

THE GLORY OF THE PRECEPTOR

(H.H. Sri Swami Sivanandaji Maharaj)

(Guru Purnima Message 1951 - from Illuminating Messages)

Salutations to Lord Narayana, the Adi Guru! Salutations to the Brahmavidya Gurus of ancient Bharatavarsha! Salutations to the illumined sages and seers of modern India, the living Gurus who are inspiring, guiding and enlightening the sincere seekers and struggling souls of the Samsarik world!

The age of the Upanishads was an age of intuitional perception. It was an age when intuitional experience was the guarantee of Truth. But the modern age is an age of questioning and criticism. Today the guarantee of truth is in the test of sense perception. What man can perceive through sense-organs he accepts as the reality. That which the senses cannot perceive he rejects as unreliable. Thus, many precious factors in our ancient cultural heritage have been rejected and set aside as superstition. The hoary and the most precious spiritual conception of the Guru is one such factor that has come to be misunderstood and misinterpreted in the present age.

The traditional concept of the Guru is a unique and wonderful gem in the cultural treasury of Bharatavarsha. It is our most precious possession. For, it is this conception that is to a large extent responsible for the safe and unbroken perpetuation of some of the most precious aspects of this great nation's grand spiritual heritage. It is the institution of Guruparampara that has, from generation to generation, down the centuries, closely safe-guarded the living experi-

ences of the Seers of the Upanishadic age and handed them down to succeeding ages. This sacred task it has performed in spite of many a violent vicissitude in our nation's history.

But now! The modern man thinks the concept of the Guru has outlived its day. There is much free-thinking and free-reasoning. This is because he lacks knowledge of what Life means, what its purpose is. It is because he is ignorant of what a significant role the Guru has in helping to work out life's supreme purpose. The ignorance of the ordinary man is truly appalling. The vital importance and the deep inner significance of the Guru-Tattwa is completely lost to him. This is indeed a great loss. It has to be remedied. Mankind must reflect and try to understand the role of a preceptor in working out the individual's spiritual evolution.

Man on earth is but a puny creature struggling under a host of severe limitations. Everywhere he experiences pain, frustration, misery and wretchedness. On the other hand, he knows that there is the grand Cosmic Experience that is full of perfection, infinite knowledge and light transcendental. The mortal individual is really the rightful heir to this grand Cosmic Experience. But how to attain it, tied up as he is by countless bonds, defects and imperfections? The Guru provides the answer to this.

It is through the medium of the preceptor that the individual can raise himself to Cos-

mic Consciousness. It is through that medium that the imperfect can become perfect, the finite can become infinite and from death and sorrow you can pass into an eternal life of blessedness. The Guru is verily a link between the individual and the Immortal. He is a being who has raised himself from *this* into *That* and thus has a free and unhampered access to both realms. He stands, as it were, upon the threshold of immortality, and bending down, he raises the struggling individuals with one hand and with the other he lifts them up into the empire of everlasting joy and infinite Truth-consciousness.

Realise now the sacred significance and the supreme importance of the Guru's role in the evolution of mankind. Thus it was not without reason that India of the past carefully tended and kept alive the lamp of the Guru-Tattwa. It was not without reason that India, year after year, commemorates anew this ancient concept of the Guru, adores it and pays homage to it again and again and reaffirms her firm belief and allegiance to it. For, the true Indian knows that the Guru is the guarantee for the bound individual to transcend the bondage of sorrow and death and experience the Consciousness of Reality.

Give up the delusive notion that to submit to the preceptor, to obey him and to carry out his instructions, is slavish mentality. The ignorant man thinks that it is beneath his dignity and against his freedom to submit to another man's command. This is a grave blunder. If you reflect carefully, you will see that your individual freedom is in reality an absolutely abject slavery to your own ego and vanity. It is the vagaries of the sensual mind. He who attains victory over the mind and the

ego, is the truly free man. He is the hero. It is to attain this victory that man submits to the higher spiritualised personality of the Guru. By this submission he vanquishes his lower ego and realises the bliss of Infinite Consciousness.

To strengthen and make firm the faith of the wavering man and to guarantee the Bhava that is necessary for the fruition of all worship, the ancients have deified the personality of the Guru. To adore the Guru is indeed to adore the Supreme. In this world of mortality, the Guru is verily like an ambassador in an alien court. Just as an ambassador represents fully the nation to which he belongs, even so the Guru is one who is the representative of the sublime transcendental state which he has attained. Just as to honour the ambassador is honouring the nation that is his, even so, to worship and to offer adoration to the visible Guru is verily the direct worship and adoration of the Supreme Reality. Even as a distant tree cannot be seen but its fully bloomed flowers waft their fragrance far and wide and unmistakably proclaim the presence of the tree to all, so also, the Guru is the divine flower who disseminates the Atmic Aroma of divinity in this world, and thus proclaims the Immortal Lord who is invisible to the physical eye. He is the standing witness to the Supreme Self, the counter-part of the Lord on earth, and through worship of him one attains the Self.

May the Supreme Lord, the Guru within you, lift the veil of ignorance and bestow upon you all the Light of the transcendental Knowledge. May the blessings of Sri Vyasa and other Brahma-vidya-Gurus be your support and inspiration in the quest for Truth.

Real education is the education of man as man. Head, heart and hand—all three must be trained by artistic, scientific and practical education. —**Swami Sivananda**

DAILY LIFE: A TEST OF INNER SADHANA

(Sri Swami Chidananda)

Gurudev has blessed us with a facility which provides the scope and possibility for all the four Yogas. He has given us a field for the exercise of body, mind, intellect, and the spirit. This is a place of total unfoldment for your entire being from the least to the supreme. It is a centre of evolution from the human state to the state of transcendental illumination and blessedness. It is a bridge from humanity to Divinity.

For those who can perceive and utilise it as such, this valuable gift of Holy Master—this Ashram—can be to them a ladder to enlightenment, total divine perfection, liberation and eternal blessedness. For this is what it is if it is always approached, not from an imperfect human angle, but from an awakened spiritual angle and an enlightened divine angle.

It is this way for the simple reason that Gurudev worked to create this Ashram for this specific purpose. He gave utterance to the fact that he had provided here a total field and scope for our evolution. If we will approach it as such, shedding all inhibitions, clearing ourselves of preconceived notions and overcoming our intense preoccupation with our own human centre—which is a centre of opinions, conceptions, built-in reactions, prejudices and bias—then everywhere we turn we will see that this entire Ashram is a rare gem, a rare gift for total evolution and perfection.

Even the seeming negative factors—which in our lesser human-nature-based and

biased perception appear to be so many obstacles, problems and impeding factors hampering our progress—will suddenly be seen as valuable occasions and opportunities for us. They are to be made use of. They are chances given to test ourselves. They are neither to be suffered, nor borne, nor endured, but they are to be understood and made use of for our benefit, our highest good.

This Ashram duplicates life as a whole. In whichever environment and situation we have been placed by the will of the Divine, the factors present in it are necessary for us as we are at this given time and place to enable us to work towards our perfection. For, each one of us has many things to be overcome, renounced and discarded; and a particular situation and circumstance is given to us as an opportunity for liberating ourselves from that which is holding us back from progressing towards our divine destiny.

If we thus perceive and understand life with a true spiritual vision, then our entire reaction to things that come to us day by day will be a creative reaction, a keen, analytical reaction: "What has this in it for me? God has given it with a definite plan and purpose. In what way can I gain from this situation, benefit myself and surge ahead? It does not come without meaning." Thus, each situation, each set of circumstances each day, comes because that is the need for that day.

Our outer life and our inner spiritual life of Japa, meditation, introspection, contemplation, reflection and concentration have a

close, indispensable connection. They are necessary for each other. Our inner spiritual disciplines require to be tested for their authenticity, their genuineness, their effectiveness; and the scope and possibility for this is provided each waking day from dawn till dusk.

Daily life is an opportunity provided for us to exercise the spirituality gained during our inner studies, reflection, Japa and meditation. It is the testing ground, so that each day our progress is really ours. We have made it our own by having tested it, proven it and possessed it. Until it has been tested and proven, it is not our own, it does not become part of us.

Every spiritual step forward becomes assimilated into your nature when it is thus exercised. That which is exercised actively becomes firmly grounded, permanently and truly your own. Thus there is an indispensable connection between your daily Sadhana and your daily life.

It is in the context of daily life that you are able to actively exercise and test your spiritual progress. It is in the context of your daily Sadhana that day by day the quality of your daily life is enhanced and enriched—it becomes further elevated to progressively

ever higher dimensions of culture, refinement and a transformed spiritual nature. Ultimately, of course, this process—the daily enrichment of your outer life by the daily ascent of your spiritual inwardness—culminates in a total divinisation of your being and doing, your actions and reactions.

May we thus see this unified nature of our inner and outer life and not see them as two separated, mutually exclusive and opposed aspects. They are not two. They are one integrated and unified process of spiritual evolution.

One who perceives this, becomes a totally balanced individual. He becomes truly possessed of the knowledge of the art and science of living life as one unified process of evolving day by day spiritually. And for us, the relevance of this spiritual fact is a necessary part of the understanding of this Ashram life which we are leading, and all the factors that go to make up both the inner and outer life.

May the grace of the Divine and the blessings of Master enable us to see ourselves as what we are; and to see our life and our environment for what it is. Thus, may this dual knowledge become a means of your steady spiritual progress and evolution into ultimate illumination and liberation!

You are fortunate to have all facilities, all conveniences and also all inconveniences which are blessings in disguise—seeming problems but means for evolving further and further. They are necessary ingredients, for arousing from within you your inner resources: endurance, common sense, innate wisdom to turn stumbling blocks into stepping stones, innate wisdom to look at things from a different angle. Thus, in every way you have been provided with everything required to move towards divine perfection—which is your destiny,

—Swami Chidananda

THE BLESSINGS OF GURU

(Sri Swami Krishnananda)

For a few minutes we withdraw our minds and place before our mental vision the great divinity whom we are adoring at this auspicious moment—the commencement of sacred Guru Purnima, known as Sri Vyasa Purnima—Bhagavan Sri Krishna Dvaipayana Vyasa, whose words sustain all sacred literature in the world, who stands before us as a great example of *tapasya*, a paragon of righteousness and omniscience. Blue is the colour of his body, as we have been told in scriptures like the Mahabharata and the Srimad Bhagavata Mahapurana. Blue is the clean sky when we look at it with open eyes. Blueness is supposed to also be the colour of the body of Bhagavan Sri Krishna. Blue is the body of Sriman Narayanaya. Blue is the ocean, which characteristic represents the quality of unlimitedness—infinity. Infinite is the power of this great master *yogin*, Bhagavan Sri Vyasa. *Vyasochohishtam jagat sarvam* is an old saying: “All the world of knowledge, in whatever branch of learning, art or science, is only what has already been said by Vyasa in some place or the other.”

In our contemplations on this great personality we draw into our own selves a sustaining power which gets injected, as it were, into the very bloodstream of our person when we deeply think, feel and contemplate this wondrous divine object before our mental eye. It is as if we are bathed in liquefied steel. Imagine what we will feel if liquid steel is injected into the whole body. Energy, indomitable strength, truthfulness, beauty, happiness, hopefulness, positivity of thinking and a fear-

less existence—all this follows from the contemplation of this infinite molten steel that gets injected into us by the very thought of this super-master, not merely of this country, India, but of the world as a whole.

By ordinance of the great providence, we are told that Bhagavan Sri Vyasa is stationed in Sri Badri Ashram for the welfare of all the living beings in this world, for all time to come. There is no death of personality of such a master. Vyasa is a Chiranjivi—he shall be here as long as the world lasts. As far as our meditations on him are concerned, there is no distance between us here, seated in this *pandal*, and his presence which is right now here in front of us. You may say, “You said he is in Badri Ashram, so many kilometres away from here.” Mind does not operate in spatial distance. It is only the body that thinks in terms of distance measurable by yardsticks. For the mind there is no distance between the Earth and the Sun, much less between this place, Sivananda Ashram, and the holy Badri Ashram. So where is Vyasa just now? Here and now.

If you have any doubts in your mind, you are going to be the loser. Don’t ask how you will accommodate yourself to the feeling that Vyasa is here. If Gurudev Swami Sivanandaji Maharaj’s pervading presence is here, why should not Vyasa’s presence be here? All the saints and sages are here, if only your heart is pure and you can summon them. They do not take time to come and see you. I mentioned that their characteristic is infinity in knowledge as well as power. Infinity is not in

time; therefore, it does not take even one minute to come and be with us. It is not in space; therefore, it has not to cover any distance. Distanceless travel and timeless presence characterises omnipresence, omniscience, omnipotence. Capacity to be present at any place, at any moment, power to know anything and the ability to do anything—these are the qualities of Bhagavan Sri Vyasa. If you want him here, he is here; and if you want to know anything, it shall be imparted to you just now; and if you want him to do something, it is done in an instant. Such a blessing is received by this holy land of Uttarakhand which is hailed in such scriptures as the Manu Smriti. In the words of Manu, the great lawgiver, “That sacred spot on this earth which is between Ganga and Yamuna (and we are seated here in that place) is the creation of the gods—angels themselves. It is known as Brahmaavarta—the land of absolute divinity.”

Many of us have come from long distances and are here breathing this sacred breeze divinised, potentised, sanctified by the masters who trod this place far back in ancient times and whose spiritual presence inundates this place even now. It is a blessing—thrice blessing, untold blessing for anyone to have the opportunity to come here, to be able to travel long distances and be able to stay here, breathe this air for three days and three nights on the bank of this holy Ganga in the vicinity of this spiritual master’s presence—Gurudev Swami Sivanandaji Maharaj—and virtually, directly, visibly getting bathed in the blessing of Bhagavan Sri Vyasa, Nara-Narayana, who alone is not only Badri Ashram but the whole of Brahmavarta, this entire land.

What are our problems? What are our difficulties? What are our questions? What

are our needs? Practically nothing. Before the glorious Sun, we don’t ask for further light. Before the ocean, we don’t ask for more water. Before the presence of this kind, we seek nothing else. When a great dignitary of some kind comes to your place, to your town, to your house, what do you think in your mind? You think only of that person, look at that person, enjoy the presence of that person for some reason of your own because the person is a dignitary. This is what happens to the mind when it is placed in the presence of a superior force, a high level personality. But we are human beings. We cannot always be thinking like gods.

The few words that I spoke up to this time may create an impression in your minds that perhaps this kind of thought can arise only in the minds of gods—human minds cannot think like that. Maybe. We may be human beings and capable of thinking only in terms of humanity and human personality, but there is also the divine element in us. We are not just devils and brutes, though sometimes we behave like that. We are also gods and divinities. There is, therefore a dual personality operating in us, pulling us in two different directions. We are pulled towards the heavens many times during the day when we aspire for a larger dimension of our being and a glorious fulfilment of our life ahead. But the physical personality, the social personality and everything connected with it also sometimes pulls us down and tells us that we have only bodies. We are only sons and daughters of some father and mother, coming from such and such a place and doing this kind of work. This aspect also troubles us many a time.

But we are not always to be in that mood. Spiritual practice, *sadhana*, is the endeavour on our part to create a circumstance, at least for some time during the day,

when our higher personality, which is the archetype of our being, as philosophers sometimes say, really takes possession of us. Saints and sages, masters, philosophers, tell us our true personality is not in this world. We are shadows here. This thing that is here is a shadow of my own real being which is in the superior heavens, which is pulling me. Our true originality calls us, summons us: "Come." I am calling myself in another place which is heaven. That is why I am restless in this world. Who are you? Who makes you restless? Your own self is making you restless because your higher personality, your true being which is in the heavens, in the higher regions, is summoning this shadow being here: "Come. I am here." That is the real self to which Bhagavan Sri Krishna makes reference in the sixth chapter of the Bhagavadgita where he says, "*uddhared atmanatmanam*": Pull the self by the Self; lift the self by the Self; raise the self by the Self. Which self is raising which self? The true Self that you are is to raise the unreal self, false self, shadowy self, physical self, political self, social self, industrial self that you are. Then there is some hope for us to spiritually rejuvenate ourselves in this holy endeavour and pursuit of ours.

As I mentioned, you have the blessings of great masters of this holy land, principally now before us, before our mental vision—Bhagavan Sri Krishna Dvaipayana Vyasa, the presiding divinity of this holy occasion, Vyasa Purnima, Guru Purnima. May we bathe in the feeling of his presence here. May we be inundated by his immeasurable shower of blessings. It is there always, pouring on us like a rain which is called, in Yoga

Shastras, *dharma megha*—the cloud of virtue, the rain of blessedness. Divine blessings do not take time to shower upon us, because they are timeless, and they do not have to travel long distances, because they are spaceless.

So whatever I have mentioned to you within these contemplations, deliberations and thought processes amounts to our being really blessed people here in this Ashram. We are all immensely blessed—everyone here. Not only those who are here physically, present just now, but whoever is even thinking of us or has been here under the protection of Gurudev Swami Sivanandaji Maharaj. Whoever is devoted to this Ashram, who has an admiration for the work of this Society, who thinks of this Ashram even if they are unable to come here—they too are blessed. If a thought of God is a blessing, a thought of anything also can be a blessing if it is directed by a pious motive and intention. This *Brahmavarta desha*, glorified in the Manu Smriti, between the Ganga and the Yamuna, wherein is this Sivananda Ashram, is a blessed spot; and Muni-ki-reti is thrice blessed—the land of the *munis*. And these thoughts that have entered our minds just now have really purified us. If you have really felt what I said, you have become slightly more than human just now. An element of divinity, super-humanity has entered you. We are blessed, we are grateful to God for having given us this opportunity of being here, breathing this sanctified air under the umbrella of the divine presence of Gurudev and in the vicinity of Bhagavan Sri Krishna Dvaipayana Vyasa. May they all bless us!

All humanity is inside you, with you, within you, and has taken possession of you.

—*Swami Krishnananda*

NOTHING HAS CHANGED, BUT EVERYTHING HAS CHANGED

(Sri Swami Atmaswarupananda)

Although Gurudev wrote over 300 books, he condensed the essence of his wisdom into short pithy sayings called aphorisms. An aphorism often contains such a deep truth that we could meditate on one aphorism for our whole lifetime—as it takes us deeper and deeper into the essence of the truth of our being.

Gurudev's best known aphorism is Be good, Do good. Our late revered Vedanta teacher, Swami Brahmanandaji, suggested that if we really wanted to understand Be good, Do good, we should take one "o" out of good: Be God, Do God. Another of Gurudev's well known aphorisms is "Change your angle of vision."

When we think of changing our angle of vision, we perhaps think that we should stop looking in one direction and instead look in another. Or perhaps we should stop paying attention to the outer and look towards the inner. Both of these ideas have some validity, but they suggest a change in where we are looking. However, in the final analysis, this doesn't seem to be what changing our angle of vision means, because the actual discovery of the truth is that nothing changes. We just see life in a different way.

Is there a simple illustration of how nothing changes and yet everything changes?

There is a question: How do you see a half glass of water? Do you see the glass as being half full or half empty? A positive person sees it as being half full, whereas a negative person sees it as being half empty. A person who sees it as being half full sees all the opportunities that life presents to them. A person who sees it as being half empty, sees all the things that they lack; and they often fear that they will even lose what they have.

Thus a sage sees the same things that we see, but sees them in a different way. He sees his duty in any situation, whereas from our worldly point of view, we want to control everything, to have everything suit us. Therefore, one of the differences between a saintly person and ourselves, is that the saintly person is always seeing the opportunity to serve, is always aware of their duty, whereas all too often we want to control life. We don't want to risk giving ourself away.

Part of changing our angle of vision, therefore, means that we stop trying to control our life and life around us and rather concentrate on opportunities to be of service. The world remains the same. We have simply—right where we are—changed our angle of vision. Nothing has changed, but everything has changed.

You have to reach a destination and you cannot afford to sleep by the wayside. You must be on the way. Life is the way. All other things pertaining to life are by the way. —**Swami Chidananda**

BRAHMACHARYA SADHANA

(H.H. Sri Swami Sivanandaji Maharaj)

(Continued from the previous issue)

DIETETIC DISCIPLINE

Purity of food brings in purity of mind. That power which connects the body and the mind is present in the food that we take. Various kinds of food have varying effects on the mind. There are certain kinds of food that make the mind and the body very strong and steady. So it is absolutely essential that we should take pure and Sattvic food only. Food has very close connection with Brahmacharya. If proper attention is given to the purity of food we take, Brahmacharya becomes quite easy.

“When the food is pure, the intelligence, the mind, becometh pure. When the mind, the soul, the subtler astral and causal bodies become pure, the memory of past births is attained with clearness and certainty. When the memory, the knowledge of endless past and future is attained, then the knots of the heart, the egoistic attachments of self, unravel and become loosened of themselves under the touch of the Universal Self. And then to such a self, the great Lord unveileth the light that is beyond the darkness.”

—*Chhandogya Upanishad.*

It is needless to say that diet plays a prominent part in keeping up Brahmacharya. The influence of foodstuffs on the brain-cells, emotion and passion, is remarkable. There are different compartments in the brain and each food produces its own effect on each compartment and on the general system. A confection of sparrow produces aphrodisiac

effect. It directly stimulates the reproductive organ. Garlic, onions, meat, fish, eggs, etc., stimulate the passion. Mark how elephants and cows that live on the grass are quiet and peaceful and how tigers and other carnivorous animals that live on meat are turbulent and ferocious. Instinct or the voice from within will guide you in the selection of articles of diet that are conducive for keeping up Brahmacharya; you can consult some other elderly experienced persons.

SATTVIC FOOD

Cheru, Havis Annam, milk, wheat, barley, bread, ghee, butter, dried-ginger, green dhal, potatoes, dates, plantains, curd, almonds and fruits are all Sattvic articles of food. Cheru is a mixture of boiled white rice, ghee, white sugar and milk. Havis Annam is also a similar preparation. This is very useful for spiritual aspirants. Milk is a perfect food by itself containing, as it does, the different nutritive constituents in a well balanced proportion. This is an ideal food for Yogins and Brahmacharins. Fruits are great energy-producers. Bananas, grapes, sweet oranges, apples, pomegranates and mangoes are wholesome and nutritious fruits.

Dry fruits such as grapes, raisins, dates and figs, sweet fresh fruits such as bananas (rastali and kadali plantains), mangoes, sapotas, sweet melons, sweet limes, sweet pine-apples, apples, woodapples and sweet pomegranates, sugar and sugarcandy,

honey, sago, arrowroot, milk, butter and ghee of cows, tender coconut water, cocoanut, almonds, pistachio nuts, toor dhal, ragi, barley, maize, wheat, green gram, rice of red paddy whose bran is only partly removed and rice of good smell or sweet taste and all preparations from any of these grains and white pumpkin are Sattvic articles for keeping up Brahmacharya.

FORBIDDEN FOOD

Highly seasoned dishes, hot curries, chutneys, chillies, meat, fish, eggs, tobacco, liquor, sour articles, oil of all kinds, garlic, onions, bitter things, sour curd, stale food, acids, astringents, pungent stuffs, roasted things, over-ripe and unripe fruits, heavy vegetables, salt and other things are not at all beneficial. Onions and garlic are worse than meat. Salt is the worst enemy. Even if you do not take salt separately the system will derive the necessary quantity of salt from other food-stuffs. All food-stuffs contain salt. Too much salt excites passion. Giving up of salt helps you in controlling the tongue and thereby the mind and all the other Indriyas.

All kinds of peas and beans (both fresh and fried) black gram, Bengal gram, horse gram, sprouted grains, mustard, all sorts of chillies, asafoetida, lentils, brinjals, lady's finger (okra), cucumbers, Malabar night shades (both white and red varieties), bamboo shoots, papaw fruit, drumsticks, all varieties of gourds such as white gourd, snake gourd,

squash gourd, radish leeks, mushrooms of all kinds, things fried in oil or ghee, pickles of all sorts, fried rice, sesame seeds, tea, coffee, cocoa, all other kinds of vegetables, leaves, roots and fruits, food-stuffs that create wind or indigestion, grief, pain or costiveness or other sickness, pastry preparations, foods that are dry and burning, foods that are bitter, sour, saline, overhot and pungent, tobacco and its preparations, foods and drinks containing liquor or narcotic drugs such as opium and Bhang, food preparations which are stale or have become cold subsequent to their removal from the hearth or which have lost their natural taste, smell, colour or form or which are remnants after being eaten away by other persons, animals, birds or insects, or which contain dust, hair, straw or other rubbish and milk of buffalo, goat or sheep, should be avoided as they are Rajasic or Tamasic by nature. Emblic myrobalan fruit (Amla), lemon juice, rock salt, ginger (fresh or dry) and white pepper can be used in moderation.

MITAHARA

Mitahara is moderation in food. Take wholesome Sattvic food half stomachful. Fill a quarter with pure water. Allow the remaining part free. This is Mitahara. Brahmacharins should always take Mitahara only. They should be very careful about their night diet. They should never overload the stomach at night. Overloading is the direct cause for nocturnal emissions.

There is a mysterious elixir that immortalises and transforms man into Divinity. Mirabai, Tulsidas, Surdas, Ramdas, Tukaram, Kabir, Prahlad and others drank this elixir day and night and were intoxicated. It is the Name of the Lord—Hari Nama. O Man! Drink it also and attain Eternal Bliss.

—Swami Sivananda

Sivananda's Gospel of Divine Life

THE WORLD AND YOU

RESULT OF DEDICATION :

"Take care of the Society, then the Society will take care of you. Do you understand what this means?" the Master asked Sri John D'Cruz when he came in for Darshan.

"Yes, Swamiji, I do understand. Because the work is divine, when I dedicate myself to the work, God will take care of me."

"Exactly! I will direct you and guide you. I will make you a perfect Yogi. Do just as I tell you."

"Yes, Swamiji, I am always ready to do so."

Sri D'Cruz's faith in the Master was simply amazing.

HURT NOT OTHERS' FEELINGS :

Swami X. was a little annoyed over an aspirant's attitude. The lady was so much upset over a relative's death that she expressed great grief in her letter. The cool Vedantin in the Swami revolted against this. And in a reply he chided her mildly, and pointed out that instead of wasting her thoughts on the dead relative, she could well utilise it in God-thought.

The Master would not agree even to this. He said, "No, no. There should not be one word which is likely to hurt a devotee's feelings. There should not be a single negative suggestion. Always dwell on positive thoughts and ideas. Encourage everyone. If you are vigilant, you will always find some good quality in everyone, with the help of

which you can persuade the person to ignore the weaknesses. Every word should be sweet even if the aspirant is completely wrong in his stand.

"When you write a letter under a sudden impulse, leave it there. When the impulse has died out, read the letter again; you will surely like to alter it.

"Similarly in the case of conversation also: never give vent to the first impulse. When you are agitated, leave the place. Do not talk. Do not be foolish and say something for which you will later regret. If you give vent to the first impulse, then later on you will go on your knees and apologise. Make it a habit not to use offending words. Never give offence to anyone. Then, you will never regret. You will be loved by all."

LOST OPPORTUNITIES :

"Pannalaji's family was going to the Viswanath Ghat for their bath.

"Om Namō Narayanaya! Did the doctor come and see the child last night?" the Master enquired.

No, Swamiji. But the child is improving by your Grace alone."

"O Venugopala Swamiji! Did you not attend to the child last night in the Vanaprashtha hermitage?"

"No, Swamiji, I will go now."

"Of course you can go now, but I had asked you to attend to that baby last night itself, and you had agreed to do so. You have

neglected your duty. It is either laziness or neglect. It is through such cases that you miss golden opportunities of rendering service.

“If I had known that you would not be going, then I would have myself gone and attended to the child. This service is greater than meditation and study. By serving the sick you put yourself directly in tune with the Infinite. You develop the heart, which is the only way to realise God.”

“I thought that I need not go last night, Swamiji, so I neglected it.”

“When I request you to go immediately, you should at once go and attend to the patient, whether it be midnight or midday. Do not think I am finding fault with you; it is all for your own good only. By such frequent self-analysis you should try to improve and make yourself perfect. Om Namo Narayanaya! Jaihoji !”

Children's Page

EMULATE RAMA AND BHARATA, NOT THE KAURAVAS

(Sri Swami Ramarajyam)

This is a story from the Ramayana.

Lord Rama was sent into exile and had to dwell in the jungles. When Bharata came to know that Rama was exiled because of him only, he cursed himself and went to meet Him.

He fell at the feet of Rama and said, “My Lord, the kingdom of Ayodhya is yours. I have never dreamt of ruling over this kingdom. May God curse me if I ever thought otherwise! Kindly ascend the throne and let me dwell in the jungles in your place.”

Lord Rama said affectionately, “Dear Bharat, obeying the commands of our parents, you should rule over the kingdom and I will live in the jungles.”

“Reverable sire, as of right you should rule over the kingdom,” said Bharata humbly. His eyes filled with tears.

We begin to fight for grabbing even petty things. Rama and Bharata, on the other

hand, were eager to pass the right on to rule over the kingdom to each other. Rama insisted that Bharata should reign over the kingdom of Ayodhya. Bharata, very eager to place Rama on the throne of Ayodhya, was prepared to live in the jungles in his place. What a beautiful ‘give’ and ‘take’! How sweet is this manner!

Dear children, if ever you have to fight, fight for ‘giving’ and not for ‘taking’. Always be eager to give like Rama and Bharata. Never fight like Kauravas for usurping other people’s possessions. (Kauravas had tried to usurp the kingdom of the Pandavas.)

Those who forgo their rights for the sake of others, are adored. Who remembers such people for whom the rights outweigh the duties? Rama and Bharata are adored even today. Nobody remembers Kauravas.

Yoga in Daily Life

KARMA YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

(Continued from the previous issue)

Half-hearted service is no service at all. Give your whole heart, mind and soul when you serve. This is very important when you practise Karma Yoga.

Some people have their body in one place, mind in another place, and soul in another place. This is the reason why they do not realise any substantial progress in the path.

Forget not the goal of life amidst selfish activities. The goal of life is Self-realisation. Are you attempting to reach the end and aim of life? Are you doing Japa, Pranayama and Meditation? Have you kept up the ideal before the mind's eye? That day in which you do not practise any spiritual Sadhana is wasted. Give the mind to God and the hand to work. You will have to analyse and scrutinise your motives. It is the selfish motive and not the work itself that binds a man to Samsara. Prepare the mind for Karma Yoga. Mere selfish work cannot be taken as Yogic activity. The mind is so framed that it always expects something for a small piece of work. When you smile you expect a return of smile from your friend. When you raise your hand in salutation, you expect a salute from other people. Even when you give a cup of water to another man, you expect him to be grateful to you. When such is the case, how can you perform Nishkama Karma Yoga?

Life is very precious. Live in the spirit of the Gita's teaching and work without expectation of fruits and egoism. Think you are

Nimitta in the hands of Lord Narayana. If you work with this mental attitude you will become a Yogi soon. Work never degrades a man. Unselfish work is Puja of Narayana. Work is worship. All works are sacred. There is no menial work from the highest view point, from the view point of the absolute, from the view point of Karma Yoga. Even scavenging when done with the right spirit and mental attitude is Yogic action. Even a scavenger can realise God in his own station of life by service. The famous butcher Dharma Vyadha of Mahabharata realised God in his meat shop (through serving his parents). You all have got inside all materials for wisdom. There is a vast magazine of power and knowledge within you. It wants kindling. Now wake up, O Saumya!

When you work disinterestedly without any agency and when you surrender the works and fruits as Ishvararpana, all Karmas are transformed into Yogic Kriyas. Walking, eating, sleeping, answering the calls of nature, talking, etc., become offering unto the Lord. Every bit of work is Yoga for you. Think that Lord Siva is working through your hands, and is eating through your mouth. Think that your hands are the hands of Lord Siva. In the beginning some of your actions may be selfish and some may be unselfish. In the long run you can do all actions in an unselfish manner. Scrutinise your motives always. This is the keynote for Nishkama Karma Yoga. Every act can be spiritualised when the mo-

tive becomes pure. Work is meditation. Serve everyone with intense love without any idea of agency without expectation of fruits or reward. If you adopt the path of Jnana, feel you are a silent Sakshi and the Prakriti does everything.

It is selfishness that has deplorably contracted your heart. Selfishness is the bane of society. Selfishness clouds understanding. Selfishness is petty-mindedness. Bhoga increases selfishness and selfish Pravritti. It is the root cause for human sufferings. Real spiritual progress starts in selfless service. Serve the Sadhus, Sannyasins, Bhaktas and poor, sick persons with Bhava, Prema and Bhakti. The Lord is seated in the hearts of all.

The spirit of service must deeply enter into your very bones, cells, tissues, nerves, etc. The reward is invaluable. Practise and feel the cosmic expansion and infinite Ananda. Tall talk and idle gossiping will not do, my dear friends! Evince intense zeal and enthusiasm in work. Be fiery in the spirit of service.

Have Nishtha with God and Cheshta with hands like the Bahurupi who has the Nishtha of a male and the Cheshta of a female. You will be able to do two things at a time by practice. The manual work will become automatic, mechanical or intuitive. You will have two minds. A portion of the mind will be at work; three quarters of the mind will be in the service of the Lord, in meditation, in Japa. Karma Yoga is generally combined with Bhakti Yoga. A Karma Yogin offers to the Lord as an oblation whatever he does through the Karma Indriyas. This is Ishvara Pranidhana.

TRAINING FOR KARMA YOGA

A raw untrained aspirant feels, "My preceptor is treating me like a servant or a peon.

He is using me for petty jobs." He who has understood the right significance of Karma Yoga will take every work as Yogic activity or worship of the Lord. There is no menial work in his vision. Every work is Puja of Narayana. In the light of Karma Yoga all actions are sacred. That aspirant who always takes immense delight in doing works which are considered by the worldly man as menial services, and who always does willingly such acts only will become a dynamic Yogi. He will be absolutely free from conceit and egoism. He will have no downfall. The canker of pride cannot touch him.

Study the autobiography of Mahatma Gandhiji. He never makes any difference between menial service and dignified work. Scavenging and cleaning of the latrine is the highest Yoga for him. This is the highest Puja for him. He himself has done cleaning of latrines. He has annihilated this illusory little 'I' through service of various sorts. Many highly educated persons joined his Ashram for learning Yoga under him. They thought that Gandhiji would teach them Yoga in some mysterious manner in a private room and would give lessons on Pranayama, meditation, abstraction, awakening Kundalini, etc. They were disappointed when they were asked to clean the latrine at first. They left the Ashram immediately. Gandhiji himself does repairing of his shoes. He himself used to grind flour and take upon his shoulders the work of others also when they were unable to do their allotted portion of work for the day in the Ashram. When an educated person, a new Ashramite, felt shy to do grinding work, Gandhiji himself would do his work in front of him and then the man would do the work himself from the next day willingly.

In the West cobblers and peasants have risen to a very great position in society. Every

work is a respectable work for them. A boy applies polish to the boots in the streets of London for a penny, carries newspapers and journals in the afternoon for sale and works as an apprentice under a journalist during his leisure hours at night. He studies books, works hard, never wastes a minute and in a few years becomes a journalist of great repute and international fame. In Punjab some graduates have taken to hair-dressing work. They have understood the dignity of labour.

A real Yogi does not make any difference between menial and respectable work. It is only an ignorant man who makes such a difference. Some aspirants are humble in the beginning of their spiritual career. When they get some name and fame, some followers, admirers, devotees and disciples, they become victims to pride.

They cannot do any service. They cannot carry anything on their heads or hands. That Yogi who carries the trunk on his head without the slightest feeling in the railway platform amidst a multitude of his admirers, disciples and devotees, without making any outward show of humility must be adored.

Sage Jada Bharata carried the palanquin of King Rahugana on his shoulders without murmuring. Lord Krishna shampooed the legs of a Raja when his barber devotee was on leave. Sri Rama carried a pot of water for the ablution of one of his devotees. Sri Krishna took the form of a menial servant as Vithoo and paid the money to the Nawab on behalf of his devotee, Damaji. If you really want to grow in the spiritual path you must do all sorts of service daily till the end of life. Then only, you are safe. Do not stop doing service when you have become a famous Yogi. The spirit of service must enter every nerve, cell, tissue and bone of your body. It must be ingrained in you. Then only, you will become a real, full-blown practical Vedantin.

Is there any greater Vedantin or Karma Yogin than Lord Buddha? He still lives in our hearts, because the spirit of service was ingrained in him and he spent his whole life in serving others in various ways. You can also become a Buddha if you apply yourself diligently to selfless service with the right mental attitude.

Man is the master of his own destiny. He sows an action and reaps a habit; sows a habit and reaps a character; sows a character and reaps a destiny. So, he is entirely responsible for his *prarabdha karma*.

* * *

The musk-deer does not know that the fragrance of musk is emanating from its own navel. It wanders about here and there to find out the source of this smell. Even so, the deluded, ignorant *jiva* is not aware that the fountain of bliss is within himself in the Atma. He is running after external, perishable objects to get happiness.

—**Swami Sivananda**

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

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 them.' (Swami Chidananda). Swamiji Maharaj himself initiated this Seva by his living example of unparalleled, undivided and unconditional Love in Action.

In Sivananda Home new patients were admitted during the month. One of them was a patient who was brought from the side of the road, not able to get up, nor sit or walk. He mentioned having been sick since a couple of months and his condition worsened day by day. He happened to be a wandering sadhu, who had left home and hearth many many years ago. Waiting for a sign of His mercy, he was just lying down, not knowing if he would live the next day. And yah, Compassion took a physical form, Love walked along with him and Hope appeared at his feet. He was brought inside the Home for admission by two friendly passers-by, who were so much concerned by seeing his condition. After several investigations he was found to be suffering from Diabetes, Tuberculosis, one of his lungs having collapsed, due to which he experienced acute breathlessness. Since then his treatment has been commenced. Bit by bit he improves under medication and diet

and is still checked up regularly. Om Sri Karunadaya namah.

One of the other newly admissions is a much elderly, about eighty-five years old gentleman. He lost his way, after he traveled all alone from Kolkata, where he had to leave the house for some reason or the other. He landed up in Rishikesh at the Muni-ki-reti Police Station, from where one of the Constables brought him inside the Home, requesting for his admission. A friendly, contented and happy man, who due to his old age and its adherent complaints is not at all in the position to take care of his own daily needs.

The climax of the month though was certainly the visit of more than sixty children, who had come all the way from *Panchkhula* and who, during their stay in Gurudev's Ashram took time, interest and zeal to visit the Home, to meet all the inmates and the patients and, last but not least, to pray in every ward for the health, wellbeing and peace of mind and heart for each and every one. These moments full of joy, purity and sincerity were so much appreciated! May peace, happiness and a contented heart ever be with each one of us! Om Shantih! Shantih! Shantih!

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

CHILDREN'S CAMP AT SYDNEY, AUSTRALIA

The D.L.S. Australia conducted a one-day Children's Camp on 25th April 2010 at Homebush Boys' High School, NSW, Sydney. Twenty-eight children between the age group 7 and 16 years participated in the Camp. They were placed under six groups. The Camp started with prayers followed by Yoga practice. Sri Uditramji and Sri Sankar Ramaiah conducted the prayer session. The Yoga session was conducted by Sri Kamalaji. The children participated in the two programmes with enthusiasm. Then Sri Asaiji engaged the children in a few spiritual games. This was followed by a guided discussion wherein the children spoke



The programme concluded with games and a little fun. Sri jessieji, Dr. Asha Mataji, Sri Sankarji, Sri Gunavantji, Sri Nayanaji, Sri Srinivasji and other members of D.L.S. Australia Branch organised the programme very nicely. Both the children and their parents were happy at the outcome of the programme.

Swami Padmanabhanandaji was present throughout the programme and oversaw the programme and thanked all the children who participated, their parents and the D.L.S. members for the wonderful way the programme was conceived and conducted.

on the importance of speaking the truth. It was nice to see that the children came up with new dimensions and insights as to why one should speak the truth. Then there was a creative workshop for the children. The children were then asked to speak on the theme "God is my best friend". Each group of children met independently for 45 minutes and came out with their presentation on the theme "God is my best friend". Some groups presented their view by enacting the idea in the form of a drama-play, some others as poetry recital and some presented it in the form of a talk-show. The presentations revealed the latent creativity in children.



CULTURAL TOUR OF SRI SWAMI PADMANABHANANDAJI MAHARAJ

Sri Swami Padmanabhanandaji Maharaj, General Secretary of the Divine Life Society H.Q visited Malaysia on his return journey from Australia. Sri Swamiji arrived at Kuala Lumpur on 18th May 2010 for a two weeks cultural and spiritual tour. He was received at the Airport by H.H. Sri Swami Guhabhaktanandaji Maharaj, President D.L.S. Malaysia, Sri Swami Mumukshunandaji, Br. Brahma Chaitanyaji, Sri Kumara Raja and a few other ardent devotees of D.L.S.

On the following day, the 19th May, Sri Swami Padmanabhanandaji Maharaj was given a traditional welcome with Purna Kumbha in the holy shrine of Gurudev Sri Swami Sivanandaji Maharaj at the Sivananda Ashram at Batu Caves. H.H, Sri Swami Guhabhaktanandaji Maharaj delivered a welcome speech and felicitated Swami Padmanabhanandaji Maharaj with a shawl and garland. In the Satsanga organised on this occasion, Sri Swamiji spoke on Gurudev's pertinent teaching "Be Good, Do Good" and its relevance today.

On 20th May morning Sri Swami Padmanabhanandaji Maharaj attended the Foundation Stone Laying Ceremony for the Sivananda Home (a home for orphans) at the site, 'Indian Settlement' at Batu Caves. Swamiji graciously joined in the formal Puja for the stone laying ceremony together with YB Dato Subramaniam, Minister for Human Resources, Malaysia. After the ritual Sri Swamiji spoke about the need for selfless service to bring about purity in the life of spiritual seekers and also to benefit the community with such service. In the evening Swamiji attended the satsang at the Ashram and blessed the devotees.

Sri Swami Guhabhaktanandaji Maharaj meticulously drew up programmes for Sri Swamiji's visit and accordingly Swamiji visited most of the D.L.S. Sub-Branches in Malaysia. Sri Swamiji spoke in most Centres in lucid Tamil which made the devotees very happy. Sri Swamiji visited the D.L.S. Sub-Branches Seremban, Bandar Country Home, Melaka, Johor Bahru and DLS Tampoi. He attended the Satsangas and blessed the devotees.

Swamiji also attended a Satsang programme arranged specially in connection with the opening ceremony of the renovated floor of DLS Port Klang in Pandemaran on 24th May. The Youth Wing of the Sub-Branch rendered melodious Bhajans followed by a slide show in recognition of the long service of all the pioneer members and devotees of the Sub-Branch for more than 25 years since its inception. At the request of the devotees Swamiji spoke on selected verses from the Bhagavatam depicting "The voyage of a true Bhakta". In a Satsanga organised by the DLS Raub Sub-Branch on 25th May, Swamiji spoke on Thiruvacakam's famous line "Namashivaya Vazhga Nathan Thal Valgha", expounding the glory of this Tamil hymn.

In the satsang arranged by the DLS Petaling Jaya Sub-Branch on 26th May at their premises in Taman Kanagapuram, Swamiji spoke on the esoteric meaning of the "Rasa Lila". Swamiji also paid a visit to the Swami Sivananda Memorial Centre of DLS Senawang Sub-Branch on 27th May and spoke to the devotees on "Bhakti". Swamiji visited the holy Mariamman Temple in Senawang where Gurudev used to conduct prayers during his service period in Malaya as a medical doctor.

From 28th May to 30th May Swamiji visited the D.L.S. Branches in the Northern Regions. On 28th May, during the satsang arranged by DLS Perai Sub-Branch, Swamiji talked about "The Significance of Temple Worship". The following day Swamiji joined the members and volunteers of Penang Sub-Branch in the Brahmamuhurta prayers. On 29th May Swamiji was in DLS Sungai Karangan for the evening satsang. Sri Swamiji was overwhelmed by the Bhajans and Kirtans rendered by the senior members of the Branch with great enthusiasm and devotion. In this beautiful Ashram Swamiji delivered a talk on "Sadhana". DLS Jitra also had the privilege to host Swamiji and to conduct satsang at their Shanti Niwas. "Japa Yoga" was the chosen topic of discussion in this Sub-Branch by Swamiji.

Coinciding with Sri Swamiji's visit, the Clinic Sivananda Committee organized a special get-together programme for the doctors, paramedics and the volunteer staff who have been a great help in running this free

clinic in the Batu Cave Sivananda Ashram. The programme was carried out in the auditorium hall. Dr. Satkunasingham delivered his opening speech enumerating the various activities and expressing his heartiest appreciation for the services rendered by all doctors and volunteers. After felicitation of the Doctors and other self-less workers Swamiji spoke elaborately on Doctor's Ethics in the medical profession. Some of the doctors and selfless workers who did meritorious service were honoured.

On the holy Sannyasa Diksha Day of Gurudev, 1st June, Sri Swamiji spoke on the "Glory of Sannyas". After the prayer meeting a special dinner was arranged for all present.

On 2nd June Swami Guhabhaktanandaji, Swami Mumukshuananda, Br. Prem Chaitanya, Sri Marimuthu, Sri Pannir Selvam and Teens Club members accompanied Sri Swamiji to K.L. Airport and gave him a hearty send-off. Sri Swamiji returned to the holy Ashram H.Q. on 3rd June.

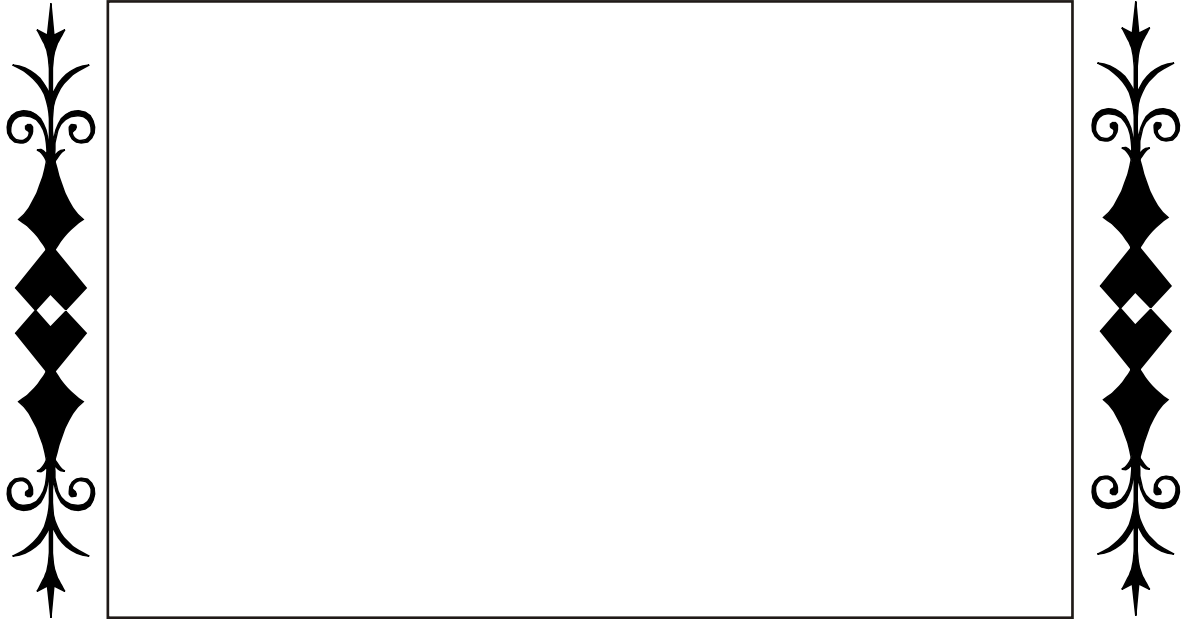
YOUTH PROGRAMME AT GUJARAT

In response to an invitation from the Gurjar Divya Jeevan Sangh Samiti (a coordination committee of The Divine Life Society Branches of Gujarat State) Swami Ramarajyamji visited Gujarat during the months of May and June 2010 and conducted four "Divine Life Course for Children and Youth" at Mansa Village, Nari Village, Vadodara and Ahmadabad. The course at Mansa and Nari were organised by Gandhinagar and Bhavnagar Branches respectively. The Vadodara course was organised by The Divine Life Society Vadodara Branch and the Ahmadabad course by a voluntary organization "Utkarsh" based in Ahmadabad. In all the courses, except the

one organized at Vadodara, H.H. Sri Swami Tyagavairagyanandaji Maharaj, a Trustee of The Divine Life Trust Society also participated.

The courses were of five days duration except the one at Ahmadabad which was for four days. The courses were so planned that children were taught in the forenoon and the youth in the evenings. The forenoon classes were designed for 12-17 age group and the evening classes for 18-30 age group. At some places the evening classes were kept open for adults also with a view to benefiting a larger number of people.

The focus of the courses for children was on telling moral stories, recitation of the



selected verses of the Gita and on teaching Yogasanas, Pranayama Yogic relaxation techniques (especially with a view to developing their concentration, improving their physical health and ridding them of stress and tension), practical ways to Divine Living and Indian culture. Guest lecturers were also invited to speak on topics like "Books: our best friends", "Living together", "Religion of Humanity", "An Ideal Human" etc. The first scheduled event in the course for the youth was a talk on "Holistic Living based on the Teachings of Gita" "Integrated Successful life". This was followed by a programme re-

lated to stress management. This programme which was conducted by Swamiji, included Yoga Nidra (a yogic relaxation technique) and meditation sessions, and a discussion on their theoretical aspects. Emphasis was laid on Spiritual life as an antidote to stress.

About 375 children, youth and adults participated in these courses. Morning breakfast was provided to the children. Many useful books related to living a God-Loving and service-oriented life, were given away to the participants in these courses.

The Guru is not a person, he is not a man or woman; he is a principle which represents a power behind and beyond the visible framework which you call the body of the Guru.

* * *

When you enter the consciousness of the Absolute, you will not see the world, in the same way as when you wake up the dream world vanishes.

—*Swami Krishnananda*

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Agra (U.P.): The Branch conducts the weekly Satsanga on Sundays, Havan, spiritual talk and Sri Hanuman Chalisa chanting on Tuesdays, and daily morning session of Yogasana and Pranayama. It organised a get-together and a talk on the Lunar New Year Day, and a special function to release a book "Surya-Namaskara" and have demonstration of Yogasana.

Ahiwara (Chhattisgarh): During the month of May 2010, the Branch held daily evening Satsanga and collective Japa of Mahamrityunjaya Mantra on Ekadasis. It also organized special Puja on Sri Hanuman Jayanti.

Badakuanl (Orissa): The special activities of the Branch were Paduka Puja on two occasions, three mobile Satsangas at the residence of devotees, and Srimad Bhagavad Gita Parayana.

Bangalore (Karnataka): The Branch conducted weekly Satsanga with Paduka Puja and Svadhya of Gurudev's writings on Thursdays, and recitation of Sri Lalita-sahasranama and Sri Vishnu-sahasranama Stotras in Matri Satsanga on Fridays. On Sundays, it organised Abhishekam and Svadhya of Gurudev's writings on the first Sunday, 3-hour Akhanda Kirtan on the third, and 3-hour devotional music on the fourth Sunday.

Banswada (Rajasthan): The Branch holds talks on our Gurudev's teachings. It has a library of our books with lending facility.

Baripada (Orissa): The Branch held the monthly Sadhana Day on 2nd May, the first Sunday. On the visit of Revered Swami Sivachidanandaji, the Branch organized a public meeting in Radhamohan Mandir on 20th May, a discourse in a local college, a visit to a destitutes' home, and a mobile Satsanga on 21st May. It continued to provide free required medicines to 85 inhabitants of a leprosy colony.

Bellary (Karnataka): The Branch conducted daily Puja, and weekly Satsanga with Paduka Puja on Sundays.

Berhampur, Lanjipalli Branch (Orissa): On the occasion of Purushottam month, the Branch organised from May 5 to 13, 9-day Parayana of Sri Rama-charit-manas by 108 devotee Pathaks, followed by chanting of Mahamrityunjaya Mantra. Sri Babu Mandal conducted Yogasana class in the morning. On the concluding day, Mahamrityunjaya Mantra Yajna was performed, followed by Narayana Seva and distribution of utensils to the poor, giving fodder to cows and Prasad Sevan.

Bhilai (Chhattisgarh): The monthly Satsanga of the Branch included Paduka Puja, Bhajan, Sankirtan, Anna Mahaprasad (sumptuous lunch). The Matri-Satsanga included recitation of Sri Lalita-sahasranama Stotram on Fridays, of Sri

Hanuman Chalisa on Tuesdays, and of Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita during the two Ekadasis. It organized sumptuous lunch for 300 inhabitants of a leprosy colony on 5th April.

Chatrapur (Orissa): In addition to the daily evening Satsanga, the Branch conducted weekly Satsanga on Thursdays, Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on the Sankranti Day. During May 2010, it organised 3 mobile Satsangas, and also Sri Sundarakanda Parayana, and one more Parayana in a nearby village. Earlier it conducted a 9-day Sri Rama-charit-manas Parayana during Vasanta Navaratri—with one Lakh Archana Puja of Sri Rama on His birth, on the second day of Parayana. In the concluding day function Revered Swami Chitsivanandaji and Sri Mahendra Patnaikji gave talks and blessings.

Faridpur (U.P.): The Branch conducted the weekly Satsanga on Wednesdays with Svadhya of Sri Ramayana on the first, of Bhagavad Gita on the second and of "Sadhana" on the fourth Wednesday, and Paduka Puja on the third. It continued social service of providing cold drinking water to Railway passengers during the summer. It organized various programmes on the birth anniversary of H.H. Sri Swami Premanandaji Maharaj: (1) Distribution of new clothes to 500 inhabitants of a leprosy colony, of stationery to students, special help to the girls who were to get married, and Bhandara; (2) Public programme of 2-hour Sankirtan in which hundreds of devotees participated.

Ghatpadmur, Jagdalpur (Chhattisgarh): The Branch conducted daily early morning prayer-meditation session, recitation-Puja-Arati, Yogasana class, and in the evening half-an-hour Sankirtan and one hour Satsanga. The weekly activities were Paduka Puja on Thursdays, recitation of Sri Sundarakanda on Saturdays and of Sri Vishnu-sahasranama Stotram on Sundays.

Gumergunda (Chhattisgarh): The Branch held daily 3-time Puja in Sri Viswanatha mandir, early morning prayers, meditation, Yogasana class, and 2-hour evening Satsanga. The weekly activities were Paduka Puja on Thursdays, recitation of Devi hymns on Fridays, Sri Sundarakanda on Saturdays, and Siva hymns on Mondays.

Jaipur, Malviya Nagar Branch (Rajasthan): The regular activities continued by the Branch were: Satsanga and Havan on Sundays; Matri-Satsanga on Fridays; daily morning Yogasana class, one hour meditation and Svadhya in the evening; Narayana Seva on Tuesdays; and Swami Sivananda Homoeopathy Dispensary.

Kanpur (U.P.): The Branch held Sri Ramayana Path on all Tuesdays and the monthly Satsanga on 30th May. Special Activities: 24-hour Akhanda Japa of Devi Mantra; Paduka Puja

and Narayana Seva on 7th May; Srimad Bhagavad Gita Parayana on 20th May; and 108 Avartana (repetition) of Sri Hanuman Chalisa on 25th May.

Kantabanji (Orissa): The Branch had the weekly Satsanga on Sundays with Svadhyaya of Bhagavad Gita.

Khurja (U.P.): The Branch conducted the weekly Satsanga on Sundays with Svadhyaya and Sankirtan, Matri-Sankirtan Satsanga on Ekadasis, daily Yogasana class for men in the morning with meditation class on Sundays, and daily Yogasana class for women in the evening. It also renders social service through Sri Swami Devananda Homoeopathy Dispensary and publication and distribution of Jnana Prasad.

Madhavapatnam (A.P.): It conducted Satsanga on Sundays in one centre and on Tuesdays in another. It organised medical camps on April 11 and 25.

Panchkula (Haryana): In addition to the daily Satsanga with Svadhyaya, the Branch held weekly Satsanga on Sundays at the residence of devotees. On the last Sunday of the month, there is a combined Satsanga with Chandigarh Branch.

Paralakhemundi (Orissa): The Branch conducts daily Puja, weekly Satsanga, mobile Satsanga and Sri Sundarakanda Parayana. It organized 9-day Parayana of Sri Rama-charita-manas and discourses on it during Vasanta Navaratri. Food was distributed to the poor on this occasion.

Phulbani (Orissa): The Branch conducted 2-time Puja, weekly Satsanga on Sundays and Paduka Puja on Sivananda Day and Chidananda Day.

Rourkela, Steel Township Branch (Orissa): The Branch held the monthly Sadhana Day on the first Sunday every month and two mobile Satsangas. It organised daily Satsanga for 7 days from April 18 to 24, and a special Sadhana Day on 25th April to observe Shodashi of Revered Swami Sivananda-Gurusevanandaji. The Spiritual programme was followed by Narayana Seva and Prasad Sevan. It had also organized daily Satsanga during Vasanta Navaratri and Sadhana Day on Sri Rama Navami.

Salipur (Orissa): The Branch continued its daily activities of morning Puja and Dhyana and in the evening Yogasana, evening Satsanga with Svadhyaya of Bhagavad Gita, Srimad Bhagavatam and "Sadhana;" and weekly Satsanga on Sundays, monthly Parayana of Srimad Bhagavad Gita on 4th April, of Sri Sundarakanda on the 3rd, Sadhana Day on the 18th and Paduka Puja on Sivananda Day. 101 patients were treated free in Swami Sivananda Charitable Hospital. Its special activities were: Yogasana training in a local college on April 7-8, with 256 participants; 6-hour Akhanda Japa of Mahamantra, Paduka Puja and a special Satsanga on 25th April, the birth anniversary of H.H. Sri Swami Krishnanandaji Maharaj, and lunar New Year Day celebration.

South Balanda (Orissa): *Regular Activities:* 2 time Puja; 2-hour weekly Satsanga on Fridays; Bal-vikas Satsanga for children on Sundays; Sankirtan Sadhana on Wednesday; Paduka Puja in the morning and special Satsanga in the evening on Sivananda Day and Chidananda Day; and Paduka Puja in the morning and 3-hour collective Japa of Mahamrityunjaya Mantra on the Sankranti day. The special activity was 3-hour Sankirtan of Mahamantra on 29th May.

Sunabeda (Orissa): The Branch conducted Satsanga with Svadhyaya on Thursdays and Sundays. Sri Hanuman Jayanti programmes included Paduka Puja, Puja-Archana-Arati, 108 times collective recitation of Sri Hanuman Chalisa and special Satsanga. It held a special Satsanga and offered traditional Pana (Sherbat) Naivedya on the New Year Day. It organised spiritual programmes of Mahamantra Kirtan, Japa of 'Om Namoh Bhagavate Sivanandaya' and Mahamrityunjaya Mantras for one hour each, 3 Parayanas of Srimad Bhagavad Gita, etc. for 16 days from April 10 to 25. On the 25th April, the Shodashi of Revered Swami Sivananda- Guru-sevanandaji, there was morning Sankirtan Yatra followed by Paduka Puja, Bhajans, Srimad Bhagavad Gita Parayana, Japa, discourses, feeding all Sannyasis and Brahmacharis, Narayana Seva and Prasad Sevan.

Sunabeda, Ladies Branch (Orissa): *Regular Activities:* Daily morning Puja, Srimad Bhagavat Patha, Japa, daily in the evening Mahamantra Sankirtan for one hour and Bhagavad Gita Path; Satsanga on Wednesdays and Saturdays; Satsanga for children on Sundays; Narayana Seva on Tuesdays; Paduka Puja and Sri Vishnu-sahasranama Stotra Parayana on Ekadashi; 12-hour Akhanda Japa of Mahamrityunjaya Mantra on Ekadasis.

Special Activities: (1) 108 times Parayana of Sri Hanuman Chalisa on Hanuman Jayanti. (2) Mahamantra Sankirtan and Srimad Bhagavad Gita Parayana for 16 days from April 10 to 25, and special Satsanga and Jalachhata on the Shodashi of Revered Swami Sivananda- Gurusevanandaji.

Varanasi (U.P.): In addition to the fortnightly Satsanga on even Sundays, the Branch arranged mobile Satsangas on April 4 and 18, and May 16 and 30.

Warangal (A.P.): The Branch organised a special Satsanga on Sri Adi Sankaracharya Jayanti.

OVERSEAS BRANCHES

Hong Kong (China): During the month of March 2010, the Branch held the monthly Satsanga on the second Saturday: one hour chanting of Mahamrityunjaya Mantra, followed by Svadhyaya of "The Voice of Himalayas", Arati, Prasad, with 45 participants. On the remaining Saturdays, Mahamantra Japa was done for one hour. In the regular Yogasana classes there were 303 new participants during the month. The Branch was active in voluntary social service also.