



## DEEPAVALI MESSAGE

*(H.H. Sri Swami Sivanandaji Maharaj)*

**D**eepavali is the festival of lamps. It is observed almost throughout India with great pomp and show. It is a time of great rejoicing and worshipping among the Hindus and lasts for two days. This is held at the beginning of the Hindu commercial year in honour of Goddess Lakshmi.

It commemorates that blessed day when Sri Rama returned to Ayodhya after defeating Ravana. On this day Lord Krishna killed the demon Narakasura.

In South India all take oil bath in the morning and wear new clothes. At this festival Hindu merchants in Northern India begin their new account books and pray for success and prosperity during the coming year. The houses of the Hindus are cleaned and decorated by day and illuminated by night with earthen lamps. The best and finest illuminations are to be seen in Bombay and Amritsar. The famous Golden Temple at Amritsar is lit in the evening with thousands of lamps which are placed all over the steps of the big tank on all sides. Vaishnavites celebrate Govardhan Pooja and feed the people on a large scale (Annakoot or Samashti Bandara).

O Ram! The Light of lights, the self-luminous inner light of Atman is ever burning steadily in the chambers of your heart. Sit quietly. Close your eyes. Withdraw the senses. Fix the mind on this supreme light, Param Jyoti and enjoy the real Deepavali by attaining illumination of the soul.

Egoism or Ahamkara is the real Narakasura. Kill this egoism through the

sword of Atma Gyana or knowledge of the Self, merge in Lord Krishna, the Supreme Light of the world and enjoy the spiritual Deepavali of inner illumination.

Who Himself sees all, whom no one beholds, who illumines the intellect, the sun, moon and stars and the whole universe, but whom they cannot illumine, That is Brahman. That is Atma. Celebrate the real Deepavali by living in Brahman, and enjoy the eternal bliss of the soul.

The sun does not shine there, nor do the moon and the stars, nor do these lightnings shine and much less this fire. All the lights of the world cannot be compared even to a ray of the inner light of the soul. Merge yourself in this Light of lights and enjoy the supreme Deepavali.

Many Deepavali festivals have come and gone. Yet the hearts of the majority of persons are as dark as the new moon night. The house is lit with the lamps but the heart is full of darkness of ignorance. O Man, wake up from the slumber of ignorance. Realise the constant and eternal light of the soul which has neither rising nor setting through meditation and Vichara or enquiry, and dispel the darkness of ignorance.

May you all attain full inner illumination. May the supreme Light of lights enlighten your understanding. May you all get the inexhaustible spiritual wealth of Atma! May you all prosper gloriously in the material and spiritual planes!

## THE CALL OF SHANMUKHA

(Sri Swami Chidananda)

**R**adiant Immortal Atman! Beloved and blessed children of the Divine! Members of the spiritual family of beloved and worshipful Gurudev Sri Swami Sivanandaji Maharaj, gathered in his spiritual presence this early morning! This morning you have contemplated the Eternal, you have contemplated the Divine, in chanting His Divine Name, in silent inner prayer, through *kirtan* and meditation. You have contemplated that which is, that which ever was and ever shall be. May the grace of that supreme Divine Reality shower upon you!

We have entered the second day of the auspicious six-day worship of Lord Muruga or Saravanabhava, Karttikeya, Subrahmanya, Shanmukha. Shanmukha means one who is six-faced. Etymologically and metaphysically He is regarded as having six faces (*shad* means six, *mukha* means face).

Esoterically we may regard 'six-faced' as being spelt 'six-phased'. He has six phases or six aspects in which He manifests Himself. All of them represent Grace. One represents protection. Another represents benediction. A third represents encouragement: "Why do you fear? Do not fear when I am here!" Others represent auspiciousness, benign compassion and the light of wisdom. Each one of these six facets of Shanmukha manifests, reflects and radiates a certain sublime quality of the Supreme Being, a certain sublime quality of the Divine. They are qualities that mean something to the individual soul that is engaged in this life's journey.

The individual soul, when awakened, knows that the end of this journey is not death, that it is spiritual perfection, that it is liberation. Immortality is the birthright of each individual soul precisely because it is a part of the Universal Soul.

The divine destiny of man is once again to regain the full experience of his perfect nature. That this is a possibility has been proven again and again in each generation, throughout thousands of years. It has been proved again and again by the self-experience of the seers and sages who proclaimed the great declaration "*amritasya putrah* (children of Immortality)." The experience of this great declaration has been kept up by the great souls that have graced each generation, keeping alive and bright this radiant and effulgent light of spiritual experience, *aparoksha'nubhuti*. These great souls are the wealth of humanity and the eternal grace that God constitutes.

And each face of Shanmukha radiantly expresses one aspect of His all-gracious, all-auspicious, all-benign nature, granting fearlessness and strength to His devotees. We invoke therefore this all-gracious, all-grace filled manifestation of the Supreme, the *anugraha* of Bhagavan Sankara (the grace of Lord Siva) which was bestowed upon the celestials to lead them to victory in their confrontation and conflict with the powers of darkness. He says: "Come, I will lead you to victory. Follow Me. Be of My great gathering. I will lead you to victory." This being your divine everlasting destiny, what is

there to fear, what is there to worry about? There is only one thing to be done—to work!

The Upanishads say: “What if you have fallen? Get up!” They say: “*uttishthata, uttishthata!* (arise, arise!)” That too is the call of Subrahmanya. That is the call of Shanmukha. “Why are you running away like cowards, scattering in confusion? O, ye celestials, come, rally around! Come, come, follow Me! I shall take you to victory.” And then they did rally around. They said: “You are *deva senapati* (commander of the celestial forces). You are our leader. You are our commander. Our forces are now gathered together. Even though routed, because of Your call we have not lost heart. We rally around and we shall follow you.” Thus He leads them to victory.

That is the episode of Skanda Shashthi and the worship of Lord Karttikeya. Just as nine days were set apart for the worship of the Divine as the great Cosmic Power, as the great Mother, Bhagavati, even so six days are set apart for that same power manifest as the commanding leader of the celestial forces. He is the divine commander. He dwells within you as the power of determina-

tion. He dwells within you as the power of resolute thought. He dwells within you as the power of concentration upon the task you are undertaking. He dwells within you as the power of dedication to the ideal that you have chosen. He dwells within you as endless hope and courage. He dwells as the divine within you, the divine that you are.

To invoke Him, therefore, is to answer the call “*uttishthata!* Stand up! Arise! *jagrata!* Be ever awake and alert! Do not again lapse into slumber! *Uttishthata jagrata prapya varan nibodhata!* (Arise, awake, having reached the wise become enlightened!)”

That is the spirit of Skanda Shashthi. That is the call of the Upanishads. That is your heritage. Courage is your birthright, not fear. Hope is your birthright, not despair. Resolution is your birthright, not vacillation or weakness.

Thus, we offer our homage to the commander of the celestial forces, that great Being Who dwells within you as all that is positive, creative, all that is divine, that which ensures success in your idealism and life spiritual. God bless you!

All Yogas culminate in meditation, whether it is Japa Yoga, Kirtan Yoga, Kundalini Yoga, Karma Yoga, Bhakti Yoga, Dhyana Yoga or Jnana Yoga. Ultimately, all the Angas (limbs) of these various Yogas culminate in meditation, and in and through deep meditation alone illumination is attained. The word meditation as such may not be used, but it is deep meditation that is mentioned in the description of all Yogas. In the nine modes of devotion, meditation does not seem to be mentioned, but Atma-nivedanam (total self-surrender) means nothing but that—becoming a zero, totally losing oneself through concentrated devotion into a state of meditation. It means meditation.

—**Swami Chidananda**

## THE SIGNIFICANCE OF DIPAVALI

*(Sri Swami Krishnananda)*

The Dipavali festival is regarded as an occasion particularly associated with an ancient event of Sri Krishna overcoming the demonical force known as Narakasura, recorded in the Epics and Puranas. After the great victory over Narakasura in a battle which appears to have lasted for long, long days, Sri Krishna with his consort Satyabhama returned to his abode in Dwaraka. The residents of Dwaraka were very anxious about the delay caused in Sri Krishna's returning, and it is said that they were worshipping Bhagavati Lakshmi for the prosperity and welfare of everyone and the quick return of Bhagavan Sri Krishna and Satyabhama. After Sri Krishna returned, the story goes that he took a bath after applying oil over his body, to cleanse himself subsequent to the very hectic work he had to do in the war that ensued earlier. This oil bath connected with Sri Krishna's ritual is also one of the reasons for people necessarily remembering to take an oil bath on the day known as Naraka Chaturdasi, prior to the Amavasya when Lakshmi Puja is conducted. Everyone in India remembers to take an oil bath on Naraka Chaturdasi in memory of, in honour of, Bhagavan Sri Krishna's doing that after the demise of Narakasura. Having taken the bath, they all joined together in great delight in the grand worship of Mahalakshmi for the general prosperity of everyone in Dwaraka. This is the traditional background, as is told to us, of the rites and the worships connected with Naraka Chaturdasi and Dipavali Amavasya.

There is a third aspect of it which is called Bali Padya, the day following Amavasya. It does not look that the Bali Padya festival is directly connected with Lakshmi Puja or Naraka Chaturdasi. But it has another background altogether—namely, the blessing Narayana, in His incarnation as Vamana, bestowed upon the demon-king Bali Chakravarti, whom He subdued when He took a Cosmic Form in the Yajnasala of Bali Chakravarti, the details of which we can read in the Srimad Bhagavata Mahapurana.

Bali Chakravarti was himself a great devotee, an ideal king and ruler, and having submitted himself to being thrown into the nether regions by the pressure of the foot of Narayana in the Cosmic Form, it appears he begged of Him to have some occasion to come up to the surface of the earth and then be recognised as a devotee of Bhagavan Narayana Himself. This recognition, this hallowed memory of Bali Chakravarti, is celebrated on the first day of the bright fortnight following the Amavasya. Bali Puja, Bali Padya are some of the terms used to designate this occasion, the day next to Amavasya.

So, the sum and substance of the message connected with Dipavali is that it is a three-day festival, beginning with Naraka Chaturdasi, a day prior to Amavasya; then the main Lakshmi worship day, which is Amavasya itself; and the third day is Bali Padya, connected with the honour bestowed upon Bali Chakravarti as a devotee of

Bhagavan Narayana. It is also an occasion for spiritual exhilaration, a lighting up of all darkness, socially as well as personally, outwardly and inwardly, for the purpose of allowing an entry of the Supreme Light of God into the hearts of all people.

Dipavali means 'the line of lights'. 'Dipa' is light; and 'Avali' means line. So, Dipavali, or the festival of the line of lights, is the celebration of the rise of Knowledge. It is also the celebration of the victory of the Sattvic or divine elements in us over the Rajasic and Tamasic or baser elements which are the real Asuras, the Rakshasas—Narakasura and others. The whole world is within us. The whole cosmos can be found in a microscopic form in our own body. Rama-Ravana-Yuddha and Narakasura-Vadha, and all such Epic wars—everything is going on inside us. This Dipavali is thus also a psychological context, wherein we contemplate in our own selves the holy occasion of self-mastery, self-subjugation and self-abnegation leading to the rise of all spiritual virtues, which are regarded as

lustre or radiance emanating from Self-Knowledge.

Bhagavati Mahalakshmi, the Goddess of prosperity, does not merely mean the Goddess of wealth in a material sense. Lakshmi does not mean only gold and silver. Lakshmi means prosperity in general, positive growth in the right direction, a rise into the higher stages of evolution. This is the advent of Lakshmi. Progress and prosperity are Lakshmi. In the Vishnu Purana we are told if Narayana is like the sun, Lakshmi is like the radiance of the sun. They are inseparable. Wherever Narayana is, there is Lakshmi. Wherever is divinity, there is prosperity. So on this day of Dipavali we worship the Supreme God who is the source of all conceivable virtues, goodness and prosperity, which is symbolised in illumination, lighting and worship in the form of Arati and a joyous attitude and feeling in every respect. In short, this is a day of rejoicing over the victory of Sattva over the lower Gunas, the victory of God Himself over the binding fetters of the soul.

The philosopher-aspirant who is possessed of a flaming passion for integrating himself in Existence does not have the dull patience to linger on with the slow process of progressive self-transcendence through the channels of the different degrees of reality.

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Truth, dependent on its own Self, transcends even the ideas of omniscience and omnipotence, for these involve relations which are a limitation on the Absolute.

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There is no such thing as knowing Brahman, because the knower of Brahman cannot separate himself from it.

—*Swami Krishnananda*

## WE MUST LET GO

*(Sri Swami Atmaswarupananda)*

**I**t seems to be inevitable that if we take our spiritual life seriously, it will go through a number of phases—some of them pleasant, some not so pleasant. Occasionally it can even seem to be a crisis. For example, one phase that many seekers go through after years of sincere practice is to suddenly feel that, no matter how much they have learned and developed, they fundamentally haven't changed at all.

One time a seeker was speaking to Pujya Swami Chidanandaji about a physical problem. Pujya Swamiji said, "Your physical problem is real enough, but the real problem is that you won't let go." Perhaps that is the reason that a crisis can happen. We do our spiritual practices; we are very sincere; but we won't let go, in spite of the fact that Pujya Swamiji has told us that what we are to be liberated from is ourselves.

What is it that we're hanging on to? We're hanging on, basically, to the place we function from. Some predominantly function from the head, from thinking, others from the heart or emotions. No matter what situation we meet or what teaching we hear, we react from either our head or our heart or a combination of the two. We won't let go. We filter everything through our own ideas, through our own conditioning.

The first thing that Gurudev asks for us in his Universal Prayer is to be granted an understanding heart. What can an understanding heart be? It can't be just our head or our heart. It must be something else. It is the understanding that we find when we let go of meeting life and meeting teachings with our present conditioning. Sometimes it is said that instead of meeting life with our head or heart, we should meet it with our gut, with our whole being. We meet it without conditioning. We meet it as the Indweller.

If we are meeting a situation from there, with an understanding heart, we bypass our conditioning and meet it fresh. We see the truth of the situation. We hear the truth of a teaching without the distortion of our previous conditioning. That means that we are able to change.

What blocks us is hanging on to our old ideas, which means our old self. We want to become a new person, our true Self. It means that we have to let go. Normally we can practise this by a constant state of surrender, making sure that each day we offer everything to God. But, above all, there must be a determination that we will not remain as we are. We must let go.

How miserable is old age! O friend! The eyes do not see. The ears do not hear. The body shrivels up. Various diseases attack your body. Do Japa, Kirtan, meditation and attain the Immortal where neither disease nor death nor old age exists.

—*Swami Sivananda*

## LUST AND PASSION

*(H.H. Sri Swami Sivanandaji Maharaj)*

*[Continued from the previous issue]*

### EVIL THOUGHTS

**A**n evil thought enters the mind and there comes an erection of the Indriya (organ). Is this not a marvel! Because this occurs very often, it does not appear to you as a miracle or a marvel. One mighty Sun appears and the whole world is illumined. This is also a great marvel, wonder of wonders. Because this happens daily, you have taken it as a common occurrence. One Jnana Surya, the Atman, illumines all minds. This is a Marvel of marvels. You have ignored this vital point on account of your ignorance. Mind is a great electric battery. It is a big dynamo indeed. It is a power-house. The nerves are insulated-wires to transmit the electric currents, nerve impulses to various organs, tissues and the extremities, hands, legs, feet, etc. If you keep lemon juice or tamarind juice in a gold cup, it is not spoiled or tainted. If you keep it in a brass or copper vessel, it gets spoiled and becomes poisonous. Even so, if there are some Vishaya Vrittis (sensual thoughts) in the pure mind of a person who practises constant meditation, they will not pollute and induce Vikara (passionate excitement). If there are sensual thoughts in persons with impure minds, they cause excitement in them at once when they come across sensual objects.

There are some internal thorns such as lust, anger, jealousy, greed, hypocrisy, pride, cunningness, diplomacy, etc. There are external thorns also, such as bad company, ob-

scene pictures, novels, vulgar songs, talkies, etc. Anything that brings impure thoughts in the mind is bad company in a broad sense. Even a Rishi was excited at the sight of pairing of two fishes.

There is a vibration of thought in the mind owing to the vibration of psychic Prana. This force of thought is transmitted with a tremendous lightning speed along the nerves to the organs. The physical body is fleshy mould prepared by the mind in accordance with the Samskaras and Vasanas for its own experience and enjoyment. The mind sways the organs of an undisciplined passionate man who has boisterous revolting Indriyas. It becomes an obedient faithful servant of a trained, developed Yogi.

An ever-vigilant Brahmachari should always watch his thoughts very carefully. He should never allow even a single bad thought to enter the gate of the mental factory. If his mind is ever fixed on his Dhyeya or Lakshya or object of meditation, there is no room for the entry of an evil thought. Even if an evil thought has entered the trapdoor of the mind, he should not allow the mind to assume a mental state with this idea. If he falls a victim, the thought-current will be transmitted to the physical body. Burning of the Indriyas and the physical nervous system will follow. This is a serious condition.

The bad thought should be nipped in the bud by supplanting counter divine thoughts. It should not be allowed to penetrate the physi-

cal body. If your will is strong, the evil thought can be driven at once. Pranayama, vigorous prayer, Vichara, Atmic contemplation, Saguna meditation, Satsanga, etc., can nip the evil thoughts in the bud at the threshold of the mental factory. The combat will be keen in the beginning. When you become purer and purer, when your will-power develops, when you develop more Sattva or purity and when you have a habitual meditative mood, you will be established in physical and mental Brahmacharya. Understand the power of thought and utilise it profitably. Understand the ways of the mind. Learn how to use the pure will. Become a vigilant, dexterous watchman of your thoughts. Curb them before they raise their heads out of the mind through skill and wisdom.

#### ENTERTAIN DIVINE THOUGHTS

It is the mind that really does all actions. A desire arises in your mind and then you think. Then you proceed to act. The determination of the mind is put into action. First there is Sankalpa or thought and then comes action. Therefore, do not allow the sexual thoughts to enter the mind. No space is

empty at any time. This is the law of nature. If one thing is removed from a place, immediately another comes to take its place. The same law holds good in the case of the inner mental world also. Therefore, it is necessary to entertain sublime divine thoughts to replace evil thoughts. "As you think, so you become." This is the immutable psychological law. The vicious mind is gradually divinised by entertaining divine thoughts.

*"Yanmanasa dhyayati tad vacha vadati yad vacha vadati tat karmana karoti*—that which is thought of is spoken by the tongue; that which the tongue speaks of, the organs of action do." That is the reason why it is said in the Vedas: *"Tanme manah shuddha-sankalpamastu*—Let my mind think of auspicious things." Entertain sublime divine thoughts. The old evil sexual thought will gradually vanish, just as the old nail in a plank is driven away by inserting over it a new nail.

The eye is the window of the mind. If the mind is pure and calm, the eye also is calm and steady. He who is established in Brahmacharya will have lustrous eyes, sweet voice and beautiful complexion.

*(To be continued)*

#### MATTER, ENERGY AND SPIRIT

Mother is the creative aspect of the Absolute. She is symbolised as Cosmic Energy. Energy is the physical ultimate of all forms of matter, and the sustaining force of the spirit. Energy and spirit are inseparable. They are essentially one.

Matter is reducible to energy. The Prasnopanishad says that Rayi and Prana—matter and energy—constitute the whole of creation. Matter is the outward index of the inward Power that is expressed by God. The Power that originates and sustains the universe is not the Jada Sakti or the electrical energy which is the ultimate reality of the scientists, but Chaitanya Sakti, the Power of the immutable consciousness of Brahman. In fact, it is not a Power which is of Brahman, but a Power which is Brahman.

—**Swami Sivananda**

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Sivananda's Gospel of Divine Life

## FOUNDATION OF YOGA AND REALISATION

### MOST EFFECTIVE MEDICINE

"Om Namo Narayanaya!" the Master greeted Sivadayalji.

Sivadayalji was heavily blanketed. He was wearing a woollen cap also.

"You are not feeling well?"

"No, Swamiji, I am not feeling well for the past two days. Today I have a headache and pain in the body."

Interrupting him, the Master said to Dr. Kamala Korke, "Doctorji, this man's heart has come between his lungs! What to do for him? Kindly prescribe something to cure him."

Turning to Sri Sivadayalji, the Master advised, "If you are sick you should approach a doctor."

Everyone had a hearty laugh.

Sri Sivadayalji was a little nonplussed. The Master relieved him by saying, "Beloved Yogiji, throw away that woollen cap first. This is the first medicine. Then the blanket also must go. These things only produce fever."

Sivadayalji immediately obeyed as he was himself a good aspirant and a fairly advanced student of Raja Yoga. He understood at once that the Master had gone to the root of the problem, and in his own humorous way had pointed out that illnesses are rooted in

the mind. When the mind is sickly the body follows suit; and the only way to get rid of the illness is to think and feel healthy thoughts.

### CERTIFICATES!

The enthusiastic Ramachandra Iyer bowed to the Master and sat at his feet. He said, "I will now sing the 'Song of Immanence of Ram', Swamiji."

The Master listened to the song. Sri Ramachandra had a sweet, musical voice. He always sang the Maha Mantra beautifully, especially in the early morning. The entire locality was brought to life by his Maha Mantra Kirtan.

When he finished the song the Master said, "Fair! That is my certificate. I have several categories—fair, fairly good, good, very good, marvellous. His recitation is fair. But Premanandaji has reached the 'marvellous' stage."

A look at the Master's face dispelled the perplexity of all. His criterion for judging the standard in these cases was the heart. Real sweetness issued from the heart. However good the voice may be, but if the song did not proceed from the heart, the Master awarded it the 'fair' certificate.

The greatest gods of the central religion of India are *Brahma*, *Vishnu* and *Siva*, with their various *Avataras*, or incarnations, elaborately eulogised in the eighteen *Puranas*, each god being glorified through a set of six specified texts out of these eighteen cosmic histories. With these Divinities are associated also their Powers, or *Saktis*, namely, *Sarasvati*, *Lakshmi* and *Durga* or *Parvati*, respectively.

—*Swami Krishnananda*

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## DIVINE LIFE

*(H.H. Sri Swami Sivanandaji Maharaj)*

**M**an wants happiness. He tries to get it from money, power, woman, son, position etc. He rushes from one thing to another to grasp it. He gets knocks and blows, failure and disappointment. He laughs, dances, weeps and mourns. His senses get exhausted. He gets disgust for objects. Eventually he experiences that sense-objects are illusory and that real lasting happiness cannot be found in them.

Man feels miserable when he is not able to obtain his wants. He feels the need of a particular object and tries to get it. If he succeeds, he gets delight for a moment; if he fails, he is sunk in despair and sorrow, he is gloomy and depressed. If he loses the object, he becomes very miserable. As soon as one want is gratified, another new want crops up. There is no end for wants. Cares, worries, anxieties and fear co-exist with wants and desires. Want is a product or offspring of ignorance. Brahman is All-full. All wants are satisfied here. The restlessness of the mind is kept up by the wants. He who wants nothing is a mighty emperor of the world. Sri Sankara says: That careless saint who moves about with a kowpeen or a loin cloth only without possession, without idea of ownership, without any want is the most happy man in the world. Wants and desires can be eradicated by Self-realisation alone.

Any number of zeros has no value unless you add 1 before them. Similarly even if you possess the wealth of the whole world, it is nothing if you do not lead a spiritual life, if you have no spiritual wealth, if you have no

Self-realisation. You will have to live in the soul. You will have to add the Atma to the life here. That is the reason why Lord Jesus says: "Seek ye the Kingdom of God and His righteousness, and all these things shall be added unto you."

Every man is a power in himself. He can influence others, He can radiate joy and peace to millions of people. He can elevate others. He can transmit his powerful soul-stirring, beneficial thoughts to his distant friends. He is the image of God, nay, he, is Brahman himself when the veil is removed.

The world is for your education. You learn several lessons daily. If you utilise all opportunities to the best advantage in the spirit of Yoga, your capacities and will-power will develop. You grow. You evolve. You expand. There is internal development. You move forward towards the goal. All veils gradually drop down. All limitations or barriers are annihilated. All shackles or fetters are rent asunder. You receive more and more divine Light, knowledge, purity, peace and spiritual strength.

You are the author of your own fate. You yourself have created this. You yourself are entirely responsible for this. You are the maker of your sufferings and joys. Just as the spider or the silk-worm has created a web or cocoon for its own destruction, so also you have created this cage of flesh by your own Karmas, attractions and repulsions, and false egoism. You have become the slave of the flesh, slave of body and mind, slave of count-

less desires. You are sunk in the quagmire of Samsara or ignorance. Do not sleep any longer. Awake, Try to come out of this illusory Mayaic cage now.

Cast aside the erroneous idea: "I am the body." Develop the consciousness and realisation of the real "I" within you. This real "I" is Satchitananda Brahman or Atma, the Supreme Self, the one common Consciousness, the spiritual thread that connects all hearts.

Awaken yourself to conscious realisation of your actual identity with the Supreme Self. Think of the Self continually. This is the real Brahma-abhyasa. This will lead to Self-realisation. The struggle must be keen. The endeavour must be sincere. The motive must be pure. There must be iron discipline, iron determination, iron will and Sadhana. Then there is not a bit of difficulty in the attainment of the final beatitude of life—a life sublime in its nature, resplendent with spiritual light, radiant with splendour, vibrant with ecstasy, replete with peace

Mere intellectual conception of this actual identity or oneness will not serve your purpose. You must actually feel the truth of the same through intuition. You must become fully aware of the real Self, the basis or substratum or bed rock for this world, body, mind, Prana and senses. You must enter into a consciousness in which the realisation becomes a part of your everyday Self. You must live the ideal spiritual life daily. Your neighbours should actually feel that you are an entirely changed being—a Superman. They should smell the divine fragrance in you. A fully-blown Yogi or Jnani can never be concealed. Just as fragrant fumes emanate from the scented sticks, so also sweet spiritual fragrance emanates from the body of a Yogi or a

Sage even though he shuts himself in a cave in the Himalayas.

A Yogabhrashta who did rigorous Sadhana in his previous birth gets realisation in this birth like a lightning flash in the twinkling of an eye. He is a born Siddha or adept. He does no Sadhana. He has no Guru. He had his initiation in the previous birth. Ashtavakra and Rishi Vamadeva, the two Yogabhrashtas of yore attained knowledge of the Self when they were dwelling in the womb of their mothers. Jnana Dev of Alandi, near Poona, author of Jnanesvari Gita was a born Siddha. He exhibited several Siddhis when he was a small boy. He touched a buffalo and it repeated the Vedas. He created fire in his back and his sister baked bread there. Cases like these are very rare. But the vast majority of the people should do intense and rigorous Sadhana before they can attain Self-realisation.

There is no such thing as inanimate matter. There is life in everything. Life is involved in a piece of stone. Matter is vibrant with life. This has been conclusively proved by modern scientists. Smile with the flower and the green grass. Play with the butterflies, birds and deer. Shake hands with the shrubs, ferns and twigs of trees. Talk to the rainbow, wind, stars and the sun. Converse with the running brooks and the waves of the sea. Speak with the walking stick. Develop friendship with all your neighbours, dogs, cats, cows, human beings, trees, flowers, etc. Then you will have a wide, perfect, rich, full life. You will realise oneness or unity of life. This can be hardly described in words. You will have to feel it yourself.

A strong mind has influence over a weak mind. Mind has influence over the physical body. Mind acts upon matter. Mind brings bondage. Mind gives freedom. Mind is the

devil. Mind is your friend. Mind is your Guru. You will have to tame the mind. You will have to discipline the mind. You will have to control the mind. This is your important duty.

Study your feelings and emotions. Analyse them. Dissect them. Do not identify yourself with these feelings and emotions. Separate yourself from these feelings and emotions. Stand as a silent witness, Identification with the feelings and emotions is the cause for bondage and misery. Anger is the modification of the mind. There is no modification in the Self or the real "I" or the Atma. A

worldly man identifies himself with the Vritti—anger—and becomes miserable. He says: "I am angry." This is ignorance. The body and mind are your instruments. Identify yourself with the big, infinite "I" or the eternal Soul and utilise the body and mind as your tools, You are the master of your mind and body. You are the driver of this engine — body and mind. Assert yourself and be free. Understand the tricks of this mischievous mind. It has played with you for so long a time. Attain mastery over the mind. You can do this if you will.

*Applicable in India only*

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Children's Page

## YOUR THINGS ARE NOT YOURS

*(Sri Swami Ramarajyam)*

**R**antideva was a very generous king. Whosoever came to his court, and begged of him to fulfil his needs, never went back disappointed. Once a severe shortage of food occurred in his kingdom due to famine. Rantideva distributed grain and wealth generously. Gradually the royal treasury and stores emptied. Now, there was nothing to distribute. Overcome by disappointment, he left his kingdom and went to a forest with his wife and a son.

There was neither food nor water in the forest. They had to go without food for forty days. Sometimes they had grass to eat, at other times only leaves. One day a stranger came and gave them food and water.

As soon as the king with his wife and son sat down to take the food, two boys came and said, "Please give us some food." He gave them the food that he and his wife were about to take. When the son was about to eat his share of food, there came two beggars

and begged for food from them. Rantideva gave them his son's share.

Now only water was left. Rantideva was happy with the thought that some people's hunger was satisfied. Now they would satisfy themselves with water, he thought. At that very moment came there a dog who was panting for a drink of water. Rantideva gave him the whole of water. The king, the queen and their son had to remain hungry and thirsty. None of them grumbled. At that time they heard a divine voice, "The test is over. Ask for anything."

Rantideva said, "O God! I don't want anything for me. If you want to give, please give for the starving people."

Dear children, the things you own, are first the property of those who do not have them. If you satisfy other people's needs, your needs will also be satisfied. God and other people will satisfy your needs.

The secret of Yoga is not merely Tyaga (renunciation) of Bhoga (Pleasures), but it is the attainment of Mahabhoga, Bhoga of Bhogas. A Yogi knows that if all the pleasures of the three worlds are heaped together on one side and on the other side and infinitesimal speck of that Supreme Bliss of the Atman is kept, the latter will far outweigh the former.

The man who does Tyaga of sense-pleasures for the sake of Yoga is indeed a clever man. It is like throwing away a counterfeit coin for getting gold. He knows that he is throwing away nothing, and what he is going to attain is something unique. So, Yoga is primarily an attempt to achieve the Supreme Bliss.

—Swami Chidananda

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Yoga in Daily Life

## BASIS OF YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

### STRIVE CEASELESSLY

Have self-confidence. Develop independent judgment. Cultivate the indomitable will. Practise self-control and self-mastery.

Do not argue. Strive ceaselessly for Self-realisation. Kill this little ego. Develop pure love. Rise above all distinction of caste, creed and colour.

Give up the idea of "I-ness" and "mine-ness". Look within for the happiness which you have sought in vain in sensual objects.

### HAPPINESS WITHIN

One anna of pleasure is mixed with fifteen annas of pain. Pleasure that is mixed with pain and fear is no pleasure at all. If you begin to analyse this one anna of pleasure, you will find that it is no pleasure at all. It is mere play or delusion of the mind. Milk gives pleasure to some and pain to others. Milk brings on retching in fever. The third cup of milk induces vomiting. What is this? This is play of Maya. This is Indra-Jala of Avidya-Shakti. The Indriyas and mind are deceiving you at every moment. Beware. Wake up. Open your eyes. Develop Viveka. If you suffer from cancer of the stomach, can you enjoy Rasagulla and sweets even though you are a multi-millionaire? The doctor will put you on a diet of pepper-water only. If your wife dies, you are drowned in sorrow. You cannot expect happiness from finite, perishable objects that are conditioned in time, space and causation. Nitya Nirupadhika, Niratisaya Ananda, eternal, independent, in-

finite bliss can only be had in the Atman that is hidden in your heart. Search, understand and realise Atman.

### NEED FOR ADHYATMIC KNOWLEDGE

The secular knowledge that you get from Universities is mere husk only. It serves the purpose of earning the bread only. It cannot give you peace of mind and salvation. It thickens the veil of ignorance only. He who says, "I am specialist in Biology and various logies" is only a fool. One Mantra, one Sloka of the Upanishads will blow up the knowledge that you derive from colleges. Study the first Mantra of Isa Upanishad: "*Isavasyam idam sarvam*—The whole world is indwelt by the Lord." Rejoice in Atman by removing the names and forms. Do not be covetous. Imbibe the ideas of this Mantra. Practise. Feel the indwelling presence. Live in the spirit of the Mantra. You will become a King of kings, Emperor of emperors, the Sun of suns, the Light of lights. Do not be puffed up with your University degrees. Be humble. Destroy scientific atheism. Have faith in the teaching of Srutis. Do Kirtan in a chorus with harmony and concord, with one Svara and one Tala. Sing Rama Nama from the bottom of your heart with Bhava. I will make you realise the infinite peace and bliss this very moment.

### IMPORTANCE OF GURU

Guru-Bhakti is absolutely necessary. Guru-Seva with Atma-Lakshya will take you to God immediately. People generally complain: "We do not get good Gurus these days." This is a lame excuse. You can take

even the worst possible rogue as your Guru. You will have to change your angle of vision. When you look at a coconut made of sugar, you have a double consciousness. You know pretty well that it is not coconut. In your heart there is Bhava, it is sugar and sugar alone. Even though you see the world, it is really not. This is the Nischaya of the Vedantic student. It is the determination. Even so, the defects of the 'rogue-Guru' do not exist for the disciple who has taken him as his Guru with Bhakti. The aspirant should deify and superimpose all the attributes of the Lord on the 'rogue-Guru'.

You should never look into the defects of the Guru. You must deify the Guru. Guru, Ishvar, Brahman, Om, Truth are all one. You must strictly obey and carry out his orders. You must think that underneath the name and form of the Guru, there is the all-pervading pure consciousness. In course of time the physical form will vanish and you will realise your own self, the pure Brahmic consciousness that lies at the back of the physical form of your Guru.

When once you have taken a man as your Guru, you should never change even if you get a man with greater developments or Siddhis. Then only you will have faith. Through strong faith, you will realise then and there, Brahman, the God in that Guru. You must become the famous Bhakta, Pipa of the well-known Bhaktamala, who took a rogue Nata as his Guru and when he saw his Nata-Guru dancing on the bamboos in the open market, he took him as Guru, the Brahma-incarnate, prostrated before him and thus eventually had his Self-realisation through the form of the rogue-Guru, the Nata.

### THREE REQUISITES OF MUKTI

Yoga is communion with Lord. The goal of life is Self-realisation. There are two ways for attaining God-consciousness. They are

the Pravritti-Marga and Nivritti-Marga. Pravritti-Marga is the path of activity with detachment for attaining the cosmic vision in and through the diverse experiences of normal life. Nivritti-Marga is the path of absolute renunciation or Jnana Yoga. Karma-Yoga is only Jnana-Sadhana, i.e., means for attaining Self-knowledge. Three things are indispensably requisite for attaining Self-realisation. They are: (1) Guru-Bhakti—devotion and Prema towards the spiritual preceptor, (2) Jijnasa—longing for liberation and (3) a taste for Satsanga. He alone who is endowed with these three attributes can cross this ocean of Samsara (Bhava Sagar).

### FOUR KINDS OF TEMPERAMENTS

There are four kinds of temperaments, viz., the active temperament, the devotional temperament, the mystic temperament and the intellectual temperament.

### THE FOUR YOGAS

There are four Yogas, viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga.

Karma is suitable for people of active temperament, Bhakti Yoga for people of devotional temperament, Raja Yoga for men of mystic temperament with bold understanding and strong will-power. Bhakti Yoga is suitable for vast majority of persons as they are emotional. Jnana Yoga is suitable for a microscopic minority only. Ladies can realise God quickly as their hearts are filled with devotion, Prema and affection. But it is very difficult for them to get Vairagya.

### YOGIC DIET

Food plays a very important role in exciting the senses and passions. An aspirant should be very careful in the selection of articles of diet of Sattvic nature in the beginning of his Sadhana period. Later on drastic

dietetic restrictions can be removed. Havis Annam, which is a mixture of boiled white rice and ghee, is very conducive to Yogic practices. When white rice is boiled with ghee, white sugar and milk, it is called Cheru. This is a wholesome combination suitable for Sadhakas.

### MILK

Milk is a perfect food by itself, containing the different nutritive constituents, fats, proteins, carbohydrates, etc., in well-balanced proportions. It leaves very little residue in the bowels. This is an ideal food for Yogins during Pranayama practice. Fresh milk from a healthy cow, free from bovine tuberculosis, is preferable to scalded milk. Milk should be scalded or pasteurised but not boiled. The process of scalding is that the milk should be immediately removed from the fire, as soon as the boiling point is reached. Too much boiling destroys the vitamins, the mysterious nutritive principles and renders milk quite useless as an article of diet.

### FRUIT DIET

A fruit diet exercises a benign, soothing influence on the constitution and is very desirable diet for Yogins. This is a natural form of diet. Bananas, grapes, sweet oranges, apples, pomegranates are wholesome fruits. Bananas are very nutritious. Lemons possess anti-scorbutic properties and act as restoratives to blood. Fruit juice contains a form of nutritive principle, Vitamin C.

### MITAHARA

Take wholesome, Sattvic food half-stomachful; fill the quarter-stomachful with pure water; and allow the remaining quarter free for expansion of gas. This is Mitahara, the ideal food for Yogins. This is the ideal for all who want to preserve health. This is quite hygienic and is in harmony with the

dietetic principles of modern medical science. This is Mitahara prescribed for Yogis.

*“Natyasnatastu Yogoasti na chaikanta-  
manasnatah  
Na chaatisvavnaseelasya jagratho  
naivacharjuna”*

“Verily, Yoga is not for him who eateth too much, nor he who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna.” (Gita VI-16).

*“Ahara suddhau, sattva suddhih;  
sattva suddhau, dhruva smritih;  
Smritilabhe sarvagranthinam  
vipramokshah.”*

For spiritual practices Sattvic food is absolutely necessary. Wheat, rice, barley, sugar, butter, sugar-candy, milk, ghee, green dhal, Panchasakha vegetables, cabbages, potatoes, etc., are Sattvic articles of diet.

### FORBIDDEN ARTICLES

Highly seasoned dishes, hot curries and chutnies, meat, fish, etc., are forbidden for Sadhakas. Meat can make a scientist, but rarely a philosopher and a Tattva Jnani. Chillies, sour articles, tamarind, mustard, all kinds of oil, asafoetida, salt, onions, garlic, etc., should be avoided. Onions are worse than meat. Too much fasting is injurious during the practice of Yoga.

**NOTE:** Myrobalan is a beautiful stuff for Yogins. They can chew it very frequently. In Bhagavata it is represented as even superior to nourishing mother. It takes care of the body better than a mother does. Even a mother gets annoyed towards her child; but myrobalan has controlled its Krodha, always possesses an even temperament and is always cheerful and enthusiastic in attending to the well-being of human beings.

## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### SEVA THROUGH SIVANANDA HOME

By the Blessings of Sri Gurudev and the profound Grace of the Lord Almighty, the Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near Laxman Jhula. It provides medical facilities for sick destitute people, who have their residence permanently on the roadside, but due to injury or sickness, need to have a period of admission and treatment, before continuing their journey. Those who live a life like this, commonly do not have access to general health facilities, since they stay all by themselves and have no proper clothing, neither any financial resources. They live a life of surrender and trust, of “*Shraddha and Saburi*”, of flowing with the stream, of keeping the feet right on the ground, the mind cool and the heart open for His whispering Voice.

An elderly gentleman got admission this month, who was left injured on the road after an accident, quite some time earlier. Brought from the Ashram Headquarters area, he was not able to mention what had happened, but his utterly sorrowful screaming indicated that he was deeply traumatized, both physically and mentally. He suffered from an infected wound, infested with maggots, an open fracture of his under-leg bone, which was just protruding out of the skin. Not able to walk, he had developed gangrenous bedsores on

both his hips and his legs were in fixed contractions. Undergoing medical treatment and extra diet, he is recovering very well, under the protecting, consoling and healing loving power of Sri Swami Sivanandaji Maharaj. Jai Gurudev!

A few other patients who were admitted earlier, could be discharged after their complete recuperation. Jai Gurudev!

One of the long-term inmates passed away this month. He was suffering immensely from not only TB, but also chronic renal failure, which resulted in an acute phase. Prior to coming here at Sivananda Home, he had undergone several abdominal operations and had lost one of his legs due to a circulation disorder. In the early morning hours he breathed his last.

Let us pray that his soul rest in everlasting Peace, Bliss and Union with the Almighty One. Hari Sharanam. Hari Sharanam. Sri Hari Sharanam.

*“Lord God, grant us Your Grace, I pray; let it dwell in us, work in us and abide in us till the end. Grant us always to will and desire whatever is most pleasing and acceptable to You. Let Your Will be mine, and let my will ever follow and be conformed wholly to Your own.”* (‘The Imitation of Christ’, Thomas a Kempis).

“Feed the hungry. Clothe the naked. Serve the sick. This is Divine Life.” (Swami Sivananda)

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## CELEBRATION OF 122nd BIRTHDAY OF MOST WORSHIPFUL SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The 122nd Birthday of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September 2009 at the Headquarters Ashram with due solemnity and grandeur. The day's programme commenced with early morning prayer and meditation followed by *prabhat-pheri*. A special Havan was performed at the Ashram Yajnasala for the peace and welfare of the whole world.

In the forenoon session, a grand *Paduka-Puja* was organised in the Holy Samadhi Shrine which was filled to capacity. After the *Puja*, there were Bhajans-kirtans and illuminating and inspiring discourses by H.H. Sri

Swami Vimlanandaji Maharaj, President D.L.S. Headquarters and H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President D.L.S. Headquarters on the life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj. The new editions of the booklets—'Guru-Disciple Relationship', 'Elevating Truths' and 'Yoga of Right Conduct' were also released to mark this august occasion.

In the evening, a special *puja* and *arati* was offered to Mother Ganga at Vishwanath Ghat. The night Satsanga featured discourses, Bhajans and Kirtans and concluded with *arati* and distribution of special Prasad.

## CELEBRATION OF 93rd BIRTHDAY OF MOST WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ

The 93rd Birthday of Worshipful H.H. Sri Swami Chidanandaji Maharaj was celebrated with great devoutness and sacredness on the 24th September, 2009 at the Headquarters Ashram. A special worship was offered to the Holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine. Soon after the worship, a brief Satsanga was held. The Samadhi Shrine hall was packed with brahmacharis, sannyasins, sadhakas and devotees who had assembled to pay their loving homage to the Beloved Master Sri Swami Chidanandaji Maharaj.

The satsanga commenced with Jaya Ganesh prayers and *Bhajan-kirtans*. H.H. Sri Swami Vimlanandaji Maharaj, President D.L.S. Headquarters delivered a lecture on the glorious life of Parama Pujya Sri Swami Chidanandaji Maharaj highlighting his inimitable supreme *Guru-bhakti*, unrivalled humility and divine compassion. The Hindi

souvenir 'Chidanandam' and audio and video DVDs and CDs of the First Punya-Tithi Aradhana Celebration of Parama Pujya Sri Swami Chidanandaji Maharaj were released on this sacred day.

H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary D.L.S. Headquarters announced the launch of a new website on the life, works and teachings of Most Worshipful Sri Swami Chidanandaji Maharaj—[www.chidananda.org](http://www.chidananda.org)—to commemorate the auspicious occasion.

During the night Satsanga, it being the sixth day of Navaratri Puja, the Navaratri Message (1993) of H.H. Sri Swami Chidanandaji Maharaj was read by Sri Swami Padmanabhanandaji Maharaj apart from the regular chants and recitation of Durga-Saptashati. The Satsanga concluded with *arati* and distribution of special prasad.

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

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, The Divine Life Society Headquarters, undertook Cultural tours during June and September, 2009.

On 17th June Swamiji Maharaj visited Sivananda Centenary Boys' High School, Khandagiri, Bhubaneswar in Orissa, of which he is the President of the Managing Committee. Swamiji looked into the affairs of the School and had extensive and important discussions with members of the School Management Committee. He also attended the prayer meeting of the School and addressed the students.

From 20th to 25th Swamiji stayed at Chidananda Hermitage Shanti Ashram, Baliguali, which is a part of D.L.S. Headquarters. He went into the various aspects of the Ashram and its activities. Swamiji also saw some devotees who wished to meet him.

Swamiji Maharaj attended the Silver Jubilee function of the Sivananda Centenary Boys' High School, Khandagiri, on 29th and 30th June. In connection with this there was a Press Conference on the 26th in which Swamiji also participated.

The school was established on 30th June, 1984 to commemorate the Centenary Celebrations of Worshipful Gurudev Swami Sivanandaji Maharaj, by the Divine Life Society of Orissa through its central Committee. H.H. Sri Swami Chidanandaji Maharaj, International President of the Divine Life Society Headquarters, had constituted the All Orissa D.L.S. Central Committee in 1966 to carry on the activities of the Divine Life Society in Orissa vigorously, to further and spread the Mission of Gurudev, to co-ordinate the activities of the Branches, and more specifically, to look after the arrangements for the tour of

Swamiji Maharaj in Orissa. The A.O. D.L.S. Central Committee which was a Registered body, had sponsored the School, for imparting value-based education, in conformity with the ideals taught by Sri Gurudev. It had the blessings of Parama Pujya Swami Chidanandaji Maharaj and was started in 1984. Swamiji Maharaj was also the President of the School Managing Committee for some years. He had also been visiting the School from time to time over the years, and blessing the students. Thus, all along the School had been functioning as a baby or sister organization of the Divine Life Society. It has received excellent support and help from State Government of Orissa, various distinguished persons, and the general public.

The completion of 25 years was the occasion for the Silver Jubilee Celebrations of the School. The School has an excellent track record of its functioning. Twenty-two batches of students have appeared in the Matriculation examination till now and the results all through have been excellent with 100% pass-outs, majority of students coming out in first division. The value-based education has also had a distinct impact on the life and character of the students. The students have been taught, in addition to the normal curriculum, to lead a well-regulated life, adopt discipline in their conduct, practise Yogic exercises, receive moral lessons, learn devotional practices, and acquire preliminary basic spiritual techniques which they can develop in later part of their life.

The most important aspect of the Celebrations was the two days' Seminar focusing on value-based education. There were four sessions, with a separate topics for each session, namely, (1) Value-based Education—Need for Educational Reform in India,

(2) Spiritual Education—Focus on Spiritualisation of Teachers and Students, (3) Impact of Value-based education in students' life, and (4) Ideal Education—Our Role and Responsibility. There were important dignitaries and distinguished educationists like Saints, Ministers, Gajapati Maharaja Sri Dibya Singha Deb, Senior Government Officers, Vice-Chancellors of Universities, Editors of important Newspapers, Professors, etc., for the different sessions. Swami Nirliptanandaji Maharaj presided over all the sessions and also spoke in all of them. Swamiji also attended the morning Meditation session on both days and gave discourses, giving personal advice on personal Sadhana to the participating devotees, including the students of the School.

The Celebrations were very well organised, had great response from the public, and were a grand success in every way.

On 17th September the Vivekananda Kendra, Chanakyapuri, New Delhi, had a meeting of their Study Circle. At their request Swamiji participated in it. The discussion was on the lecture of Swami Vivekanandaji on "Sages of India." Swamiji Maharaj took part in the deliberations and gave a brief exposition which was very well appreciated by the participants.

Swamiji Maharaj is the Chairman of Swami Sivananda Memorial Institute, East Punjabi Bagh, New Delhi. On 19th September Swamiji attended the meeting of its Trust Board.

Man's freedom is not freedom from action but freedom in action.—**Swami Sivananda**

### IMPORTANT ANNOUNCEMENT

Kindly send all remittances by Indian Postal Order (IPO), Bank Drafts or Cheques in favour of "**The Divine Life Society,**" **Shivanandanagar, Uttarakhand.** The Bank Drafts/Banker cheques, shall be payable at the following Scheduled Banks of "**Rishikesh**":

**"State Bank of India, Punjab National Bank, Punjab and Sind Bank, Union Bank of India, State Bank of Patiala, Oriental Bank of Commerce, Canara Bank, Indian Overseas Bank, Bank of India, Bank of Baroda."**

\* Please always write the purpose of remittance, full postal address and Telephone Number.

\* Personal Cheque can be sent, if the remittance is more than Rs. 200/-.

\* **As far as possible try to avoid remittances through Money Order.** The Money Orders are forwarded electronically and does not contain purpose of remittance made by devotees or any other messages. Therefore if the remittances are made by Money Order, please send a separate letter indicating M.O. number and the purpose of remittance.

—**THE DIVINE LIFE SOCIETY**

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

Every year the Bharatiya Vidya Bhavan and The Divine Life Society jointly organise a Swami Sivananda Memorial Lecture at New Delhi. This year the programme was arranged at Bhavan's Hall, Bharatiya Vidya Bhavan, Kasturba Gandhi Marg, New Delhi, on 6th September 2009. Shri J. Veeraraghavan, Director of Bharatiya Vidya Bhavan presided over the meeting. H.H. Sri Swami Vimalanandaji Maharaj, President of The Divine Life Society sent a message of blessing for the programme. Sri Swami Padmanabhanandaji Maharaj was invited to deliver the memorial lecture. Accordingly, Sri Swami Padmanabhanandaji Maharaj attended the function and spoke on the legacy of Swami Sivananda and its relevance today.

Sri Swamiji Maharaj also visited the Vasant Vihar D.L.S. Branch, New Delhi and had Satsanga with the devotees.

Sri Swamiji proceeded from New Delhi to Jaipur on a three-day tour to attend various programmes organised by the DLS Branches at Raja Park and Malaviya Nagar. On 7th September, Sri Swamiji visited the Tagore Public School, Shastri Nagar, Jaipur, on the invitation of Sri P.D. Singhji, Director of the School. Sri Swamiji spoke on the need of ethical living for success in life. About 500 students and faculty members attended the

lecture. Sri Swami Yogavedantanandaji Maharaj and Sri Swami Dharmanishthanandaji Maharaj also addressed the students.

In the evening of 7th September, Sri Swamiji spoke in the Satsanga organised by the DLS Branch Raja Park, Jaipur. On 8th September, Sri Swamiji along with Sri Swami Yogavedantanandaji Maharaj, Sri Swami Vaikunthanandaji Maharaj and Sri Swami Dharmanishthanandaji Maharaj attended the grand Paduka Puja that was organised by the Raja Park Branch to celebrate Gurudev's 122nd Birthday Anniversary. Sri Swamiji spoke on Gurudev's Life and Mission. In the evening the DLS Branch of Malaviya Nagar, Jaipur, organised a Satsanga where Sri Swamiji spoke on 'Bhakti Yoga'.

The H.C.M. of Rajasthan State Institute of Public Administration, Jaipur, requested Swamiji to visit the Institute and deliver a lecture to the senior officer trainees. Accordingly, Sri Swamiji visited the Institute and delivered an interactive lecture on 'Mind, Its Mysteries and Control'. The Director thanked Sri Swamiji and invited him to visit the Institute periodically to apprise the officer trainees about the values of life. Sri Swamiji's trip helped to activate various Branches in Rajasthan.

### SPECIAL ANNOUNCEMENT

With effect from 28.09.2009, Vijaya Dasami Day, the Rates of Audio CDs, Audio CDs (Twin), Video CDs and DVDs are revised as under.

1. Audio CDs	Rs. 50/- each
2. Audio CDs (Twin)	Rs. 90/- each
3. Video CDs	Rs. 60/- each
4. Video CDs (Twin)	Rs. 110/- each
5. DVDs	Rs. 60/- each

—The Divine Life Society

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## AN ANNOUNCEMENT

### SADHANA SHIBIR AT RAJKOT, GUJARAT

The Annual Sadhana Shibir of the Divine Life Society, Gujarat will be held from 30th October to 1st November 2009 at Rajkot, Gujarat.

H.H. Sri Swami Vimalanandaji Maharaj, President of the Divine Life Society Headquarters (Rishikesh), H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary and other senior Swamijis from Sivananda Ashram, Rishikesh will grace the occasion with their holy presence. All devotees are cordially invited to participate in the functions.

For enrolment and information please contact: Sri Janakbhai P. Mehta, Organizer, The Divine Life Society, Rajkot, "Sivananda Bhavan", 6/9 Junction Plot, RAJKOT-360 001, (Gujarat), Phone: 0281-2477010, 2442940, Mobile: 09825082245.

—THE DIVINE LIFE SOCIETY

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## AN ANNOUNCEMENT

### 3RD STATE LEVEL CONFERENCE-CHHATTISGARH

AND

### SILVER JUBILEE CELEBRATION OF DIVINE LIFE SOCIETY,

NANDINI NAGAR BRANCH, 12TH TO 14TH DECEMBER, 2009

By the grace of Most Worshipful H.H. Sri Swami Sivanandaji Maharaj, the Divine Life Society Branches of Chhattisgarh are celebrating the 3rd State Level Conference and the Silver Jubilee of Divine Life Society, Nandini Nagar Branch, from 12th to 14th December, 2009. Senior Swamijis from the Divine Life Society Headquarters will be participating and guiding the Sadhaks. All devotees are cordially invited to participate in the Conference.

*For enrolment and information please contact:*

- |   |                  |
|---|------------------|
| 1. Sri K.S. Thakur, President,<br>The Divine Life Society Branch,<br>Nandini Nagar - 490 036,<br>Dist. Durg, Chattishgarh | Tel: 09300544907 |
| 2. Sri Swami Vishuddhanandaji   | Tel: 09406093744 |
| 3. Sri Swami Sivadasanandaji  | Tel: 09424284349 |
| 4. Sri Pankaj Chowbey   | Tel: 07712425095 |
| 5. Sri K.L. Bareth  | Tel: 09425567941 |

—The Divine Life Society

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## ANNOUNCEMENT

### 36th ALL ANDHRA DIVINE LIFE SOCIETY CONFERENCE

The 36th All Andhra Divine Life Society Conference will be held from 24th to 26th January 2010 at SPVD Sabha School and College, Pullampeta Village, Dt. Kadapa, Andhra Pradesh.

Delegate fee for participation in the Conference is Rs. 11 /- (inclusive of food and accommodation) which may please be sent to Sri Shantalinga Reddy, Main Bazar, PULLAMPETA, KADAPA District, A.P (Mobile No: 09440077189).

Contact persons:

- 1) Sri Sai Babuji, Mobile No: 09304005462.
- 2) Sri Chengal Reddyji Mobile No: 09444361330
- 3) Sri Venkatasubba Naiduji Mobile No: 09441131215

All devotees are cordially invited to participate in the Conference.

—The Divine Life Society

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### YOUTH CAMP AND 32nd ALL ORISSA DIVINE LIFE SOCIETY CONFERENCE

By the grace of Most Worshipful H.H. Sri Swami Sivanandaji Maharaj, the 32nd All Orissa Divine Life Society Conference will be held from 29th to 31st December 2009 at Polasara, Dt. Ganjam, Orissa. As part of the Programme a youth Camp will also be held from 27th to 31st December, 2009. Senior Swamijis from the Headquarters will attend the youth Camp and the Conference. The Youth Camp is free of charge. Delegate fee for participation in the Conference is Rs. 350/-

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Students are cordially invited to attend the youth Camp and the devotees to participate in the Conference

—The Divine Life Society

O Man! Be courageous, be cheerful, be serene, be joyful. Smile, laugh, dance in ecstasy. You are ever perfect, free and independent. You are divine.

—Swami Sivananda

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

### INLAND BRANCHES

**Ambala (Haryana):** The Branch conducted during the month of August 2009, daily Satsanga, daily Yogasana class for women, and on 9th August video Satsanga. It continued social service through Homoeopathic clinics and Jal-seva. It held Paduka Puja on the first Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj, and on Sri Guru Purnima. A special programme was organised on Sri Krishna Jayanti.

**Aska (Orissa):** The Branch held the weekly Satsanga on Sundays and mobile Satsanga at the residence of the devotees on Thursdays. On the 1st Punyatithi Day the programmes included Paduka Puja, distribution of fruits and biscuits to the patients of the Government hospital and to the poor, and a special evening Satsanga.

**Badhiausta (Orissa):** The Branch organised on the 1st Punyatithi Day, Brahma-muhurta session, Paduka Puja with one lakh Archana (100 participants), distribution of clothings, medicines, food and Dakshina to the poor, as well as to Brahmins. In the daylong Sankirtan many devotees from nearby villages had joined. The programmes on Sri Krishna Jayanti were Brahma-muhurta Japa-Dhyana, Paduka Puja, Sankirtan, Sri Krishna Puja with one Lakh Archana (80 participants), Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita Parayana, discourses, distribution of food, clothings and alms to 30 inhabitants of a leprosy colony, etc. The Branch has organised mobile Satsanga in 118 different villages till now.

**Bhilai (Chhattisgarh):** The Branch conducted special Satsangas with Paduka Puja, Sri Vishnu-sahasranama Stotram Parayana and collective Japa of

Mahamrityunjaya Mantra on Sri Guru Purnima and on 46th Anniversary of Punyatithi Aradhana Day of Gurudev.

**Brahmapur (Orissa):** In addition to Sri Vishnu-sahasranama Stotra Parayana daily, the Branch conducted the weekly Satsanga on Sundays, Paduka Puja on Thursdays and on Sivananda Day and Chidananda Day, and Srimad Bhagavad Gita Parayana on Ekadasis. The special programmes on Sri Guru Purnima and the Aradhana Day were Brahma-muhurta Japa-Dhyana, Prabhat Pheri, Paduka Puja with 1,00,000 Archana, Narayana Seva and evening Satsanga with talks by Revered Swami Sivananda-Gurusevanandaji and by Sri P.C. Jenaji. It also organised the Sadhana Week.

**Bikaner (Rajasthan):** Along with the daily 2-time Puja, morning meditation, Svadhyaya and Yogasana class, the Branch conducted weekly Satsanga with Svadhyaya of 'Sadhana', Matri-Satsanga on 11th and 29th August with recitation of Sri Sundarakanda and reading of Sikh religious books, Paduka Puja on Sivananda Day and Havan on Chidananda Day. On the Punyatithi day, after Paduka Puja and Bhajan-Kirtan, it distributed food, sweets, biscuits, etc., to the children of an orphanage and of a deaf and Dumb School, and to the poor. It also organised special Puja and programmes on Sri Krishna Jayanti and Sri Ganesha Chaturthi, and Sri Sundarakanda Parayana on 3rd August.

**Chandigarh, Sivananda Ashram:** Besides the daily evening Satsanga, the Branch held its Sunday morning weekly Satsanga with emphasis on Svadhyaya, and one mobile Satsanga on the visit of Revered Swami Dharmanishthanandaji, Revered Swami

Bhaktibhavanandaji and Br. Atmanishtha Chaitanyaji from Headquarters on 27th August. It conducted Akhanda Japa of Mahamantra for one hour daily on Thursdays, and 12-hour Akhanda Mahamantra Japa during 7-8 night. It continued distribution of food to 300 poor people, and free medical consultations and medicines on Sundays, and daily Yogasana class.

The 1st Punyatithi Day was intensive Sadhana Day with daylong programmes including morning meditation, Prabhat Pheri, Swamiji Maharaj's VCD talk, talk by Revered Swami Dharmanishthanandaji, Bhajan-Kirtan, Prasad Sevan by all the devotees, etc.

**Chandigarh, Raipur Kurd:** The special programmes of Sri Krishna Jayanti included Havan and special Puja in the morning, 4-hour Kirtan and Prasad in the afternoon, and Bhajan-Kirtan and dance from 8 p.m. to 1 a.m.

**Chatrapur (Orissa):** The regular activities of the Branch were daily Satsanga, weekly Satsanga on Thursdays, one mobile Satsanga, Paduka Puja on Sivananda Day and Chidananda Day and Sri Sundarakanda Parayana on the Sankranti Day.

It organised 5-day spiritual programmes on the occasion of the 1st Punyatithi Day. In the special daily Satsanga selected portions from Swamiji Maharaj's biography were read and recitation from Sri Ramacharita Manas, Srimad Bhagavatam and Bhagavad Gita was done. The Punyatithi Day programmes were Prabhat Pheri, Paduka Puja, Srimad Bhagavad Gita Parayana, Bhajan-Kirtan, talks by renowned speakers, distribution of clothings to 22 poor people, etc. On Sri Krishna Jayanti, and Sri Ganesh Chaturthi, it arranged special Shodasha-upachara Puja and Satsanga.

**Chennai, Anna Nagar (Tamil Nadu):** The Branch organised a special function of 'Swami Chidananda Memorial Homage'. It included prayers, Sankirtan, discourses, Prasad, etc.

**Dhenkanal (Orissa):** The Branch held on the 1st Punyatithi Day, a special Satsanga in an orphanage. Stationery and Prasad were distributed to the children.

**Ghatpadamur, Jagadapur (Chhattisgarh):** The regular activities: Daily morning prayer, meditation, recitation and Yogasana, 30 minute Sankirtan and Satsanga in the evening; weekly activities of Paduka Puja on Thursdays, Parayana of Sri Sundarakanda on Saturdays and of Sri Vishnu-sahasranama Stotra on Sundays. Special activities: (1) 1st Punyatithi Day: 2-hour Akhanda Kirtan followed by Paduka Puja. (2) Sraavana Monday, special Puja, Abhisheka and 2-hour Sankirtan. (3) Sri Krishna Jayanti: 3-hour Akhanda Kirtan, Puja, Abhisheka. (4) Sri Ganesh Chaturthi: special Puja for 10 days, one hour Kirtan.

**Gumergunda (Chhattisgarh):** In addition to the daily activities of 3-time Puja in Sri Viswanatha Mandir, daily prayer-meditation and Yogasana in the morning and 2-hour evening Satsanga, the Branch conducted Paduka Puja on Thursdays, Sri Sundarakanda Parayana on Saturdays and chanting of other hymns on the remaining days. On the 1st Punyatithi Day, 6-hour Akhanda Kirtan and Paduka Puja, on Sri Krishna Jayanti, 12-hour Akhanda Kirtan, special Puja-Archana and Bhajan-kirtan, and on Sri Ganesh Chaturthi, special Puja were organised.

**Gurdaspur (Punjab):** Revered Swami Dharmanishthanandaji and Prof Vasudev Ranadev gave discourses in a special Satsanga on 24th August.

**Jaipur, Malviya Nagar (Rajasthan):** The Branch conducted Havan and Bhajan on Sundays, Matri-Satsanga on Tuesdays and Fridays, and Narayana Seva on Tuesdays. On the 1st Punyatithi Day, Sri Sundarakanda Parayana and Bhajans were arranged. Paduka Puja was done on Sri Guru Purnima. It also organised special programme on Sri Krishna Jayanti.

**Jaipur, Raja Park (Rajasthan):** In addition to the daily morning Katha of Sri Devi Bhagavat and daily evening programme of Sri Sundarakanda Parayana on Tuesdays and Saturdays, Mahamrityunjaya Mantra Japa on Thursdays, and Satsanga on other days, the Branch conducted the weekly Satsanga on Sundays with Havan and Svadhyaya, and Matri-Satsanga on Mondays. It continued its social service through Swami Sivananda Homoeopathy Dispensary (837 patients in August), distribution of food to the poor daily, supplying monthly requirement of dry ration to a leprosy colony, daily Yogasana class, Swami Sivananda Library, distributing Rs. 150/- per month each to 26 poor widows, and scholarship to 80 students.

Special activities: (1) The 1st Punyatithi Day: Paduka Puja, Mantra Japa, special food, clothings and Dakshina to Brahmans, and Prasad Sevan by all the devotees. (2) Sri Krishna Jayanti: special night Satsanga and midnight Arati. (3) Nanda Utsava: special decoration, gaiety with colour play, Arati, Prasad. (4) Srimad Bhagavata Katha: from 29th August onwards.

**Jeypore (Orissa):** The Branch conducted 2-time Puja, weekly Satsanga on Sundays, mobile Satsanga on Thursdays, and on Sivananda Day, Havan, Svadhyaya, Puja and Prasad Sevan. It organised on Sri Guru Purnima Programmes from 5 a.m. to 3 p.m.—Prabhat Pheri, prayers, Paduka Puja,

Svadhyaya, Prasad Sevan by 100 participants, etc. Similar were 11-hourlong programmes on Aradhana Day—80 participants.

**Kakinada, Madhava Patnam (A.P.):** The Branch held weekly Satsanga on Sundays and two Medical Camps.

**Kantabanji (Orissa):** The Branch conducted Satsanga on Sundays with Bhagavad Gita Svadhyaya.

**Karadasinghi (Orissa):** The Branch organised 3-day programmes on the occasion of the 1st Punyatithi. Revered Swami Sivananda-Gurusevanandaji conducted the programmes on two days and gave talks on Parama Pujya Swamiji Maharaj. It distributed food, sweets and Dakshina to the students and staff of a primary school.

**Khatiguda (Orissa):** The Branch held weekly Satsanga on Thursdays, Sri Vishnu-sahasranama Stotra Parayana on Ekadasis, 12-hour Mahamantra chanting and Narayana Seva on the monthly Sadhana Day, and one mobile Satsanga with Bhandara. It organised on Sri Guru Purnima and Aradhana Day, early morning prayer-meditation, Prabhat Pheri with Mahamantra Sankirtan, Paduka Puja, Prasad Sevan by all the devotees, 12-hour Akhanda Japa, and night Satsanga. During the intervening period Bhagavata Saptaha Parayana was done.

**Khurja (U.P.):** The Branch held weekly Satsanga on Mondays with Svadhyaya and Sankirtan, Matri-Mandal Sankirtan on Ekadasis, and Yogasana class for men in the morning and for women in the evening. It gives financial help to a poor sick woman, and runs Sri Swami Devananda Homoeopathy Dispensary daily for two hours.

**Ladwa (Haryana):** The Branch organised public discourses of Revered Swami Dharmanishthanandaji and Prof. Vasudev Ranadevji on 19th August. Swamiji spoke on "Practice of the Presence of God" and the Professor on "The Message of Bhagavad Gita." The next day morning Swamiji also addressed the members of the Branch.

**Nabha (Punjab):** The Branch held a special evening Satsanga (125 participants) on the visit of Revered Swami Dharmanishthanandaji and Prof. Ranadevji. They also had a separate meeting with the members of the Branch in the afternoon.

**Nalgonda (A.P.):** The Branch conducted daily 1½ hour Satsanga both in the morning with Sri Vishnu-sahasranama Stotra and Sri Laxmi 108 names Parayana and in the evening with Svadhyaya of Ramayana. It organised a special Satsanga and Puja on Sri Guru Purnima.

**Nandini Nagar (Chhattisgarh):** Regular activities: Daily early morning 2-hour session of prayer and recitation of Sri Vishnu-sahasranama Stotram and other hymns and daily evening Satsanga; weekly mobile Satsanga on Thursdays; Matri-satsanga on Saturdays with Sri Sundarakanda Parayana; 6-hour Akhanda Mahamantra Kirtan on 3rd, every month and Matri-Satsanga on Ekadasis covering Parayana of Srimad Bhagavad Gita and Sri Vishnu-sahasranama Stotram.

Special activities: (1) Sri Krishna Jayanti: 12-hour Akhanda Mantra Japa and 4-hour night Satsanga. (2) Sri Goswami Tulsidas Jayanti: 15 Ramayana Study groups participated in the seminar on Ramayana. (3) Sri Ganesha Puja: daily Puja and Satsanga from August 23 to September 1.

**New Delhi, Vasant Vihar:** The Branch organised a public lecture of H.H. Sri Swami

Padmanabhanandaji Maharaj in an auditorium on 9th August. Sri Chandrasekharan, the former Additional Solicitor General of India was the Guest of Honour. The audience included many erudite and renowned persons of the Capital city.

**Patiala (Punjab):** The Branch had a special Satsanga on 20th August on the visit of Revered Swami Dharmanishthanandaji and Prof. Randevji who gave talks to the large gathering. The next morning Swamiji conducted meditation class.

**Phulbani (Orissa):** The Branch conducted 2-hour Puja, weekly Satsanga on Sundays, mobile Satsanga on Thursdays and Paduka Puja on Sivananda Day and Chidananda Day. On the 1st Punyatithi Day Paduka Puja was performed with one lakh Archana, and food and clothings were distributed to the destitute. Paduka Puja was arranged on Sri Krishna Jayanti also.

**Salipur (Orissa):** In addition to the daily activities of 2-time Puja, early morning meditation, morning session of prayer, Kirtan (one hour), Japa (one hour), recitation of various hymns, and in the evening one hour study class, Svadhyaya of "Sadhana" prayer, Bhajans, etc., the Branch conducted weekly Satsanga on Sundays, and recitations on Sundays and Mondays, Sri Sundarakanda Parayana on 1st August, Srimad Bhagavad Gita Parayana on 2nd August, monthly Sadhana Day on 16th August, Sivananda Day programme of Paduka Puja, one hour Japa of 'Om Namo Bhagavate Sivanandaya' Mantra, Svadhyaya and evening Satsanga, and on 9th August Yogasana and meditation class. Swami Sivananda Charitable Hospital (Sundays and Thursdays) treated 262 patients during August.

Special activities: (1) Sri Krishna Jayanti: Abhisheka with Sri Krishna-

Sahasra-namavali, 12-hour Akhanda Japa, evening session of Bhajan-Kirtan, reading of four Chapters from Srimad Bhagavatam, Prasad, etc. (2) Yogasana Camp in a local college—417 students participated.

**Secunderabad (A.P.):** The Branch organised the 1st Punyatithi Day programme on a grand scale in presence of large number of devotees. Paduka Puja and talks on the life and teaching of Parama Pujya Swamiji Maharaj were followed by release and free distribution of the book Divya Bhajan Mala. On this occasion the Branch gave to 12 spiritual/social institutions Rs. 10,000/- each, to one student a scholarship of Rs. 5,000/- and 500 Kg of rice to a charitable institution.

**South Balanda (Orissa):** The Branch conducted twice-a-day Puja, weekly Satsanga on Friday, special Satsanga on Sivananda Day and Chidananda Day, Paduka Puja and 3-hour Mahamrityunjaya Mantra Japa on Sankranti and 3-hour Akhanda Mahamantra Kirtan on 29th August. It organised 5-day programmes on the 1st Punyatithi with daily Brahma-muhurta prayer meditation, Yogasana session and evening Satsanga with talks on Swamiji Maharaj. On the Punyatithi Day, the first session included Prabhat Pheri at 4.30 a.m., meditation, a short discourse, Yogasana, Paduka Puja, Shradhanjali discourses, distribution of sweets and stationery to 110 students, feeding 40 invitees from a leprosy colony, and Prasad Sevan by 400 participants. The session concluded at 3 p.m. In the evening video Satsanga with Parama Pujya Swamiji Maharaj was arranged. It also held 12-hour Akhanda Japa.

**Vadodara (Gujarat):** The Branch held weekly Satsanga on Thursdays, and Paduka Puja and Mantra Japa on Sivananda Day and

Chidananda Day. A large number of devotees attended Paduka Puja on Sri Guru Purnima. It arranged a spiritual discourse on the Aradhana Day. There were two sessions of Svadhyaya on the Ishavasyopanishad on the first and last Sundays of the month. It also held a guided meditation session on 12th July. It continued social service through providing free medicines to the poor patients of the Government hospital daily, and through running Homoeopathy and Ayurvedic Dispensaries, and through providing acupuncture treatment.

**Vikrampur (Orissa):** The Branch conducted 2-time Puja, weekly Satsanga on Fridays and Matri-Satsanga on Thursdays. On the occasion of the 1st Punyatithi of Parama Pujya Swamiji Maharaj, 9-day Sri Ramacharita Manas Parayana and Havan on the Purnahuti were arranged. On the Punyatithi Day, the programmes were early morning session, Paduka Puja with 1,000-Nama Archana, Srimad Bhagavad Gita Parayana, 3-hour Mahamantra Akhanda Kirtan, distribution of food and clothings to the poor, Prasad Sevan by the participants and evening Satsanga. It also organised daylong programmes of Paduka Puja, Srimad Bhagavad Gita and Sri Vishnu-saharanama Stotra Parayana, Bhajan-Kirtan and special Puja on Sri Krishna Jayanti. There was special Puja on Sri Ganesha Chaturthi also.

#### OVERSEAS BRANCHES

**Mauritius, Rose Hill:** The Branch conducts Satsanga four times a week on Wednesdays, Thursdays, Saturdays and Sundays, and Yogasana class daily. Dissemination of spiritual knowledge is done every month on Sivananda Day.

