in gold and silver? What happened to emperors who slept on emerald couches? Where are they? Why should they vanish like that? What is that terrific law that seems to be operating in this world which snatches, even without prior notice, the greatest treasures of this world? Masters, kings, geniuses and most desirable persons, at the death of whom people cry for days together—such persons have been snatched. Who is snatching them? Not me, not you. There must be somebody who is playing this game, who is seeing to it that it has to be done. Oceans become deserts, and deserts become oceans. Kings become beggars, and beggars become kings. Today's born dies tomorrow. What is this meaning? Who is the operator of this peculiar government of the comings and goings of things without any one of us having a say in this matter?

Are we to be awakened to these truths or are we to die like flies, as many have come and many have gone? Do we also feel that we shall die like anybody else? Crows die, animals die, flies die, and we also die. Are we to live like crows and flies? A dog also eats, it also procreates, and it also sleeps. Are we also interested in only this much? Man is supposed to be endowed with a superior intelligence, not merely an ordinary intelligence like the jackal's intelligence—a super intelligence which enlightens him about the facts of his own

future destiny.

In the concept of Lord Siva relevant to the present occasion, we have the ideal of a god who is transcendentally unmoved by the winds that blow in this world, like the peak of a mountain which cannot be shaken by even a hailstorm. We see portraits of Lord Siva sitting in samadhi, with half-closed eyes and crossed legs. The so-called transcendence, the ideal, the all-comprehensive mystery to which I made reference, is what we call God. God is portrayed, at least in the personality of Lord Siva, as a great meditator. God is a great meditator. Nobody can meditate like Him. Unmoving settlement of consciousness is called meditation. Who can be so unmoved as this Absolute—unmoved because it wants nothing, unmoved because it has everything, unmoved because it is everywhere, unmoved because it is at all times? Who can move it?

Such supremely satisfied inclusiveness and perfection is portrayed in this great composure of the personality of the great Siva placed before us, simultaneously with an injection into our brains of the power of his being. Indomitable is that person. No one can touch him. No one can go near him. He is the fearsome, terrible, awesome judiciary of the universe, and yet he is unconcerned with what is happening because the happenings are within the bosom of that Being only. Yet, he is very much concerned and all-knowing. It is not the unmovingness of an unknowing person. We can be unmoved because we

know nothing, but this is an unmoved condition which knows everything, which is all eyes, all ears, all hands and all feet.

Is it possible for us to be aware of everything and yet be unmoved? Inconceivable is that state. We can be idiots and be unmoved like stone, but Lord Siva is the utter apex of intelligence—all-knowingness which is unmoved because of the perfection of that state and, at the same time, because of the power that it wields. Yet, in spite of this awesome picture of God Almighty, we have also the most tender, motherly feelings associated with the Almighty. In Indian terminology, God is called Asutosh: the very easily pleased. This awesome terror of a universal judiciary, which will drive us out of our wits if we think of Him, is more kind than a mother, more helpful than our bosom friend, and more intimate than our life partner. He has such kindness, such tenderness, such goodness, such compassion, such accessibility, and has such concern for even the littlest of things.

There is a humorous story. One day, the consort of Lord Siva wanted to play a joke on him. She asked, "Lord, do you feed everybody every day?"

"Yes," replied Lord Siva.

"I heard that you feed everyone every day, even the ants."

"Yes. Why only ants? I feed even smaller things."

She was holding an ant in her fist so that no food could go inside, to falsify the

statement of Siva that he feeds everyone without exception. "Have you fed everyone today?" she asked.

"Yes, I have," replied Lord Siva.

"Have you also fed all the ants today?"

"Yes, I have also fed all the ants."

"Have you not forgotten even one ant?" she asked.

"No, I have not forgotten even one ant. I have fed all the ants today," replied Lord Siva.

She opened her hand to show him one ant which had not been fed, and to her surprise it was munching on a little seed. "How did the seed go inside my hand?" she wondered.

God has no inside or outside because the idea of inside and outside is due to space and time. God is beyond space, beyond time, and so you cannot hold anything in your hand as if it is hidden from His eyes. Well, this is just an analogy of the kindness and the overcautious consideration for every one of us little fellows here in this world—the overcautious consideration He has for even little foolish persons like us.

Such is Lord Siva, the great Master, and we offer our humble obeisance to that great Father, great Mother, great Friend, great Benefactor, great Judge, great Everything.

**(Concluded)**



# ATMIC SPHERE<sup>1</sup>

## (Swami Gurusharanananda)

22<sup>nd</sup> MAY, 1955

### **GARLAND OF IDEAS IN RETURN FOR GARLAND**

Sri Kumudini Devi was approaching Swamiji with a garland in her hands. Swamiji, who knew her intention, said, "I am waiting for your garland." After being garlanded, Swamiji took a book from his table and offering it to Sri Kumudini, said, "I shall give you a garland of ideas." Sri Kumudini received the garland of ideas, reverentially bowing before Swamiji.

### **SEEK PEACE IN THE SELF**

A visitor explained his pitiable lot to Swamiji. He said, "From family's sphere, from father's sphere, from economic sphere, from all spheres, I am being pressed hard." "From Atmic sphere?" enquired Swamiji, using the visitor's own terminology. "Of course, in that respect, I am perfect", came his forceful and optimistic reply. Wishing to make him happier, Swamiji added, "Atman is Paripoorna. It is Bliss."

Swamiji's reply to the visitor in question offers us the key to balance ourselves in our miseries by remembering that we are in essence the blissful, Paripoorna Atma.

### **NAMA-SMARAN, THE EASIEST MEANS TO SALVATION**

A devotee enquired, "Swamiji, what

is the easiest means to attain Salvation?" Without a moment's delay came Swamiji's firm answer, "Nama-Smaran. Repeat 'Sri Ram', 'Sri Ram'."

### **CONTROL YOUR MIND BEFORE YOU COMPLAIN ABOUT THE FLIES**

A lady who had been staying in the Ashram since some days reported to Swamiji that her room was full of flies and sought Swamiji's advice as to how to keep away the flies. This elicited a philosophical observation from Swamiji. Swamiji remarked, "Flies have got as much freedom as the mind", hinting thereby the necessity for one's controlling one's mind which flits about restlessly from one object to another like the flies. Going further, we may also take Swamiji's remark as implying that he who has not controlled the movements of his mind within, is not eligible to complain about the nuisance caused by the uncontrolled movements of the flies outside.

### **LOVE AND YOU WILL BE LOVED**

A person was permitted by Swamiji to stay in the Ashram permanently. Swamiji asked him to assist Sri Sivanarayan, and turning to Sri Sivanarayan Swamiji said, "I am giving you a first class assistant. He has passed intermediate." Sri Sivanarayan gladly agreed to take him as his assistant. Then, to Sri Sivanarayan, Swamiji said, "If you

<sup>1</sup> From Sivananda Day-to-Day

are kind to him, he will be kind to you. If you love him, he will love you. This is the law."

### **YOUR FIRST MASTER IS GOD**

Looking at a person who was newly taken in by Swamiji and asked to assist Sri Sivanarayan, Swamiji said, "Sivanarayan is your master". "The first master is God. He (Sivanarayan) is your second master." Swamiji thus taught that we should consider every work, even if it is done for a human master, as being done for God, who is our first master, the human master coming only second in importance.

### **DIFFICULTY IS FALSE**

After admitting a person into the Ashram and allotting him work under a certain inmate of the Ashram, Swamiji said to him, "If you have any difficulty, please tell me." He immediately replied, "I shall have no difficulty, Swamiji. It is my look-out." Soon Swamiji remarked, "Difficulty is false".

### **GIVE SANSKRIT EDUCATION TO YOUR DAUGHTER**

A gentleman introduced his daughter to Swamiji. She bowed before Swamiji, and looking at the gentleman, Swamiji said, "Give Sanskrit education to

your daughter, so that she will be able to study prayers and read Ramayan. You can engage a private tutor." The father of the girl consented to do so.

### **TIGER-SKINS ARE MANY, BUT MEDITATORS ARE NONE**

Swamiji had received a tiger-skin as present. Swamiji wanted to give it to a deserving aspirant. While contemplating on the issue, Swamiji remarked. "Tiger skins are many, but meditators are none!" When Sri Yogesh expressed a desire for the tiger-skin, Swamiji said, "I will put you to the charcoal test before giving you the tiger-skin." By charcoal test, Swamiji meant putting a burning piece of charcoal over the person of the meditator with a view to seeing whether he is really meditating and is above body-consciousness. Obviously, according to Swamiji, only such a person who has gone beyond body consciousness can be said to be doing real meditation. Swamiji's conception of meditation is therefore far higher than the commonplace view of meditation. This is also borne out by Swamiji's remarks the other day, when he said, "Everyone says that he is meditating. People do not know what meditation is."

”

### ***Om Sri Ram Jai Ram Jai Jai Ram***

SALUTATIONS to Lord Rama, an Incarnation of Lord Vishnu, who is measureless, who is of the nature of pure Consciousness and bliss, who is the consort of Sita, Master of Sri Hanuman, and the Lord of the three worlds, who took His birth at His own will in order to establish righteousness, destroy the wicked and protect His devotees.

— Swami Sivananda

“

## KULASEKHARA ALWAR

*(Sri Swami Sivananda)*

Kulasekhara was a pious king of the Kerala or Chera dynasty of South India. He was a king at Calicut and was the son of King Dritavratha. He was born at Tiruvanjikkulam in the 28th year of the Kali Era, in Prabhava, Masi, Sukla Paksha, Dvadashi, Thursday, when the star Punarvasu was in ascendancy. Kulasekhara was an ardent devotee of Sri Rama. He found happiness in worshipping Lord Rama and in the service of His devotees. He was learned, wise and devoted. He had knowledge of Sanskrit and Tamil. He was proficient in the Vedas. He was chivalrous. He attained victories over the then princes of South India. He had titles such as Koodanayaka and Kongarkone. Kulasekhara ruled his dominion justly and wisely. He was an illustrious king. There was peace and prosperity everywhere. All people led a life of contentment and peace. Though Kulasekhara ruled the kingdom, his mind was always in God. He developed Vairagya. Worldly pleasures did not give him satisfaction. He wanted to go on a pilgrimage to Srirangam and end his days there amidst devotees in divine service and meditation. He made preparation several times, but his journey was postponed for one reason or the other. Kulasekhara Alwar had Dasya Bhav, the attitude of servant towards the Lord. He was highly devoted to the Bhaktas. To him, smearing

of the body with the dust of the feet of the devotees of God was more efficacious than a bath in the sacred Bhagirathi.

**Ministers' mischief:** The ministers attempted to turn the religious bent of mind of Kulasekhara. A costly pearl necklace belonging to the king was lost. The ministers contrived to prejudice the mind of the king against the devotees. They laid the blame on the Vaishnava devotees who had always free access to the palace at all times. They said to the king that the devotees were imposters only. The king said, "I shall prove that real Bhaktas are innocent. They will not stoop to theft!" He ordered the servants to bring a cobra shut up in a pot. He said, "Let that person who charges the devotees with theft put his hand into this pot. If the allegation is true, the cobra will not bite." No one ventured to come forward. Kulasekhara boldly put his hands into the pot to prove the innocence of the devotees. The cobra shrank from biting the king. The king got through the ordeal successfully. The ministers put their heads down in shame. The pearl necklace was got back from the real thief.

**Kulasekhara's devotion to Rama:** Kulasekhara took immense delight in hearing the exposition of the Ramayana by the court Pundit. One day, the Pundit was reciting and explaining that portion of the story where Rama was said to be fighting singly in the Dandaka forest with 14,000

Rakshasas under the command of Khara and Dushana. Kulasekhara was very much agitated. His devotion to Rama was at once aroused. He thought that his Rama was in danger and that he should at once go to His help. He ordered his forces to be got ready to go to Sri Rama's aid. The Pundit quickly read, "Rama, single-handed, killed all the fourteen thousand Asuras and returned safe to his Ashram." Then only did the king's agitation subside. He disbanded his army as Rama had won the battle. So intense and profound was Kulasekhara's devotion to Sri Rama. On another occasion, the court Pundit was reciting the incident of Sita's abduction by Ravana. Kulasekhara became very indignant. He prepared himself at once to proceed to Lanka to fight with Ravana and kill him and rescue Sita. He immediately went to the seashore, plunged into the ocean and resolved to swim to Lanka. Sri Rama Himself appeared before Kulasekhara and informed him of His victory in Lanka. He caught hold of Kulasekhara, brought him safe to the seashore and accompanied him to his capital and then disappeared.

**His pilgrimage:** Kulasekhara eventually crowned as king his son Dritavratha and went to Srirangam, Tirupathi, Ayodhya, Chitrakut, Brindavan, Thirukannapuram and other places of pilgrimage. Kulasekhara stayed at Tirupathi. He sang soul-stirring songs there: "I do not wish to possess dominions. I do not wish rulership. I have no attraction for the sensual objects of the world or the celestial enjoyments. Nothing in this world can tempt me. O Lord

Venkateswara! Let me live in the sacred hill. Let me be something in this sacred hill. Let me take birth as a fish or a shark in any of the ponds at holy Tirupathi. Even an inanimate existence in the Venkata hill is delightful to me. Let me be a doorstep in front of the sanctum sanctorum of Tirupathi. The devotees may stand on me and worship Thee. Let me be a road in the hill leading to Thee. Let me be a pillar of Thy shrine, O Venkatesa! Let me be a Tulsi or jasmine in Thy hill. Let me be a small rivulet that waters Thy flower-garden here, O Venkatachalapathi!" In every Vaishnava temple, the doorstep in front of the sanctum sanctorum is still known as "Kulasekhara's step."

**His God-vision :** Kulasekhara always prayed to the Lord, "When shall I have Thy magnificent vision, O Lord Rama? I am restless. When shall I stand in Thy sweet presence? When will my restless mind be fixed at Thy lotus feet? When will my heart melt and be filled with intense love for Thee alone? I shall not mix with the worldly-minded people. I shall live in the company of devotees." Kulasekhara had the Darshan of Lord Narayana one night. He was drowned in the ocean of divine bliss. He lived amidst pious devotees and spent his time in prayer, worship, meditation, Kirtan and hearing of Holy Scriptures.

**His works:** As Kulasekhara was an ardent devotee of Lord Rama, called in Tamil 'Perumal', and as he identified himself with the Lord, he was called Kulasekhara Perumal and his Tamil poem was called 'Perumal Thirumozhi, a

collection of 105 Tamil verses. It is included in the first part of the Divya Prabhandam. Half of the collection glorifies the temples which he had visited. The twenty verses on Lord Krishna are pregnant with Madhurya Bhav. The ten verses that pertain to Chitrakut give a description of the chief incidents in the life of Lord Rama. It is the strong belief of the Vaishnavas that a repetition of these ten verses would bestow on one as much merit as a reading of the whole Ramayana.

Kulasekhara stayed at Srirangam for several years. He sang Mukunda Mala in Sanskrit. It consists of forty stanzas. This is a very reputed work of Kulasekhara. Kulasekhara has sung many hymns on the Lilas of Sri Krishna and Sri Rama, on the love of the Gopis and the glory of Krishna, and on the glory of Rama and His chivalrous deeds. Kulasekhara Alwar died in his 67th year in a small village known as Brahmadesam near Azhwar Thirunagari in Tirunelveli district.

*Lord Rama was the best of men with a sterling character. He was the very image of love. He was an ideal son, an ideal brother, an ideal husband, an ideal friend and an ideal king. He can be taken to embody all the highest ideals of man. He led the ideal life of a householder to teach the tenets of righteousness to humanity. He ruled His people so well that it came to be known as Ram-Rajya, which meant the rule of righteousness, the rule which bestows happiness and prosperity on all.*

*The noblest lesson embodied in the Ramayana is the supreme importance of righteousness in the life of every human being. Righteousness is the spiritual spark of life. Cultivation of righteousness is the process of unfoldment of the latent divinity in man. The glorious incarnation of the Supreme Being in the form of Lord Rama has exemplified the path of righteousness. Let mankind follow His footsteps and practise the ideals cherished by Him, for it is only thus that there can be everlasting peace, prosperity and welfare in this world.*

*None but the righteous can be truly happy. None but he who has the correct sense of duty and the will for its implementation can be said to live worthily. One must be imbued with a definite conviction about the supremacy of moral principles, ethical values and spiritual ideals. These ought to guide one's day-to-day actions and serve as powerful means for the culture of the human personality. That is the purpose of life. That is the way to Self-realisation. That is the message and the mission of Lord Rama's life on earth.*

**— Swami Sivananda**

## WHEN WE CAN GO NO FURTHER

*(Swami Atmaswarupananda)*

When Gurudev told us that the goal of life is God-realisation, it means that the goal of life is to make God real. God, for most of us—as Pujya Swami Chidanandaji has said—is theory, not a fact of experience as our own Self, or, indeed, the Self or essence of everything. The purpose of all our spiritual practices is to lead us towards these subtle realisations.

The fundamental blockage is that for God to become truly real is a different dimension than our normal idea of reality. We can only think of reality as an object, something that we can know with our senses or our mind. This type of understanding can be very useful for us up to a certain stage. For example, the real purpose of the practice of ahimsa, satyam and brahmacharya, non injury, truthfulness and purity, is to come into a living contact with God as love, as truth, and as purity—indeed, to imbibe those qualities into our very being, so that we become an embodiment of truth or of love or of purity.

If and when we succeed, we can become quite God-like. But that is not the final goal of our spiritual life. Our goal is to become That from which those

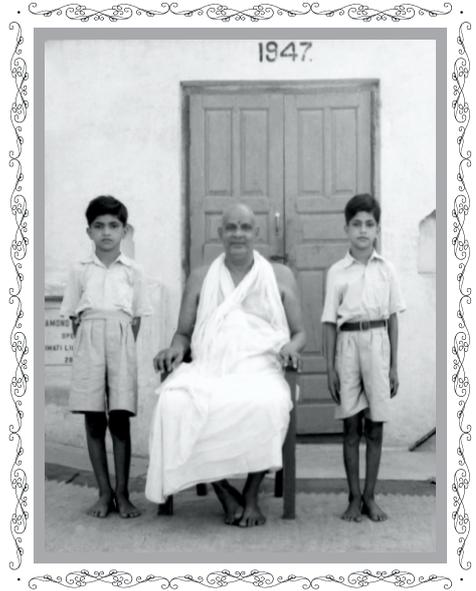
God-like qualities emerged, and that is the God that the scriptures speak of as being unknowable, unthinkable, unimaginable. That is what we truly are. We are beyond God as love, truth or purity.

Our problem now is that we think that we are a body and mind; we identify with one body and mind. It is infinitely better to identify with truth or love or purity, but that is still an identification. We are meant to know ourselves as the unknowable. But here is where we make another error. We say, “I know that God is unknowable, but I am determined to know the unknowable.” But the truth is that unknowable means unknowable. We have to train our mind to rest in that which it can never grasp as an object. It means total letting go, total surrender, but in that surrender is where we find ourselves, never as an object, but as what we have always been.

Therefore, no matter what idea we have of the goal, we should understand the Vedantic method of *neti, neti*. It is always not this, not this, until there is nothing left to negate. We can go no further. We have nothing, but everything is our own Self.



## BHADRACHALA RAMDAS



Gopanna, popularly known as Bhakta Ramdas of Bhadrachalam, was an ardent devotee of Sri Rama and a contemporary of Bhakta Kabir. He was the son of Linganna, an orthodox Vaishnavite Andhra Brahmin. Gopanna married Kamamma when he was young and lived with her at Golakondapalle doing Kirtan and Bhajan of the Lord's Name. One day Kabir Das met our Gopanna, and realising his extreme devotion to Lord Rama, initiated him and imparted unto him the Taraka Mantra of Lord Rama: *"Sri Rama Rama Rameti Rame Rame Manorame, Sahasra Nama Tat-tulyam Rama Nama Varanane"*

Since that time, Gopanna devoted himself intensely towards the worship of the Lord with the Mantra heard from Kabir. Both husband and wife spent their life daily in Nama Smaran, Kirtan and holding Bhajan of the Lord's Name. Gopanna spent, towards this divine cause of dissemination of spiritual knowledge, more than his income. One day, while they were celebrating with great éclat, the tenth day of the Sri Rama Navami festival, Gopanna's child fell into the tub wherein hot rice-water had been poured; and it died. Kamamma ran to the spot, took the dead child and wound it in a mat without the knowledge of either Gopanna or the others. Her attempts to control her excessive grief failed and she broke into tears when Gopanna went inside the house after the meals was over. Placing the dead child before the idol of Sri Rama, Gopanna prayed unto Him. To the great surprise of the visitors and the parents, the dead child came back to life as if from deep sleep.

The devotion of Ramdas grew and he was more anxious to have the Darshan of Lord Rama in that very birth. He approached Kabir, who told him that the Lord would give His Darshan the night following. On hearing this, Ramdas came to his house, beautifully decorated the room for the Lord to enter and was keeping vigil

the whole night. After midnight, a buffalo came rushing into that room and soiled the silken clothes and made the room ugly and dirty by the mire on its body. Enraged, at the behaviour of that buffalo, Gopanna gave it severe blows and drove it away. The next day he went to Kabir Das and narrated the incident that had taken place the previous night. Kabir told Gopanna that he had missed the valuable opportunity, for the buffalo that had come into the room was none other than the Lord Himself. Gopanna repented very much for his conduct. Kabir also told Gopanna that as a penance for the foolish act he had done, he should perform Parikrama (circumambulation) of the Bhadrachalam temple daily, and Gopanna, true to the words of his Guru, settled at Bhadrachalam with his wife and commenced doing Parikrama.

Later, he made his way to Akkanna and Madanna, his uncles in Hyderabad, with the hope of getting an employment in the State. His hopes were fulfilled and Tanisha, the then ruler of Hyderabad was much pleased to offer him the appointment of Tahsildar.

In his previous birth, Tanisha was a poor Brahmin at Varanasi. Hunger-stricken, he was roaming in the streets of Varanasi and worshipping Lord Siva with great devotion and offering Abhisheka for a number of years. As the Lord did not give him Darshan, the Brahmin got angry and threw the pot on the idol of Siva. Instantly Lord Siva appeared before him and told him that for his steadfast



devotion, he would be born as a prince in the next birth and that he would have Darshan of the Lord as Sri Rama.

One day, Gopanna was so much moved by the ruined state of the temple of Bhadrachalam that he decided within himself to utilise even the revenue of the State for the work of reconstruction. With the cooperation of earnest and enthusiastic workers, the work of reconstruction of the temple was finished in record time.

Gopanna then celebrated the Kumbhabhishekam on a grand scale. When everything was over, he saw the treasury empty, and as he had foreseen, he could not remit the revenue for that year. Naturally, Bhadrachalam jurisdiction fell into heavy arrears. Failing that, Tanisha ordered Gopanna to suffer rigorous imprisonment until the time he refunded the amount due to the State. Gopanna was made a prisoner and thrown into jail.

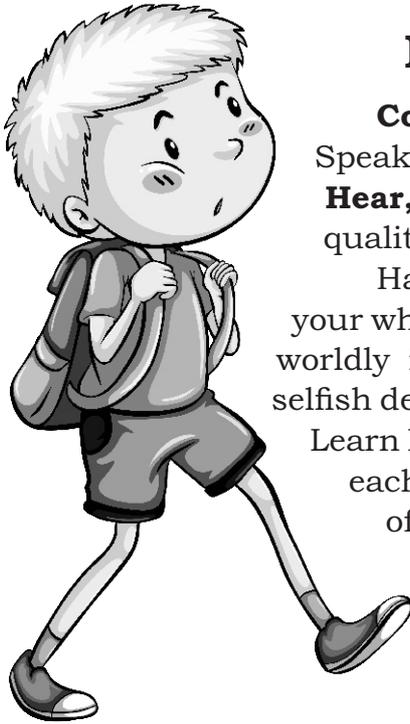
For twelve years Gopanna was shut up in prison, undergoing unbearable hardships at the hands of the cruel jailors. Unable to bear the torture and hardships of prison life, Gopanna decided to cast away his mortal existence by taking poison. One day, keeping a cup of poison by his side, he began to pray to Lord Rama. In the meanwhile, Lord Rama, realising the extreme hardships that Gopanna had undergone during the twelve years, came along with Lakshmana to Tanisha's private chamber at midnight in the guise of Sepoys of the Tahsildar of Bhadrachalam. Taken aback by the sudden appearance of the two Sepoys, Tanisha asked the Sepoys who they were and why they had made that sudden appearance at that hour. Ramachandraji gave the reply that he was known as Ram Singh and the other as Lakshman Singh and that they were the Sepoys of the Tahsildar of Bhadrachalam and that they had come to repay the arrears amount which was due to the State and they demanded the immediate release of Gopanna. Ramachandraji poured down the gold Moharrahs (coins) which were worth more than what Gopanna had to give to the State. Getting the receipt for the arrears, both Rama Singh and Lakshman Singh disappeared that night after giving the signed receipt to Gopanna in the prison. The next morning, Tanisha, repenting for all he had done unto Gopanna, begged his pardon, released him from prison and received him with all honour and respect.

Gopanna was reinstated in the same post of Tahsildar permanently by the orders of the State. With glory and pomp, and to the great joy of the people and the Tanisha and his family, Gopanna returned to Bhadrachalam and resumed his duties as Tahsildar. One day, while he was praying in the temple, to the joy of all assembled there, Gopanna, by a Voice Divine, was made known to the world as Bhakta Ramdas. After some years of happiness, peace and plenty, Ramdas, the Tahsildar-saint of Bhadrachalam reached the supreme abode of eternal peace. After him, his wife and Tanisha, being the recipients of the blessing of Lord Rama, attained everlasting peace.

Bhadrachala Ramdas had been a Brahmin in his previous birth. In that birth, he had brought up a pet parrot. He had kept that parrot in a cage and never let it out. He had trained the parrot to chant Ram Nam. For having imprisoned the parrot, Ramdas had to undergo suffering in prison for twelve years.

— **Swami Sivananda**

## DEVELOP DEVOTION



**Control** your mind, speech and actions. Speak the **truth**. Be **calm**. **Discipline** the senses. **Hear, recite, sing** and **meditate** on the deeds, qualities and Avatars of Hari.

Have exclusive **devotion** to the **Lord**. **Give** your whole **mind** to Him. Do not allow any outside worldly impressions wherein there is an iota of selfish desire to enter into your subconscious mind.

Learn how to sing, interchange devotion and **love** each other and speak to each other of the **glory** of the Lord, till your hairs stand on end and sing and **dance** till you lose yourself in **devout contemplation**.

- Swami Sivananda

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

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



## SRI MAHASIVARATRI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



**रागादिदोषरहितं स्वजनानुरागं वैराग्यशान्तिनिलयं गिरिजासहायम् ।  
माधुर्यधैर्यसुभगं गरलाभिरामं वाराणसीपुरपतिं भज विश्वनाथम् ॥**

*Worship Vishwanath, the Lord of Varanasi, who is free from all dual thong like attachment and hatred, etc., who is fond of His devotees, who is the abode of dispassion and peace, is endowed with virtues of sweetness and patience, is the companion of Divine Mother Girija, and who looks beautiful with His blue neck.*

The Mahasivaratri Celebration at the Headquarters Ashram has its unique beauty and sanctity which attracts a large number of devotees from different parts of India and abroad to participate in the holy celebration. This sacred celebration provides their devout hearts with the blessed opportunity to be in divine communion throughout day and night.

As in yesteryears, a large number of the devotees gathered together at the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj to attend the joyous celebration of Mahasivaratri on 4th March 2019. As the auspicious commencement of the celebration, the chanting of Panchakshari Mantra 'Om Namah Sivaya' was done daily for two hours from 27th February to 3rd March at Sri Vishwanatha



Mandir by the Sannyasis, Brahmacharis, Sadhaks and visitors of the Ashram.

The Mahasivaratri day's programme commenced at 5.00 a.m. with prayers and meditation, Prabhat Pheri and Havan followed by the Akhand mellifluous chanting of 'Om Namah Sivaya' from 7.00 a.m. to 6.00 p.m. At 8.00 p.m., the Ceremonial Mahasivaratri Puja commenced in the beautifully decorated shrine of Lord Sri Vishwanatha. The splendid embellishment of the *sanctum-sanctorum* with multi-hued and multi-scented flowers, garlands and bouquets, and specially the floral sacred





syllable Om at the entrance captivated and delighted the hearts of the devotees. Four grand worships in four Praharas of the night were offered to the Lord to the sonorous chanting of Namakam and Chamakam. The devotees felt immensely blessed to perform Abhisheka and Archana of the Lord and also to listen to the devout and soulful singing of Kirtans and hymns throughout the night. The celebration concluded at 4.00 a.m. with Mangala Arati and distribution of sacred Prasad at Annapurna Dining Hall.

Thus, being constantly in the divine presence of the Lord during the day and night, through chanting of His sacred Name, through listening to the hymns and Kirtans glorifying Him, and through offering of devout worship, was indeed the most blessed experience for one and all.

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



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## RECITATION OF THIRUVACHAKAM AT THE HEADQUARTERS ASHRAM

The recitation of 'Thiruvachakam', a beautiful composition by the great saint Manikkavachakar, was organized on 8th March 2019 at Sri Vishwanath Mandir. Thiruvachakam, a collection of the sacred hymns in Tamil glorifying Lord Siva, is the 8th Book of holy Thirumurai.



According to the legend, Lord Siva, fascinated by the songs of Saint Manikkavachakar approached him in the guise of a Brahmin and requested him to sing. Saint Manikkavachakar sang the beautiful hymns of Thiruvachakam throughout the night and the Lord wrote down everything on Palmyra leaves. The Lord also signed and put His stamp after writing it.

Sri Arunachalam and Sri Matrubhooteswaran, along with 50 devotees of DLS Karikudi Branch of Tamilnadu visited the Ashram to attend Mahasivaratri Celebrations and sang Thiruvachakam in various mellifluous tunes to the accompaniment of musical instruments filling the hearts of the listeners with great joy and peace.

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

## INAUGURATION OF THE 91<sup>ST</sup> BASIC YOGA-VEDANTA COURSE

The Basic Yoga-Vedanta Course, conducted by the Yoga-Vedanta Forest Academy of the Headquarters Ashram, is indeed a great boon bestowed by Sadgurudev Sri Swami Sivanandaji Maharaj upon the sincere aspirants seeking the Supreme Truth. With the divine grace of Sri Gurudev, the Academy has successfully conducted 90 courses so far.

The 91st Basic Yoga-Vedanta Course commenced on 1st March 2019 at YVFA Hall wherein thirty nine seekers from different parts of India, one from Singapore and two from USA joined to be blessed with the wisdom treasure of Yoga and Vedanta.

The Inaugural Day programme started with worship at Sri Durga and Sri Dattatreya temples. After the invocatory prayers, H. H. Sri Swami Padmanabhanandaji Maharaj, inaugurated the Course with the lighting of the sacred lamp. In his inaugural address, Sri Swamiji Maharaj inspired the students to keep their minds and hearts open and spend their days with awareness so that they could learn from each and everything around. The function came to a close with Puja to Mother Saraswati and distribution of holy Prasad.

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

A man may die but his character remains. His thoughts remain. It is the character that gives real force and power to man. Character is power. They say knowledge is power but I say with all the emphasis at my command that character is power. Without character the attainment of knowledge is impossible. That man who has no character is practically a dead man in this world. He is ignored and despised by the community. If you want success in life, if you want to influence others, if you want to progress well in the spiritual path, if you wish to have God-realisation, you must possess an unblemished or spotless character. The character of a man survives or outlives him. Sri Sankara, Buddha, Jesus and other Rishis of yore are remembered even now because they had wonderful character. Character is a mighty soul-force. It is like a sweet flower that wafts its fragrance far and wide. A man of noble traits and good character possesses a tremendous personality. Personality is character only. A man may be a skilful artist, a clever songster, an adorable poet or a great scientist, but if he has no character he has no real position in the society.

—Swami Sivananda

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# SWAMI SIVANANDA STUDY CENTRE M .S. UNIVERSITY, BARODA

## Organises Two Lectures

Swami Sivananda Study Centre established by the Divine Life Society Headquarters at the Faculty of Arts, M. S. University Baroda, Vadodara jointly with DLS Vadodara Branch, organises lectures every year by eminent speakers in the sacred memory of Sadgurudev Sri Swami Sivanandaji Maharaj.

This year, Swami Sivananda Study Centre has entered into 10th year. The centre organised two lectures by Dr. J. J. Rawal, noted Astrophysicist, Founder President—Indian Planetary Society and Former Director, Nehru Planetarium, Mumbai on 15th March 2019 as its 10th programme.

The first lecture was organised at Chemical Engineering Auditorium jointly with Faculty of Technology and Engineering and Faculty of Pharmacy on 'Scientific Heritage of India'. Dr. Rawal in his lecture dwelt on the scientific truths enunciated in the Vedas and various other scriptures. Prof. Parimal Vyas, Vice Chancellor of the University, graced the programme as the chief guest and also addressed the gathering. Prof. D. S. Sharma, In-charge Dean of the Faculty gave welcome address and Sri Krishankant Dave read out message from

Pujya Sri Swami Padmanabhanandaji Maharaj. Dr. Jayant Dave, joint coordinator of Study centre, briefed about Worshipful Gurudev Sri Swami Sivanandaji Maharaj, Study Centre and septuagenarian speaker, Dr. Chetan Limbachiya, Student Dean presented vote of thanks.

The Second lecture was held at Mathematics Department Seminar Room jointly with Faculty of Science on 'Our Wonderful Universe'. Dr. Hari Kataria, Dean of the Faculty extended a hearty welcome to all present. Dr. Rawal made an absorbing Power-Point presentation highlighting astonishing realities, interconnectedness and orderliness of macro and micro universe. Prof. S. M. Joshi, Ex-Pro VC, attended the programme as the guest of Honour and delivered a talk as well.

Sri Shivkumar Rathod served as Master of Ceremony in both the programmes. A large number of students and faculty members attended the inspiring talks and interacted with the speaker with great zeal.

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

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## STUDENTS OF SWAMI SIVANANDA CENTENARY BOYS' HIGH SCHOOL *Khandagiri, Bhubaneswar, Odisha* *Visit the Headquarters Ashram*

With the inspiration and blessings of Worshipful Sri Swami Chidanandaji Maharaj, Swami Sivananda Centenary Boys' High School was established at Khandagiri, Bhubaneswar, Odisha in 1984 to commemorate the sacred occasion of Birth Centenary of Gurudev Sri Swami Sivanandaji Maharaj. The aim of the School is to impart value-based education to present-day generation in the Gurukul environment for preparing them as ideal human beings and ideal citizens of Mother India as well.

Fifty-one students of this school, accompanied by their teachers, Principal and Sri Swami Sivachidanandaji Maharaj, visited the Headquarters Ashram on 11th March 2019. During their four days' stay, the students visited the sacred shrines of

the Ashram, paid obeisance to the Senior Swamijis and offered their loving services to Sadgurudev in the form of melodious Bhajans during the night Satsang at the holy Samadhi Shrine. They also delighted the hearts of the devotees by presenting a marvellous cultural programme on 13th March which comprised folk dance, drama and pyramid formation through different body postures. Thereafter, Param Pujya Sri Swami Padmanabhanandaji Maharaj blessed them with his inspiring words. The students felt immensely happy to be at the sacred abode of Sadgurudev and left on 15th morning cherishing the beautiful and sacred memories of their Ashram visit.

May the Almighty Lord and Sadgurudev bless them all.



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

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, The DLS Headquarters, undertook a Cultural tour during January and February, 2019.

On 21st January, Swamiji visited Sivananda Centenary Boys' High School Khandagiri, Bhubaneswar in Odisha State, of which he is the President of the Managing Committee.

The School had held a Science Exhibition on 23rd January which Swamiji Maharaj inaugurated. There was very good presentation of Exhibits by the participating students.

Sri Swamiji looked into the various aspects of the School activities and Management during his stay at the School, and also visited some of the classes of the teachers.

Sri Swamiji Maharaj attended the Republic Day Parade of the School on 26th January as the Chief Guest and addressed the students.

On 29th there was the Managing Committee of the School which was attended by Sri Swamiji. Swamiji also attended a meeting of the Teachers of the School in connection with Performance Evaluation.

The Bhubaneswar Branch of The Divine Life Society was having a special Satsang on 1st February. Upon their earnest request Sri Swamiji attended this and also gave a discourse on the occasion.

Pujya Sri Swami Adyanandaji Maharaj, founder of "Siva Shakti Siddha Yoga Ashram" of Cuttack with great earnestness and eagerness had invited Sri Swamiji Maharaj to visit his Ashram. He is a disciple of H.H. Sri Swami Jyotirmayanandaji Maharaj of USA, who is a direct disciple of Sadgurudev Sri Swami

Sivanandaji Maharaj. On 8th February Sri Swamiji visited the Ashram and attended the Satsang arranged by them at their Ashram, along with Sri Swami Sivachidanandaji Maharaj and Sri Swami Jagannathanandaji Maharaj, and gave a discourse for the devotees present.

On 9th February the Sivananda School had called a Press Conference about the activities of the School. Swamiji Maharaj attended it and addressed the Press Conference.

The School was having the Teachers' interview on 11th and 12th February. Sri Swamiji took part in the interview on both the days.

Swamiji Maharaj also addressed the Teaching Staff of the School on 13th February.

On 14th February Sri Swamiji proceeded to Hamiragachi in West Bengal in order to participate in the Annual Sadhana Shibir organized by The Divine Life Society, West Bengal. Swamiji Maharaj inaugurated the Sadhana Shibir in the evening of that day and also gave the Welcome and Blessing message for the participants. From 15th to 17th, Swamiji gave discourses on various aspects of spiritual Sadhana in the morning, forenoon and evening. On 16th which was the concluding day, Swamiji Maharaj gave a discourse in the morning as also in the final session at noon. There was also a Question and Answer session for Sri Swamiji which Swamiji attended and answered the questions of the seekers. For the Sadhana Shibir devotees from West Bengal, Odisha, some other States, etc, had come to take part. It was very well organized and it was very beneficial for the participating Sadhaks.

## 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).*

The NAME Sivananda was not strange or new for her, as she hailed from Rishikesh itself. She got married to a doctor. It was a love marriage, as she told and the young couple took off to settle around 200 km from Rishikesh, in Uttar Pradesh, as the marriage was not approved by their parents. For ten years they stayed on, children were born and raised and they moved around in influential circuits, till the husband remarried, and for her there was no longer a place in the house. She moved back to Haridwar, where she stayed by herself, earning her living by some work or the other. Her children would come and ask her for money and other material comforts which she had, and she gave everything away to them, till she had nothing left of her own. Then the children stopped coming. She suffered a stroke, was admitted in an hospital and recovered and floundered on.

One day, she had a fall, broke her hip and was lying down on the pavement, not able to move. She asked a passer-by if she could make use of the phone, gave a call to her daughter, but the answer was she did not have time to come. Her son advised her: get yourself admitted in a Hospital! She got help from people around and was admitted in a clinic and later on shifted to a Hospital in Rishikesh. Because

she was all alone by herself, she had to leave again, but not able to walk, she was dropped off at Triveni Ghat. Amidst drinks and blows she stayed on, till a kind young lady met her and arranged for admission in Government Hospital, and she even served her there for a while. The fracture had become solid by that time and treatment was difficult; in addition she still had the remaining effects of the stroke she had suffered earlier. Since she had to be discharged from this Hospital also, it was then that she was admitted in Sivananda Home, where she arrived back at the place she hailed from, a lifelong ago, richer of age and experiences and after having come to know the troubles, pain and tribulations of life. At ease she is now, in spite of her physical condition and after being cast away, abandoned and sent out, she really does understand the word welcome; content with a place in the ward amidst other female patients and inmates, who are hailing from Assam, Bengal, Nepal, Orissa and Maharashtra.

A pilgrim on the path, a citizen of the world, arrived Home, at the feet of the Master, at His shelter, concealed by His protection, under His treatment, and by His Grace alone. *"Our heart is restless, until it finds its rest in Thee".*

*(St Augustine)*

*"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).**



## 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 93<sup>rd</sup> residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **19-8-2019 to 17-10-2019** 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 **10-7-2019**. 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](http://www.sivanandaonline.org)  
[www.dishq.org](http://www.dishq.org)  
[yvfacademy@gmail.com](mailto:yvfacademy@gmail.com)

#### THE REGISTRAR,

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

SHIVANANDANAGAR,  
April, 2019

- 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.

## **DIVINE LIFE SOCIETY, JALANDHAR BRANCH**

### **SADHANA SHIVIR – 5th to 6th May 2019**

By the grace of Most Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj, the Divine Life Society Jalandhar Branch will be holding a Sadhana Shivir (Spiritual Conference) at the Om Divya Prem Mandir, Badri Colony, Phase-II, Jalandhar on 5th and 6th May, 2019. On the 7th May 2019, the Annual Day and 99th Birth Anniversary Celebrations of H.H. Sri Swami Premanandaji Maharaj will be celebrated. Devotees from all the Branches of the Divine Life Society are cordially requested to participate in the programme.

*For further information, please contact:-*

Sri Virendar Pratap  
Sri Raj Kumar Sharma

Mob. 98889 87192  
Mob. 93572 23939

*Work for work's sake without any motive, without the idea of agency (I am the doer, I am the enjoyer), and without expectation of fruits. Feel that you are an instrument in the hands of God and that He works through your organs. Feel also that this world is a manifestation of the Lord or Visva Vrindavan and your children, wife, father, mother and other relations are the images or children of the Lord. See God in every face and in every object. If you develop this changed angle of vision and Divine Bhava by protracted and constant practice, all actions will become Puja or worship of the Lord. This is quite sufficient. You will have God-realisation soon. This is a dynamic Yoga. This is an easy Sadhana. Hereafter do not bring your old lame excuse: "Swamiji, I have no time to do spiritual practices." Even if you practise this dynamic Yoga for three months, you will become an entirely changed being altogether. Realise right now your identity and intimate relationship with all beings, with ants and dogs, elephants and tigers, Muslims and Hindus, Jews and Christians. There is only a degree of difference in manifestation or expression. All forms belong to God or Saguna Brahman. When you look at a tree or a shrub, a Sikh or a Muslim, endeavour to behold behind the veil of form, the real hidden Consciousness. If you do this for some time, you will feel inexpressible Joy. All hatred will cease. You will develop Cosmic Love or unity of consciousness. This will be a magnanimous experience.*

—Swami Sivananda

*Applicable in India only*

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

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|--|-----------|
| 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 Member ship Fee and Branch Affiliation Fee by I.P.O. or by DD payable at any Bank in Rishikesh.

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**IMPORTANT GUIDELINES FOR “REMITTANCE”**

Kindly send all remittances by 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):** Weekly Satsangs on Sundays and Tuesdays with Japa, Bhajan, Kirtan and recitation of Hanuman Chalisa etc. were continued by the Branch. Besides this, on 1st January, New Year celebration was held with chanting of Mahamantra, Bhajan and Kirtan. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

**Ankoli (Odisha):** In the months of December and January, the Branch continued weekly Satsang on Sundays, and mobile Satsang on Thursdays. Recitation of Hanuman Chalisa was done on Sankranti day, and Special Children's Satsang was on Sundays.

**Angul (Odisha):** Daily Puja, and weekly Satsang on Sundays with Guru Paduka Puja were continued by the Branch. Mobile Satsang was held on 22nd January with recitation of Sundarakanda.

**Bangalore (Karnataka):** The Branch continued weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, recitation of Guru Gita and Bhagavad Gita etc., and special Satsang was arranged on 24th February with Bhajans. There was an Akhanda Kirtan of Mahamantra on 3rd Sunday.

**Barbil (Odisha):** Weekly Satsang on Thursdays and residential Satsang on Mondays were continued by the Branch. 382 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary, and Sadhana day was observed on 24th of every month. Republic Day was celebrated on 26th January.

**Bargarh (Odisha):** The Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of

Srimad Bhagavad Gita with discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and around 200 patients had free Homeopathic treatment through the Sivananada Charitable Homeopathic Dispensary. There was a special talk on Srimad Bhagavata from 3rd to 9th February. Vishwanath Mandir Pratistha Diwas was celebrated on 10th with Paduka Puja, Rudrabhishek, Bhajan and Kirtan.

**Balangir (Odisha):** Daily Yoga class, Paduka Puja and evening Satsang continued regularly and there were weekly Satsangs as well on Thursdays and Saturdays. The Branch Foundation Day was celebrated on 1st January. There were recitation of Vishnu Sahasranam, Bhajan and Kirtan on Ekadasi day, and Sundarakanda Parayan on Sankranti day. 184 patients received treatment and medicines through Chidananda Health Centre.

**Bellary (Karnataka):** Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays. Punyatithi Aradhana day of H. H. Sri Swami Devanandaji Maharaj was observed on 7th January and concluded with prayers for world peace.

**Berhampur (Odisha):** In the months of January and February, the Branch had daily Yoga and Pranayama class, weekly Satsang on Sundays, and Paduka Puja on Thursdays and 8th and 24th of every month. There were Sundarakanda Parayan on Sankranti day and Gita Parayan on Ekadasis. Ramcharit Manas Parayan was done on 30th. The Branch inauguration day was celebrated on 22nd January. Sadhana day was observed on 3rd Sunday of the month, and mobile Satsang was held on Saturdays.

**Bilaspur (Odisha):** In addition to its regular Satsangs, mobile Satsangs continued,

and Paduka Puja were on Thursdays.

**Bhubaneswar (Odisha):** Daily Paduka Puja, weekly Satsang on Thursdays, Bhajan Sandhya on Tuesdays and Srimad Bhagavata Parayan on 24th of the month were the regular programmes of the Branch. Punyatithi Aradhana day of H.H. Sri Swami Devanandaji Maharaj was observed on 7th January.

**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 chanting of Mahamantra. Five special satsangs were arranged by the Branch, and Sri Swami Devabhaktanandaji DLS, HQs, Rishikesh, visited the Branch on 14th January, and delivered a discourse. Sundarakanda Parayan was done on 26th January.

**Chandapur (Odisha):** Weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsang on 8th and 24th of every month were the regular programmes of the Branch. Special Satsangs were held on 3rd, 10th and 12th February.

**Cuttack (Odisha):** The Branch had daily Paduka Puja and weekly Satsang on Sundays. Sadhana Diwas was arranged on 6th January and Sri Swami Shivachidanandaji delivered a discourse on devotion to God and compassion. Free medical camp was organized on 13th and medicines were distributed to the patients. Sri Swami Devabhaktanandaji DLS, HQs, Rishikesh visited the Branch on 16th, and delivered a discourse. Special Satsang was held on 20th at the residence of a devotee with Gita Parayan and recitation of Vishnusahasranam. In the month of February also a Sadhana day was observed and Gita Path was held on Ekadasi day. Medical treatment of poor patients was carried on regularly.

**Dalabhanapur (Odisha):** The Branch had daily Yoga class, weekly Satsang on Tuesdays with Gita Path, recitation of Hanuman Chalisa, Bhajan and Kirtan. Besides this, Sadhana Day was held on 20th and mobile Satsang was on 30th with recitation of Hanuman Chalisa, etc.

**Gopinathpur (Odisha):** The Branch conducted satsang with daily Puja, and Paduka Puja on Thursdays. Punyatithi Aradhana day of H.H. Sri Swami Devanandaji Maharaj was celebrated on 7th January. Ekadasis and Sankranti day were observed with Sri Ram Naam Ramayan Sankirtan and Swadhyaya from Padma Puran. Saraswati Puja and prayers were done on 10th February, and special Satsang was held on 18th with the presence of Sri Swami Devabhaktanandaji of DLS, HQs Rishikesh.

**Imphal (Manipur):** Silver Jubilee celebration of Sthapana Diwas of Sri Vishwanath Mandir was celebrated on 23rd February. On this occasion, the Branch arranged a Conference on "Understanding Religious Plurality for Universal Peace" where seven different religious leaders participated, and a commemorative Souvenir was also Published.

**Jamshedpur (Jharkhand):** On 1st January, The New Year was celebrated with Prayers for world peace. Besides this, the Branch conducted its weekly Satsang on Fridays, and also organized free drawing and Yoga classes for poor children of the Antyodaya Bastee every Sunday. As a Smriti Diwas, special Satsang was held on 26th January to commemorate the occasion of H.H. Sri Swami Chidanandaji Maharajs visit to the Branch in the year 1998.

**Kakinada (A.P.):** The Branch had Bhajans 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. There was recitation of Vishnu Sahasranam on 17th, and Sri Mahalakshmi Kumkuma Puja on full-moon day. The 10th anniversary of the branch was celebrated on 18th January with the presence of H.H. Sri Swami Padmanabhanandaji Maharaj of D.L.S. HQs. Rishikesh, and Swamiji blessed with his Anugraha Bhashan.

**Kantabanji (Odisha):** Weekly Satsang was held on Sundays with chanting of OM, study of Srimad Bhagavad Gita, Bhajan and Kirtan. This was concluded with Shanti Path. Sadhana days were held on 4th November and 2nd December with Japa, Paduka Puja, Swadhyaya etc. Ekadasis were observed on 3rd and 19th with recitation of Vishnu Sahasranam. Besides this, Bhagavad Gita Pravachan was arranged from 30th October to 5th November, and during Kartika month Prayers and Paduka Puja were done from 19th to 23rd November.

**Khatiguda (Odisha):** In the months of January and February, under the guidance of Sri Swami Dharmanistanandaji of DLS HQs, Rishikesh the Branch organized a Yoga camp from 4th to 6th January. Besides this, daily Puja and weekly Satsang on Thursdays continued. Annual Day of the Branch was celebrated on 27th with Nagar Kirtan, Paduka Puja, Bhajan and discourses. It was concluded with Narayan Seva and prize distribution to the students in debate, essay writing and song competition. Recitation of Vishnu Sahasranam was held on Ekadasis, and Sadhana day was observed on 3rd February.

**Khursaliguda (Odisha):** In addition to the regular activities the Branch arranged a four-day Sadhana Shivar from 24th to 27th January, under the guidance of Sri Swami Dharmanistanandaji of DLS, HQs, Rishikesh and also held Satsangs.

**K. S. Nagar (Odisha):** Daily Narayana Seva and weekly Satsang on Thursdays and Sundays were continued by the Branch. On 1st January, The New Year was celebrated and Sadhana day was observed on 14th with the presence of Sri Swami Devabhaktanandaji of DLS HQs, Rishikesh.

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

**Khordha (Odisha):** The Branch held daily Satsang with Gita Path and recitation of Hanuman Chalisa. Special Satsang was organised on 14th February at the residence of a devotee, and Sadhana day was observed on 19th with Paduka Puja, Bhajan, Kirtan, Swadhyaya, etc. On Mondays Divya Jeevan Arogyakendra continued to help poor people.

**Lanjipalli Ladies Branch (Odisha):** In the months of January and February, the Branch continued regular daily Puja, weekly Satsang on Sundays, Paduka Puja and mobile Satsang on Thursdays. Besides this, Ekadasis were observed with chanting of Bhagavata Mahapurana and Srimad Bhagavad Gita, and recitation of Hanuman Chalisa and Sundarakanda Parayan were on Sankranti day. There was Narayan Seva on 3rd Sunday of every month. On 26th January, a Blood Donation camp was held where 45 units of blood was collected by Red Cross Blood Bank. Sadhana day was observed on 29th and concluded with Narayan Seva and distribution of clothes.

**Lucknow (U.P.):** Under the guidance of Sri Swami Dharmanistanandaji of DLS HQs, Rishikesh, the Branch arranged Yoga Class from 11th to 13th February. Besides this, special Satsang was held at Lekhraj

Homes on 12th and 17th with Prayer, Bhajan, Mantra Japa, Swadhyaya and Bhajans by Bal Vahini students etc.

**Mysuru (Karnataka):** Weekly Satsang continued on Thursdays with Bhajans and Swadhyaya, etc. The Branch conducted special Pravachan on Viveka Chudamani from 25th January to 3rd March. Sri Tyagaraja Aradhana was observed on 17th February with Kirtans, and Puranadara Aradhana on 23rd. Besides this, chanting of Sri Rudram was arranged from 23rd February to 3rd March.

**Nayagarh (Odisha):** The Branch had weekly Satsang on Wednesdays and Annadana Seva on Sundays. Sadhana day was observed on 9th February with Paduka Puja, recitation of Vishnu Sahasranam, Hanuman Chalisa and Gita Path. There was Sundarakanda Parayan on Sankranti day.

**Panchkula (Haryana):** Daily Swadhyaya from Yoga Vashishtha and Ramayan was continued by the Branch. Mobile Satsangs were held on Sundays at the residence of devotees with Prayers, Swadhyaya and chanting of Mahamantra for world peace, etc. Under the guidance of Sri Swami Devabhaktanandaji, Yoga camp was conducted from 22nd to 27th February. Narayana Seva was done on 28th, and milk, fruits and snacks were distributed to the patients at Civil Hospital in Sector 6.

**Puri (Odisha):** Daily Satsang with Sankirtan, weekly Satsang on Thursdays, special Satsang on Sundays, and Paduka Puja on 20th of the month were regular programmes of the Branch. Besides this, recitation of Vishnusahasranam and Gita Path was done on Ekadasis and Sundarakanda Parayan and Chanting of Hanuman Chalisa were on Sankranti day.

**Raipur (Chattisgarh):** The Branch continued weekly Satsang on Sundays and recitation of Vishnu Sahasranam on Ekadasis. Sri

Swami Devabhaktanandaji of DLS HQs, Rishikesh visited the Branch on 7th February and conducted Paduka Puja and Satsang.

**Rourkela (Odisha):** Weekly Satsang on Thursdays and mobile Satsang on Sundays were continued with Paduka Puja, Bhajan, Kirtan, Archana and chanting of Vishnusahasranam, etc. As usual, free Acupressure treatment and medicines were provided to needy people, and Narayan Seva was done on 4th March.

**Sunabeda Ladies Branch (Odisha):** The Branch had daily Satsang with Maha Mantra Sankirtan, Narayan Seva on Tuesdays, and weekly Satsang on Sundays, Tuesdays and Saturdays. Besides this, Ekadasis were observed with recitation of Vishnu Sahasranam and Gita Path. On Sankranti day there was recitation of Sundarakanda.

**Visakhapatnam (A.P.):** Daily Satsang was continued by the Branch with recitation of Vishnu Sahasranam and Lalita Sahasranam, and there were weekly Satsang on Mondays with Bhajan and Sankirtan, and Narayan Seva on 9th of January. Besides this, Srimad Bhagavad Gita Pravachan on Wednesdays, Medical camps on Mondays, and Satyanarayana Puja on full-moon days were continued regularly. The Branch was blessed by the kind presence of Revered Sri Swami Padmanabhanandaji Maharaj General Secretary of DLS HQs, Rishikesh on 18th, and Swamiji blessed the devotees with his enlightening message.

**Visakha Rural Branch (A.P.):** The Branch had daily two-sessions of Yogasana class and Bhagavannam Sankirtana on Mondays at Vishwanath Mandir. Six days in a week Satsang was conducted at different neighbouring villages. In addition to this, monthly Satsang was held on 19th January and 10th February with discourse on Gajendra Moksham, etc. Free Medical Camp continued as usual. Sri Swami Padmanabhanandaji Maharaj of DLS HQs, Rishikesh, visited the Branch on 28th January. On this occasion Swamiji inaugurated the Prayer Hall, and this was followed by cultural programmes.

## AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

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

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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

1. **BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
3. **JAPA:** Repeat any Mantra as pure Om or Om Namō Narayanaya, Om Namah Sivaya, Om Namō Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.
4. **DIETETIC DISCIPLINE:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any Chutni. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.
5. **MEDITATION-ROOM:** Have a separate meditation-room under lock and key.
6. **CHARITY:** Do charity regularly, every month, or even daily according to your means, say six Paisa per rupee.
7. **SVADHYAYA:** Study systematically the Gita, the Ramayana, the Bhagavata, Sri Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.
8. **BRAHMACHARYA:** Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.
9. **PRAYER SLOKAS:** Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.
10. **SATSANGA:** Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.
11. **FAST ON EKADASI:** Fast on Ekadasi or live on milk and fruits only.
12. **JAPA MALA:** Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.
13. **MOUNA:** Observe Mouna (vow of silence) for a couple of hours daily.
14. **SPEAK THE TRUTH:** Speak the truth at all cost. Speak a little. Speak sweetly.
15. **PLAIN LIVING:** Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.
16. **NEVER HURT ANYBODY:** Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).
17. **DO NOT DEPEND UPON SERVANTS:** Do not depend upon servants. Self-reliance is the highest of all virtues.
18. **SELF-ANALYSIS:** Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.
19. **FULFIL DUTIES:** Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
20. **SURRENDER TO GOD:** Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Sharanagati).

**Om Santih Santih Santih!**

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

**APRIL 2019**

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## **THE WORKS OF IGNORANCE**

There are two forces in man, one leading him upward and the other leading him downwards to impurity and ignorance. Ignorant persons perform different Karmas with various motives or desires and reap the respective results thereof. But the wise ones do not perform egoistic actions which are never free from taint. The camel eats thorny bushes; blood gushes from its mouth and yet it will never give them up. Even so a worldly man undergoes sufferings and pain and yet he will not abandon his worldliness. Ignorance destroys discrimination and man forgets his duty attaining Self-knowledge or Brahma Jnana.

*Swami Sivananda*

**To**