

UNTO LIFE DIVINE

(H.H. Sri Swami Sivanandaji Maharaj)

Beloved Manifestations of Divinity!

God is everywhere. God dwells in the inmost core of your being, of every being. God is the Reality of your existence. To that God I bow in utmost reverence and humility. May He bless you all with a devout heart, silent intellect, tranquil mind and controlled senses! May you thus shine as illumined souls, full of Brahmic splendour.

A faithful heart endowed with humility and discrimination will perceive the glory of God immanent in every atom of creation. He alone is. All else appears to be. The appearance is Maya. The Reality is God

The light and energy in the sun, the refreshing coolness of water, the delightful fragrance in flowers, the majesty of mountains, the vitamins in foodstuffs, are all His manifestations. He is the Supreme Power that has created and is maintaining this universe. That Power is Love. God is Love.

Love unites all, and takes you nearer to the Godhead which is One-Supreme Unity. In Unity lies not only strength, but peace and bliss. Wherever this unity, this love, is practised, know that God is especially manifested there.

TRUTH ALONE TRIUMPHS

The forces of God, the power of the Reality, always engender love in the hearts of all beings and bring about unity, concord and harmony. The forces undivine, the illusory power of the shadow, bring about disunity,

discord and disharmony. Such is the absolute Love that is God that even these undivine forces live and thrive here, if only for a brief while. The overwhelming power of the divine utilises the evil that exists in the world to prove the glory of the good. Truth alone triumphs and not falsehood! Victory is to the Divine always. Love triumphs over hatred. Disunity speedily yields place to unity.

Search your hearts. Do you not love and wish to be loved, by all and always? Is there not a sincere feeling within the inmost core of your heart that mankind should live in peace and unity and that wars and riots are most undesirable? That is the Voice of God whispering from within you. That is the Message of Truth.

PURIFY THYSELF

Man is unable to realize this ideal because his heart is not pure and his will-power is not strong. He is weakened by desires. Impure thoughts and cravings cloud his understanding and hamper the realization of this love and unity.

Annihilate selfish desires. Kill this craving for worldly pleasures. You will instantly grow strong. You will share the power of the Almighty Lord. You will have a clear understanding of the nature of the Lord, the nature of Truth. Everyone who rises to this height of spiritual splendour is a mighty power for the good.

Selfish desires cannot be got rid of by wishful thinking. Everyone of your thoughts,

words and deeds should be a dynamic manifestation of positive selfless love. Selfless love is divine; selfish love is a misnomer. The continuous practice of selfless love purifies the heart. Through the pure heart flows the Grace, the Will and the Power of the Lord. The man with a pure heart is a God-on-earth. He is the mightiest power on earth. He is the greatest blessing to mankind. He radiates peace, love and unity; and he is truly the benefactor of humanity.

Plunge yourself into selfless service. Ask yourself every evening how many selfless acts of service you have performed during the day. Increase them. By vigorous effort, cultivate selflessness and the spirit of service. That is the way to the realization of God, and of establishing peace in the world, brotherhood in the heart of man and unity among mankind.

FAITH REFLECTS GOD

Arm yourself with faith in God. Vain argumentation is a sign of ignorance. Faith leads to peace and harmony. Argument pro-

duces restlessness. However much you argue you cannot understand the nature of God—just as, however much you try you cannot see your own eye-ball, except in a mirror. That mirror is faith. Faith reflects God; intellect veils Him. God is the hand that holds the torch of your intellect; it is useless trying to apply your intellect to the Truth of His Existence. What is required is faith. Faith in the Existence of God, faith in the words of saints and sages will lead to inward peace and joy; and in that stillness you will discover God. You will shine as an embodiment of peace, love and unity. From you will spring forth thoughts, words and actions that will flood the entire world with peace, plenty and prosperity. May you all shine as saints, Yogis, sages and *jivanmuktas*! May there be peace in the world and love in the heart of man! May His Divine Power triumph in this universe, now and forever! May God bless you all with health, long life, peace, prosperity and Eternal Bliss!

Om Shantih, Shantih, Shantih.

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.

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If you are balanced in pleasure and pain, gain and loss, victory and defeat, sin will not touch thee; you will not be affected by the fruits of your actions.

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Seeing, hearing, touching, smelling, eating, moving, speaking, grasping, thinking etc. are actions of the senses. Atma is the silent witness.

—*Swami Sivananda*

Swami Chidananda's Letter of 1st November 1964

STRIVE TO MAKE LIFE A PERENNIAL DIVALI

(Sri Swami Chidananda)

IMMORTAL ATMASWAROOPA,
BLESSED SEEKER OF TRUTH,

Om Namō Narayanaya!

Loving Namaskaras!

Salutations in the holy name of Gurudev Sivananda and Divine Life. Let me first of all offer you my best wishes and greetings for a bright and happy DIVALI day. May joy, brightness and auspiciousness fill your life and may Divine Mother Lakshmi smile upon you as prosperity, plenty and progress in everything you do. Happy DIVALI to you and to all in your home and to your friends too!

The spirit of DIVALI is the spirit of gladness and friendliness unto all life. Joy is the essential nature of man, and love and friendliness is for man the natural relationship with his fellow beings. The significant act during DIVALI is the lighting of lamps to brighten every nook and corner so that all darkness is put to flight. In our life the light of virtue, purity and goodness shall verily banish the darkness of impurity and evil. Joy comes where virtue abides. Peace prevails where goodness fills the heart. Suffering and sorrow are the result of selfishness and hatred. Ignorance is the source of evil. Wisdom is the light to dispel this darkness of spiritual ignorance. The presence of God pervades this universe. O man: Know this and live in virtue and holiness. For you are ever in the presence of the Most High. He alone is the reality indwelling

all names and forms, and all beings are verily His moving tabernacles. This is Wisdom. Light up your life with this wisdom and dispel the darkness of worldliness and materialism.

Live to bring the light of joy into the lives of one and all. Light up bright little lamps of kind words, kind actions, helpful deeds, loving good thoughts, and smile upon one and all by looking upon everyone as your own. No one is a stranger to you in this universe. All are your own. Thus love all and seek to serve all, and try to bring comfort, joy and wellbeing into the lives of all. By your own life strive to make life a perennial DIVALI unto others. Within your own being do likewise and light the lamps of devotion and prayerfulness. Let not the darkness of desire or selfishness mar the inner chamber of your heart shrine. Bright and clean keep your heart fit to install the Lord therein and to worship Him with the flowers of devotion, truth, self-control, forgiveness, compassion and penance. Feel happy at the happiness of others; then your life will become filled with the radiance of a constant joy which nothing can mar. The selfish individual has a very limited unit of happiness available to him. But who finds joy in making others happy, his happiness is ever expanding and knows no limit. This is a secret of DIVALI. The more lamps you light the greater the radiance you become bathed in.

Is it not happily significant that DIVALI

follows soon after the nine-day worship of the Divine Mother? Does this not give you an insight into a great and sublime law of life? He who adores the Divine and propitiates the Universal Mother draws down the grace of the Supreme and his life becomes filled with light, joy and auspiciousness. Life smiles upon him and he now rejoices in the blessed radiance of God's grace. Navaratri brings DIVALI in its wake. Therefore, O man! worship the Divine and reap joy and peace.

This season holds for you a great lesson regarding the place of wealth in human life. You know very well that all great teachers of mankind, all saints, sages and holy men have declared that money is the root of all evil. It is the seed of sorrow and the prolific source of corruption, sin and vice. Kalipurusha is said to have made gold the seat of his residence. Renunciation of money has ever been the indispensable condition of entry into spiritual life. Renunciation of 'Kanchana' is the first step in the quest of God. Yet we know that in the DIVALI season heaps of coins, silver and gold are actually worshipped in many parts of India. Lakshmi Puja is widely observed by the business communities everywhere. What does this mean? Is it totally against tradition and accepted beliefs? No, this is not so. There is a deep lesson in this. It teaches you the sanctity of wealth. Money and wealth are manifestations of the Divine Mother Maha-Lakshmi and are truly a sacred trust placed at your disposal to be used for the purest purposes and in the noblest way. Money does not constitute evil. Greed for money is evil. Living for money is the worst evil. Sheer selfish utilisation of money is the bane of human life. Money can ennoble or degrade ac-

ording to man's concept of it and his attitude towards it.

With money you can build a hospital or erect a slaughter house. With money you can raise a temple and a house of prayer or start a gambling house or a liquor shop. It can be utilised to help people and countries or to make war and destroy. You can use wealth to ennoble human nature or to debase human lives. It can bring happiness or cause sorrow. This is money. Regard it as a sacred trust to enable you to fulfill your moral obligations and duties and use it selflessly for Paropakara and Lokahita.

Charity is the main function of wealth. Its secondary function is one's own survival and comfort. Charity is a great purifier. It "covers a multitude of sins". Exclude all greed and selfishness in regard to wealth. Know it to be Divine Shakti. Treat it with reverence. Approach it with purity of heart. Utilise it WORSHIPFULLY. This is Lakshmi Puja and its lesson. It is in this light that wealth has been given a place in human life by our ancients. Thus conceived, it has been included as one of the four Purusharthas by our sublime culture. Acquired honestly and by pure means, handled without greed or attachment and utilised in reverence and worshipfully, your wealth can enhance Dharma, purify your life, free you from bondage and take you towards Moksha. It becomes filthy lucre when you abandon Dharma for the sake of money and sacrifice virtue at the altar of Kanchana. Remember this and keep up the sanctity of wealth and utilise it worshipfully. All auspiciousness will come into your life.

Perhaps you know that during this

month four great spiritual anniversaries sanctify our lives. The six-day worship of Lord Kartikeya or Skanda commences on the 6th and concludes on 12th. Then we have on 16th November the Yajnavalkya Jayanti of tremendous significance in our culture. The discourse between sage Yajnavalkya and Maitreyi is one of our most treasured heritages. Next comes the holy Tulasi Puja, a sacred day for all devout ladies. Tulasi symbolises the ideal feminine virtue in this land. Women all over India worship the sacred Tulasi praying to be blessed with the precious wealth of purity, modesty, chastity and Pativrata Dharma. This is the bedrock of Indian spirituality. The full-moon of this month marks the birth anniversary of the most worshipful saint Guru Nanak. He came to spread the true religion of spiritual living in this land of five rivers. He restored the spiritual ideals to our religion which was being weighed under the mass of daily rituals. Religion is to be lived, not merely believed in. A life of truth, selflessness, devotion unto God, love of all

beings, purity of conduct and humility, selflessness and compassion constitute the true religion that the great Guru Nanak proclaimed.

O beloved seeker: What precious wealth does our cultural heritage hold for us! Leaving this priceless treasury of gems why should you imitate the West and run after worthless fashions and meaningless values? Enrich yourself with what is your own, the inner wealth of Mother India which knows no parallel and is inexhaustible. Come: be a true child of Bharatavarsha. Be a true heir to the great illumined men of wisdom who founded our culture. Manifest Divine Life. Be a noble sadhak. May God bless you. I close with regards and pranams. Jai Sri Gurudev!

Swami Bhidanda
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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**

NAVRATRI—THE WORSHIP OF MAHADEVI

(Sri Swami Krishnananda)

The worship of Mahadevi—Durga, Lakshmi, Saraswati—which is prevalent in India, is a religious festival, an occasion for great enthusiasm socially, and people revel in the freedom to express their feelings for the divine superintending power which is regarded as the source of this universe.

Every aspiration that originates from the mind of a human being has several facets and interpretations. When something happens, does anyone pause to think why anything happens at all? Why should anything occur? We generally attribute events in the world to some cause that is visible to our eyes or is calculable intellectually. To that extent we can find out why things happen in the way that they happen.

We have great scientists in this world who are proficient in finding the causes of things; and as science advances, the meaning of 'cause' receives newer and newer interpretations. When it poured rain, religious observers thought that a divinity called Indra was lashing forth his Vajra (thunderbolt), a weapon which he wields in his hand; he whirls the forces around, and there is the downpour of rain. The rainbow was considered as Indradhanush, a bow wielded by Indra after the rainfall. We attributed divine causative factors behind visible phenomena: a bow wielded by Indra after the rainfall appears as the rainbow. But science has nothing to do with religion. It believes only what it sees. As we cannot see Indra in the skies, science cannot agree that he is the cause of rain.

What do we see with our scientific eye? Here, also, observations started advancing gradually from crude perceptions to finer and finer subtleties. There were philosophers both in the West and the East who thought that originally God created cosmic waters, and He brooded on these waters at the beginning of creation. A poem in Sanskrit says that God created waters, and everything emanated from the waters.

There are others who think that this Earth itself is a chip, a block shot off from the orb of the Sun, and evolution took place gradually on this planet over the course of endless time. But why all these things happen was also a question of the scientific mind. They happen because there are causes behind causes. There are minute molecules which are the causes of solid objects such as a rock, for instance. Everything that is solid in appearance is molecular in its structure; and there scientific observation during the medieval period ceased. But then it advanced and discovered finer and finer potentials behind the molecules. Forces seemed to be whirling like eddies in a vast sea of energy everywhere, and it was thought and believed, by mathematical calculation as well as observation and experiment, that the whole world of solid matter is some sort of condensed energy. Energy, even in its gross form like electricity, has such power that it can break solid objects to pieces. If an adequately powerful voltage of electric current is passed through a mountain, the solid mountain will crumble to

pieces and be reduced to smithereens. Such is the power of even electricity.

These causative energies which are supposed to be at the back of all occurrences were further analysed by more and more concentrated observational processes, and it was not easy to understand why such a variety should be there in this creation, even taking for granted that the cosmic sea of force is manifesting itself as material substances. The variety of individuality was inexplicable. This was a further advance in modern techniques of scientific observation, whereby it was observed that I differ from you and you differ from me—everything differs from everything else, nothing is equal to another—because of a mysterious activity taking place in the various centres of this cosmic sea of force, though we cannot imagine differentiations in a vast sea of equilibrated energy.

For instance, we do not see difference in the water of an ocean. However far we may travel on the surface of this water, everywhere it is the same water. We do not have one kind of water in one place in the ocean and another kind of water in another place. It is a variety of a uniformly distributed nature. But it appears that the world is not made up of a sea of this kind because there is a dramatic differentiation of everything from everything else. Why do you differ from me in every manner and in every way? Even the RNA and DNA principles of medical science, which are supposed to be the determining factors of the cells of an individual's body, do not produce identical individuals.

Why are we born in different psychophysical states or conditions? Modern scientific inward analysis is based on what is called the quantum mechanics of observation, whereby it is seen that there is an action and interaction taking place between centres of force in this vast energy ocean. There is a central pressure exerted at one spot, and that pressure will be of that character, that intensity, that specification, that form and significance as is its relation to other such centres in this vast sea of energy. It is very difficult to understand what all this means. A particular action of a particularised centre of energy is not an offhand action of that location independently by itself, but is universally determined by its connections through tentacles that it manifests through millions and millions of centres of that kind, so that the world of centres is more a bundle of relations of one with another than a heap of individual solid centres of activity.

We are reminded here of what Buddha said long ago in a similar strain. There is movement only, relativity only, fluxation only, process only, and nothing is stable and located in one place continuously. Even a burning flame in a lamp is not a solid flame. It is an emanation which is jetting forth with rapidity, forces impinging one on the other, so that it is like the flow of the river which looks like a continuous mass of water. Such is a flame, a burning fire. "The world is burning fire," said Buddha. From this statement one can discover any meaning.

(To be continued)

Swami Sivananda's dream was the integration of the human personality for the purpose of social integration, and finally, what you may regard as cosmic integration,—which is virtually the realisation of God Almighty.

—**Swami Krishnananda**

EMPTY THYSELF

Sri Swami Atmaswarupananda

Our late revered General Secretary, Pujya Swami Krishnanandaji, was of such a spiritual stature that all levels of devotees were happy to sit at his feet and listen to his wisdom. Sometimes, however, he could say things that were quite startling. For example, he might say to an old devotee who had considerable knowledge of the spiritual life, “Bring your mind up against the truths of the scriptures, or else you will just keep running around in your own head.”

What he was driving at, we presume, was that we think that we understand the great truths of the scriptures, such as “Brahman alone is without a second.” Not only does our mind think it understands, but our emotions respond in a positive way to such grand truths. However, Pujya Swami Krishnanandaji knew that unless we had experienced the truth directly, we didn’t really understand. We just had conceptual knowledge.

But then, how does bringing our mind up against the truths of the scriptures take us from conceptual knowledge to direct knowledge? Isn’t that what we are trying to do continuously? We think it is, but perhaps there is another way to bring our mind up against the truths of the scriptures rather than thinking

about them or responding to them emotionally.

When we think about the scriptures or respond emotionally to what we hear from a guru, we are, so to speak, still in charge. We’re not actually open to something that is beyond our own conceptual capacity. How then do we go beyond our own conceptual capacity? Gurudev and a number of his close disciples used to repeat a quotation. They would say, “Empty thyself and I will fill thee.” We have to have the humility to recognize that the truth that we are seeking is totally beyond our conceptual understanding unless we have had the direct experience.

Thus, when we are reading the scriptures or hearing a truth expounded, we need to bypass our thinking and our feelings and listen with our whole being. That gives an opportunity for the truth that is trying to be conveyed to reveal itself to us. It goes right in and something hidden, which is the Spirit within, interprets it for our mind and heart—and suddenly we understand.

Therefore, the key to spiritual understanding, the key to spiritual growth is a quality of humility where we know that we don’t know, but we want to know. We empty ourselves so that the Lord can fill us.

Love Divine is the Supreme gift, the greatest force in the world. The grace of God is obtained by true devotion. Devotion is the means to attain Bliss Infinite. The highest form of devotion is to offer everything as a sacrifice to God—your thoughts, actions, desires and everything. If you do this, you will attain intuitive vision of identity with Him.

—*Swami Chidananda*

BRAHMACHARYA SADHANA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

SPECIAL INSTRUCTIONS

Your motive in learning the Yogic Kriyas must be pure. You must have the one idea of getting Self-realisation through Yogic Kriyas and Brahmacharya. Have sex-sublimation. You must not misuse the power gained through this virtue. Analyse and scrutinise your motive thoroughly. There are many temptations and dangers on the Yogic path.

Sex-sublimation is within your reach if you wish to attain it. The path is quite clear, straight and easy if you understand it and if you apply yourself with patience, perseverance, determination and strong will, if you practise discipline of the Indriyas, right conduct, right thinking, right acting, regular meditation, assertion, auto-suggestion and enquiry of "Who am I?". Atman is sexless. Atman is Nirvikara (without modification). Feel this. Can there be any trace of lust or impurity in the eternal, pure Atman?

Amongst you all, there may be a hidden Shakespeare or a Kalidasa, a hidden Wordsworth or a Valmiki, a potential saint, a St. Xavier, an Akhanda Brahmachari like Bhisma Pitamaha, a Hanuman or a Lakshmana, a Visvamitra or a Vasishtha, a great scientist like Dr. J.C. Bose or Dr. C.V. Raman, a Yogi like Jnana Deva or Gorakhnath, a philosopher like Sankara or Ramanuja, a Bhakta like Tulasidas, Ramadas or Ekanath.

Awaken, then, your hidden faculties, potential energies of all description, through

Brahmacharya and attain God-consciousness quickly and get over the miseries of this mundane life with its concomitant evils of birth, death and sorrow.

Blessed is the Brahmachari who has taken the vow of celibacy till the end of life. Twice blessed is that Brahmachari who is sincerely struggling to destroy lust and attain perfect purity. Thrice blessed is that Brahmachari who has completely rooted out lust and has attained Self-realisation. Glory be to such exalted Brahmacharins! They are veritable gods on earth. May their blessings be upon you all.

RULES FOR BRAHMACHARINS

Do not marry. Do not marry. Do not marry. Escape will be difficult after marriage. Marriage is the greatest bondage. Woman is a source of constant vexation and trouble. What did Buddha, Pattinattu Swami, Bhartrihari and Gopichand do? Did they not live in peace and comfort without a woman?

Sleep on a coarse bed. Use rough mats. Sleep on your left side. Allow the solar Nadi (Pingala) to work throughout the night. If you are a married man, sleep in a separate room.

Change your habit immediately. This will make you healthy, wealthy and wise.

A Brahmachari should avoid looking at a woman with lustful eyes. He should not have the desire to touch her or go near her with evil intention. He should not play, cut jokes or converse with her. He should not praise a

woman's qualities within himself or before his friends. He should not speak to a woman in secrecy. He should not think of women at all. He should not have a carnal desire to have sexual enjoyment. A Brahmachari should, without fail, avoid sexual intercourse. If he breaks any of the above rules, he violates the vow of Brahmacharya.

Though the first seven kinds of Maithuna do not cause actual loss of semen, yet the semen is separated from the blood and it tries to escape when opportunity arises, either in dreams or in other ways. In the first seven kinds man enjoys mentally.

Looking at the opposite sex will create a desire to talk to them. Talking will create a desire to touch them. Eventually you will have an impure mind and will fall a victim. Therefore, never look at the opposite sex. Never talk intimately with them. Do not be familiar with them.

When you walk on the road, do not look hither and thither like a monkey. Look at the tip of your right big toe and walk gently with a Gambhira (grave) attitude. Or look at the ground and walk. This is a great help in maintaining Brahmacharya. You can look at the tip of the nose also.

Aspirants should not indulge in talk about sex. They should not think about ladies. Bring the image of your Ishta Devata into your mind if the thought of a woman crops up. Repeat the Mantra vigorously. If sexual feelings arise in your mind when you look at the mating of animals and birds or at the bare body of the opposite sex, it indicates that lust is still lurking in your mind. Some people are so passionate and weak that even the thought or sight or touch of them causes discharge. Pitiably is their lot!

A Brahmachari should entirely give up betel chewing, use of tobacco in any form, tea, coffee, etc. Tobacco produces nicotine

poisoning, tobacco heart (irritable heart), nervous diseases and tobacco Amblyopia (eye disease).

You should have the Bhava that women are manifestations of World Mother. You should adore them. This practice is for a beginner in the Atma Bhava, i.e., that everything is Self. Otherwise he will begin to hate women and will not develop Cosmic Love. The above mental picture is kept up to annihilate lust. It is a mental discipline.

The cultivation of the Bhava is very difficult. You may fail to develop the Bhava that all women are your mothers and sisters one hundred and one times. It does not matter. Stick to your practice tenaciously. You are bound to succeed eventually. You will have to destroy the old mind and build a new mind. Nevertheless you will have to do it if you want to attain immortality and eternal bliss. You will surely succeed if you are fiery in your resolve and if you have iron determination. The Bhava will gradually manifest by constant practice. You will be soon established in that Bhava. Now, you are safe.

You should remain far away from women in the beginning of your practices. After you are perfectly moulded and well established in Brahmacharya, you can test your strength by moving with ladies very cautiously for some time. If your mind is very pure then also, if there is no sex idea, if the mind ceases to act through the practice of Uparati, Sama and Dama, remember that you have gained real spiritual strength and made considerable progress in your Sadhana. You are safe now. You should not stop your Sadhana thinking that you are a Jitendriya Yogi. If you stop it, you will have a hopeless fall. Even if you are a Jivanmukta and dynamic Yogi, you should be very careful when you move with worldly persons. **(To be continued)**

Sivananda's Gospel of Divine Life

LIVE DIVINELY

PURPOSE OF EDUCATION

1. All are manifestations of the Lord. It is a shameful slur on you if you bear ill-will towards anybody.

2. Do not hate those who are evil-hearted, jealous and selfish. It is they who promote your salvation.

3. Love and respect the saints of every faith.

4. Avoid lip-service, lip-sympathy and lip-Vedanta.

5. Theory is one thing and life another. Become a practical man. Become a practical Vedantin.

6. Children are the builders of tomorrow. They are the future citizens. They are the destiny of the nation. Train them, discipline them and mould them properly.

7. Every child has within him a life-force. Give him opportunities of expressing himself. Do not repress the life-force in him.

8. Education is introduction to life. It must be perfectly non-sectarian. It must aim at friendship and fellowship with different communities.

9. The secret of successful teaching and discipline is the proper training of the child. Every teacher should have faith in the child.

10. Education should aim at helping the student to develop a strong, healthy body and mind, self-confidence, ethical perfection, initiative and good character.

11. The training of the intellect should go hand in hand with the unfoldment of the Soul.

12. Instruction in material and practical affairs should keep pace with instruction in divine things.

13. Man's mental and moral growth has not kept pace with his technical and scientific advancement.

14. Measure not education by material success. Education should not miss the true end of culture, namely, moral and spiritual upliftment.

15. Students think more of degrees and money than of the true values of life.

16. The purpose of education is to make one fearless, "I"-less, "mine"-less and desireless.

17. The education of the present-day students is a bit too bookish. The students aim more at getting degrees than in acquiring useful, practical knowledge.

NO NEED OF A GURU

Sri L.L. Bhirud, a very earnest student of Yoga, one who had received much valuable help from the Master's teachings and had made satisfactory progress along the divine life path, wrote:

"I received your kind gift of two books, I also received your loving letter and I am really very happy to note your enthusiasm to help me.

"Today I want to write about the changes in me during the last few months.

"After coming to Poona, I began to study the book of Sri X., which deals with Sadhana Chatushtaya. This book captured me at that time.

"But now I am following the lectures and

discussions of Sri Y. They appeal to me greatly. I do not find the need of belief or of a Guru any more. I do not like Japa. I do not think it necessary to follow the commands of Masters simply because they are great. I have nothing to do with God. I never think about God. There is no need to think about Him. I want to follow the dictates of my conscience. This is a very simple and direct way of approaching the so-called Reality. I shall consult others—authorities—but will not accept their views unless I find truth in them. This I think is a very great change in me. To put it in classical words, I am following Jnana yoga. I hope you will still love me as I am.”

On receiving the letter the Master smiled and remarked, “Here is a clear warning of what I said a few days ago. Here is a case to prove what I said. This is how innocent, diligent aspirants are lured away from the right path by miscreants, who unsettle their beliefs and then leave them in the lurch. Never, never listen to these miscreants. Never approach the room in which their books are kept. The association of these preachers is as beneficial to the aspirant as is the association of an evil-minded dancing-girl to a wealthy *zamindar*. Just as the dancing-girl drains the *zamindar* of his resources and then leaves him in the lurch, in a similar manner these preachers drain the spiritual aspirant of all his wealth and then leave him in a very pitiable condition, where the aspirant finds that he has burnt his boat in midstream. Beware!”

The Master replied to Sri Bhirud as follows:

“Beloved Atma,

“Om Namo Narayanaya! Salutations and adorations! Thy kind letter.

“I shall not dissuade you from the path that you have chosen. But I would request you to consider well before you allow this change to establish itself in you.

“Indeed, it is a very good thing for one to follow the voice of one’s own conscience. But I ask you: are you sure that at each step the inner voice is not the voice of your own lower nature, the voice of the impure mind, which is full of desires and impurities? Are you sure that your own lower nature is not masquerading in the garb of the voice of conscience in order to deceive you? One must have a mind completely cleansed of all dross, of all desires, of all weaknesses, before one is able to listen to this voice always. Believe me when I tell you that this inner voice will never decry your belief in God.

“You say you have no need of a Guru. Analyse a little more critically. Have you not already taken Sri Y. as your Guru? Are you not already following his precepts? Does this not show that an aspirant needs a Guru at all stages? Suppose at a later stage you find some difficulties in the pursuit of your own present aim, what will you do? Will you not run to a senior practitioner and get these obstacles removed? He is the Guru.

“You say that you have nothing to do with God. But have you enquired who says this? Have you found out the ‘I’ that asserts that it will have nothing to do with God? This ‘I’ is God. Find out the real nature of this ‘I’. Enquire, ‘Who am I?’ and then tell me what conclusions you arrive at. That is the secret. You can deny God if you are so inclined, but you can never deny the existence of this denying subject. This denying subject is God or Brahman.

“When you sing His Name, when you practice Japa in solitude, in the quiescence of your own heart, you will find in that Supreme Silence the truth of existence. In that existence you will experience Ananda, too.

“May God bless you with a direct perception of this Satchidananda!”

Yoga in Daily Life

RAJA YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

Mind is a mysterious something which is really nothing but does everything.

It is born of Maya. It is a product of ignorance. It is a compound of Vasanas and Sankalpas. It is a mixture of worry and fear. It is a solution of Ahankara. It is a confection.

Absolute and relative manifestations.

ATMAN

or

SPIRIT

Absolute

INTUITIONAL

WILL

Plane

MIND

PRANA

MATTER

Relative manifestations

Matter, Prana and Mind are the three relative manifestations of the Absolute. Prana is really a modification or manifestation of Mind. Prana is Kriya Sakti or faculty of actions. Matter emanates from Prana. Prana proceeds from mind. Matter is below Prana. Prana is above matter but below mind. Prana is positive to matter but negative to mind. Mind is positive to both Prana and Matter, but negative to will. Will is the centre of Ego. Will is the General-in-chief which directs the mind and Prana to all parts and in all directions. Intuition is above reason and is the channel of communication between man and spirit. Development of the Will-Power by Auto-suggestion is the basic principle of Raja Yoga or

Vedanta. Superconscious Mind is the realm or Spirit of Life.

METAPHYSICS OF THE INNER MAN

The physical body, the astral body, Prana, intellect or Buddhi, the instinctive mind, the spiritual mind and the spirit are the seven principles of man. Buddhi is pure reason. The seat of Buddhi is just below the crown of the head in the Pineal Gland of the brain. Buddhi is manifested only in those persons who have developed right intuitive discrimination or Viveka. The ordinary reason of the worldly people is termed practical reason, which is dense and has limitations.

Prana is the vital force, life-energy or Jiva Sakti. It is the eternal symbol of God. It is the link Hiranyagarbha or Golden son of God. It is the link between the astral and physical body. Prana is divided into physical Prana and psychic Prana. Breathing is external manifestation of physical Prana. All thoughts are due to the vibration of psychic Prana in the Chitta.

The causal body or Karana Sarira is the support for the astral and physical bodies. Will is Para Sakti. Get this Sakti—you will get Sat or Existence.

Chitta is the sub-conscious mind. It has two layers. One layer for emotion and the other for passive memory. The instinctive mind is the lower nature of human beings. It is the desire-mind or Kama Manas. The spiri-

tual mind is the higher Manas. The seat of the mind is the heart. The mind connected to the Somachakra of the lowermost portion or under-surface of the brain is termed the organ of understanding. By Manonasa or annihilation of the mind is meant the destruction or dissolution of the lower nature, desire-mind. Sankhya Buddhi or Buddhi in the light of Sankhya philosophy is will and intellect combined. Mind is microcosm. Mind is Maya. Mind occupies an intermediate state between Prakriti and Purusha, matter and Spirit.

TAME THE SIX WILD BEASTS

You have a whole menagerie within, with the lion, the tiger, the serpent, the elephant, the ape, and the peacock. Bring them to subjection. The beauty of the flesh is really due to the life giving principle Prana. The beauty is attributable to the light that emanates from Atman. The nasty body with oozing discharges from nine gutters is composed of five elements, is a Jada Vasthu and Apavitra. Always entertain this idea. Have a clear-cut, well-defined image-picture like this. You will conquer lust by such a mental drill. If you understand the doctrine of *unity in variety*, if you know there is only one matter, one Energy, one Mind-substance, one Life, one Existence, Sat, one Reality, and if you entertain always such a thought, you can control Krodha. If you remember that you are only an instrument in the hands of God, that God is everything; God does everything; God is just; then you can get rid of Ahamkara. You can annihilate Dvesha by Pratipaksha Bhavana. Look to the brighter side of persons. Ignore the dark aspect.

Emotion is a motive power like the steam of an engine. It helps you in your evolution. Had it not been for the presence of emotion, you would have passed into a state

of passivity or inertia. It gives a push for action or motion. It is a blessing. But you must not become a prey to emotion. You must not allow the emotions to rule you. You must not allow them to bubble out. You must purify and calm the surging emotions. You must allow it to rise slowly and subside quietly from the mind-ocean. You must keep the emotion under perfect control. Do not mistake physical sensations for higher sublime emotions. Do not be carried away by emotions. There are certain people who like to hear some new sensational events just to arouse their emotions. They live on emotions otherwise, they feel quite dull. This is a great weakness. This must be eradicated if they like to have a calm, quiet life.

All evil qualities proceed from anger. If you control anger, all evil qualities will vanish by themselves.

Ahamkara, Sankalpa, Vasana, Prana have intimate connection with the mind. There cannot be any mind without these four. Prana is the life of the mind. Ahamkara is the root of the mind. Sankalpas are the branches of the tree, mind. Vasana is the seed of mind. This deep rooted tree of Samsara of dire Ajnana which ramifies in various directions with branches full of flowers, tendrils, etc., has the mind as its root. If this root-mind is destroyed, tree of Samsara, this tree of birth and death will also be destroyed. Cut this root-mind with the axe of Brahma Jnana. Chop off the branches—the Sankalpas, with the knife of Vichara-Viveka.

The ever-restless mind becomes quiescent when all desires vanish. Desire raises Sankalpas (thoughts). Man performs actions for acquiring the desired objects. Thus he is caught up in the wheel of Samsara. The wheel stops when the Vasanas perish.

(To be continued)

A THREE- DAY SPIRITUAL CAMP FOR STUDENTS AT THE ASHRAM

As part of the Glorious Celebration of Platinum Jubilee of Sadgurudev's Divine Mission, the Divine Life Society, a Three- Day Spiritual Camp for Students was organised at the Headquarters Ashram from 1st to 3rd October 2010. Ninety students of twelve different schools and colleges of Rishikesh along with their seventeen teachers participated in the Camp. Swami Sivananda Satsang Bhavan (Auditorium) was the venue of the Camp.

On 1st October, the Inaugural day programme commenced with prayers followed by the welcome and blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, DLS Headquarters and the Chairman of the Camp. The Camp was formally inaugurated by lighting of the lamp by H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters.

Each day of the Camp comprised two sessions; Sri Swami Yogavedantanandaji Maharaj was the Master of Ceremonies for the forenoon session and Prof. R. K. Bhardwaji conducted the afternoon session as the Master of Ceremonies. The activities of the Camp were meticulously designed with a view to inculcating moral and spiritual values in the students and ensuring their physical and mental health as well.

All the three days the forenoon session commenced with Yogasana and Pranayama Class conducted by Sri Swami Dharmanishthanandaji Maharaj. The students evinced keen interest and enthusiasm in learning them. It was followed by an interesting session of storytelling by Sri Swami Ramrajyami Maharaj. Prof. R. K. Bhardwaji gave elevating talks on the Glorious Life of Sadgurudev Sri Swami Sivanandaji Maharaj and Universal Prayer on the first and the last day of the Camp.

On the second day, H.H. Sri Swami Nirliptanandaji Maharaj delivered an enlightening talk on the Yoga of Synthesis. Sri Swami Ramrajyami Maharaj in his inspiring talks on Srimad Bhagavadgita during all the three days lucidly explained the great truths of the Holy Scripture. Games and Scouting activities under the guidance of Prof. I.D. Joshiji, Dr. Sunil Thapliyalji and Sri Ramakrishna Pokhriyalji were also some of the chief features of the forenoon session.

The afternoon session daily commenced with Students' Programme wherein the students presented Bhajans, stories, riddles and jokes etc. This unique programme exhibited the latent talents and capabilities of the students. Soon after that Sri Swami Yogavedantanandaji Maharaj gave a series of lectures on the Science of Self-culture and Guidelines for Meditation. The Students were also trained in the art of stress management through Yoga Nidra by Sri Swami Ramrajyami Maharaj. There was enthusiastic participation of the students in the two Question Answer Sessions wherein their queries were answered by H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj. The students also enjoyed the Magic Show presented by Sri Swami Yatidharmanandaji Maharaj. On the last day of the Camp, the students had an interesting interactive session with H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters wherein four video clippings conveying inspiring messages were shown to them and they were motivated to express their views regarding those clippings and the Spiritual Camp as well.

During the concluding session, the blessing messages were delivered by H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri

Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj. The Spiritual Camp concluded with the awarding of the certificates and distribution of *Jnana Prasad* and *prasad*.

All the participants felt immensely blessed

and happy to be part of this Divine Camp organised in the sacred abode of Sadgurudev on the holy banks of Mother Ganga.

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

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THREE COMPETITIONS FOR STUDENTS CONDUCTED AT THE HEADQUARTERS ASHRAM

'Students are moulded by the education they receive.'

(Sadgurudev Sri Swami Sivanandaji Maharaj)

With the noble aim of inculcating ethical, cultural and spiritual values in the future citizens of Mother India, the Headquarters Ashram conducted three competitions for the students during October month of the Sacred Platinum Jubilee Year.

On 9th October 2010, the Bhajan Singing Competition was organised wherein twenty one students of twenty one different schools and colleges of Rishikesh exhibited their talents by presenting melodious Bhajans. Ms. Somya Dhyundi of Rishikesh Public School attained the first position; Ms. Ayushi Chouhan of Nirmal Ashram Deepmala Pagarani Public School stood second and Ms. Sakshi Notiyal of Government Inter College, Raiwala was at the third position.

To apprise the students of the Holy Master's glorious life and His sublime teachings, an Essay Competition on the subject – 'Swami Sivananda - Life and Teachings' was conducted on 10th October. Forty three students of twenty three schools and colleges of Rishikesh participated in the competition. Ms. Shreya Aggrawal of Sri Guru Ram Rai Public School, Mas. Parikshit Singh Rawat of Omkaranda Saraswati Nilayam and Ms. Arti Saklani of Rajiv Higher Secondary School, Ragivgram Rishikesh were at the first, second and third position respectively.

The 16th October 2010 was the day for the

Elocution Competition wherein twenty two students paid their loving homage to the Sadgurudev by speaking on the subject – 'Swami Sivananda's Teachings for Character Building and Students' Success in Life'. Ms. Vijayshree of Omkaranda Institute of Management and Technology got the first position; Ms. Ayushi Jain of Rishikesh Public School stood second and Mas. Rahul Rawat of Nirmal Ashram Deepmala Pagarani Public School was at the third position.

There were certificates and *jnana prasad* for all the participants of the three competitions and special cash prizes for the first three winning participants. The prize distribution ceremony for Bhajan Singing Competition was held on the same day i.e. 9th October and for the other two competitions on 16th October 2010. The students felt themselves blessed by participating in the Divine Life Society Competitions and receiving the prizes, certificates and *prasad* from H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj. H.H. Sri Swami Yogavedantanandaji Maharaj extended heartfelt gratitude towards all who had contributed directly or indirectly for organising these competitions successfully.

May the Lord Almighty and Sadgurudev shower their abundant blessings upon all the children of this sacred soil, Bharatvarsha to make them the responsible and worthy citizens of tomorrow.

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NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

By the profound blessings of Sri Gurudev, the Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near Laxman Jhula. It provides medical facilities for homeless people who have become ill and are in need of in-patient treatment. Depending on the nature and the progress of the illness, the treatment may be short, though mostly it is a long-term course. Many a time it so happens, that an illness has been severely neglected and also the patients not seldom suffer from enteric fever, worm infestations, anemia or skin infection, besides the chronic disease for which he or she has been admitted.

Sivananda Home: A Home. A Home for the home-less. Four walls together can make a residence, a house; yet a home is something more than a house, is more than four walls put together. Sometimes people can be home-less in their own house. Moreover, a person without a house may not always be home-less. The place where the heart feels at ease and at rest, a refuge, secured and safe haven, can be called home. One comes across people who had to flee their home and hearth because they were not welcome anymore. They were considered a burden to their families, due to a disease, due to a mental illness, or due to a physical handicap. At the other hand, one can find people in Sivananda Home for a short treatment, people who call the street their own, their home. It is sometimes easy to tell a person: "Go back from

where you came", when his situation was a condition of homelessness, be it inside or outside their house. It is sometimes easy to wipe away the problems of intense loneliness, or the pain of being abandoned, of not to exist any longer, of not to matter anymore to anyone or anything. Of being forgotten.

This however was not the case with an elderly female patient, who was found in the evening time at the by-pass road towards the Ashram, where she was lying, crying for help, being harassed by passersby who threw stones at her. Once she was admitted, it came out that she could not recollect anything of her past. Her language was Garhwali, but nothing about her family life, her place of living, etc., she was able to tell. The next couple of days were just like that. Her memory let her down, she could not find the bathroom nor any other place. But lo! About ten days after her admission, her family members turned up! They had been searching for her since four weeks, when she had left the house all of a sudden and did not return. She was earlier suffering from a mental illness and could not find the way back to her house. With open arms she was received by her loved ones, who took her happily back home, only a few miles away from Sivananda Home. Prayers were offered. A home-coming was celebrated. Thanking and praising the Almighty One, Who in His mercy re-united His precious children.

Om Sri Ram jai Ram Jai Jai Ram.

"Feed the hungry. Clothe the naked. Serve the sick. This is Divine Life."

(Swami Sivananda)

NAVARATRI AND VIJAYADASHAMI CELEBRATIONS AT THE ASHRAM

'Sarvamangalamaangalye Sive
Sarvaarthasaadhike
Sharanye Trayambake Gouri Narayani
Namo'stu Te'

O All-Auspicious One! O Reservoir of bliss, the Bestower of all wishes! O Refuge of all, the Three-eyed Divine Goddess! Prostrations to Thee, O Narayani!

The Navaratri is the festive occasion of the nine-day worship of Sri Maha Durga, Sri Maha Lakshmi and Sri Maha Saraswati, the Universal Divinity adored in three forms. As per yesteryears, the Navaratri was celebrated with great sacredness and grandeur at the Headquarters Ashram from 8th to 16th October 2010. The Sivananda Satsanga Bhavan housed all the programmes. The beautiful portraits of the Divine Mother in Her three aspects—Sri Maha Durga, Sri Maha Lakshmi and Sri Maha Saraswati—were installed in the specially prepared altar magnificently decorated with fragrant flowers, colourful lights and multi-hued clothes.

The Mother Para Shakti was worshipped devoutly in a grand manner all these days. Every morning, the programme commenced with *Chandi Path* in a ritualistic way in a well decorated room of the Atithi Bhavan and during the night satsanga, besides regular chants and prayers, the recitation of *Sri Durga-Saptashati* was done in Sanskrit by H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters. The English and Hindi meaning of *Sri Durga-Saptashati* was read by H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters and Sri Swami Radhakrishnanandaji Maharaj respectively. Navaratri messages of Sadgurudev Sri Swami Sivanandaji Maharaj were also read

by H.H. Sri Swami Padmanabhanandaji Maharaj. After that, the floral *archana* to the chant of *Ashtottarashata-Namavali* of Goddess was performed followed by *arti* and distribution of special prasad.

On the ninth day, Sri Saraswati Puja was conducted with all solemnity with *archana* and *arti*. It was followed by *Kanya-Puja*. The nine *kanyas* representing nine forms of Devi were worshipped and offered food, clothes and *dakshina*. A special Chandi Havan was also conducted at the Ashram *Yajnasala*.

The Matri Satsanga Group of the Ashram also offered its worship to the Divine Mother in the form of a special satsanga for two hours (9.00 a.m. to 11.00 a.m.) daily from 8th to 15th October 2010 at the Sivananda Satsanga Bhavan. It consisted of the recitation of *Lalitasahasra Nama* and Bhajans-kirtans glorifying Mother Para Shakti.

The glorious day of Vijayadashami signifying the Divine Mother's victory over evil forces was celebrated on a grand scale on 17th October 2010. The programme commenced in the forenoon with bhajans-kirtans followed by special puja and *archana* of Mother Para Shakti. It being a Vidyaarambha Day also, the selected portions from the scriptures—Vedas, Upanishads, Brahma-sutras, Srimad Bhagvad Gita, Valmiki Ramayan, Mahabharat, Srimad Bhagvat and Sadhana by Holy Master Sri Swami Sivanandaji Maharaj were read by H.H. Sri Swami Padmanabhanandaji Maharaj. H.H. Sri Swami Nirliptanandaji Maharaj delivered a special message highlighting the significance of the sacred day. Five DVDs and a book were also released to mark this august occasion.

In the evening, Mother Ganga was wor-

shipped with special *archana* and offering of hundreds of lamps at Vishwanath Ghat. During the night Satsanga, in addition to regular chants and prayers, the devotees had also the blessed privilege of having the Darshan and blessing message of Worshipful Sri Swami Chidanandaji Maharaj through electronic media. The celebration concluded with *arti* and distribution of sacred Prasad.

All the inmates, guests, devotees from far and wide and students and faculty members of Y.V.F. Academy and local people participated in the Navaratri and Vijayadashami Celebrations.

May the blessings of the Divine Mother be upon all.

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PLATINUM JUBILEE CELEBRATIONS OF THE DIVINE LIFE SOCIETY

By the Grace of the Lord Almighty, the Divine Life Society will complete seventy five years of glorious spiritual service to the humanity on 13th January, 2011.

It is a great privilege and divine blessing for all of us to celebrate this auspicious event of Platinum Jubilee of Sadgurudev Sri Swami Sivanandaji Maharaj's Divine Mission by organising appropriate programmes such as the Divine Life Society Conferences, Sadhana Weeks, Camps for youth and Children, Yoga training Camps, Spiritual Seminars, competition for students such as Essay Writing, Elocution, Bhajan Singing, Gita Chanting; Special Lectures, Akhanda Kirtan, Kathas, and printing and distribution of free spiritual literature (books & booklets) etc.

The Divine Life Society Headquarters has instructed the various Divine Life Society Branches to celebrate this auspicious occasion by organising appropriate programmes and some of the Branches have organised programmes befitting the occasion and some are in the process of organising such programmes.

The Divine Life Society Headquarters has decided to hold a Branch Representatives' Meeting on 12th January, 2011 and necessary **circular letter** has been sent to all the Branches in India. Each Branch may depute **two** representatives to participate in the programme.

The year-long programme will conclude on 13th January, 2011 with a Grand Worship at the Holy Samadhi Mandir and pledge to lead Divine Life as envisioned by the Master.

We earnestly request all the members of the Divine Life Society to come forward to be a part of the Divine Programme and be blessed.

—*The Divine Life Society*

ANNOUNCEMENT

DIVINE LIFE SOCIETY, WEST BENGAL—SADHANA SHIBIR

The annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 22nd to 26th January 2011 at Manav Seva Trust Complex, Hamiragachhi Railway Station-Malia, West Bengal.

Participant Fee Rs. 300/- per person.

The last date of enrollment is 31st December 2010. The enrollment form has to be sent to Sri Bijoy Swain, 4C Meher Ali Mondal Street, Mominpur, KOLKATA—700 027, West Bengal.

For Enrollment and information please contact:

Dr. P.K. Samantaray: 09002080514; Sri C.B. Sehgal: 09830144147; Sri Nitul Parekh: 09830040730 and Sri Bijoy Swain: 09339392845.

All Devotees are requested to participate.

—*The Divine Life Society*

THE 37th ALL ANDHRA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 37th All Andhra Divine Life Society Conference will be held from 23rd to 25th January 2011 at ANNAPURNA GARDENS, HUNTER ROAD, WARANGAL, ANDHRA PRADESH.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge.

Delegate Fee for participation in the Conference is Rs. 116/- (Inclusive of food and accommodation) which may please be sent by DD or MO to The Chairman; DLS Conference, # 6-2-120, GR Complex, Kakaji Colony, Hanamkonda, Warangal 506 001, E-mail: dls.warangal@gmail.com

Contact Persons:

- 1) Sri K. Rameshwar Mobile No. 9966302948 (Secretary)
- 2) Sri S. Markandeya Mobile No. 9346927161 (Treasurer)
- 3) Sri A.V. Sameer Kumar Mobile No. 9246890999 (Coordinator)

All Devotees are cordially invited to participate in the Conference and make it a grand success.

—*The Divine Life Society*

THE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE—NORTHERN ZONE

By the grace of Most worshipful Gurudev Sri Swami Sivanandaji Maharaj, a Zonal Conference of Divine Life Society—North Zone and Platinum Jubilee will be held on 20th and 21st November 2010 at VEER HAQIQAT RAI SCHOOL, Patiala, Punjab.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge and world peace.

For Enrolment and other information please contact:

1. Sri Chaman Kalia 09463377139
2. Sri Surinder Garg 09914085814
3. Sri Sudesh Kumar Garg Mob. No. 09888184614
4. Dr. Mrs. Saroj Bala 09216184614

THE 33rd ALL ODISHA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE AND YOUTH CAMP

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 33rd All Odisha Divine Life Society Conference and Youth Camp will be held from 28th to 30th December 2010 at Panchayat High School ground, Bijigol (Near NTPC) District: Angul, Odisha. As part of the programme a Youth Camp will be held from 27th to 30th December 2010.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at the dissemination of spiritual knowledge and world peace.

1. Delegate Fee Rs. 350/- per head.
2. Youth Camp Registration Fee Rs. 11/- per head.
3. Age limit for Youth Camp—15 years to 25 years (with identity proof).
4. Last date of receiving delegate Fee—15th December 2010.

All remittance may be made by Bank Draft or Cheque in favour of "The Divine Life Society, Bhimkand Branch" payable at State Bank of India, Telesingha Branch (NTPC Campus, Code 06257)

Communication Address—The Divine Life Society-Bhimkand Branch, P.O. Bijigol—759 117, Dt. Angul, Odisha.

Contact: Akshaya Kumar Dash, Mob. No. 09437043225

Niranjan Pradhan: Mob. No. 09437081223

BHARATIYA VIDYA BHAVAN'S ESSAY COMPETITIONS—2010

It is for the information of the Readers that Bharatiya Vidya Bhavan is conducting an annual Essay Competition in sacred memory of **Sri Swami Sivanandaji Maharaj**, as follows:—

BHAVAN'S SWAMI SIVANANDA MEMORIAL ESSAY COMPETITION—2010

SUB: **dV@mZ {ejm _| n[adV@Z H\$s Amdí`H\$Vm**

FOR AGE-GROUP: 20-30 years; Prizes : Rs. 1000/-, Rs. 700/-, Rs. 300/-

MEDIUM: **Hindi**

LAST DATE OF SUBMISSION OF ESSAY—**31st January 2011**

Requirements

1. Limit: 2000 words. Type-written Essay in duplicate
2. Full name and Residential Address of the participant, Age certificate, small photograph, Phone No. / Fax / e-mail, etc.
3. Prize Winners cannot contest for the same competition for the next three years.
4. The decision of Judges will be final.
5. The Address for correspondence:—

Prof. S.A. Upadhyaya, Project Officer, Bhavan's Essay Competitions, Bharatiya Vidya Bhavan, Kulapati Munshi Marg, Chowpatty, Mumbai—400 007

E-mail: bhavan@bhavans.info web-site: <http://www.bhavans.info>

—THE DIVINE LIFE SOCIETY

REPORTS FROM THE D.L.S. BRANCHES

Ambala (Haryana): During the month of September 2010, the Branch held half-an-hour Mahamrityunjaya Mantra Japa followed by the weekly Satsanga on Sundays, and Sri Hanuman hymns on Tuesdays. It had special Satsanga on Sivananda Jayanti, 123rd birth anniversary of Gurudev Sivanandaji Maharaj, and Chidananda Jayanti, 94th birth anniversary of H.H. Sri Swami Chidanandaji Maharaj, and distributed Prasad, Jnana Prasad and gifts to students. Social service through two homoeopathic clinics was continued.

Aska (Odisha): The Branch had biweekly Satsanga on Sundays and Thursdays and mobile Satsanga at the residence of the devotees from

July 26 to August 3. It organised special programmes like Paduka Puja, Mahamantra Sankirtan, special evening Satsanga with talks, Prasad Sevan on Sri Guru Purnima, Aradhana Day, Chidananda Punyatithi, Sivananda Jayanti and Chidananda Jayanti. Fruits were distributed to inpatients on Sivananda Jayanti.

Badakuanl (Odisha): In addition to the daily two-time Puja followed by prayers, recitation, Bhajan-kirtan, etc., and discourses on Srimad Bhagavatam in the afternoon, the Branch conducted Paduka Puja in the morning and Satsanga in the evening on Thursdays, and special Paduka Puja on Sivananda Day. The programme on

Aradhana day was early morning prayer session, Paduka Puja in the morning and evening Satsanga.

Badhiausta (Odisha): The Branch organised on Chidananda Day daylong programme including early morning prayer-meditation (23 participants), chanting, Bhajan-Kirtan, special Puja with one lakh Archana (400 participants, many from surrounding villages), Prasad Sevan (midday meals) for all, poor feeding, and evening Satsanga with discourses.

Banswara (Rajasthan): The Branch held special programme on Sivananda Jayanti. It included prayers, chanting, Ramayana Path, talks on Gurudev's life and teachings, distribution of National Code of Conduct to students, Arati, Prasad, etc.

Bargarh (Odisha): *Regular Activities:* 2-time Puja, Yogasana-Pranayama-meditation class, daily evening Svadhyaya, Paduka Puja on Thursdays, weekly Satsanga on Saturdays, Bhagavad Gita study circle on Sundays, and homoeopathic dispensary.

Special Activities: (1) Sri Krishna Jayanti celebration, (2) Aradhana Day: Distribution of food and clothings in the leprosy colony, discourses. (3) Sivananda Jayanti: Paduka Puja, Mahamantra Kirtan, distribution of food and clothes to destitutes. (4) Bhagavata Saptaha: Discourses on Srimad Bhagavatam from September 16 to 23, concluding day celebration and Prasad Sevan—hundreds of devotees attended the Katha. (5) Chidananda Jayanti: Morning Kirtan, Paduka Puja, Mantra Japa, many devotees spoke on Swamiji very emotionally, distribution of food and clothes in a leprosy colony.

Baripada (Odisha): The Branch held regular Puja in its Ashram, mobile Satsanga on September 10 and 29, and the monthly Sadhana day on 5th September. Sri Krishna Jayanti celebration included Paduka Puja and distribution of food to 30 children of a leprosy colony and 120 children of the School for Dumb and Deaf. On Sivananda Jayanti and Chidananda Day, Paduka Puja and distribution of biscuits and sweets to the students of the School for Dumb and Deaf.

Bellary (Karnataka): Besides the daily Puja and Satsanga, the Branch had Paduka Puja and weekly Satsanga on Sundays. On the occasion of Sivananda Jayanti 3-day discourses were arranged from September 6 to 8. It held Paduka Puja and special Satsanga on Sivananda Jayanti and Chidananda Jayanti. It also organised Pulse Diagnosis by Ayurveda doctors on September 23.

Bhilai (Chhattisgarh): The Branch had its monthly Satsanga with Paduka Puja on 1st August and 12th September. Both the Branches of Bhilai jointly organised special programmes Paduka Puja, Kirtan, Mantra Japa, Mahaprasad as sumptuous lunch on the Aradhana Day (100 participants), Sivananda Jayanti and Chidananda Jayanti.

Bhubaneswar (Odisha): *Regular Activities:* Regular Satsanga on Thursday evenings and Sunday forenoons; Sadhana Day on the last Sunday of every month; 5½ hour Akhanda Kirtan on Chidananda Day.

Special Activities: (1) Youth Camp on 18th July—126 students and 6 teachers participated. (2) Youth Camp on 22nd August—80 students, teachers and some parents participated. (3) Sri Guru Purnima: 9-hour programme of Paduka Puja with one lakh Archana, Havan, chanting, discourses, Narayana Seva, etc. 6 saints graced the occasion. (4) Aradhana Day: similar Programme—12 saints graced this holy day. (5) 9-day Sadhana Satra: from July 26 to August 3: Daily Morning meditation, Paduka Puja with one lakh Archana, Svadhyaya, Bhagavata Katha from July 26 to August 1, discourses, etc.

Bikaner (Rajasthan): *Regular Activities:* 2-time Puja, weekly Satsanga on Sundays, Matri-Satsanga on 4th and 14th September with Sri Sundarakanda Parayana, etc; daily Yogasana class, Sivananda library, and scholarships to students.

Special Activities: (1) Sri Krishna Jayanti: special Puja and decoration, Bhajan-Kirtan. (2) Sri Ganesha Chaturthi (3) Sivananda Jayanti: Paduka Puja, discourses, Bhajan-kirtan. (4) Chidananda Jayanti: Paduka Puja, Mahamrityunjaya Mantra Havan. (5) Chidananda

Punyatithi: Paduka Puja, many devotees expressed their feelings, and devotion for Swamiji, distribution of sweets, fruits, biscuits, etc., to students of three schools for disabled children.

Chatrapur (Odisha): In addition to the daily Satsanga, the Branch conducted weekly Satsanga on Thursdays, Paduka Puja on 8th, 24th August, and Sri Sundarakanda Parayana on the Sankranti days, 17th August, and 17th September. Special programmes were on: (1) Aradhana Day: early morning 1-hour Nagar Kirtan, 5-hour special Satsanga with Paduka Puja and discourses. (2) Sri Goswami Tulsidas Jayanti: special Puja and morning Satsanga with reading some portion from his biography. (3) Sri Krishna Jayanti: special Puja and Satsanga. (4) Chidananda Punyatithi: 11-hour programmes—Nagar Kirtan, Paduka Puja, Bhagavad Gita Parayana, recitation from Sri Rama-Charita-Manas and Gurubani, distribution of food and clothes to the poor, special evening Satsanga. (5) Sivananda Jayanti: Nagar Kirtan, Paduka Puja with one lakh Archana, recitations, a talk on Gurudev's life, Jnana Prasad. (6) Sri Ganesh Chaturthi: special Puja and Satsanga. (7) Chidananda Jayanti, Nagar Kirtan, Paduka Puja, distribution of sweets to disabled and poor students, Jnana Prasad.

Chennai, Anna Nagar (Tamil Nadu): The Branch held "Yoga title Test" on 29th August.

Chennai, Washermenpet (Tamil Nadu): The Branch organised a special function to celebrate Sivananda Jayanti.

Chikiti (Odisha): The Branch, in coordination with the Zonal D.L.S. Branch Coordination Samiti, South Odisha, organised the Platinum Jubilee Jayanti of Revered Swami Sivananda-Gurusevanandaji Maharaj on Sri Krishna Jayanti, September 1. In this connection a Spiritual Fortnight was planned out from August 17 to 31 which included wide range of activities including Srimad Bhagavata Ekadasa Skanda Parayana in 3 Branches, Srimad Bhagavad Gita Parayana in 7 Branches, Sri Sundarakanda Parayana in 2 Branches, 3-hour Akhanda Mahamantra Kirtan in 7 Branches, collective Japa

of Mahamrityunjaya Mantra for three hours in 6 Branches, spiritual and ethical teaching and Yogasana class in 12 schools and Sri Sri Gopal Krushna Sevashram.

Digapahandi (Odisha): In addition to 2-time Puja, the Branch had Satsanga on Sundays and Thursdays as well as special Puja and Satsanga on Sankranti Day, and Paduka Puja on Sivananda Day and Chidananda Day. Special Activities: (1) Aradhana Day: Paduka Puja, Narayana Seva. (2) Special Sadhana Day: Srimad Bhagavad Gita Parayana on 24th August. (3) Sri Krishna Jayanti and Nanda Utsava: 2-day celebration. (4) Sivananda Jayanti: special Sadhana Day—Paduka Puja, Gita Path, Prasad Sevan (lunch) and evening Satsanga. (5) Chidananda Jayanti: Paduka Puja, Bhajan-kirtan, a talk by Revered Swami Ramakripandaji, Prasad Sevan, evening Satsanga. (6) Daily Mobile Satsanga: daily mobile Satsanga between the two Jayantis for 15 days from September 9 to 23. (7) School Programme: as mentioned above for spiritual and moral teaching and Yogasana class.

Faridabad (U.P.): The Branch conducted daily Puja and Sri Rama-charita-manas Masa (month long) Parayana, with Purnahuti special Puja and Havan on Purnima. The weekly Satsanga included Svadhyaya of Sri Rama-charita-manas on the first Wednesday, of Bhagavad Gita on the second and of 'Sadhana' on the fourth, and meditation on the third Wednesday. Narayana Seva is another regular activity. It also organised Paduka Puja, and a large Bhandara on Sivananda Jayanti.

Gudur (A.P.): The Branch had weekly Satsanga on Sundays. It held a special function and distributed sweets and bread to inpatients of the Government hospital, and to prisoners of the local jail on Sivananda Jayanti and Chidananda Jayanti.

Jaipur, Malaviya Nagar (Rajasthan): In addition to the daily activities of study group Svadhyaya, one hour meditation and Yogasana class in the morning and evening, the Branch conducted Satsanga and Havan on Sundays, Matri-Satsanga on Fridays, and poor feeding on

Tuesdays. There was special celebration of Nanda Utsav, and Paduka Puja was performed on Sivananda Jayanti and Chidananda Jayanti. Ramayana Katha was organized from September 18.

Jeypore (Odisha): Twice-a-day Puja and Satsanga on Sundays and Thursdays were the regular activities of the Branch. Special Activities: (1) Sri Krishna Jayanti: 5-hour programme of Puja, Kirtan, Havan, Bhagavad Gita Parayana, reading about Sri Krishna Janma from Srimad Bhagavatam, midnight Arati, Prasad Sevan etc. (2) Chidananda Punyatithi: 9-hour programme—early morning meditation, Prabhat Pheri, Paduka Puja, discourses, Prasad and Jnana Prasad—80 participants. (3) Sivananda Jayanti: 10-hour similar programme plus Havan, Svadhyaya, Prasad Sevan by all the 80 devotees. (4) Chidananda Jayanti: similar programme, Prasad to 110 devotees, Food packets to destitutes. The activities of the Branch have attracted college students also and 15-20 of them participated in all the programmes.

Kakinada, Madhavapatnam (A.P.) In addition to the weekly Satsanga on Sundays, the Branch held Satsanga on Tuesdays and recitation of hymns at two different centres. Sivananda Jayanti programme was Paduka Puja and talks on Gurudev's teachings, and on Chidananda Day, Puja, Bhajans and talks on Swamiji's teachings and 26 devotees of the Branch attended the celebrations at the Headquarters.

Kantabanji (Odisha): The Branch held three Satsangas, with Bhagavad Gita Svadhyaya during the month on Sundays.

Khatiguda (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Thursdays, one mobile Satsanga with Sri Vishnu-sahasranama Stotra Parayana on Ekadasis; and monthly Sadhana day with 12-hour Mahamantra chanting and Narayana Seva on 1st August and 4th September. Special Activities: (1) Purnahuti Function: on the conclusion of 7-day Srimad Bhagavat Parayana on 3rd August, Havan was performed. (2) Aradhana day: morn-

ing meditation, Paduka Puja, a discourse on Gurudev's life and teachings, 12-hour Mahamrityunjaya Mantra Japa, food and clothes to the poor. (3) Chidananda Punyatithi: early morning meditation, Nagar Kirtan, Paduka Puja, Bhandara, Narayana Seva, and evening Satsanga (4) Sivananda Jayanti: similar programme.

Khurda Road, Jatni (Odisha): Daily satsanga and monthly Sadhana Day were the regular activities of the Branch. Sri Gurupurnima and Aradhana Day programmes included early morning meditation, Paduka Puja, talks on the life and teachings of Gurudev, poor feeding, Prasad Sevan (lunch) etc. On Chidananda Punyatithi, Nagar Kirtan was added to the above programmes and the theme of talks was "Sri Swami Chidanandaji—Advitiya Guru", and on Sivananda Jayanti all the above programmes with the theme of talks being "Sivananda Yoga—the Way to World Peace". It organized 5-day Jnana Satra from September 8 to 12.

A special Sadhana Day was on 25th September. A meeting was held on 11th July to pray for the beatitude and eternal peace to the departed soul of Sri Padmacharan Panda, the President of the Branch—6 Sannyasis and 1 Brahmachari (from the Headquarters) attended the meeting. On Gandhi Jayanti, dry-ration packets, fruits and towels were given to 45 leprosy patients.

Khurja (U.P.): The Sunday Satsanga of the Branch included Swadhyaya and Sankirtan, and the Ekadashi Matri-Satsanga included Sankirtan. It arranged special programmes on Sivananda Jayanti. Yogasana class for men was daily in the morning with meditation class on Sundays, and for women in the evening daily. Swami Devananda Homeo Aushadhalaya gives medicines to the patients daily.

Madurai, Sivananda Sevashram (Tamil Nadu): The Branch had chalked out very carefully a lecture series from September 1 to 8 to celebrate Sivananda Jayanti in an exemplary way. 13

speakers gave talks at different venues including 4 schools.

Moirang (Manipur): Besides the daily Bhajan-Kirtan at the residence of the devotees, the Branch had weekly Satsanga on Sundays. It also arranged special Satsanga on the occasions of Sri Krishna Jayanti, Sivananda Jayanti, Sri Radha Ashtami and Nama Sankirtan on Sri Vaman Jayanti.

Nandini Nagar (Chhattisgarh): *Regular Activities:* Daily 2-hour early morning prayer, meditation, recitation; daily evening Satsanga; weekly mobile Satsanga on Thursdays; Saturday Matri-Satsanga with Sri Sundarakanda Parayana; Ekadasi Matri Satsanga covering Srimad Bhagavad Gita, and Sri Vishnu-sahasranama Stotra Parayana and 6-hour Akhanda Kirtan of Mahamantra on 3rd of every month.

Special Activities: (1) Sri Krishna Jayanti: 12-hour Akhanda Mantra Japa from 6 a.m. to 6 p.m. and special puja, Bhajan-kirtan 8 p.m. onwards, with Prasad distribution after midnight Arati. (2) Sivananda Jayanti—4-day celebration: (i) 12-hour programme of discourses on Sri Ramayana by 14 scholars coming from different places upto 150 km away on 5th September (ii) A special talk on life and teachings of Swamiji on Chidananda Punyatithi day. (iii) 12-hour Akhanda Japa of 'Om Namo Bhagavate Sivanandaya' Mantra on the 7th (iv) Sivananda Jayanti day: one hour early morning session, followed by 3-hour Nagar Sankirtan and Paduka Puja, Prasad Sevan (Lunch) by 500 participants; distribution of fruits to inpatients of a hospital. (3) Sri Ganesh Utsav: 12-day celebration with special evening Satsanga and Havan on the concluding day (4) Chidananda Jayanti: Havan. (5) Siva-Abhisheka for 7 days.

Nayagarh (Odisha): The regular activities of the Branch were weekly Satsanga, Matri-Satsanga, Sri Sundarakanda Parayana and Chidananda Annakshetra. The programme on Sri Guru Purnima and Aradhana Day included morning meditation, Paduka Puja, Svadhyaya, a talk by Revered Sri Swami Dharmaprakashanandaji and Prasad Sevan. Mobile Satsangas were arranged

daily during the Sadhana Week. On Sri Krishna Jayanti, His Puja was done with one lakh Archana, followed by Srimad Bhagavad Gita Havan, Bhajan-Kirtan, evening Puja-Abhisheka till midnight. Morning meditation, Paduka Puja, Svadhyaya and Narayana Seva were the main items of the programmes on Chidananda Punyatithi, Sivananda Jayanti and Chidananda Jayanti.

Parlakhemundi (Odisha): *Regular Activities:* Daily Puja-Arati-Prasad; weekly Satsanga on Sundays; Paduka Puja in Sunday mornings, mobile Satsanga on Thursdays. *Special Activities:* (1) Aradhana Day: fruits and sweets distributed in leprosy colony. (2) Special Satsanga daily from Guru Purnima to Aradhana Day. (3) Chidananda Punyatithi: Paduka Puja, Satsanga, distribution of sweets and fruits in a leprosy colony. (4) Daily Special Satsanga: from September 6 to 24 for 19 days. (5) Sivananda Jayanti: Paduka Puja and Satsanga. (6) Chidananda Jayanti: Sadhana Day—Paduka Puja, Bhajan-Kirtan, Prasad Sevan, Narayana Seva.

Raigarh (Chhattisgarh): The Branch organised special Satsanga on Sri Guru Purnima, Sivananda Jayanti and Chidananda Jayanti. On the completion of Srimad Bhagavad Gita Parayana, a Havan was performed.

Raipur (Chhattisgarh): *Regular Activities:* Daily morning 1 hour Programme of collective chanting of 'Om Namo Narayanaya' and Sri Vishnu-sahasranama Stotram; weekly Satsanga on Sundays; Weekly Bhajan Sandhya on Mondays; and special Puja and Sri Vishnu-sahasranama Stotra Parayana on Ekadasis.

Special Activities: (1) Sri Krishna Jayanti; chanting and Sankirtan from 6 p.m., till midnight. (2) Sivananda Jayanti; early morning meditation, Paduka Puja, Satsanga in the forenoon, and special evening Satsanga. (3) Sri Ganesh Chaturthi: special Puja. (4) Chidananda Jayanti: morning meditation, Paduka Puja, distribution of fruits in a leprosy colony, evening Satsanga.

Rajkot (Gujarat): *Regular Activities:*

Satsanga at Sivananda Bhavan on Sundays and Thursdays with talks on Gurudev's writings; Satsanga with discourses on Sri Rama-Charita-Manas on Saturdays at one centre; daily Satsanga at another centre; Mahila Kendra Satsanga on Thursdays and Fridays. Homoeopathic Clinic—1500 patients were examined and given medicines in 3 months; Dental Clinic on Tuesdays—8 patients were given dentures free; Eye Camps—3 camps, 300 patients examined, 36 got free cataract surgery at Virnagar.

Special Activities: Special Puja on Chidananda Punyatithi, Sivananda Jayanti and Chidananda Jayanti; Sadhana Shibir on Sri Guru Purnima; daily Satsanga with recitation of Siva hymns during the month of Shravan—daily 100 participants; a Dental Camp on 28th September; distribution of fortified food on 13th every month; 2 wheel-chairs given to disabled students and 2 hand-carts to widows; financial assistance of Rs. 30,700/- to 13 patients.

Salipur (Odisha): In addition to the daily activity of Puja, prayers and Dhyana in the morning, and Yogasana, recitation of various hymns, Bhajan-kirtan and Dhyana in the evening, the Branch had weekly Satsanga on Sundays, a Paduka Puja on Sivananda Day, Parayana of Srimad Bhagavad Gita on the first Sunday and of Sri Sundarakanda on the second Saturday, special monthly Satsanga on the fourth Sunday, monthly Sadhana Day on the third Sunday, and Akhanda Japa of Mahamantra on the fifth Sunday. 96 students took part in Yogasana training during August. The Branch also arranged Paduka Puja and special Satsanga on Aradhana Day. Swami Sivananda Charitable Hospital treated 77 patients.

South Balanda (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Fridays, Bal-vikas programme on Sundays, 3-hour Akhanda Japa of Mahamrityunjaya Mantra on the Sankranti Day, and 12-hour Akhanda Sankirtan of Mahamantra on 21st September. On Sri Krishna Jayanti, 12-hour Mantra Japa from 6 a.m., to 6 p.m., which was followed by special Puja, Sankirtan from 8 p.m., to 0.30 a.m. It also organ-

ised Sadhana Week with daily Satsanga from September 2 to 7, and Sri Ramayana Katha from 8th to 14th. The programmes on Chidananda Punyatithi Day, Sivananda Jayanti and Chidananda Jayanti were Prabhat Pheri at 4.30 a.m., Brahma-muhurta meditation from 5.00 a.m., to 6.30 a.m., Paduka Puja and evening Satsanga. In addition, on the Chidananda Punyatithi Day, "Shraddhanjali Satsanga", distribution of sweets to school children and food to 32 inhabitants of a leprosy colony, and Prasad Sevan by 350 participants also took place.

Sunabeda (Odisha): The Branch had bi-weekly Satsanga, with Svadhyaya on Thursdays and Sundays. On the occasion of Chidananda Punyatithi, daily special 2½ hours Satsanga with Svadhyaya for seven days and on the concluding day on the Punyatithi, Paduka Puja, Havan, and Arati were performed.

Vadodara (Gujarat): The weekly Satsanga of the Branch was on Thursdays. On Sivananda Jayanti and Chidananda Jayanti, Mantra Japa, Paduka Puja, and distribution of biscuits in a hospital were the main programmes, and 56 students were given Rs. 40,000/- as scholarship on Chidananda Jayanti. It runs Homoeopathy Dispensary 4 days a week and Ayurveda Dispensary for 2 days. An eye camp was organised in a rural area—200 patients examined, 21 cataract surgeries done.

Visakhapatnam (A.P.): The Branch held daily Bhajan-Kirtan in the evening and weekly Satsanga on Mondays. On Sri Krishna Jayanti, Akhanda Sankirtan for 2 hours, special decorated cradle with Balkrishna Idol, and children in fancy dress were the main highlights. Sivananda Jayanti programmes were Paduka Puja, recitations, Bhajan-Kirtan, distribution of 150 packets of fruits and biscuits to inpatients of a hospital, special Bhajans by a Bhajan-group. Bhandara with 6 sweet dishes—150 participants. The programme on Chidananda Jayanti included recitations from scriptures, a talk on life and teachings of Swamiji, Bhajan-Kirtan, distribution of fruits and biscuits to 75 leprosy patients.