
 New Year's Message

GOSPEL OF HOLY ASPIRATION

(H.H. Sri Swami Sivanandaji Maharaj)

The wheel of Time moves on, ideas change, values remodel themselves in the light of circumstances, cultures evolve, decline and are resuscitated again in different forms. The stars of nations and civilizations rise, ascend into their zenith of glory, tumble down in decay, and sink into oblivion. But the individuality of life, the spirit of aspiration, the urge for freedom from all conditions of bondage, the sense of inadequacy and want, continue to persist. They persist under all circumstances, in poverty and prosperity, in suffering and even in momentary spells of happiness, in war and peace, in degeneracy and progress. As long as this sense of inadequacy and aspiration remains, human life will continue to flourish.

ASPIRATION

Life is sustained by hope and aspiration, the struggle for betterment, and the zest for fulfilment. The moment these spurring elements of progress are taken away, one begins to vegetate and is miserably lost in the gloom of frustration and despondency, or becomes an ignoramus. The spiritual aspirant, no doubt, endeavours to attain the state of complacency and dissolution of the individual self, but that is a state of fulfilment and not a characteristic of his endeavour which is quite contradictory, the difference between worldly

and spiritual aspirations being only in character and objective.

SELF-EXPRESSION

Every action of man is a step towards self-expression, conscious or unconscious. Action presupposes an inner urge, besides motive, and this urge is the power behind the expression of the self. The active principle of life is to express and diffuse itself, and so, too, naturally, is the principle of creation. The spirit expresses itself through matter so that it is known, for, otherwise, the spirit by itself cannot be expressed. The spirit of man wants to express itself so that it is known in the objects of its expression. The urge for eminence, for the continuity of life, affection, love, domination, possession, is all dependent on this principle of expansion or diffusion of self.

MOTIVE-POWER

Man desires for eminence because he wants himself to be felt in others. He wants his name and form to be associated with power and authority and be widely known, because he desires that his self is recognized by others. He thirsts to see himself in another form, and is, therefore, driven by the urge for progeny. He longs to be loved and under-

stood and appreciated, because he wants to be felt in the pulsation of the hearts of other people. He craves to have material possessions and has a predilection for dominating over others, because of his insatiable urge to spread himself over as wide an area as possible and associate his self with as many material objects as he could muster. This is the principal motive-power behind life, of which no one should be ignorant. Weaker wills affect it in a smaller way and stronger wills in gigantic dimensions.

MISDIRECTION

When this principal law is misdirected, which is almost universally the case, life becomes a hotbed of conflict, frustration and restlessness. When this urge becomes exclusive and is wrongly channelled without regard to the presence of the same urge in others, when it refuses to recognize the factor of mutuality, then disharmony and hatred rule life. When this urge is associated with the little self and limits itself in the material sphere, when it refuses to recognize the universal principle of the immanence and the oneness of the higher self, forsaking the ideals of common good and undifferentiated righteousness, when it is grooved through selfish motivation and impelled by the dictates of the lower nature, then the soul of man is clouded by the smoke of misery, then poverty and pestilence, greed and animosity, untruth and injustice, stalk the face of ynm earth.

HIGHER SELF

Let human aspiration, the longing to spread oneself, not be, therefore, misdirected. If the mind is ruled by the lower nature, it is his little self that man wishes to expand, the self that is associated with his body and mind, personal feelings and ambitions. The nature of the higher self, on the contrary, is characterized by the central, unitary principle which sustains all life and which links itself with others with the bond of fellowship, in a spirit of harmony and mutual help. The characteristic longing of the higher self is to spread itself among others through selfless service and spiritual love, to find its ideals of truth and righteousness fulfilled in the process of its longing.

SATCHIDANANDA

The very concept of Sat-chit-ananda is characteristic of the nature of the higher self, which is dormant in every human being. The concept of truth (*Satya*) is identical with existence (*Sat*). Truth is that which eternally exists, and the principle of existence cannot be exclusive but immanent. The spirit is immanent in all, and it is the recognition of this unity of spirit that can foster goodwill, harmony and amity among individuals and nations. Truth is no truth when it is devoid of consciousness (*Chit*), otherwise called awareness or knowledge. When knowledge is not perverse, it is identical with Ananda or unmixed felicity. Knowledge, in a different aspect is understanding. When there are true understanding, devotion to the path of truth, justice and

righteousness, when the dictates of the lower self has been cured by self-discipline, then the resultant condition of life is marked by unselfish love towards all beings, which is also termed *Ahimsa* or non-injury.

GREAT FULFILMENT

The primary longing for self-expansion should fill itself through these channels, of truth and righteousness, knowledge and understanding, compassion and love, goodwill and fellowship. The welfare of humanity lies in this great fulfillment, not in the expansion and perpetuation of the lower self. The higher nature can blossom and spread itself among others only when the lower nature has been thoroughly disciplined and sublimated. The process of the flowering of the higher nature, therefore, implies a simultaneous struggle for the eradication of the brambles of negative qualities that choke the garden of life. The victory in this struggle is liberation, and defeat means degeneration and suffering.

NEW YEAR'S MESSAGE

The New Year's message is: Be steadfast on the path of truth. Obey not the dictates of the little self, but rise above all that are bane and unbecoming through self-discipline. Do not hanker after perpetuating the little self, but diffuse yourself in all through the practice of noble principles, through service, fellowship and compassion, goodwill, understanding and appreciation, self-abnegation, tolerance and adaptability, through righteous action, seeing the good in all, causing injury to none in action or attitude, humility of disposition, an ever-inquiring mind, purity of heart, right knowledge, reflection, concentration and meditation, dispassion, holy aspiration and unflagging-effort at self-discipline.

I wish a happy New Year to everybody, everywhere, and may there be equity, peace and prosperity for all! May God bless all!

* * *

In the regeneration and divinisation of man, the first step is to eliminate the beastly nature. The predominant trait in beasts is cruelty. Therefore wise sages prescribed *Ahimsa*. This is a most effective master-method to counteract and eradicate completely the brutal, cruel *Pasu-Svabhava* in man.

Practice of *Ahimsa* develops love. *Ahimsa* is another name for truth or love. *Ahimsa* is universal love. It is pure love. It is divine Prem. Where there is love, there is *Ahimsa*. Where there is *Ahimsa*, there is love and selfless service. They all go together.

—Swami Sivananda

HAVE DIVINITY IN YOUR MIND AND HEART

(Sri Swami Chidananda)

“Every day is a renewal. Every morning is a daily miracle. This joy you feel is life. All creation is gifted with the ecstasy of God’s light.” —*Gertrude Stein*. Therefore, beholding the light of God in all creation, let us live each day in this awareness of God’s light, of God’s divine presence.

Let us meditate of this one theme: the New Year should be to us a year of divinity. Let us live it in the awareness that we are more than human, we are really divine. Our human personality is a temporary, added factor beneath which lies our reality, our *nija svarupa* (true nature).

We are radiant centres of divinity, and therefore our life should be a constant expression, a dynamic manifestation of divinity in thought, word and action. We should live life in order to manifest our divinity in all that we do, in all the movements and actions of our life. Then alone our life is authentic, genuine and true. Otherwise it will only be an anomaly of life. If we are divine within but our

life outside is undivine, unspiritual, ugly and full of all that contradicts our divinity, then that is not life. It is a living falsehood, a living lie. It is a contradiction.

Thus, at this moment when we are about to bid farewell to the old year and step into the portals of the new, let us contemplate this truth: we are divine; therefore, divine should be our life in all its parts. All twelve months, each day of every month, twenty-four hours each day, let us live in this awareness, let us make our life divine. Let us make it a thing of beauty that is a joy for all beings. Let us live as children of God, godly in our nature. That is real religion—to be what we are, children of God, shining with His godliness.

Therefore, I commend to you this maxim and resolve: always have divinity in your mind and heart. That should be the keynote of your life during the entire New Year, so that out of your life much good comes to you and much good comes to all.

Truth alone can liberate us. Falsehood cannot liberate us. Deluded thinking is a trap. Mind is the seat of delusion. Mind is the seat of erroneous thinking. We do not realise it, but it is so. Mind is, therefore, the main barrier between you and He who is nearer to you than your nearest, the indwelling Reality, God. Therefore, with humility and simplicity we must approach God in true faith, in absolute trust, setting aside contrary notions that are created by the mind which is maya. —*Swami Chidananda*

New Year's Message

THE PASSAGE OF TIME FOR THE EXPERIENCE OF ETERNITY

(Sri Swami Krishnananda)

The New Year is approaching. Time passes. The passage which is known as temporal is also the process of the evolution of the universe. There is a progressive march of the constituent elements of things in the passage of the time process. When a particular specialised occasion arises in this progression of the time process, we call that particular event or occasion by a designation—as a 'New Year's Day', a 'birthday', a 'holy day', an 'occasion of celebration' and some such nomenclature.

There are pressures exerted by the time process at different times of each march onwards, and one such pressure is what we call the commencement of a New Year. This novelty of the year that is to come is not connected merely with the numbers on the calendar that we have with us. It is something more than a mathematical event. It is not that we just count several days and when a certain number of days are over we say that the year is complete. Though that may be so, there is something more about it at the beginning of what we call a New Year. Otherwise, if it does not have some supernormal significance, why do we make so much fuss about it, feel happy about it, and are exuberant when it comes?

Anything that makes us feel happy, hopeful, and charges us with a noble expectation for the future is something more than the normal, something above the terrestrial—super-physical, not merely Earthly. Ac-

tually, nothing on the Earth can make us happy. If at some time, during some moments of our day, we seem to be happy occasionally, we should conclude that something not of the Earth is operating in us, because nothing merely Earth-earthy can satisfy us. This body, which is a part of this Earth, participates in the sorrows of the world and has all the characteristics of the Earth. The body, which is physical, cannot expect anything from this Earth more than what the Earth can give; and the Earth can give us only what this body has. If this body cannot make us happy, the Earth also cannot make us happy, because both these are made of the same substance—physical, material stuff. This body, this Earth which is matter, is not the reason behind our being sometimes happy in this world. There is a super-Earthly operation taking place in us, whether we know it or not. The transformations that are taking place within ourselves, within our own selves, are not always objects of our perception. We may know what is happening outside; we cannot know what is happening above us.

If for some reason or the other the world is celebrating the New Year, it is inspired by some feature operating in this world which is above the world. To say the least, we may say this has an astronomical significance. The revolution of the planets around the Sun is of course taking place perpetually, day in and day out, and these revolutions, rotations of the planets in respect of the Sun which is their

centre, have their hallmarks, their specific indications. Some aspects of this process of the revolution of the planets and the movement of the planets on their orbits are known as the houses of the zodiac. There are no built-up houses in the sky. They are only names that we give to certain occasions, significations arising at certain moments of time during the movement of these planets on their orbits; and we people, humans living on the Earth, have the direct impact of whatever the Earth does when it moves along its orbit. Without going too far into the astronomical significances of the influence exerted by the cumulative effect of the planetary system upon us on account of the fact of Earth itself being one of the planets, we may safely say that the New Year is one specific signpost in the process of the march of time, with special reference to the revolution of the Earth around the Sun and its influence on all creatures on it.

I mentioned that the time process is also the evolutionary process. Everything moves; everything hurries forward; nothing is static in this world. Our own life as human beings is an example of this process. We were little children; we were babies. We have now grown into adults and old persons. Time has

taken a toll upon us and constructed this body out of its own substance. This very body of ours is a time process—concentrated, as it were, in a visible form. We have not felt the movement of time when we have grown into adult beings from childhood. We can see the movement of a motorcar, of a boat on the river or something moving in front of us, but we are not able to see the movement of our own substance, which is this body, when it has moved from childhood to adulthood and so on. Evolution has taken place in our own self in the form of this growth of the personality. We have grown psychophysically. We thought in one way when we were little children and now we feel that we are more mature, that we are grown up individuals. The body also has grown. The psychic apparatus together with the physical constitution have become different. Every atom in this universe moves in this manner. Restless is every atom, every particle of matter, every planet in the heavens, everything in the skies—what we call the heavenly bodies, the galaxies, the stars. What are the significances of these movements? Why should we grow? Why should anything move? What is the meaning of the passage of time?

(To be continued)

The great Cause of all causes, the Supreme Being, projected this universe and Itself arose out of the universe, as it were, in a character of immanence, not losing the transcendence of its own essential being.

* * *

Thus a philosophical insight is an awakening of a new light from within, with whose aid one can illumine the dark corners of the earth, and endeavour to see things in their true colours, rather than be carried away by their chameleon-like shapes and presentations.

—Swami Krishnananda

THE GREATEST WONDER

(Sri Swami Chidananda)

We offer our adorations to the Great Message that Time is giving us today and every day; with the sunrise it gives the message of the day that is born and with the sunset it gives the message of the day that is past. We should not be asleep; we should be alert and heed the message. The reason why people forget this is due to the power of Maya. How universal this power is we shall know from the pages of the Mahabharata.

When the Pandavas were living in the forest, the younger brothers were sent by Dharmaputra to fetch water. Seeing that they did not return, Arjuna was sent. He also failed to return. Draupadi was suffering from intense thirst. With great anxiety Dharmaputra sends Bhima. He, too, does not return.

They had come across a lake. As they were about to get into the water and slake their own thirst and also take some water for Dharmaputra, a Voice warns them: "Stop. You cannot drink the water. This lake belongs to me. There is a condition upon which alone all people can partake of these waters. I shall ask you some questions. They have to be answered by you. If you answer them successfully, only then can you drink the water." The brothers were in a hurry; they did not listen to the Voice; but they got into the water and promptly fell into a death-swoon. Bhima finds all of them stretched on the banks of the lake. His anger is at once roused. When he is about to touch the water, the same Yaksha speaks the same warning. Bhima, too disobeys and falls dead.

This brings Dharmaputra himself to the spot. Here comes the difference between the

man of wisdom and others. When he hears the Voice, Dharmaputra thinks: "What is the use of my unnecessarily disregarding the Voice?" and says: "You are at liberty to ask your questions. I shall be pleased to satisfy you and with your permission I shall take the water." The Yaksha is highly pleased. Then follows a wonderful chapter in the Mahabharata with marvellous wisdom.

Among the various questions, the Yaksha puts this one: "What is the most wonderful thing in this world?" The answer that Dharmaputra gives is great. "This I think is most wonderful: that the man of the world, even though he is seeing before his eyes creatures constantly dying and passing away, never for a moment the idea enters 'I too, have to fall; I am also a creature destined to be destroyed.'" Even if it is told to him, it never enters his mind. Only the surface-mind understands the language; but the actual sense never goes into his head. The Yaksha says: "Yes you have answered rightly."

Because of this mysterious power of the Lord man runs after the material pleasures of life. And because of the Law of the Crowbar—the Law that inspires us to dig, dig and dig ceaselessly, Gurudev keeps hammering into our consciousness the truth about our life and its goal, so that whether we would have it or not, it enters into our mind and begins slowly to transform our life. Let this great blessing not go in vain. Let us, upon this solemn occasion remind ourselves of all these factors and of our great duty and necessity for vigilance and quick action, and attain the Supreme Bliss of Satchidananda.

CHANGING OUR THINKING

(Sri Swami Atmaswarupananda)

Gurudev said, “If you think you are a man, you are a man. If you think you are God, you are God.” The question is, how do we change our thinking? Because it is not just a matter of thinking, it is a matter of belief, and, finally, certainty. What can help?

Lord Yama taught Nachiketas that choosing the good over the pleasant leads to our highest welfare. But we’re not always sure what the good is, and often what is pleasant doesn’t seem to be that harmful. Lord Krishna told Arjuna that in the final analysis we have to drop all our ideas of right and wrong and listen to Him, follow Him, take refuge in Him. The Him He is talking about is not outside ourselves. It is the Him we discover when we give up our own ideas of right and wrong and listen for His inner guidance. It silently tells us to go this way or that way.

What is it that prevents us from being constantly aware of this inner guidance that leads us to our highest welfare? The scriptures say that it is desires. And while this is true, it is important that we be aware of something still more subtle. Because the scriptures also say that this wheel of Samsara, which is what makes us think that we are a man instead of God, has two spokes—like and dislike. Sometimes it is described as love and hate. And in the Judaic-Christian scriptures, the fall of man—in other words the fall from

the heavenly state to thinking he was a man—was caused because man wanted to judge good and evil.

This indicates that our problem is not so much desires, as it is our likes and dislikes, our emotions. A desire has no power to take us away from God if it has no emotional content. A desire binds us when the desire is to get rid of something because of dislike, hatred, or judging it evil or a desire will bind us if it is filled with emotion because we like it, love it or consider it good. In what way does it bind us? It prevents us from listening to that still inner Presence. Desire in itself doesn’t disturb the inner equilibrium that can listen to the Lord’s guidance. It is the emotion that we put into the desire that disturbs the inner stillness of our consciousness, so that we cannot feel the inner guidance.

That inner guidance will gradually change our thinking from being man to being divine. But we must take refuge in that inner guidance. It needs to be the most important thing in our life. Whatever we need to leave behind, we must leave, so that we are always aware of that inner help. The change in thinking requires an inner transformation in what we believe, in how we feel and in how we see ourselves. That inner voice alone has the skill and wisdom to reveal the way to us.

You should keep the company of those in whose company your faith increases, your beliefs become confirmed, unshaken, they become firmly established within you, and you become firmly established in what you believe.

—Swami Chidananda

LUST AND PASSION

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

Some ignorant people say: "It is not right to check passion. We must not go against nature. Why does God create young beautiful women? There must be some sense in His creation. We should enjoy them and procreate as many children as possible. We should keep up the progeny of the life. If all people become Sannyasins and go to forests, what will become of this world? It will come to an end. If we check passion, we will get disease. We must get plenty of children. The happiness of married life cannot be described in words. There is happiness in the house when we have abundant children. It is the be-all and end-all of life. I do not like Vairagya (dispassion), Tyaga (renunciation), Sannyasa and Nivritti." This is their crude philosophy. They are the direct descendants of Charvaka and Virochana (materialistic philosophers). They are life members of the Epicurean school of thought. Gluttonism is their goal of life. They have a very large following. They are friends of Satan (evil). Admirable is their philosophy!

When they lose their property, wife and children, when they suffer from an incurable disease, they will say: "O God, relieve me from this horrible disease. Forgive me for my sins. I am a great sinner."

Passion should be checked at all costs. Not a single disease comes after checking passion. On the contrary, you will get immense power, joy and peace. There are also effective methods to control passion. One

should reach Atman beyond nature by going against nature. Just as a fish swims up-stream in a river, so also you will have to move against the worldly currents of evil forces. Then alone you can have Self-realisation. Passion is an evil force and it should be checked if you want to enjoy undecaying Atmic bliss.

Sexual pleasure is no pleasure at all. It is attended with dangers, pain, fear, exertion and disgust. If you know the science of Atman and Yoga, you can very easily control the dire malady which is passion. God wants you to enjoy the bliss of Atman which can be had by renouncing all these pleasures of this world. The opposite sex and wealth are the instruments of Maya to delude you and entrap you into the nets. If you wish to remain always as a worldly man with low thoughts, debasing desires, you can by all means do so. You are at perfect liberty. You can marry three hundred and sixty-five wives and procreate as many children. Nobody can check you. But, you will soon find that this world cannot give you the satisfaction you want, because all objects are conditioned in time, space and causation. There are death, diseases, old age, cares, worries and anxieties, fear, loss, disappointment, failure, abuse, heat, cold, snake-bites, scorpion-stings, earth-quakes, accidents, etc. You cannot at all find rest of mind even for a single second. As your mind is filled with passion and impurity, your understanding is clouded and your

intellect is perverted now. You are not able to understand the illusory nature of the universe and the everlasting bliss of Atman.

Passion can be effectively checked. There are potent methods. After checking passion, you will enjoy real bliss from within, from the Atman. All men cannot become Sannyasins. They have various ties and attachments. They are passionate and therefore they cannot leave the world. They are pinned to their wives, children and property. Your proposition is wholly wrong. It is Asambhava (impossible).

Have you ever heard in the annals of world history that this world had become vacant as all men were Sannyasins? Then why do you bring in this absurd proposition? This is an ingenious trick of your mind to support your foolish argument and satanic philosophy which has passion and sexual gratification as its important tenets. Do not talk like this in future. This exposes your foolishness and passionate nature. Do not bother yourself about this world. Mind your own business. God is All-powerful. Even if this world is completely evacuated, when all people return to forests, God will immediately create crores of people by mere willing, within the twinkling of an eye. This is not your look-out. Find out the method to eradicate your passion.

The population of the world is increasing by leaps and bounds. People are not religious even a bit. Passion is reigning supreme in all parts of the world. The minds of people are filled with sexual thoughts. The world is all fashion, restaurants, hotels, dinners, dances and cinemas. Their life ends in eating, drinking and procreating. That is all. The food production is inadequate to meet the demands of people. There is likelihood of severe famine and pestilence. Mother of the

world sweeps away the extra population when the supply or production of food cannot meet adequately their demands. People are trying to have birth-control methods, or check pessaries, French leathers, rubber goods, injection and application of protargol jellies. These are foolish attempts. No one has succeeded till now. Even a single spermatozoa has got tremendous power of movement. Further, the seminal energy is wasted. There is conservation and transmutation of this energy into Ojas by the practice of celibacy. People are wasting their money in these useless contraceptives. The whole world is under a tremendous sexual intoxication. The so-called educated persons are no exceptions to this rule. All are deluded and move in the world with perverted intellects. Poor miserable specimens of humanity! My sympathies are with them. May God elevate them from this quagmire and open their eyes towards spiritual realms! Self-restraint and celibacy are the only effective natural methods in birth-control.

Early marriages form a menace to society. It is indeed an evil. India is filled with young widows. Many young men in whom there is a spiritual awakening write to me in pitiable words: "Dear Swamiji, my heart throbs for higher spiritual things. My parents forced me, much against my will, to marry. I had to please my old parents. They threatened me in various ways. I now weep. What shall I do now?" Young boys, who have no idea of this world and this life are married when they are eight or ten years of age. We see children begetting children. There are child-mothers. A boy of about eighteen has three children. What a horrible state of affairs! There is no longevity. All are short-lived. Frequent child-bearing destroys the health of women and brings in a host of other ailments.

(To be continued)

Sivananda's Gospel of Divine Life

FOUNDATION OF YOGA AND REALISATION

PROSELYTISING ACTIVITIES USELESS

Sri Rajagopala Iyer was talking to the Master about the proselytising activities of some missions.

The Master said, "What is in this? A Christian comes, hands you a Bible and converts you to Christianity; a Muslim gives you a copy of the Koran and changes you into a Muslim; a Hindu has his Gita for the same purpose.

"Truth is one. All the scriptures expound this Truth, though in different words. What purpose can ever be served by these proselytisers? They only change a man's external cloak and a few of his habits. Can they ever go near the Atman, the eternal witness? Only dull-witted people engage themselves in such missions. Wise men only seek to strengthen a man's faith in his own religion."

DIVINE PROTECTION

The Master was returning from his walk to the temple in the evening. As he came near the Yajnasala, one of Sri Pannalaji's little child was playing on the roof of the Yajnasala rooms, who slipped off the terrace and fell right into one of the empty packing cases stacked near the wall of the building.

The Master quickly called out for the parents of the child. They hurried down and found that the child had almost swooned. The Master also reached the spot quickly and gazed at the child for a moment. Sri Pannalaji took the boy into his arms and called his name. Lo! the child cried for a cou-

ple of minutes and then jumped out of his arms to run about again!

NO DISTINCTIONS

The food bell had rung.

"Vishnu Swamiji," the Master called out, "take Sri John D'Cruz with you and see that he is accommodated in the dining hall. Is he also taking his meals there?"

"Yes, Swamiji."

"That is right. In this Ashram there should not be any communal feeling and no caste or creed distinctions. The Christian, Muslim and Parsee should all move together amicably, eat together and pray together, without any distinction whatsoever."

ENCOURAGEMENT

"Om Namo Narayanaya! Come, Torrenton Advocate Saheb," greeted the Master, even before Sri Amir Chandji of Torrenton entered the office.

"You first met me when I was in Rishikesh," the Master kindled the advocate's memory.

"Yes, Swamiji, that was in 1924."

"Are you having a good practice now? How is your family and how are your children? How is your health?" the Master went on enquiring, and got the one reply, "Everything is all right and everyone is keeping quite fit, only through your Grace, Maharaj."

"You have now completely retired from active life, Advocate Maharaj, so you should spend all your time in Sadhana. Why not take Sannyas?"

“Swamiji, what shall I say? Attachment to the family does not leave me even now. How can I embrace Sannyas? By thy Grace only will I be able to get dispassion.”

“You previously told me that you were doing some worship,” the Master reminded him.

“Yes, Swamiji, long, long ago I was inspired by your book on *Japa Yoga Sadhana*. From the very minute I perused the book, I took to the repetition of the Gayatri Mantra. Another Swamiji whom I met also encouraged me greatly in this. He said that your words should always be taken as Gospel truths, as God’s commands. I performed six Purascharanas of the Gayatri Mantra, too.”

“Six Purascharanas? Wonderful! You should have long ago attained purity of heart. Then you are already a Sannyasin. The Gayatri is the greatest of all Mantras. And even one Purascharana is difficult to perform; it is a wonder how you were able to perform six!”

“But, Swamiji, the impurities inside were perhaps too much for even six Purascharanas.”

“Six Purascharanas is a great achievement indeed. Even now you should go on repeating the Gayatri Mantra. You should not give it up till you achieve the goal of God-realisation.”

“Surely I will, Swamiji.”

The Master later arranged for Amir Chandji’s food and comfort. After he had left, the Master recollected, “This advocate first met me in 1924 and gave me five rupees. That was just after I had come to Rishikesh. Living on alms—on dry *roti* and *dhal*—was all new to me. As soon as I got the money, I ran to a shop and ate sweetmeats to my heart’s content!”

WORSHIP SHOULD BE SIMPLE

A devotee suggested that the Sri Chakra worship, with all its formalities and rituals, should be performed in the Ashram for the purpose of acquiring wealth. He felt that the income of the Ashram was quite inadequate for the present needs and for the full manifestation of the Master’s own dynamism.

“Sri Chakra worship is no doubt good,” said the Master. “Just as we worship Shiva, Krishna and Rama, we may also do formal worship of Devi, but not for the sake of money. Why, we are already getting enough money even without this worship.”

“But, Swamiji, the expenditure always exceeds the income. And if we had lakhs, the expenditure would still increase and then all Swamiji’s wishes would be fulfilled.”

“Worship should always be simple and performed with feeling and devotion, unhindered by unnecessary rules, rituals and formalities. It should be such that one could perform it after a mere wash of the hands and feet.”

“Swamiji, I have heard it said that a certain Sri Vidya Upasaka’s life has been completely transformed after his initiation, and his financial position greatly improved.”

“Could not Lord Shiva give us all wealth?” asked the Master. “Cannot Lord Rama give us, or Lord Krishna? Why, Lord Shiva has been so much agitated by the powerful Rudra chants at the Viswanath temple that He has run away from Kailas and Benares and taken His abode at the Ashram temple. Devi worship is good but do not do it with a desire to increase our wealth. If the Lord so desires, He will fill the Ashram with gold. Kubera himself is already in charge of our finances because we are doing His work.”

Children's Page

THE MISUSE OF RIGHTS CREATES OBSTACLES

(Sri Swami Ramarajyam)

Caliph Hazrat Omar was a selfless and honest Muslim ruler. He used to draw very small amount as his monthly salary from the state treasury. Therefore, he was always short of money. He used to stitch his clothes himself, eat frugal food and would sleep on a mat. One day, the shirt of his son tore. Since he had no money, he could not get a new shirt for him. When the son insisted on a new shirt, reluctantly the Caliph sent a note to his cashier with a request to advance him rupees two and adjust that amount against his salary.

The cashier replied, "this is not possible. Life is so uncertain. You are always engaged in wars. If you die tomorrow, who would pay back this advance?"

The Caliph read the reply. He said to his son, "Keep patience till the next month. I do not have any money now."

He promoted the cashier to a higher position. His son had to wear the torn shirt during that month.

Caliph Hazrat Omar has set a unique example of honesty and duty. He was a Caliph. He had all the rights and privileges and he could have spent every penny lying in the treasury in any way he liked, but that would have meant the misuse of his rights. The rights should be used for the maximum comfort of others. They should never be used for one's own self as it would mean their misuse.

Dear children, you should always remember this incident from the life of Hazrat Omar. After completing your education, you would also hold positions of responsibility. You may be having very many rights then. Remember, the rights are meant to be used properly. They should never be misused. If you misuse them, you will be beset by difficulties and obstacles. If you use them in the right manner, the path of your life would be strewn with flowers.

Sadhana is a lifelong process. Every day, every hour, every minute is an onward march. Obstacles are innumerable but there is nothing to worry about if you hold God as your guide.

—Swami Sivananda

Yoga in Daily

BHAKTI YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

WHAT IS JAPA?

Japa is the repetition of any Mantra or Name of the Lord. In this Kaliyuga, Japa is an easy way for God-realisation. Tukaram, Dhruva, Valmiki, Ramakrishna Paramahansa, Narsi Mehta, Gauranga, Ramdas, Mira—all had attained salvation by uttering the name of God. Why not you also, my dear friends, my amiable comrades? Japa is an important Anga of Yoga. Any Mantra is powerful. It is a mass of radiant energy.

Japa is of three kinds:

- (1) *Vaikhari* or verbal with Ucchara.
- (2) *Upamsu* with humming sound.
- (3) *Manasika* wherein the lips do not move. It is done with the mind and mind alone.

Upamsu brings fruits thousand times more than that of Vaikhari. Manasika brings fruits crores of times more than Vaikhari.

Mind wants varieties, new sensations. It gets disgusted with monotony. Just as you want brinjal vegetable today, Lauki tomorrow and Parwal day after to-

morrow, the mind wants varieties in Japa also; otherwise it becomes dull. It refuses to work.

Do Vaikhari for some time, then Upamsu for some time and then Manasika for some time. The repetition of a Mantra serves as a gate-keeper. When the mind runs away, the repetition of the Mantra will at once tell you that some other evil-intruding thoughts have entered the mind.

BENEFITS OF JAPA

There is Mantra Sakti and Mantra Chaitanya in every Mantra. It changes the mental substance from passion to purity, from Rajas into Sattva. It calms, strengthens the mind. It makes the mind Antarmukha, introspective. It checks the outgoing tendencies of the mind. It eradicates all kinds of evil thoughts and inclinations. It destroys Vasanas and reduces the force of thought. Eventually it leads to the direct Darshan of God or Ishta Devata. Japa purifies the mind, induces Vairagya, destroys Vasanas and brings you face to face with God.

INSTRUCTIONS ON JAPA

Have Suddha, Sattvic Bhava when you repeat the Mantra. Repeat the Mantra at least 21,600 times daily, to correspond with the 21,600 Soham breaths.

You must do the Japa regularly. The shorter the Mantra the greater is the concentration. Of all the Mantras, Rama, Rama, Rama is the best. It is easy to repeat also. If you are tired of repeating the Mantra at one stroke, have three or more sittings; from morning 4 to 7, evening 4 to 5 and night 6 to 8.

Repeat the Mantra very quickly for some time and when you find that the mind is wandering much then repeat it slowly. The golden rule is to repeat the Mantra neither too slow nor too quick. Observe the happy medium.

Everyone of you should have a separate meditation room. Make a small enclosure in a corner of a room with screen

and sit for Japa if you cannot manage to get a separate room. Do not allow anybody to frequent the place. Both morning and night sit there regularly for 10 minutes. Gradually increase the time as much as you can. This is very, very important.

In this Kali Yuga when rigid Hatha Yoga Kriyas are difficult to be performed owing to poor physique of people and when people do not possess sharp intellect and power of reflection and ratiocination, Japa and Kirtan are easy methods for Self-realisation. Ram Prasad of Bengal had Darshan of Mother Kali through Kirtan alone. “*Na-aham vasami Vaikunthe yoginam hridaye na cha, mad bhakta yatra gayanti tatra tishthami Narada*—I dwell not in Vaikuntha, nor in the hearts of Yogins; but I dwell there where my Bhaktas sing of Me, O Narada!”

(To be continued)

Consider your house as a temple of the Lord, every action as service of the Lord, the light that you burn as waving lights to the Lord, every word you speak as the Lord's Name, your daily walk as perambulation of the Lord. This is the worship of the Lord.

* * *

You are ever free. You are already free. You will have to know that you are Atma, that you are free. You must realise your freedom.

—**Swami Sivananda**

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

By the profound Blessings of Sri Gurudev and the immanent Grace of Sri Swamiji Maharaj, 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.

She said she was alright, though she spent days and nights on the roadside, all alone... She said she was alright, although she slept on a *bori*, (Gunny bag) with a wooden plank as a pillow, a single blanket to cover her fragile body against the cold fierce wind surrounded by bricks, to protect her endangered dignity... She told there was nothing to worry about, only that at night she was disturbed and harassed by a few passers-by... She was smiling, and when some *gundas* (ruffians) came along and ridiculed her, she requested in a polite voice: "Please gentlemen, go your own way." In the same spot she remained for days, without getting up. Old injury scars were on her spine, her head and feet. With chalk she had made her own living space, not more than one by two meters, a few feet away from a deep ravine, and only 10 inches from the main road, where trucks, buses and cars would thunder just beside her. Often surrounded by monkeys, who tried to steal away her few morsels of eatables. Her outside looks were of a person

who had been staying on the roadside in open for quite a long time, without proper accessibility for hygiene, for bathing and otherwise. But throughout the years, and in spite of humiliations and frustrations, she kept up her social skills and had not completely lost the trust in her own Self, who she was, in the presence of the Antaratma. She said she had come all the way from Rajasthan and she would get up daily at 4.00 a.m. to do Puja of her chosen deity Lord Shiv Shankar Bhagavan.

The day she was admitted in Sivananda Home was a good day. Especially for those who had the fortune to come into contact with her, who could observe her getting relaxed bit by bit and who could never imagine what life she had, completely exposed to weather extremities and the rest which only God knows. She started washing herself and her clothes for hours and hours together, as if in the process to leave behind what was passed. Her medical treatment started when she was diagnosed with enteric fever, anemia and scabies and she continues to get up at 4.00 a.m. for her Puja, for the Lord, Who she remembered throughout the days, in good and in bad times. "Om Namah Shivaya".

"You will be tested by God for your sincerity and patience. He will make you utterly helpless and watch and see if you have devotion or not." (Sri Swami Chidanandaji Maharaj)

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

**CULTURAL TOUR PROGRAMME OF
H. H. SRI SWAMI YOGASWARUPANANDAJI MAHARAJ**

In response to the kind invitation of H. H. Sri Swami Guhabhaktanandaji Maharaj, President, DLS Malaysia, H.H. Sri Swami Yogaswarupanandaji Maharaj visited Malaysia from 7th to 19th November 2009. Swamiji arrived at Kuala Lumpur on the 7th of November. On the same evening Swamiji attended the graduation ceremony of "Tadika Sivananda". Swamiji addressed the parents and students on the importance of education. Swamiji also presented graduation certificates to 120 students. Later Swamiji attended the Youth programme and after Bhajans by the youth section, Swamiji addressed the youth on Students Successes in Life. Swamiji visited the DLS Johor Baharu sub-branch on the 8th and gave a discourse on Message of Bhagavad Gita. On the 10th, Swamiji attended a programme at the Petaling Jaya sub-branch. After the Bhajan session, Swamiji had a question and answer session with the members. On the 11th, Swamiji left for Prai sub-branch and addressed the audience at Dewan Dato' Ahmad Badawi Hall and spoke on 'Yoga as a Universal Science' organized by DLS Prai sub-branch, Sungai Karangan sub-branch, Penang sub-branch and Alor Star sub-branch. The next day Swamiji visited DLS Ipoh sub-branch and attended a Public programme at the State Secretariat Hall and addressed the devotees on Inner Peace. The major focus of Swamiji's visit was the programme at Awana Genting Highlands, conducted for two days on Meditation and Yoga as Therapy. Swamiji gave various talks on 'Meditation', 'Healthy Stress-free Lifestyle', 'Detoxifying through the Yogic Way' and 'Discussion on Holistic Approach to Life'. On the 16th, Swamiji gave a talk on 'Impor-

tance of Sadhana' at DLS Batu Caves. The next day, Swamiji attended a programme at KKB sub-branch and gave a talk on 'Ethics of The Bhagavad Gita'. On the 18th, Swamiji had discussion with the Yoga students at DLS Sivananda Ashram Batu Caves. Swamiji had a very successful visit with all the programmes well attended. Swamiji left Malaysia on 19th November.

From 20th to 21st Swamiji stayed at Singapore, met some friends and conducted Satsangas which was organised by Sri H. R. Bhounslaji.

From 22nd to 30th November Swamiji visited Hong Kong, attended the programmes that were organised by DLS Hong Kong branch (Yoga Centre). Swamiji participated in the Yoga Retreat at Cheng Chau Island. Swamiji also attended Satsangas organised by Study Group at various homes of the devotees and spoke on Bhagavat Gita and Viveka Chudamani teachings.

The Divine Life Society Hong Kong branch had invited H.H. Sri Swami Yogaswarupanandaji Maharaj to visit Hong Kong to spread the teachings of Gurudev to the Hong Kong people from 22nd to 30th November 2009.

On 23rd November (7-8:30 pm), Revered Swamiji gave a public lecture on "Yoga and Health in Physiology and Psychology" at our Mongkok Yoga Centre (96 participants attended the lecture).

On 24th and 25th November (7-8:30 pm), Revered Swamiji also gave a sequence of lectures on "The Science of Pranayama" (These 2 lectures constituted a part of Yoga teacher training course and were attended by

the candidates of Yoga teachers). 54 participants attended the lectures.

On 25th November (8:30-9:00 pm), Revered Swamiji awarded Yoga Teacher Certificates to 14 Yoga teachers who had participated in the "Yoga Teacher Training Course (Asanas and Pranayamas)" held at Hong Kong by the Centre and were qualified as Yoga Teachers to teach a set of Yoga-asanas and Pranayamas.

On 26th November morning, Revered Swamiji accompanied by some committee members of the branch, devotees and Yoga friends visited a notable Buddhist temple, Chi Nin Nunnery and the nearby Nan Lian Garden located in Diamond Hill, Kowloon. (28 participants).

The Branch held a Yoga seminar from 27th to 29th November. The 3 day seminar was graced by Revered Swamiji. 73 participants were present at the seminar. The theme of the seminar was "Bhakti Yoga". The seminar, led by Revered Swamiji, began with a chanting and meditation session at 5 a.m. daily, followed by a Hatha Yoga session. Be-

sides these well-liked activities, Revered Swamiji also gave a sequence of lectures during these three days. (These 4 lectures constituted a part of Yoga teacher training course and were attended by the candidates of Yoga teachers). All of the participants thanked Swamiji and wished that he could come very soon so as to bring the wisdom of Yoga again.

On 30th November morning, Revered Swamiji accompanied by some committee members of the branch, devotees and Yoga friends visited Hong Kong Wetland Park (a world-class eco-tourism facility located in Tin Shui Wai, New Territories) and Fung Ying Seen Koon (a well-known Taoist temple located in Fanling, New Territories). (23 participants).

On 30th November (7-8:30 pm), Revered Swamiji also gave a talk on "Practical Guide To Yoga and Yoga Teaching" at Castle Peak Road Yoga Centre. (45 participants).

Swamiji returned to Headquarters on 3rd December 2009.

ANNOUNCEMENT

2ND ZONAL SPIRITUAL CONFERENCE AND 2ND ANNIVERSARY OF SIVANANDA ASHRAM, CHANDIGARH 7TH AND 8TH MARCH 2010

The Divine Life Society, Chandigarh Branch will be celebrating the 2nd Anniversary of Sivananda Ashram, Chandigarh on 7th and 8th of March 2010. A Zonal Spiritual Conference is proposed to be held on this occasion. Senior saints from Sivananda Ashram, Rishikesh will grace the occasion with their holy presence. All devotees are cordially invited to participate in the function.

For enrolment and information please contact:

Sri F. Lal Kansal, President, 09814015237

Dr. Ramneek Sharma, Secretary, 09814105154

Address: Sivananda Ashram, Divine Life Society, Chandigarh Branch, Plot No: 2, Sector 29 A, Chandigarh—160030. Phone: 0172-2639322.

—THE DIVINE LIFE SOCIETY

REPORTS FROM THE D.L.S. BRANCHES

Ahmedabad, Usmanpura (Gujarat): During the month of November 2009, the Branch continued its daily Yogasana class.

Ambala (Haryana): The Branch held daily Satsanga, video Satsanga on 8th November, and daily Yogasana class for women. It continued Seva through two Homoeopathic Dispensaries.

Badakuanl (Orissa): The Branch conducted daily 2-time Puja, recitations, Bhajan-Kirtan in the morning, and discourses on Srimad Bhagavatam in the afternoon. Paduka Puja was performed on Thursdays and Sivananda Day. It also held two mobile Satsangas with Paduka Puja at the residence of devotees.

Bargarh (Orissa): The Branch conducted twice a day Puja, daily 2-hours evening session of Svadhyaya, meditation, etc., weekly Satsanga on Saturday, Paduka Puja on Thursdays, and Srimad Bhagavad Gita Parayana Chakra (cycle) on Sundays. The Homoeopathic clinic treats about 200 patients every month.

Baripada (Orissa): The Branch conducted Paduka Puja on Sundays, one mobile Satsanga, and the monthly Sadhana Day. The required medicines were provided free to 80 patients in a leprosy colony.

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

Bhavnagar (Gujarat): Regular activities: Satsanga on Thursdays, Saturdays, Sundays; Paduka Puja on Sivananda Day and Chidananda Day; Sankirtan on every

28th (Punyatithi Day); Shanti-Prarthana (prayer for a departed Soul) at the residence of the family—about 50 every month; daily Yogasana class; daily Homoeopathic clinic; acupressure treatment at two centres; distribution of dry ration to 95 families residing in two leprosy colonies; distribution of food packets in the leprosy hospital; and providing bedpans, water-beds, walkers, etc., to the patients.

Special Activities: (1) The First Punyatithi: Prayer session of students—126 students from 21 schools participated. Jnana Prasad books were given to them. Sweets and dry ration distributed to 95 families of leprosy colonies (2) Discourses on Sri-Sukta for three days. (3) Maharas Purnima, Sri Satyanarayana Katha. (4) Dipavali: distribution of sweets in leprosy colonies and the leprosy hospital. (5) New Year Day; Snehamilan (get-together) on Gujarat New Year Day at Sivananda Ashram. (6) A spiritual talk on “The Necessity of Spiritual Ashram” (7) 11-Kundi Gayatri Yajna on 8th November. (8) Bhagavad Gita discourses on November 28-29-30. (9) A pilgrimage tour of Somanath and other religious places for 23 leprosy patients. (10) A special public function to honour 4 NGOS for their outstanding service—450 elite of the city attended the programme.

Bhilai (Chhattisgarh): The Branch held the monthly Satsanga with Paduka Puja on 4th October and 8th November. The Matri-Satsanga was on Tuesdays, Fridays and Ekadasis and covered recitation of Sri Hanuman Chalisa, Sri Lalita-sahasranama,

Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita.

Bhongir (A.P.): The daily evening Satsanga of the Branch included Sri Vishnu-sahasranama Stotra Parayana.

Brahmapur, Chidananda Vihar (Orissa): Regular activities: weekly Satsanga on Sundays; mobile Satsanga on Saturdays; Paduka Puja on Thursdays and on 8th and 24th every month; Srimad Bhagavad Gita Parayana on Ekadasis; Sri Sundarakanda Parayana on the Sankranti Day; Sadhana Day on 3rd Sunday of every month. Special activities: (1) Kartik Purnima: 12-hour Akhanda Kirtan of Mahamantra and Paduka Puja. (2) Sri Bhagavad Gita Jayanti: Havan with oblation after each Sloka, Prasad Sevan.

Brahmapur, Lanjipalli (Orissa): The Branch held Satsanga on all Saturdays and Sankranti days, and the monthly Sadhana Day and Narayana Seva on the last Sunday every month.

Chatrapur (Orissa): In addition to the daily Satsanga, the Branch held weekly Satsanga on Thursdays, two mobile Satsangas, Paduka Puja on 8th and 24th October, and Sri Sundarakanda Parayana on the Sankranti day. It organised one month recitation of Sri Ramacharita-manas and on the concluding public programme day, Revered Sri Swami Arpananandaji addressed the gathering. A special Satsanga was organised on the visit of two Sannyasins on 29th October.

Chennai, Annanagar (Tamil Nadu): The Branch had its monthly Satsanga on 29th November.

Faridpur (U.P.): The Branch conducts daily Puja and mass prayer, round-the-year monthlong Parayana of Sri Ramacharita-manas with Purnahuti Havan on each Purnima, the weekly Satsanga on Wednesdays with Svadhyaya of "Sadhana" and meditation and a discourse on Ramayana on the second Wednesday of the month.

Ghatpadamur, Jagadapur (Chhattisgarh): The Branch conducted daily Puja, Prayer, meditation, recitation and Yogasana in the morning, and in the evening half-an-hour Sankirtan followed by evening Satsanga. Paduka Puja was performed on Thursdays. Sri Vishnu-sahasranama Stotra Parayana was done on Sundays and of Sri Sundarakanda on Saturdays. Special Puja, Sankirtan, Japa, lamp decoration, etc., were organised on Dipavali.

Gumergunda (Chhattisgarh): The daily routine of the Branch was 3-time Puja, morning prayer-meditation, Yogasana and evening Satsanga. Paduka Puja was performed on Thursdays. Recitation of Sri Sundarakanda was done on Saturdays and hymns of other deities on other days. On Dipavali, the Ashram was decorated with lamps and special Puja was done.

Jaipur, Malviya Nagar (Rajasthan): In addition to daily activities of Yogasana and one-hour meditation session in the morning and Svadhyaya in the evening, the Branch conducted Satsanga and Havan on Sundays, Matri-Satsanga on Fridays and Narayana Seva on Tuesdays. Swami Sivananda Homeopathic Dispensary continued to give free treatment to the patients.

Jeypore (Orissa): The Branch conducted 2-time Puja, weekly Satsanga on Sundays and mobile Satsanga on Thursdays. Sivananda Day programmes were Havan, Svadhyaya, Puja and Prasad Sevan. 50 devotees participated in H.H. Sri Swami Krishnanandaji Maharaj's Punyatithi programmes of Svadhyaya, a talk on Swamiji's life and teachings, reading from a selected portion of his book, Puja, Arati, etc.

Kakinada (A.P.): In the Sunday Satsanga of the Branch, on the second Sunday there was a talk of Kundalini and meditation, and on the fourth there were two talks.

Kantabanji (Orissa): The Branch held Satsanga with Bhagavad Gita Svadhyaya on Sundays. The special programme of Sri Bhagavad Gita Jayanti included Puja, Bhagavad Gita Parayana, Arati, Homa, Prasad Sevan, and in the evening Puja, Kirtan, Arati, Prasad Sevan.

Khatiguda (Orissa): Regular activities: weekly Satsanga on Thursdays; Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, and monthly Sadhana Day with 12-hour Akhanda Kirtan of Mahamantra and Narayana Seva. Special activities in September: (1) Sivananda Jayanti: early morning prayer-meditation, Nagar-kirtan, Bhandara, special night Satsanga. (2) Navaratri Puja: daily Puja-Archana, night Satsanga with reading Sri Durga Saptasati and 'God As Mother', and Vijaya Dasami celebration.

Khurja (U.P.): The Branch conducted Satsanga with Svadhyaya and Sankirtan on Sundays, Matri-Sankirtan on Ekadasis, med-

itation on Sunday morning, and Yogasana class for men in the morning and for women in the evening. Homoeopathic Clinic continued to treat patients daily.

Kuakonda (Chhattisgarh): The Branch held daily Sankirtan. It organised Paduka Puja on the first Punyatithi of H.H. Sri Swami Chidanandaji Maharaj, and a special prayer meeting and Bhandara on the first Punyatithi of its previous president. During Navaratri, it conducted daily Puja-Archana, and Bhandara.

Madurai (Tamil Nadu): Sivananda Study Circle, Tirunagar conducts Sunday study class for more than 30 years. On its 31th anniversary, it organised 9 discourses of scholars in 9 sessions in different localities during November 14 to 19.

Nandini Nagar (Chhattisgarh): In addition to the daily programme of 2-hour Brahma-muhurta prayer and recitation session and evening Satsanga, the Branch conducted weekly mobile Satsanga on Thursdays, Matri-satsanga with Sri Sundarakanda Parayana on Saturdays, Ekadasi Matri-satsanga covering Sri Vishnu-sahasranama Stotra and Srimad Bhagavad Gita Parayana, and 6-hour Akhanda Mahamantra Kirtan on 3rd of every month. Havan on October 14 and 19 were the special activities.

Phulbani (Orissa): The Branch conducted 2-time Puja, weekly Satsanga on Sundays, mobile Satsanga on Thursdays, and Paduka Puja on Sivananda Day and Chidananda Day. It organised discourses on Srimad Bhagavatam by Revered Baba Sri Kishori Charan Dasji and Prof. Hrudananda

Rayji for 15 days of the bright fortnight of Kartika month.

Raipur (Chhattisgarh): The Branch conducted Satsanga on Sundays, and Puja and Sri Vishnu-sahasranama Stotra Parayana on Ekadasis. Srimad Bhagavad Gita programme of more than 11 hours was in 3 sessions; early morning meditation, Gita Parayana, Satsanga and a talk by Revered Sri Swami Ramayogiji, and evening session of Ekadasi programme.

Rourkela, Sivananda Ashram (Orissa): The Branch held daily early morning meditation and Yogasana class, Paduka Puja in the morning and weekly Satsanga in the evening of all Thursdays, mobile Satsanga on Sundays, Paduka Puja on Sivananda Day, and Paduka Puja in the morning and a special evening Satsanga on Chidananda Day and Homoeopathic clinic. Special activities: (1) Srimad Bhagavad Gita Jayanti: Paduka Puja, Havan with Ahuti along with each Sloka of Bhagavad Gita, Prasad Sevan and distribution of food to the inhabitants of Kalpataru Ashram. (2) Foundation Day: The 16th Pratistha Divas anniversary programmes were Prabhat pheri, Paduka Puja, Sri Vishnu-sahasranama and Srimad Bhagavad Gita Parayana, Likhit Japa session, Prasad, Narayana Seva, and evening Satsanga. (3) H.H. Sri Swami Krishnanandaji Maharaj's Punyatithi: Paduka Puja, Srimad Bhagavad Gita Parayana, evening Satsanga.

Rourkela, Steel Township (Orissa): The Branch held weekly mobile Satsanga, and a special programme on Srimad Bhagavad Gita Jayanti.

Salipur (Orissa): Regular activities: 2-time Puja; daily early morning prayer-meditation; 1-hour Kirtan, 1-hour Japa, recitations; daily evening one hour study class, recitation, meditation, Svadhyaya of "Sadhana"; weekly Satsanga on Sundays; recitation of Sri Siva-sahasranamavali on Mondays; Sri Sundarakanda Parayana on 3rd October; Srimad Bhagavad Gita Parayana on 4th October; Sivananda Day—Paduka Puja, 1-hour Japa of 'Om Namoh Bhagavate Sivanandaya' Mantra, Svadhyaya of "Sadhana", and evening Satsanga; monthly Sadhana Day on the third Sunday every month; and Swami Sivananda Charitable Hospital—treated 330 patients in October. Special activities: (1) 12-hour Akhanda Japa of Mahamantra on 25th October. (2) Yogasana Training in the local college on all Mondays—508 participants.

South Balanda (Orissa): The Branch conducted 2-time Puja, weekly Satsanga on Fridays, special Satsanga on Sivananda Day and Chidananda Day, Paduka Puja and 3-hour Akhanda Japa of Mahamrityunjaya Mantra on Sankranti Day, and 3-hour Akhanda Kirtan of Mahamantra. It also organised a weeklong Srimad Bhagavata Kathamrita with a concluding programme on 2nd November.

Sunabeda (Orissa): The Branch conducted biweekly Satsanga on Thursdays and Sundays with Svadhyaya Gurus' teachings. The programmes on Kartik Purnima included Paduka Puja, 12-hour Akhanda Kirtan of Mahamantra, Nagar Sankirtan and Prasad Sevan. Paduka Puja, Havan and Srimad Bhagavad Gita Parayana were the programme highlights of Sri Bhagavad Gita Jayanti. 4th October being the initiation anni-

versary of many devotees, the Branch organised Prayer-meditation session in Brahma-muhurta and Havan, etc.

Surendranagar (Gujarat): The Branch conducted Sri Sundarakanda Parayana on Saturdays and spiritual talks on Sundays. H.H. Sri Swami Vimalanandaji Maharaj released Gujarati translation of 'At the Feet of the Master' and 'What is Divine Life' and 'Prarthana and Stotras' published by this Branch.

It organised Yogasana class at two places in the morning and evening by Revered Sri Swami Dharmanishthanandaji, and also his public discourses/Satsangas in 19 villages/towns 6 new Branches and Satsanga Kendras were started during this tour. It distributed 346 sets of Srimad Bhagavata, Sri Ramacharita-Manas and Srimad Bhagavad Gita.

Vikrampur (Orissa): During the holy Kartika month, the Branch organised monthlong daily Parayana of Srimad Bhagavatam (Sanskrit) in the morning and discourses in Oriya in the evening, along with 5-time Puja-Arati, Sringer, Bhog, etc. The programmes on the concluding day were

Parayana of Srimad Bhagavad Gita and Sri Vishnu-sahasranama Stotram, Havan and Prasad Sevan.

SPECIAL ACTIVITY **Spiritual Conference at Rajkot**

The Divine Life Society Branches of Rajkot and Virnagar, and Sivananda Mission, Virnagar jointly organised a Spiritual Conference at Rajkot on October 30-31 and November 1. 530 delegates from D.L.S. Branches of Gujarat, and 20 delegates from Orissa and Jharkhand joined the programme. Revered Sri Swami Dharmanishthanandaji reached Rajkot a week in advance and conducted Yogasana classes.

H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Tyagavairagyanandaji, 3 other Swamiji's, Prof. Randevji and two eminent scholars gave invaluable spiritual talk and guidance. During the question-answer session H.H. Sri Swami Padmanabhanandaji Maharaj provided guidance to the Sadhakas while clearing the doubts of the questioners. The Conference was a great success.

SPECIAL ANNOUNCEMENT

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

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

—The Divine Life Society