

BHARATIYA VIDYA BHAVAN'S ESSAY COMPETITIONS—2011

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—2011

SUB: वर्तमान शिक्षा प्रणाली और मानवीय उत्कर्ष

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

MEDIUM: **Hindi**

LAST DATE OF SUBMISSION OF ESSAY—**31st January 2012**

Requirements

1. Limit: 2000 words. Type-written / Typeset Essay (two copies).
2. Full name and Residential Address of the participant, Age certificate, small photograph, Phone No. / Fax / e-mail, etc.
3. The participant is requested to send the details of his/her bank A/C No., as the prize money is paid through cheque to the prize-winners.
4. Prize Winners cannot contest for the same competition for the next three years.
5. The decision of Judges will be final.

The Address for correspondence:—

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—THE DIVINE LIFE SOCIETY

TOUR PROGRAMME OF SRI SWAMI DHARMANISHTHANANDAJI, DLS (H.Q.)

1 st Feb. to 5 th Feb. 2012	Tatanagar (Jharkhand)	Youth Programme and Sadhana Sibir
7 th Feb. to 17 th Feb. 2012	Malad (Mumbai)	Yoga Sibir and One day Sadhana Sibir
22 nd Feb. to 25 th Feb. 2012	Lucknow (U.P.)	Satsanga
26 th Feb. to 28 th Feb. 2012	Kanpur (U.P.)	Satsanga and Student Programme

Contact Cell: 9027042120, 9412140300

शिवानन्दस्तुतिः

(मणिपुर महाराजा श्री बोधचन्द्र सिंहः)

(His Highness Sri Bodh Chandra Singh, Maharaja of Manipur, Imphal)

आलोक्य सर्वान् कलिदोषयुक्तान् कथं तरेयुरिति

वा विभाव्य ।

सृष्टो विधात्रा तरणाय त्वं हि दीने

कृपालुर्विबुधस्वभावः ॥१॥

1. Seeing that the people of this age are affected by the defects of "Kali" and pondering over how they could get over evil, the Creator seems to have fashioned you like a celestial in nature, and compassionate to the distressed.

हरेर्नियोगः परिपालनीय इति तु बुद्ध्वा जगतां शुभं च ।

सम्पादनीयं भवतां प्रयत्नात् का नाम चिन्ता भवति

स्थिते हि ॥२॥

2. Please bear in your mind the prosperity of the world, and carry out, with effort, the intentions of the supreme Lord. What sorrow can there be when you are here?

दिगन्तव्याप्तं यश एव योगिन् लब्ध्वा मनुष्याः

श्रवणेन्द्रियेण ।

लषन्ति सर्वे तव दर्शनं च यथेव भृङ्गाः कुसुमस्य

च रूपम् ॥३॥

3. O Yogin! Hearing of your glories, which have spread themselves in all directions, men are longing to see you, even as bees are eager to see a flower.

यथा द्विरेफा मकरन्दलोभादुड्डीय कामं कुसुमेषु लग्नाः ।

तथा मनुष्यास्तव योगलोभात् सम्प्राप्य भूयस्त्वयि

दत्तचिन्ताः ॥४॥

4. As bees soar into the air, as they like, and then get fixed up in flowers, men, on account of longing for Yoga, try to obtain you, and ever contemplate on you.

धन्वन्तरिस्त्वं भवरोगनाशे दिवाकरस्त्वं विषयान्ध्यदूरे ।

तारापतिस्त्वं भवतापशान्तौ प्लवस्वरूपः

पतितोद्धृतौ च ॥५॥

5. You are Dhanvantari (Divine Physician) in curing the disease of worldliness, the Sun in destroying the darkness of sensuality, the Moon in mitigating the heat of earthly life, a boat to carry across, the fallen.

लभस्व योगिन् ! शतवर्षमायुर्ददस्व तावद्

भवतापशान्तिम् ।

आवेदय त्वं सदसद्विचारं कुरु प्रचारं खलु

कृष्णनाम्नः ॥६॥

6. O Yogin! May you attain to a hundred years of life! May you during your life-time, bring peace to those afflicted with the pains of life! May you give the knowledge of Truth as distinguished from the false! May you spread the glory of the Name of God!

SEEK, AND THOU SHALT FIND

(H.H. Sri Swami Sivanandaji Maharaj)

Truth is always very simple. There is no mystery about it. The mystery is in the mind that is guided by relative experiences. When the mind transcends the apparent, its understanding is progressively widened into cosmic consciousness.

You feel that you exist, because God is in you. You feel that the world is animate, because God is in it. Death does not please you, because perpetual existence is your real nature. You do not wish to be hated, because love is the sustaining grace of life.

Ignorance you seek not, because your real nature is all-encompassing knowledge. Suffering you do not welcome, because all-blissful is the nature of the soul.

You have come to this world to know yourself, to understand others, to help one another, to work out your salvation. You do not cease to be even after your body is no more, but find a new one according to your Karma, in order to continue a state of existence which is in bondage until the light of God dawns in you.

Freedom is your birthright, not slavery. Mind and senses are your servants, not masters. Truth is your inspiration, not impulses. Integration is your ideal, not division. Understanding and goodwill are your objectives, not prejudice and animus.

God is not a sentimental luxury or a placid symbol of religious allegiance. He is sacredness in the heart of man. He is the most personal one, the most intimate, the closest of all. Do not belittle Him by the

foolish rumblings of the intellect. Do not insult Him by religious bigotry and sense-wrought fancies.

Do not presume to be a gatekeeper of the heavens, if any church or creed raises you to the pulpit. No one holds any mandate from God to do this or that. Enlightened souls seek to convey the spirit of His reality. One serves Him by serving humanity. One loves Him by loving one's fellow-beings.

God is not a spiritual Sultan who sits on a throne in the skies, dispensing justice to poor mortals. He is within your heart, the hearts of all. The purer the heart, the better one knows Him. He guides through the light of one's conscience.

You are the author of your own fate. Your destiny is in your own hands. Work out your salvation diligently, assiduously through the dint of your own self-effort.

Seek, and you shall find truth. Inquire and you shall understand. Practise, and you shall experience. Meditate, and you shall realize. Live the divine life, and you shall find peace and happiness.

Let your life be a continuous process of Yoga. Efficiency in action is Yoga. Serving without bondage is Yoga. Selfless work is Yoga. Balance of mind is Yoga. Ethical perfection is Yoga. Meditation is Yoga. Emotional integration is Yoga. Pure devotion is Yoga. Enlightenment is Yoga. Cosmic consciousness is Yoga.

Come now, become a Yogi! May God bless you all.

INTRODUCING SIVANANDA LITERATURE

Text of three inspiring discourses delivered by Sri Swami Chidananda in the Night Satsangas at Sivanandashram on the eve of the Sivananda Literature Festival from 18th July to 20th July 1959

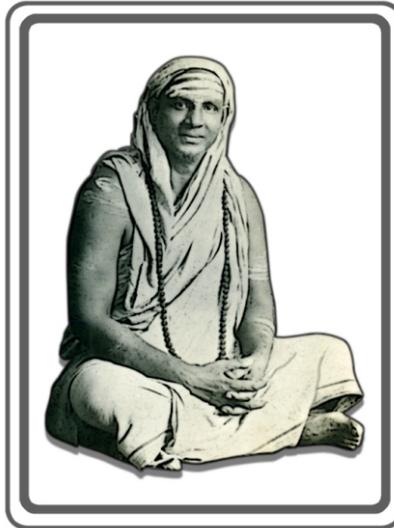
THE SECOND DISCOURSE

Glorious Immortal Atman,

In devout homage to the soul-elevating and life-transforming writings of Sri Satgurudev that have now pervaded the entire modern world and brought about an unprecedented awakening to the lofty spiritual purpose of life and a true way of living, a noble and ideal divine life in and through the world, we shall today offer a few flowers in the form of a consideration of the unique beauty and great glory of the Master's work from the point of view of the previous background of this land's culture.

THE VEDIC CALL OF ILLUMINED SAGES

Long ago in the dim past, more than five thousand years ago, during the Vedic Period as the historians would like to call it, the voice of Bharatavarsha first began to sound to humanity. The great Vedic calls of illumined sages like Vyasa, Vasishtha and Manu were heard since the Vedic times and they have been the basic elements that went to build up the great culture of Bharatavarsha,



a culture that has righteousness as its way of life and God-realisation as its ultimate goal. During the passage of centuries however, great changes took place upon

the face of the earth and also in the history of Bharatavarsha's society. Within the last two or three centuries the Vedic voice became hush, as it were; the call of the great saints and sages began to sound dim and distant, as though prevailing in the very remote past, and the living force that was in the society of this holy land was now too diffused to be known.

Now it happened that the sages and saints, the immortal Amara Purushas, out of compassion towards us desired that their call might once again be re-sounded, that humanity might partake of the glorious Atmic experience and the bliss of divine realisation. Such



a desire seems to have arisen in their compassionate hearts, and as if in answer to their divine Sankalpa, God sent amidst us the Glorious Being who embodied in himself the voice of God, the voice of the illumined Upanishadic seers and the voice of the saints, devotees and Godmen who came after them. Thus we find in Satgurudev's literature the voice of the Vedas, the voice of the Upanishads and the voice of the Gita once again sounding clear and urgent in our own ears, so that the silence that had fallen upon these voices is now broken by the clarion call of the Sivananda Spiritual Literature.

UNIFICATION OF DIVERSE TEACHINGS

It has come at a time when, more than ever, this darkened century which is rushing headlong towards the deep abyss of materialism, required such a call, so that it might be stopped short in its track, that it might once again turn towards a noble life, towards spiritual ideals, towards dharma and Godliness. There is a wonderful beauty in Gurudev's writings. That is this. In this great land of ours, there are multifarious tongues in different parts of the country, and saints have been in every corner of this great land; but then, they came and spoke to people in their own tongues, and therefore, their great teachings and the beauty of their experiences and their admonitions were all contained to their own linguistic areas. The great Tamil saints, the Nayanars and the Alvars, came and poured forth their spiritual ecstasies in the southern corner of this great land; the saints of Bengal, the saints of Maharashtra and Andhra Pradesh, the saints of Karnataka, the saints of Sindh and Punjab—they came in their own territories and left their marks to be confined to their own linguistic geographical areas.

It is here that a unique service has been done by our Gurudev. Himself sitting in this northern corner of Bharatavarsha amidst the symbols of Bharatavarsha's culture—at the foot of the Himalayas and on the holy banks of the Ganges—he has brought about a beautiful unification of the diverse teachings that are scattered between the various parts of India and given a great common heritage to the India of the twentieth century.

The essence of the teachings of the Tamil saints, the essence of the teachings of the saints of Maharashtra and Bengal, the essence of the teachings of Purandaradas, Vittaladas and the essence of the teachings of all the saints and sages of the North, South, East and West—Gurudev has extracted all these and put them within the confines of an all embracing spiritual literature. His spiritual literature is neither Vaishnavite nor Saivite nor Sakta; it is not confined to the Bhakti cult, the Vedantic cult or to any one of these different trends. In Gurudev's literature can be found a beautiful unification of all trends and all cults, a unification of the spiritual ecstasies, spiritual experiences and the spiritual approaches of all saints and sages.

Thus bringing together a beautiful synthesis of the highest and sweetest essence of Indian thought and spiritual experience, Gurudev has flooded the land with one great common teaching, the Gospel of Divine Life. By this he has brought a new dawn to shine upon this land, in a century when it is needed in utmost urgency. It is as though in different corners of a garden different sweet flowers are growing, and an inspired person thought within himself how beautiful it would be if all the different flowers were brought together and made into one great garland for being offered to the Lord. Even so, Gurudev has culled together the

flowers of the teachings of all the different saints and sages, and through his literature we have a beautiful divine garland of spiritual admonitions, a garland of sublime thoughts, offered to the Lord in the form of humanity.

A GARLAND TO THE VIRAT

Sivananda Spiritual Literature is a garland offered to the Virat, to the God who

dwells in all names and forms, to the God who is the inner controller, the Supreme Antaryamin—*eko devah sarvabhuteshu gudhah*. To this all-pervading, immanent God, Gurudev has offered his lofty worship in this century with the garland of his beautiful spiritual literature. To this holy garland that adorns the Virat, we bow again and again.

Om Tat Sat—Brahmarpanamastu.

WHERE IS GOD?

Where is God? There is nowhere where He is not. Just as one thread penetrates all the flowers in a garland, so also, one Self penetrates all these living beings. He is hidden in all beings and forms, like oil in seed, butter in milk, mind in brain, Prana in the body, foetus in the womb, sun behind the clouds, fire in wood, vapour in the atmosphere, salt in water, scent in flowers, sound in the gramophone records, gold in quartz, microbes in blood.

God dwells in all beings as life and consciousness. God is in the roar of a lion, the song of a bird, and the cry of a babe. Feel His presence everywhere.

See God in the wings of a butterfly, in the letters Alpha and Omega, in the cough of a patient, in the murmur of a brook, in the sound of a bell. Behold the wonder of the Lord's face in every object of this world.

Every breath that flows in the nose, every beat that throbs in the heart, every artery that pulsates in the body, every thought that arises in the mind, speaks to you that God is near.

Every flower that wafts fragrance, every fruit that attracts you, every gentle breeze that blows, every river that smoothly flows, speaks of God and His mercy.

The vast ocean with its powerful waves, the mighty Himalayas with its glaciers, the bright sun and stars in the wide sky, the lofty tree with its branches, the cool springs in the hills and dales, tell you of His omnipotence.

The music of the sweet singers, the lectures of the powerful orators, the poems of the reputed poets, the inventions of the able scientists, the operations of the dexterous surgeons, the utterances of the holy saints, the thoughts of the Bhagavad Gita, the revelations of the Upanishads, speak of God and His wisdom.

Everything is God. Good is God. Misfortune is God. Greet Him in everything and rest peacefully in bliss.

God pervades the entire universe. He walks in the garbs of a beggar. He moans in pain in the guise of the sick. He wanders in the forest clad in rags. Open your eyes. See Him in all. Serve all. Love all.

Feel the Divine Presence everywhere—in every form, in every thought, in every feeling and in every sentiment, in every movement, in every emotion.

God, seen through the senses, is matter. God, seen through the intellect, is mind. God, seen through the spirit, is Atman or the Self.

Thou art indwelt by the Lord. He is the inner ruler, Antaryamin, guarding and controlling your life. He is in you and you are in Him. He is quite close to you. He is not very far, but is nearer to you than you are to yourself. You were thinking in the beginning that He could be found only in Mount Kailas, Ramesvaram, Mecca, Jerusalem, sky or heaven. You had very vague ideas. This body is His moving temple. The *sanctum sanctorum* is the chamber of your own heart. Close your eyes. Withdraw your Indriyas from the sensual objects. Search Him in thy heart with one-pointed mind, devotion and pure love. You will surely find Him. He is waiting there with outstretched arms to embrace you. If you cannot find Him there, you cannot find Him anywhere else.

—Swami Sivananda

THE STATURE OF THE SPIRIT OF SWAMI SIVANANDA

(Sri Swami Krishnananda)

We deeply contemplate at this moment the great stature of the spirit of worshipful Sri Gurudev Swami Sivanandaji Maharaj. To me, the 'stature' of his spirit is the proper word to describe his true personality, his being, and his renunciate mastery over the spirit of God. Some of us who have lived with him physically had this experience of observing that he was, on the one hand, a renunciate *par excellence*, and on the other hand, one who was rooted in God and thought of nothing else.

He was a great combination, a great blending of apparent contradictions. The world and the spirit came together in his personality. He was a lover of all, but a friend of none. Such great souls are described in the scriptures as Mahakartas, Mahabhoktas, and Mahatyagis. Those who are stationed in the spirit of God are Mahakartas. They can do anything, incomprehensible though it be to the workaday human mind. Mahakartas can do anything in any manner they like, without adhering to the common norms of human conduct and thinking. They are also Mahabhoktas. They can enjoy anything, and there is no norm fixed for that. They are also Mahatyagis, and can renounce anything in utter abandonment; relinquishment of even the notion of belonging to anything is abandoned. We cannot conceive such persons in minds that are small, bound by rules and regulations of human stereotyped creations of what we call a procrustean bed type of norm.

His meditations were his strength. That was everything. He maintained no connection with anybody in this Ashram, though he maintained an intimate connection with everybody and looked after all as his own children. But it took only a moment for him to renounce everybody and to consider that he had nothing to do with any person. His meditations, as he had told us personally on some occasions, were based on the great Vedic cosmological hymn known as the Purusha Sukta.

The first person that he would see in the morning was the Karmachari who came to clean his room, and a few flowers would be placed on the head of this person with a Mantra meaning, "*One of the heads of the Cosmic Being has come.*" Afterwards his attendant would come, and another flower would be placed with a mantra meaning, "*Another head of the Cosmic Being has come.*"

It is difficult for untrained minds to imagine that the heads of everyone are the heads of God only. All the eyes are His eyes; all the ears are His ears. These ears with which we are listening now are the ears of God. This mind with which we are able to think just now is the mind of God. These feet with which we have walked up to this place are the feet of God. These hands of ours are the hands of God. It is God that pulsates in our hearts, breathes through our lungs, speaks through our mouths, and understands through our intelligence.

We have heard all these things any number of times from the scriptures, and from saints and sages during discourses, but this will never enter the mind of any person. Hardheaded is the human being. Flint-like is the stiffness of the ego; the human nature. It does not permit the entry of any nobility or greatness that is external to itself.

If there is anything great, the ego says, "I am great." Everywhere this "I am" comes in. Because of that affirmation which is so very unfortunate, the great 'I' of the Absolute God does not enter us. Any amount of effort on the part of a frog or a mouse will not permit it to think like this, and if we are like frogs and mice, and are content to be what we appear to be to our own selves, then the true spirit of our stature of being is not being followed.

We are told that there are three kinds of disciples. Even before the Guru speaks, the first type of disciple knows what the Guru is intending in his mind; the Guru's very existence, being and demeanour become an instruction. The second type of disciple is one who has to be told, "Do this." If he is not told anything, he will not do anything. The third kind of disciple will not do anything even if he is told to do something. He will have his own way.

This is the attitude we develop towards God, also. Even if instructions come that this has to be done, we shall not follow them because we believe that our way of living will continue for a long time, and we can easily be comfortable with all the mechanisms that we have created for prolonging our life and keeping us happy.

There are some who follow the letter of the instruction: the Gita says, the Bible says, the Upanishad says. What does it matter what they say, when the import has not been comprehended properly?

Gurudev was a God-man, to mention briefly. Some call such great beings man-gods. All the gods are within them. Sri Ramakrishna Paramahansadeva was also called a man-god. At times he could appear as a particular god, and at other times appear as another god. Sri Gurudev Swami Sivanandaji Maharaj used to say to us, "Do you know who I am? I can be Vishnu, and I can be Rudra, both. Lovingly I will take care of all of you, protect you, love you, caress you as your father and mother. But I can be Rudra; I can turn you out, and I will not look at your face." He could be highly creative like Brahma, protective like Vishnu, and dispassionate like Rudra.

Many years have passed since he became invisible to this world, and he is remembered more now than even when he was physically observable to mankind. His work seems to be getting more and more accelerated, much more than when he was physically available to us. The discarnate spirit of his universal presence seems to be operating in a more vigorous and expanded manner than the comparatively limited way that the work was going on earlier. You must have seen with your own eyes that there is expansion everywhere—expansion of the comprehension of the values of life, expansion of the very concept of human existence, and expansion of the reputation that this great Ashram has established in the eyes of the committee of nations.

There are liberated souls of various categories. There are those who have managed to maintain a relationship with the Ultimate Reality and with this world at the same time. They are discarnate Jivanmuktas—not incarnate ones, whom we generally call Jivanmukta Purushas. The connection that one can maintain with this world and with God simultaneously is the symptom of a Jivanmukta. This is generally

believed to be the characteristic of a person who is physically alive. But there are others who can be discarnate and yet maintain this relationship between the higher and the lower.

There are seven stages of knowledge and Self-realisation. The first three stages are the stages of aspiration, spiritual effort, and struggle in Sadhana, to which category the people of the world may be said to belong. But there is a fourth stage where the spirit ascends above the world and attains a state called Sattvapatti. Flashes of the light of God become the light of day for that perception. They do not see the world with sunlight, but with flashes of another Sattva which is emanating from the higher realm.

This flash illuminates their own vision as well as the world below, so they can see themselves clearly, as well as the Reality that flashes the light, and the world below. That is the condition where we can contact them directly, even in our meditations. They will descend into our hearts, into our workaday life, and operate by their very thought. Such great masters are many who can act for us and work for us, and do things for us by the very thought of them. Swami Sivanandaji Maharaj has been operating in this way. We must consider that he is in Brahmaloaka, the universal, interconnected, internally organised centre of the universe, which is illuminated by this light of God. Such were his contemplations.

This Purusha, the great mighty Being, is connected with this world, as well as not connected with this world. So are the great masters. Having enveloped the whole world of perceptibility, they stand above it to a large extent, uncontaminated, untouched, unrelated in any manner whatsoever. Even to contemplate in this manner is to invoke them in their true spirit into our own hearts. The greatest service that one can do is to

meditate on the values of life—that which controls the destiny of mankind, and the power that operates through nature.

Hands and feet cannot do service adequately. True service arises from the thought of the mind. We are told that there were great masters who came to this world whose names are not known to everybody. Their names do not appear in newspapers, or even in scriptures. Their names are not mentioned in books. They come and they go. But what do they do when they come? They think. They leave their thoughts, and then go. These thoughts that they leave are the protective forces of this world. They do not advertise themselves; they do not write books; they do not speak. No one can even see them. They are energies operating in the form of what we may call invisible incarnations of divinity.

There are others who work with hands and feet, and so on. What I mean is, there are great people of varieties of intensity of behaviour. Your thought is what you are. What you do with your physical limbs is not what you are. Do not say, "I have done so much. I have been serving so much." This counts little in the eyes of the higher values of life. Tell me what you are thinking in your mind. The whole day, from morning to night, what have you been thinking? What are the ideas that arose in your mind? That is the service that you have done, not the running about here and there, and seeing and doing many things.

Such is the series of thoughts that occur to my mind at this moment when I recollect my association with the great master, Gurudev Sri Swami Sivanandaji Maharaj. I offer my humble obeisance to him, and request you to offer your obeisance to him in his great masterly stature of spirit.

* * *

THE GREAT HUMILITY

(Sri Swami Atmaswarupananda)

Hidden in all the scriptures is perhaps the deepest secret of all, that ultimately God is totally unknowable. We describe him in so many ways. We can experience Him in so many ways, but ultimately He is indescribable, unknowable, unthinkable, unimaginable. Indeed, one of the scriptures answers a question, "Only God knows the answer to that," and then almost whimsically adds, "and perhaps even He doesn't know." So that is the depth of the mystery.

But then, what about our direct experiences? Upon close analysis we realise that those have taken place in our mind. As Ramana Maharshi once said, "What Arjuna experienced in the eleventh chapter of the Gita was in his mind." That which is ever a mystery shines forth as It pleases, maybe so that It can know Itself through us.

Is there any importance in recognising that ultimately God is unknowable? It can help us in many ways. If we really let it in, it can destroy the last vestige of our ego that thinks that it knows something, that it is an authority. Perhaps if we let it in we can discover why Jesus kept referring to little children: "Unless you turn and become like children, you will never enter the Kingdom of Heaven." So if we want to spiritually become like little children, we have to have the idea that we know something undermined and

destroyed, so that we can meet each day with the humility that says, "No matter what I think I know, ultimately it is all a mystery."

That humility means that we meet each day completely fresh. The lesson within every encounter we have meets a clean slate, not a mind filled with fixed ideas which distort the truth that is being presented. We have a true humility, a true freshness, a clean screen upon which the Divine can shine forth the truth that is helpful to us at that moment.

Therefore, ultimately one of the prime purposes of all our spiritual practices is to lead us towards that great humility. Indeed, we can almost say that that great humility is God. It is the emptiness and unknowability of the Absolute. It is one place that we are all one and one with God.

The Unknowable manifests as an intelligent energy. We can see that intelligent energy throughout manifestation; it is the essence of all of us. Thus in our search for God, we see both His fundamental unknowability and His manifestation as the intelligent energy that is the essence of everything. From that dual understanding we are meant to function in this world, benefitting all.

* * *

HOW I FOUND MY GURU

(Srimati Sivananda Umananda, (Elisabeth Rieter), Switzerland)

If anyone had told me that some time I would spend several months in India, I would have laughed at such an absurdity, because I never thought this possible. But the Lord's ways are mysterious.

One morning I found myself suddenly and unexpectedly enthralled by bewildering supernatural events and did not know what was happening to me. All my attempts to shake this off failed, and I was only more and more in the grip of these unimaginable spiritual manifestations. So I did not resist any longer but offered my gratitude to the Lord for His Grace.

Since then my life suddenly changed completely. My whole mind was filled with the desire to immediately find a Guru. This wish was granted, and thereby the words of my revered Master Swami Sivananda have been verified, that everybody will find his Guru the very moment his time has come and when he is having true devotion and faith.

Our lonely house became lively after that. Many people came to us who had spent several months at the Sivananda Ashram in India and others who had a burning desire to hear about Yoga, India and the great Saint,

Swami Sivananda. Colour slides were shown and from the tape recorder we heard the chantings, in the Master's own voice, and Indian songs. Soon we ourselves started to sing, repeating the songs and to meditate, and the whole house was pervaded by powerful spiritual vibrations.

And one day the unimaginable became true for me. I was able to go to India for three months and sit almost every day at the Lotus Feet of my Beloved and Revered Guru, Swami Sivananda and learn, learn, learn. I was blessed by a wonderful divine power. I was able to master all difficulties.

Beloved Master, accept anew my warmest thanks and my deep love. In my heart I am with you constantly and so often partake in your most beautiful Satsanga evenings and then hear your divine laughter. I pray that you may lead us on through all difficulties of life closer and ever closer to the Light, so that we may become your worthy disciples.

May you, O Ambassador of the Lord, brighten the face of the earth for a long time to come by your selfless love and your radiant Truth.

Realisation cannot come to you as a miracle done by your Guru. Lord Buddha, Lord Jesus, Ramatirth have all done Sadhana. Lord Krishna asks Arjuna to develop Vairagya and Abhyasa. He did not say to him, "I will give you Mukti now." Therefore, abandon the wrong notion that your Guru will give you Samadhi and Mukti. Strive, purify, meditate and realise.

Sivananda

SIVANANDA VIJAYA

An Inspiring Drama of 3 Acts

“There is a Voice within you which says. I am pure Chaitanya Brahman. Listen to it now.”

(By Sri Sundar Shyam Mukut, Hindi)

[Translated into English by D. N. Jhingan, M.A., LL.B.]

(Continued from the previous issue)

Act 1

Scene 2: (Synopsis)

The Scene in the verdant village of Pattamadai, birth place of Sivananda the Saviour. The Divine Sage Narada, in the garb of a venerable Sannyasin has come to get a glimpse of the infant saviour. The boy Sivananda (Kuppuswami) comes along led by his father, the revered Vengu Iyer, a great devotee. In the conversation that follows, the Sage Narada foretells the future greatness, glorious mission of the boy and departs after blessings.

DRAMATIS PERSONAE

Dr. Kuppuswami (Sri Swami Sivananda): The Hero of this drama—Son of Vengu Iyer, first a doctor and then a great saint dedicating his life to the awakening of humanity

ring tennis, basket ball, volley ball, etc., besides a high-roofed hall allotted to gymnastics and Yoga Asans. The full complement of boys are found in all the sections, playing with ecstatic glee. One boy is playing the horse, another is riding on his back. All the others are walking after him and singing).

ACT I

Scene 3:

(Scene: Pattamadai. A sandy portion of the local school playground. Surrounded by a wire fencing beyond which, on all sides, lies the school garden; the play ground gives a neat, healthy appearance. There is provision for many types of games inside: badminton,

(Time: Evening)

RAJAN: Move on quick, O dear Steed.
Move on quick, O dear Steed.

Take me to far off place
I shall feed thee in full

And test thy strength
Move on quickly, O Dear Steed.

SESHAN: I shall fight on the battlefield.
Onslaught of my foe shall shield.
Creating great uproar.
Move on quick, O Dear Steed.

RAMAN: Rana Pratap have I become
This horse is my Chetak
Routing Army of Akbar,
Move on quick, O Dear Steed.

KRISHNAN: Hear ye all. king I am.
Warriors ye do fight,
Stand unmoved in war,
Move on quick, O Dear Steed.

ALL: We boys are great heroes
Starting today for battle.
No villain can stand,
Move on quick, O Dear Steed.

(Enter Kuppuswami. He is coming out of the Yoga Asana section, walking towards the ring tennis group. When he sees the four boys playing "horse", he stops.)

KUPP: What play is this!

RAJ: What else is it, if not a play?

SESH: This is my horse *(makes faces)*

RAM: *(throwing off the rider with one jerk)* It is not proper. Why should I become your horse? You should be my horse.

KRIS: At present you are supposed to be so. You rode on my back. *(In an angry mood)* Why did you push me? I would have been hurt, had I fallen down.

RAJ: That is right. Why did you give the push? You will know the result shortly.

RAM: Hold your tongue. I am in no way weaker than you.

SESH: Hem...is it so? Now let me see.
(Both get ready to fight)



KUPP: *(laughing)* O, Dear! You are up against each other to fight? *(Holding up one)* I know that you are a brave athlete. Good boys do not fight with each other.

RAJ: Please let me go, Kuppu. I shall crush his pride today. He pushed me yesterday also and my nose was bleeding for a pretty long time.

SESH: Everything is fair in play. He who rides will have to give a ride also. You are not a big man that we should lick your shoes. Kuppuswami! Please let me have my heart's wish today.

KUPP: A long life is before you to have your heart's wishes. Do great deeds. Study hard and become a great man so that all may praise you. Heart's ambition is not fulfilled by fighting each other. Moreover, why should you engage in such games? They are bound to lead to quarrels. Take to such a play as builds up your health. Look at me. I can carry on my back half a dozen chaps like you.
(Puffs up his cheeks with pride)

RAJ: Yes, you are right. Papa told me yesterday "Raju, how lean and thin you are. You must do some physical exercise. Don't you see Kuppuswami? How healthy and strong he is! Everybody likes a glowing and healthy body."

SESH: *(first looks at himself and then at Kuppuswami)* There is a great difference between you and me, Kuppuswami. Please tell me how you have grown so robust and strong.

KUPP: Listen, I shall tell you my secret. I get up early at 4 O'clock. I do a hundred Dands, and live carefree, taking a lot of milk and butter. You sleep till 10 O'clock and run to the school without going to latrine and without a bath. Why won't your health be impaired?

RAM: *(scratching his head)* Yes, brother! The school master thrashed me yesterday. He told me that I would be turned out of the class if I reached the school late. He also pointed out that I was very dirty.

KUPP: He is not wrong. Why do you go late? Get up before sunrise. You will never be late. I take exercise and then a bath, offer my prayers, and reach the school in time. *(Looking at his eyes)* It appears you have not had the time even for a wash.

RAM: No. I got up at twenty-five past ten. Where was the time for a wash?

KUPP: You couldn't have got up by yourself. Your dad must have pulled you out from the bed. *(All boys laugh)* Why laugh at him! You all sail in the same boat. Dear boys! Get up early in the morning, take exercise, take your bath and recite some prayers daily. Then take your meals and go to school. You will never be late and will be able to build up your health. Take my advice to heart. You will get lifelong happiness, my heroes!

RAJ: Let others do as they wish. I have decided to follow Kuppuswami's advice.

OTHER BOYS: Not only you. We will also follow his advice. He has told us all this for our own good.

KUPP: I must take leave of you now. It is up to you to act according to your own will.

SESH: Wait, brother. We are also coming with you. *(To the third boy)* Look here, you will have to give me a ride tomorrow.

RAM: No, not at all.

KUPP: Let the 'morrow come. Why quarrel today about tomorrow's play?

(Exit all)

[CURTAIN FALLS]

(To be continued)

Happiness comes from peace of mind. Peace of mind comes from a state of mind wherein there are no desires, no Moha, no Vishaya, no thoughts of objects. You should forget all ideas of pleasure before you enter the domain of peace.

Sivananda

WHO IS A GURU

(Vidyabhaskar, Prof. Sri M. Ramakrishna Bhatt, M.A.)

The word "Guru" means weighty master, father, elder one, the preceptor, etc. It is derived from the root "Gri" to sing or praise. Such a person is termed a *punyasloka* in Sanskrit. So Guru becomes weighty or worthy of reverence. It is for this reason that father, elders, teachers and persons of the type are considered worthy of worship. According to the Guru Gita, a Guru is to be recognised through the following qualities: Purity, tranquility, wisdom, goodness, limited speech, freedom from lust and anger, righteous conduct and self-control. We consider such a person to be God in flesh and blood, who moves amidst human beings correcting their errors and changing their outlook on life, both external and internal. Sometimes one's own father or mother acts as the spiritual minister.

Just as a boatman is necessary for taking us across a river, just as a guide is needed to lead a blind man, even so a Guru, a spiritual guide, is necessary to take erring humanity across the ocean of Samsara. Our scriptures declare that the supreme Lord, who is both immanent and transcendent, works through human agency. We look upon the Guru as Brahma, Vishnu, Siva. What is required is that we should keep the temple of our heart pure and lit with the light of devotion. We should also keep our hearts open by throwing away our petty notions and prejudices which act as a mighty barrier to the entry of light, namely God's grace. Deluded by our ignorance we imagine that we do everything, forgetting practically the very existence of the Master of the house.

We know that for many in this mundane life it is extremely difficult to concentrate the mind on God and to make the mind pure. Hence

we need a teacher to instruct us in the rudiments of divine life. Owing to our Prarabdha, our mind refuses to cling to the feet of the Lord in spite of our best efforts. It is then that the kind and gracious Master steps in by the will of God and leads the pupils step by step along the LIFE DIVINE.

Gurus are of two kinds: Incarnations of the Supreme Lord and incarnations of the ancient divine sages. The Grace of the former is like a river of nectar in floods inundating vast areas all round, while that of the latter is like a big lake of nectar. Sri Ramakrishna Paramahansa says that even the breeze blowing from the holy Ganges is charged with holy spiritual qualities that confer on the passers-by both Sreyas and Preyas. Similarly our Guru Maharaj Sri Swami Sivananda says that the Himalayan atmosphere is spiritual by nature. So is the atmosphere around a Guru which purifies, ennobles, unites, elevates and transmutes all without any distinction. In order to draw the unrighteous away from their wickedness onto the path of goodness and purity, the Guru showers his grace on the undeserving also. Would he not then favour the devoted? Certainly!

The word of the Guru is more powerful than even the decree of the Almighty. There are many instances in point. This would make clear the distinction between blessing and boon. Ordinary elders bless, while the Guru confers boons which are bounteous and most unexpected. May we all be blessed with that grace unique of our Guru, Sri Swami Sivanandaji.

* * *

WHEN THORNS ARE TRANSFORMED INTO FLOWERS

(Sri Swami Ramarajyam)

Sage Vishwamitra was a trifle short-tempered man by nature. He considered Sage Vasishtha as his enemy. Vasishtha was called Brahmarishi and Vishwamitra was called Rajarishi. The position of a Rajarishi is a little lower than that of a Brahmarishi. Vishwamitra was at daggers drawn with Vasishtha for this very reason.

One night, with the intent to kill Vasishtha, Vishwamitra climbed up a tree under which Vasishtha used to sit.

The moon was shining. Vasishtha came and sat down under the tree. His disciples also took their seats near him.

One of the disciples said, "How beautiful the moon is!

Vasishtha said, "Exactly like the beautiful and spotless Vishwamitra."

The disciple said, "But, sir, this very saint criticises you."

Vasishtha replied, "Let him do that. We should not be concerned with his criticisms. We should think about his virtues. He is a great saint. He is always immersed in devotion to the Lord. I wish I became his servant. I feel like placing my head at his feet."

Vishwamitra, sitting on the tree, was listening to Vasishtha's outpourings. He had never thought that Vasishtha revered him so much. He jumped from the tree and prostrated himself at Vasishtha's feet.

What a change! Vishwamitra had come there to kill Vasishtha and now he was lying prostrate in front of him! This is how love transforms! Vasishtha won Vishwamitra over through love.

Dear children, if someone sows thorns for you, you must sow flowers for him in return. That is true love. Love transform thorns into flowers.

This world is a mere appearance. Mind and the senses are deceiving you every moment. You have mistaken pain for pleasure. There is not even an iota of happiness in this sense-universe. Abandon these selfish struggles and schemes for amassing wealth. March directly to that wire-puller who is moving these toys of fleshy human bodies, who is keeping up this big show, who is behind this show. In Him only you will find lasting happiness and perennial joy. Merge in Him by practising daily meditation and Japa.

Sivananda

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

By the profound blessings of beloved and worshipful Sri Gurudev, the Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan, near Laxman Jhula. It provides medical and nursing care for people who are in need of in-patient treatment and are not admitted in common hospitals due to the trying nature of the disease, or due to the absence of an attendant, which is compulsory in any other medical organisation.

They were dishonoured, disregarded, looked down upon, and ridiculed by men; but they found grace in the eyes of God. They were loved by the Holy Ones: by Lord Jesus and St. Francis, by Guru Nanak and Father Damien, and they were treasured and respected by Swami Chidanandaji Maharaj—the people who suffer from a disease which causes loss of sensation, resulting in the development of ulcers on hands and feet and many other handicaps. Due to the absence of pain, the wounds are neglected and discovered only in a very advanced stage, resulting in being ostracized and separated by the society from their kith and kin, giving rise also to a mental shock. The physical wounds can be cured, but the psychological wound in being separated, takes a very, very long time to be cured—if at all. A person who was once happily living in a society, amidst family members, is all of a sudden cast away by the cruel fate, to land on

the streets—all alone; this wound of being ostracized with multiple disfigurements in the body on one hand, and instead of being accepted and cared, is being looked down upon and cursed by the society on the other hand—this wound is almost impossible for the modern science to cure. Only a spiritual giant like our most beloved Gurudev and Sri Swamiji Maharaj could understand their plight. Swamiji Maharaj accepted them, loved them and cared for them. He touched the untouchables and they were healed in the soul. They were re-born in this very life. Though the bodies may not look the same, though the deformities are irreversible, though their expressions could be different, yet they have been touched by a Divine awareness—touched by Love Itself.

A brother passed away this month. His life was a blessed life in spite of his suffering from Leprosy. In spite of tremendous trials and tribulations he had to bear, his life was a blessed life because of the immanent grace and blessings that Sri Swamiji Maharaj showered upon him. He had the privilege of being in contact with Swamij Maharaj, but, more important, also the privilege of Swamiji Maharaj knowing him thoroughly for a long, long time—touching him, transforming him, blessing him, and guiding him in this very life. May his soul rest in eternal peace and bliss!

Om Shantih, Shantih, Shantih.

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

—Swami Sivananda

SKANDA SHASHTHI CELEBRATIONS AT THE HEADQUARTERS ASHRAM

Lord Kartikeya is the very embodiment of Divine Grace. If you truly surrender yourself to the Lord with Bhava, He will at once shower His Grace upon you.

(Sadgurudev Sri Swami Sivanandaji Maharaj)

The joyous occasion of Skanda Shashthi signifying the glorious victory of Lord Skanda over demoniacal forces was celebrated with great devotion and spiritual éclat at the Headquarters Ashram from 27th October to 1st November 2011. The shrine dedicated to Lord Skanda in the Bhajan Hall was the venue of the worship. During the first five days, the Lord was worshipped with *abhisheka* (bathing of the Deity), *alankaram* (ornamentation) and floral *archana* to the chanting of Vedic Mantras and *bhajans-kirtans*. The worship concluded with

grand *arati* and distribution of special *prasad*. Every evening *bhajans* and *kirtans* glorifying Lord Skanda were also sung.

On the Skanda Shashthi Day i.e., 1st November 2011, a *Kavadi* procession with *kirtans* started from the Ganesh Temple on the banks of Mother Ganga and was received at the Bhajan-Hall. Following this, a grand *abhisheka*, *archana* and *arati* of the Lord were performed. Six *kumaras* representing the Six-Faced Lord Skanda were worshipped, fed and given gifts and *Dakshina*. The worship concluded with distribution of the sacred *prasad*.

May Lord Skanda and Sadgurudev bless us with inner spiritual strength to strive sincerely to attain Divine Perfection in this very birth.

INAUGURAL FUNCTION OF THE FIRST ONE MONTH YOGA CERTIFICATE COURSE

With the noble mission of preparing Yoga Teachers to enable the DLS Branches to organise Yoga Classes, Youth Camps and Children's Camps, the first One Month Yoga Certificate Course was inaugurated on 1st November 2011 at YVFA Hall of the Yoga Vedanta Forest Academy of D.L.S. Headquarters. Twenty seven students from eleven States joined the Course.

H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj graced the Inaugural Function by their august presence. The function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the chanting of Jaya Ganesh prayer and Guru Stotra, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy extended a hearty welcome to all those present. H.H. Sri Nirliptanandaji Maharaj lighted the Deepa

(lamp) as an auspicious token of the commencement of the Course. Sri Swami Akhilanandaji Maharaj, then introduced the students to the gathering.

H.H. Sri Swami Yogaswarupanandaji Maharaj in his inaugural address apprised the students of the great significance of Hatha Yoga and inspired them to practise it daily. H.H. Sri Swami Nirliptanandaji Maharaj in his blessing message lucidly explained the various definitions of Yoga and advised the students to make the best use of this blessed opportunity of being a participant of the Yoga Course. The function concluded with the worship of Mother Saraswati and distribution of *prasad*.

May the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj shower abundant blessings upon all.

CULTURAL TOUR OF H .H. SRI SWAMI VIMALANANDAJI MAHARAJ

At the kind request of the devotees of Ahmedabad, H .H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters visited Ahmedabad in the first week of November, 2011 to attend the Amrit Parva Celebration of Sadgurudev Sri Swami Sivanandaji Maharaj's visit to Ahmedabad during His All India Tour in 1950.

The Divine Life Society Ahmedabad Branch had organised a Spiritual Conference from 4th to 6th November 2011 to commemorate this auspicious occasion. Sri Swamiji attended the Conference and blessed the devotees with his talks all the three days. H. H. Sri Swami Nirliptanandaji Maharaj, Vice-President, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, Sri Swami Dharmanishthanandaji Maharaj from Headquarters Ashram and H.H. Sri Swami Tyagavairagyanandaji Maharaj from Bhavnagar DLS Branch also

attended the Conference and gave discourses.

The Divine Life Society Headquarters acknowledges and appreciates the kind co-operation of Sri Swaminarayan Samsthan, Ahmedabad for providing an open space and a building to organise the Spiritual Conference.

During his stay at Ahmedabad, Sri Swamiji, along with other Swamis visited Worshipful Mahatma Gandhi's Sabarmati Ashram and conducted a brief Satsanga there. Sri Swamiji also visited Swaminarayan Akshardham, Gandhinagar and watched Sat-Chit-Ananda Watershow wherein the Upanishadic story of Nachiketa conveying the eternal message of immortality was wonderfully presented through the delightful fusion of laser, lights, fire, sound, animation, video projection and live characters. Sri Swamiji returned to the Headquarters Ashram on 7th November 2011.

CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, went on a cultural tour to Gujarat State to attend the three-day State-level Sadhana Shibir with the name Amruta Parva at Ahmedabad, organised by DLS Ahmedabad Branch. Worshipful Gurudev Sri Swami Sivanandaji Maharaj had visited Ahmedabad in 1950 in course of his All-India and Ceylon tour on 1st and 2nd November. Ahmedabad Branch was celebrating the Diamond Jubilee of Sri Gurudev's holy visit and in that connection was holding a DLS State level Sadhana Shibir for three-days from 4th to 6th November, 2011. Swamiji Maharaj visited Ahmedabad and attended the Sadhana

Shibir on those days. Swamiji joined the Brahma Muhurta prayer session every day and gave a talk containing guidelines on Sadhana. In the forenoon and afternoon sessions also Swamiji Maharaj addressed the delegates with discourses. Swamiji also took part in the organisational meeting of Branch Representatives about DLS in Gujarat State.

The DLS Ahmedabad Branch officials and devotees had very well organised the function and the programmes. It was all very smooth and enjoyable. It was quite comfortable and convenient for the participants. It was of immense benefit to the participants and brought about a revival of

the enthusiasm of the devotees of Gujarat, gave them a good inspiration, and provided an impetus for the DLS activities in Gujarat State. Hearty congratulations and grateful thanks to the organisers of the Sadhana Shibir, especially to Prof. Narendra P. Shuklaji at whose initiative the Shibir was held and who had made an all out efforts for it all along.

Accompanying H.H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters, Swamiji visited Akshardham of Swaminarayan Organisation at Gandhinagar on 3rd November, and Sabarmati Ashram of Mahatma Gandhiji on 5th. At Sabarmati Ashram there was a Satsanga meeting of the delegates of the Sadhana Shibir. Both the visits were very beneficial and inspiring.

In Rajasthan, the Divine Life Society Bikaner Branch had invited Swamiji Maharaj for the installation ceremony of the Deities Lord Laxmi Narayana and Surya Bhagawan in their Siva Temple. Swamiji visited Bikaner on 7th November and took part in the sacred ceremony. The Images were installed on that day with great solemnity after Havan and worship. There was a good gathering of devotees. The Images of Lord Narayana and Laxmiji had been offered by Dr. R.P. Gupta and Smt. Meera Gupta and the Image of Surya Narayana Bhagawan was from Sri Kamal Khaturia and Smt. Renu Khaturia. To them all are our grateful thanks.

On this occasion the Bikaner Branch had also arranged Satsang daily in the afternoon from 7th to 11th in the Branch prayer Hall. Swamiji Maharaj participated in the Satsanga every day and gave discourses. The Satsanga was also graced by Paramapujya Sri Swami Samvit Somgiriji Maharaj, the Head of Siva Math, Sri

Laleshwar Mahadev Mandir, Sivawadi, Bikaner, a leading saint of Bikaner, on two days, the 7th and 11th, who also gave blessing discourse on those days. Sadhu Sri Ananta Dasji Maharaj of ISCON temple Bikaner also gave a discourse on the 8th November.

A Satsanga was also arranged by the Branch in the local Tulasi Kutir (Goswami Tulasidas Satsang Kutir) on 10th November for the benefit of the local devotees. Tulasi Kutir has been doing a great spiritual service to the locality by arranging a Satsanga daily all over the year by inviting various saints for giving discourses. Swamiji Maharaj visited Tulasi Kutir on that day and gave a profound discourse on the occasion on Bhakti Yoga. This was of great benefit to the devotees who listened with rapt attention and was well appreciated.

The "Patrika Connect Committee" of "Rajasthan Patrika" which is a leading Daily of Rajasthan State had organised a Seminar on the subject "Bharatiya Parampara Aur Samaj" (Indian Tradition and the Society) in Government Dungar College, Bikaner on 8th November. The Patrika is keen to inculcate the Indian ethical and spiritual values among the youth and the students, finding that they have been drifting away from this, leading to their own ruin as also great harm to the Indian society, and has been organising such seminars from time to time in different educational institutions. The present Seminar was one in that series. The Principal, the Teaching Staff and the Students of the College had attended the Seminar. The Speakers at the Seminar were Revered Sri Swami Samvit Somgiriji Maharaj and Pandit Sri Janaki Narayan Srimaliji. Upon invitation, Swamiji Maharaj also attended the Seminar and gave a talk on the occasion.

Swamiji Maharaj also paid a visit to the Ashram of Paramapujya Maha Mandaleswar Sri Swami Vishokanandaji Maharaj at Panchmandir on 7th November being invited by Maha Mandaleswarji. Swamiji also visited the Siva Math Ashram (Sri Laleshwar

Mahadev Mandir) of Parampujya Sri Swami Samvit Songiriji Maharaj upon his invitation.

The visit of Swamiji Maharaj to Bikaner brought about a revival of the activities of the Branch and provided great inspiration to the devotees.

CULTURAL TOUR OF SRI SWAMI PADMANABHANANDAJI MAHARAJ

In kind response to the devotees of DLS Ahemdabad, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters proceeded to Ahmedabad on 4th November 2011 to attend Amrit Parva of Sadgurudev Sri Swami Sivanandaji Maharaj's visit to Ahemdabad. Sri Swamiji attended the Amrit Parva Shibir on 5th and 6th November.

On 7th Morning, Sri Swamiji blessed the devotees of DLS Vadodara Branch with his Satsanga. In the evening, Sri Swamiji attended a Seminar under the auspices of Swami Sivananda Study Centre of the Spiritual and Cultural Heritage of India jointly organised by the Faculty of Arts, M.S. University of Baroda and DLS Vadodara

Branch. The theme of the Seminar was Combating Corruption by Enhancing Value Systems in Life. Sri Swamiji and Shri G. Narayana, Chairman Emeritus of Excel Industries Limited expressed their views on the theme from different angles. The Chair person Prof. Yogesh Singh, Vice-Chancellor, M.S. University concluded the Seminar with sharing of his ideas on the subject. The Seminar was well attended by the faculty members, students, members of industrial community and the devotees of DLS Vadodara Branch.

Sri Swamiji returned to the Headquarters Ashram on 8th November 2011.

Real freedom is freedom from birth and death. Real freedom is freedom from the trammels of flesh and mind. Real freedom is freedom from the bonds of Karma. Real freedom is freedom from attachment to body, etc. Real freedom is freedom from egoism and desires. Real freedom is freedom from thoughts and likes-dislikes. Real freedom is freedom from lust, anger, greed, etc. Real freedom is identification with the Supreme Self. Real freedom is merging in the Absolute.

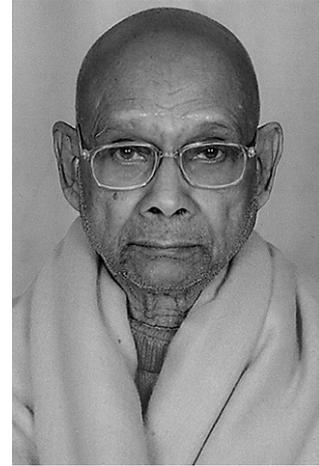
Freedom is in detachment. Freedom is in desirelessness. Freedom is in mindlessness. Eradication and extinction of desires lead to the sublime state of supreme bliss and perfect freedom.

Sivananda

IN MEMORIAM

(REVERED SRI SWAMI SHANMUGANANDAJI MAHARAJ)

We express our deep regret in announcing that Revered Swami Shanmuganandaji Maharaj, one of the seniormost early disciples of our Sri Gurudev Swami Sivanandaji Maharaj, attained to the Lord at 1.40 p.m. on the 5th of November 2011. A week earlier, he fell sick and was taken to the Nirmala Ashram hospital in Rishikesh town and admitted in ICU there. Though he showed some sign of improvement, his condition did not really improve much palpably till the time the end came.



The body was brought to the Ashram by 2.30 p.m. and soon the preparations for the funeral were underway. In keeping with the tradition of the Ashram, his body was bedecked with flowers and taken in procession through the Ashram via Sri Viswanath Mandir and Sri Gurudev's Samadhi Shrine to finally Ashram's Ghat on Mother Ganga. All the senior Swamis, officials and Ashramites who had gathered there participated in the customary ritual of bathing the body with milk and Ganga Jal to the chanting of Veda Mantras. After duly decorating the body with sandal paste, Vibhuti, Kumkum, garlands, etc, Arati was performed before the final farewell ensued by consigning the body to Mother Ganga.

Sri Swami Shanmuganandaji's Purvashram name was Sri Venkataraman. He was born on the 9th of October, 1926 in the district of Tanjore in Tamil Nadu, in an orthodox Brahmin family. He imbibed from his parents devotion and adherence to daily religious routines, which made him God-loving and simple. After his High School education, he set up an electrical shop, an unusual profession for his community. But that is how God works, because that gave him an opportunity to have casual Darshan of Gurudev, when, by sheer chance, he got a professional order to fix up the amplification system at the Dharmapura Adhinam where Sri Gurudev paid a visit during his All-India tour in October 1950. Even this chance Darshan of Sri Gurudev worked a miracle in the young lad. Thereafter he gradually lost interest in business, which made him land in Sivananda Ashram finally. There he happened to meet Dr. K.C. Roy, the Ashram's Medical Officer, who then introduced him to Sri Gurudev as an honest and devoted person having an electrical business. At once Sri Gurudev told him "Stay here and serve the Ashram". He had been staying in the Ashram from 21st February 1951. Two years later, when the electricity was sanctioned to the Ashram, though in a limited way, it was he who did all the electrical wiring and fitting work for the entire Ashram eliciting Gurudev's praise on him in abundance.

He was ordained as a Sannyasin in the year 1957. He has rendered a very valuable service initially in the guest and electrical departments and later for nearly three decades in the Ashram's construction department.

Though he was a follower of Advaita Vedanta, he firmly believed in the efficacy of ritualistic form of worship and devoted long hours in such worship of Lord Skanda or Shanmukha, of whom he was a very staunch devotee. He was thorough in ritualistic worship and he was fully conversant with the Mantras and rituals, particularly of Lord Muruga or Skanda. This time also, like all the previous years, he readied himself for the six-day Skanda worship during Skanda Shashthi festival in the Ashram's Bhajan Hall where the Lord's idol has been installed. He did the first day's worship and the tragedy occurred on the second day which rendered him immobile due to a stroke.

For more than a decade towards the end, he had also been the chief officiating priest during all the religious functions, ceremonies and festivals at the Ashram. He had also built a small temple in Rishikesh dedicated to Sri Shirdi Sai Baba and he regularly went there daily and conducted Pujas. He was very kind-hearted and loved to give in charity to poor and needy persons. In that temple also daily he had been arranging for distribution of food to a large number of orphan, poor and needy children of the locality.

In the year 2001, he made a trip to South Africa on the invitation of the Adi Sankara Ashram in Johannesburg on the occasion of the first anniversary of its Founder, Revered Sri Swami Shankaranandaji Maharaj, who was a direct disciple of Sri Gurudev.

Sri Swami Shanmuganandaji Maharaj had been a simple and unassuming Swami without airs of any sort. He endeared himself to one and all at the Ashram. He was at home with everyone and always greeted others first which is a sterling quality.

May his soul rest in the Peace of the Eternal. Hari Om Tat Sat.

—**THE DIVINE LIFE SOCIETY**

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IN MEMORIAM

With profound sorrow, we report the sad demise of Miss Savitri Malhotra on 26th October 2011.

Miss Savitri Malhotra, known as 'Buaji' amongst her acquaintances started coming to Sivananda Ashram since 1957 and got the blessed opportunity of having *Darshan* of Sadgurudev Sri Swami Sivanandaji Maharaj a number of times. She was an initiated disciple of Worshipful Sri Swami Chidanandaji Maharaj and a devotee of Shirdi Sai Baba.

Though having no blood relations of her own, she by her affectionate nature and loving service, made many her own. She suffered from cancer and many other ailments of the body but she bore all her suffering patiently and courageously. She breathed her last at 00.30 hrs. on 26th October 2011 at the age of eighty five.

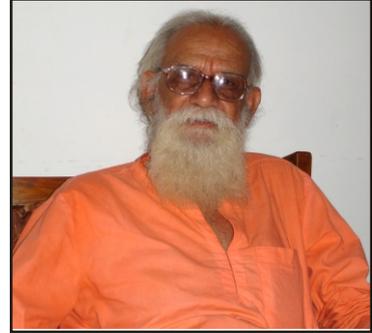
May her soul rest in eternal peace at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

—**THE DIVINE LIFE SOCIETY**

IN MEMORIAM

(REVERED SRI SWAMI TEJOMAYANANDAJI MAHARAJ)

We hereby announce with a heavy heart the demise of Revered Sri Swami Tejomayanandaji Maharaj, a senior disciple of our Worshipful Sri Gurudev, on the 11th November, 2011, almost close on the heels of the passing away of his long-standing friend and Gurubhai Revered Sri Swami Shanmuganandaji Maharaj within a week later. He had been going through indifferent health for sometime and passed away peacefully in sleep in his room in the early hours of the morning.



As per the usual custom at the Ashram, the final obsequies were conducted by carrying the duly garlanded body through the Ashram in procession via Sri Gurudev's Samadhi Shrine, Sri Viswanath Mandir, to finally the Ashram's Ghat on Mother Ganga. After bathing the body with milk and Ganga jal to the chant of Veda Mantras in which all the Ashram's Swamijis, officials and the Ashramites participated in large numbers, the body was ceremoniously consigned to the Mother Ganga with the loud chorus chanting of "Om Namo Bhagavate Sivanandaya" by everyone.

He was born on the 11th April, 1929, in Melavadaiyal village of Kumbakonam taluk in Tamil Nadu State. His Purvashram name was Rajagopalan. He had his early education in Kolkata and Mumbai. His father was working in Srinivas Cotton Mills in Mumbai and died at the premature age of 37. So he got a job in the same mill. After a short stint there, he went to Delhi and joined the Indian Oxygen Company, also for a short period, from where he made a trip to Rishikesh and had the Darshan of Sri Gurudev Swami Sivanandaji Maharaj, leading to his stay at the Ashram finally.

He joined the Ashram in 1949. Within a year, he was given Sannyasa perhaps in 1950. His family members' efforts to take him back ended in vain, but in 1973, he made a trip to the South India and had the Darshan of Sri Venugopal Swamiji of Chennai who directed him to go to his mother and serve her. He performed this duty till the end of her life in 1991.

He has extensively travelled all over India visiting many sacred places, and having Darshan of many contemporary saints, including a visit to Mount Kailas in Tibet.

While at the Ashram, he worked in most of the departments of the Ashram, like the office, printing press, correspondence section, etc. He was hard working and sincere. He had the blessings of Sri Gurudev in abundance.

May his soul rest in the Peace of the Eternal. May he reach the lotus-feet of Sri Gurudev.

—*The Divine Life Society*

IN MEMORIAM

(SRI RAM SINGH JI)

Sri Ram Singh, a long standing resident of the Ashram, passed away peacefully on the morning of the 22nd November, 2011, of cardiac arrest as he was carrying his own breakfast to his room. He had been active till the end of his life and rarely showed any signs of ill-health. After all the senior Swamijis of the Ashram garlanded the body, it was taken to the nearby cremation site on the Ganges bank where all his Press colleagues, Ashramites, Ashram workers and his village people collected for performing the final rites. He hailed from the village Palelgaon of Pauri-Garhwal District, Uttarakhand.

Straying into the Ashram as though from nowhere, Ram Singh's saga started as an enigma so to say. He must have come to the Ashram as a boy of 11 in the year 1956 or 1957. Though his services were utilised initially in the office and the kitchen, he was often seen walking in the company of late Revered Sri Swami Vishveshwaranandaji Maharaj, a senior disciple of Sri Gurudev.

He was not like any boy that one usually comes across. Even in early teens, he evinced great interest in matters pertaining to the electricity without any formal education and baffled everyone by exhibiting uncanny skill and maturity in that line. Once he collected many tit-bits and made an improvised electric bell and demonstrated before Sri Gurudev to His great delight. At other time, he made a crude gun which also did work. Sometimes, he shaped swords from metal scratch and sharpened them on the parapet wall in front of the Bhajan Hall.

Once he made a wooden structure on a tree in the forest behind the printing press for living in. These things show that he was an unusual character. He was essentially a good man and never hurt anyone in thought, word and deed. Whenever he found himself pushed to a corner by circumstances, he was rather prone to hurt himself than otherwise to express his resentment.

In 1963, he got a permanent assignment in the printing press to melt the metal and prepare the ingots for the Linotype machine—a kind of machine which casts the types, line by line, with the hot metal system prevalent all over the world at that time, before the introduction of the computer systems in 1980s. He was also, side by side, cleaning and keeping the Press tidy, which he did almost till the end of his life. Besides, single-handed, month after month, he carried the English and Hindi magazine copies to the magazine section from where they are dispatched. He was well-conversant with all the technical terms used in the electrical systems.

The last of all, he also served for many years our Revered President, Sri Swami Vimalanandaji Maharaj, by doing all Swamiji's daily chores besides his press work. He rendered such service to many others too.

May he attain to the Lord Almighty. May Sri Gurudev's blessings be on the departed soul in abundance. May he rest in the Peace of the Eternal! Hari Om Tat Sat!

—THE DIVINE LIFE SOCIETY

THE 34TH ALL-ODISHA CONFERENCE

THE 38TH ALL-ANDHRA CONFERENCE

ANNOUNCEMENT

DIVINE LIFE SOCIETY CONFERENCE—NARAYANPUR, ODISHA

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, The Divine Life Society Narayanpur Branch on the occasion of its Silver Jubilee is organising a 3-day' Conference at Gopalpur-on-sea, Dist. Ganjam (Odisha) from 06-01-2012 to 08-01-2012. Senior saints from DLS headquarters other saints and Sadhakas will bless the devotees.

Delegate Fee: Rs.300/- per person.

All remittance may be made by Bank Draft or Cheque in favour of the Divine Life Society Narayanpur Branch, Gopalpur-on-sea, Distt. Ganjam (Odisha) Pin: 761 002 payable at the Bank of Baroda, Gopalpur-on-sea.

For details contact: Sri Mahendra Pattnaik Ph. : 09861393467, 09861078605

Sri Jurananth Panigrahi Ph. : 08763188356

Sri K. Sridhar Das. Ph. : 09861057524

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

—The Divine Life Society

ANNOUNCEMENT

THE DIVINE LIFE SOCIETY, WEST BENGAL—SADHANA SHIBIR

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 21st to 25th January 2012 at Sri Kashi Viswanath Samity Complex, Hamiragachhi, Railway Station-Malia, West Bengal.

Participation Fee will be Rs. 300/- per person for delegates from West Bengal and Rs. 100/- per person for delegates from other States.

The last date of enrolment is 31st December 2011. The Enrolment form has to be sent to Sri Bijoy Swain, 4C Meher Ali Mondal Street, Mominpur, KOLKATA—700 027, West Bengal.

For Enrolment and information please contact:

Dr. P.K. Samantaray 09002080514, Sri C.B. Sehgal 09830144147, Sri Nital Parekh 09830040730, Sri Prafulla Mahapatra 09438303624 and Sri Bijoy Swain 09339392845.

All devotees are requested to participate.

—The Divine Life Society

BHARATIYA VIDYA BHAVAN Swami Dharmanishthanandaji Tour
ANNOUNCEMENT Programme

Y.V.F.A ANNOUNCEMENT

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Agra (U.P.): During the month of September and October 2011, the Branch conducted Satsanga on Sundays, Havan, Japa and a discourse on Tuesdays and daily Yogasana Session. Special activities: (1) Sivananda Jayanti, Havan, Paduka Puja, talks on Gurudev's teachings. (2) Special Satsanga: on the visit of a monk.

Ahiwara (Chhattisgarh): The Branch held daily evening Satsanga, collective Japa on Ekadasis and special Puja on Dipavali.

Ambala (Haryana): *Regular Activities:* Daily ½ hour Mantra Japa and evening Satsanga; video Satsanga on 11th September; Sri Hanuman hymns on Tuesdays; and daily Homeopathy Seva.

Special activities: (1) Sivananda Jayanti; Special Satsanga with a play on Sri Krishna Lila by children. (2) Chidananda Jayanti: 2-hour Akhanda Kirtan of Mahamantra. (3) Special Satsanga: with a talk by Revered Swami Dharmanishthanandaji on 13th Sept.

Badakuanl (Odisha): *Regular Activities:* Daily 2-hour Puja followed by Sri Vishnu-sahasranama Stotra Parayana; daily evening Satsanga; weekly Satsanga on Thursdays; weekly Paduka Puja on Sundays. *Special Activities:* (1) Sivananda Jayanti: early morning prayer, Paduka Puja with thousand Archana, Srimad Bhagavad Gita Parayana, one hour Akhanda Kirtan of 'Om Namo Bhagavate Sivanandaya' Mantra and evening Satsanga. (2) Chidananda Jayanti: morning prayer, Paduka Puja with Sahasra Archana, Srimad Bhagavad Gita Parayana, one hour Akhanda Kirtan of 'Sri Rama Jaya Rama Jaya Rama' Mantra and evening Satsanga.

Badhiausta (Odisha): *Special Activities:* (i) Sri Krishna Jayanti: Brahma-muhurta Sadhana, Paduka Puja, Sri Krishna Puja with one lakh Archana, Bhajan-Kirtan, Sankirtan etc., day-long 20-hour continuous programmes concluding with reading from Srimad Bhagavatam with 300

participants. (2) Bhagavata Saptaha: both Parayana (morning) and evening, discourses from August 21-27. (3) Chidananda Punyatithi: early morning Sadhana, Paduka Puja, Bhajan-kirtan, Narayana Seva, Brahma Bhojan, distribution of the medicine to poor patients, Prasad Sevan by 300 participants. (3) Sivananda Jayanti: early morning Sadhana, Yogasana, Paduka Puja with one lakh Archana with 'Om Namo Bhagavate Sivanandaya' Mantra, evening Satsanga with discourses. (4) Chidananda Jayanti: similar programmes, Prasad Sevan by 200 participants.

Bangalore (Karnataka): *Regular Activities:* Weekly Satsanga on Thursdays with Paduka Puja and Svadhyaya of Sri Guru Gita and Bhagavad Gita; Sri Vishnu-sahasranama and Sri Lalita-sahasranama Stotra Parayana on Fridays; Sunday activities: Abhishekam, Svadhyaya, Japa, music, Bhoga Prasad on 1st Sunday, Akhanda Kirtan on the third and a special Satsanga on the fourth.

Special Activities: Sivananda Jayanti: 4-day programme: Bhajan and video Satsanga, special devotional music, discourses by monks.

Barbil (Odisha): *Regular Activities:* Weekly Satsanga at Ashram on Mondays; home Satsanga on Thursdays; children Satsanga on Sundays; monthly Sadhana day with Paduka Puja. Bhagavad Gita Parayana, Prasad Sevan and special evening Satsanga on Chidananda Day. Sivananda Homoeopathy Clinic—575 patients treated during August.

Special activities: Sri Krishna Jayanti daylong programmes, evening Puja, Prasad. Chidananda Punyatithi: Daylong programmes.

Bargarh (Odisha): *Regular Activities:* Daily 2-hour Puja-Arati, prayer; daily Yogasana, Pranayama, meditation; daily evening Svadhyaya; weekly Satsanga on Saturdays; Paduka Puja on Thursdays; and Bhagavad Gita Patha Chakra, Svadhyaya on Sundays.

Special Activities: (1) Bhagavat Katha: by H.H. Baba Chaitanya Charan Dasji Maharaj and his team and Parayana from September 5-13. (2)

Sivananda Jayanti: a talk on Gurudev by Babaji. (3) Chidananda Jayanti: as a special Sadhana Day with daylong programmes— Paduka Puja, Bhajan-Kirtan, a talk by Babaji, distribution of food and clothes to the poor, Prasad Sevan by 250 participants.

Bellary (Karnataka): The Branch conducted daily Puja, and Paduka Puja and Satsanga on Sundays. *Special Activities:* (1) Sivananda Jayanti: Paduka Puja, Abhisheka, Archana. (2) Chidananda Jayanti: Similar programmes. (3) Vijaya Dasami: Special Puja, Paduka Puja. (4) Pratishtha Mahotsava Anniversary: on 18th October—Special Puja, Abhisheka, Archana, Paduka Puja, (5) Dipavali: Special Puja, Paduka Puja.

Bhawanipatna (Odisha): The Branch conducted biweekly Satsanga on Thursdays and Sundays, and monthly Sadhana Day on the first Sunday every month. The foundation stone of Swami Sivananda Bal Vikas Kendra was laid by Hon. Sri Bhakta Charan Dasji, M.P., on 11th September. On the eve of this function Paduka Puja with one lakh Archana with 'Om Namo Bhagavate Sivanandaya' Mantra with concluding Homa on 10th September. The main programmes on Sivananda Jayanti and Chidananda Jayanti were Paduka Puja and distribution of food packets to students.

Bhilai (Chhattisgarh): The Branch held its monthly Satsanga on 21st August, 18th September and 9th October, as well as Matri-Satsanga on Tuesdays with Sri Hanuman Chalisa recitation, Bhajan-Kirtan on Fridays with Sri Lalita-sahasranama Stotra Parayana, and Parayana of Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita during the two Ekadasis. The main programmes on Chidananda Pynyatithi were Paduka Puja and reading of 'Upadeshamrit', on Sivananda Jayanti and Chidananda Jayanti Paduka Puja, a discourse and Anna Bhog (sumptuous lunch) to all the participants.

Bhongir (A.P.): The Branch held daily Satsanga with Sri Vishnu-sahasranama Stotra Parayana. It organised a special Satsanga with Paduka Puja and Bhajan-Kirtan on Chidananda Pynyatithi and Chidananda Jayanti.

Bhubaneswar (Odisha): The Branch had Paduka Puja daily morning and weekly Satsanga on Thursdays. It held a 5-day meditation camp from September 1 to 5. It also organised as per its tradition, a 17-day Adhyatmic Mahotsava from September 8 to 24. Sivananda Jayanti programmes were early morning prayer, meditation and an inspiring talk by Revered Swami Arpananandaji, Prabhat Pheri, Paduka Puja with one lakh Archana, recitation of Sri Hanuman Chalisa, Sri Vishnu-sahasranama Stotram and Bhagavad Gita, Video Show on Gurudev's life, Sadhu Seva, Narayana Seva and Prasad Sevan; and in the evening a talk on Gurudev's life and teachings. For 15 days, September 9-23, the programmes were morning meditation, Yogasana, Paduka Puja with one lakh Archana in the forenoon, and spiritual talks and Bhajans in the evening. In addition, a Blood Donation camp was on 11th September. On Chidananda Jayanti, after similar programmes in the morning there were discourses by saints and devotees. In the afternoon session there were one hour collective Japa and Harihat, the ladies wing of the Branch had organised earlier a competition for school students on (i) essay writing, (ii) Gita chanting, (iii) chanting of universal prayer, and (iv) elocution. Prize distribution to the winners was done by H.H. Sri Gajapati Divya Singh Debji Maharaj who gave a talk on Swamiji's life and teachings in the evening session. Fruits, bread, biscuits and Jnana Prasad (of Rs.12,000/) were given to inpatients of the Government hospital in the afternoon. In September, Odisha suffered heavy floods. Along with spiritual activities, the Branch spent more than Rupees one lakh distributing cooked food, dry ration, biscuits, clothes, candles, etc., to the flood-affected people.

Bilaspur (Chhattisgarh): The Branch had bi-monthly Satsanga on Sivananda Day and Chidananda Day and the monthly Satsanga for children on the second Saturday of the month. In September, Sivananda Jayanti and Chidananda Jayanti were observed as Sadhana Day with Paduka Puja. It also held a special Satsanga on Bhagavata Jayanti.

Brahmapur (Odisha): The Branch conducted daily Parayana of Sri Vishnu-sahasranama Stotram, mobile Satsanga on Saturdays, Paduka Puja on Thursdays, Sivananda Day and Chidananda Day, and Parayana of Sri Sundarakanda on Sankranti and of Srimad Bhagavad Gita on Ekadasis. On Sri Guru Purnima and Aradhana Day, early morning meditation was followed by Prabhat Pheri, Yogasana, Bhajan-Kirtan, Paduka Puja with one lakh Archana, discourses, Narayana Seva, Prasad Sevan (by 300 devotees), and a special evening Satsanga with Svadhyaya on Sri Guru Purnima. Food was distributed to in-patients on Aradhana Day. September 16 to 23 was Sadhana week with discourses and Prasad Sevan. On Sri Krishna Jayanti, 12-hour Japa, evening Puja with one lakh Archana, midnight Arati and special Prasad were the highlights. On Chidananda Punyatithi, the programmes commenced in the morning and concluded at 11 p.m. 100 poor people were served food, and 400 devotees took Prasad.

The month of September started with special Satsanga on Sri Ganesh Chaturthi. Sivananda Jayanti was a big occasion with Nagar Sankirtan with Gurudev's cut-out in a decorated chariot, Srimad Bhagavad Gita Parayana, and other programmes similar to as on Aradhana Day, evening Satsanga with discourses, Prasad Sevan by 400 devotees. On Chidananda Jayanti also similar programmes were arranged with 400 devotees and 50 poor people taking Prasad. The Branch observes birth centenary of Revered Sri Sarat Chandra Deboji by holding special Satsanga on 27th every month.

Brahmapur, Lanjipally (Odisha): The Branch conducted Paduka Puja, Bhajan-Kirtan, recitation, Narayana Seva, etc. on Sivananda Jayanti and Chidananda Jayanti.

Chatrapur (Odisha): In addition to the daily Satsanga, the Branch had weekly Satsanga on Thursdays, two special Satsangas, and Sri Sundarakanda Parayana on Sankranti.

Special Activities: (1) Sri Ganesh Chaturthi: special Puja, Satsanga. (2) Sivananda Jayanti: one hour Prabhat Pheri, Paduka Puja with one lakh Archana, recitation, Bhajan-Kirtan,

Svadhyaya, reading from Gurudev's biography. (3) Chidananda Jayanti: Prabhat Pheri, Paduka Puja, etc., distribution of fruits and biscuits to students, reading a portion of Swamiji's biography and a special home Satsanga with discourses.

Chennai, Washermanpet (Tamilnadu): The Branch organised a special public function with Paduka Puja, chanting from Bhagavad Gita, Nama Sankirtan, Prasad distribution, etc. to celebrate Sivananda Jayanti.

Digapahandai (Odisha): The Branch conducted 2-time Puja, bi-weekly Satsanga on Thursdays and Sundays, Paduka Puja on Sivananda Day and Chidananda Day, and special Satsanga on Sankranti.

Special Activities: (1) Sri Ganesh Chaturthi: Puja, Bhajan-Kirtan, Arati. (2) Sivananda Jayanti: Paduka Puja, special Satsanga. (3) Chidananda Jayanti: Sadhana Day with Paduka Puja, recitation from Bhagavad Gita, Bhajan-Kirtan, Prasad Sevan (lunch), evening Satsanga. (4) Special daily Satsanga: from September 9 to 23.

Faridpur (U.P.): The Branch had weekly Satsanga, Sri Rama Charita-Manas monthly Parayana.

Special Activities: (1) Sivananda Jayanti: Guru Pujan, Bhajans, Arati and Bhandara Prasad. (2) Sri Radha Ashtami: Puja, Satsanga. (3) Dipavali: Pujan, decoration of Sivananda Satsanga Bhavan with lamps, Narayana Seva.

Gandhinagar (Gujarat): The Branch held fortnightly Satsanga on the second and fourth Saturdays, Paduka Puja on Thursdays, and daily morning Dhyana and Pranayama class. *Special activities:* (1) Spiritual Talk: by Revered Swami Dharmanishthanandaji on 6th August. (2) Sri Krishna Jayanti: special Satsanga. (3) Chidananda Punyatithi: meditation, Japa. (4) Sivananda Jayanti: special Satsanga. (5) Chidananda Jayanti: special Satsanga, distribution of nutritious food to poor students.

Gudur (A.P.): On Sivananda Jayanti, after a talk on Gurudev's life and teachings by the President of the Branch in a school, sweets were distributed to the students. In a special function in a village on Chidananda Jayanti, he spoke on the

life and teachings of H.H. Swami Chidanandaji Maharaj—more than 2,000 people attended the function.

Gurdaspur (Punjab): The Branch organised a free Eye Camp on Chidananda Punyatithi Day in a village—125 patients examined and free lens provide to the needy.

Haridwar (Uttarakhand): The Branch had on Sivananda Jayanti and Chidananda Jayanti, Paduka Puja in the morning, distribution of food and medicines in leprosy colony in the afternoon and Satsanga with Svadhyaya in the evening.

Heingang (Manipur): The Branch held a special State Satsanga on Sri Maha Navami from 8 a.m. to 1 p.m. under Revered Swami Gopalkrishnanandaji. After discourses, there were Bhajan-Kirtan, Arati, Bhog, etc. 250 participants from all over the State had Prasad Sevam (lunch).

Jaipur (Rajasthan): *Regular Activities:* Katha on Sri Devi Bhagavat daily morning, on Sri Kartika Mahima on Ekadasis, and Sri Satyanarayana Puja on Purnima; daily evening Satsanga with Mahamrityunjaya Mantra Japa on Thursdays and Sri Sundarakanda Parayana on Saturdays; weekly Satsanga on Sunday mornings with Havan and Svadhyaya; Matri-Satsanga on Mondays; Sivananda Homoeopathic clinic—1,266 patients treated in last two months; daily distribution of food and on Sundays sweets also to 300 poor people; supply of monthly dry requirement of ration—90 kg food grains, 18 kg other food items to a leprosy colony; Scholarship to 100 students—Rs. 30,000/- given in last four months; Rs. 4,200/- distributed to 28 destitute widows; and Sivananda Library. *Special Activities:* (1) Sri Radha Ashtami: Special Puja, decoration, Bhajan-Kirtan-dance, Prasad. (2) Sivananda Jayanti: Paduka Puja. (3) Srimad Bhagavat Katha: September 20-26. (4) Chidananda Jayanti: Paduka Puja. (5) Navaratri Puja: daily special Puja, Sri Durga Saptashati Path and in the evening Sri Rama-charitamanas, collective Parayana. (6) Foundation Stone ceremony of Diamond Jubilee Hall by Revered Swami Yogavedantanandaji on 13th October. One Mahamandaleswar, two MLAs and many

dignitaries attended the programme. (7) Dipavali: Special decoration. (8) Govardhan Puja and 56-item Bhog.

Jajpur Road (Odisha): In addition to the regular weekly Satsanga on Thursdays, the Branch conducted early morning prayer, collective Mantra Japa, Paduka Puja in the forenoon, Narayana Seva at noon, and evening Satsanga on 27th August (Chidananda Punyatithi) and 24th September (Chidananda Jayanti). It organised a relief camp for people affected by heavy floods, and provided dry ration, clothes, blankets, candles, etc.

Kakinada, Madhavapatnam (A.P.): The Branch held Satsanga on Sundays, Tuesdays and Fridays in different localities and also on October 6, 7 and 14. It also organised special programmes on Sivananda Jayanti (100 participants) and Chidananda Jayanti (85 participants).

Kanpur (U.P.): The Branch conducted daily 2-time Puja and Bhajan-Kirtan on Ekadasis. It organised 108 Avartans (repetitions) of Sri Hanuman Chalisa followed by Brahman Bhojan on 6th September, and Paduka Puja and Satsanga on Sivananda Jayanti.

Kantabanji (Odisha): The Branch had weekly Satsanga with Srimad Bhagavad Gita Svadhyaya on Sundays.

Khatiguda (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Thursdays, Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, and Sadhana Day with 12-hour Akhanda Kirtan of Mahamantra and Narayana Seva on 4th September and 2nd October (first Sunday). Its Navaratri Puja programmes included special Puja-Archana, evening Satsanga with Sri Lalita-sahasranama, Svadhyaya of 'God As Mother', special Satsanga on the first day forenoon followed by Bhandara, and Vijaya Dasami Satsanga. The programmes on Sivananda Jayanti included early morning prayer-meditation, Prabhat Pheri, Paduka Puja, 12-hour Akhanda Japa of 'Om Namoh Bhagavate Sivanandaya' Mantra and evening Satsanga. On Chidananda Jayanti, in addition to similar

programmes, there were Bhandara and Narayana Seva at noon.

Khurja (U.P.): The Branch held Satsanga with Sankirtan and Svadhyaya on Sundays, Matri-Sankirtan on Ekadasis, special programmes on Sivananda Jayanti and Chidananda Jayanti, daily Yogasana class for men in the morning and for women in the evening, and Dhyana Yoga on Sundays. Swami Devananda Homoeopathic clinic continued to serve patients.

Mahasamund (Chhattisgarh): The daily activities of the Branch during September were Sri Rama-charita-manas Path in the evening and 2-hour early morning session of Pranayama and meditation. In addition, recitation of Bhagavad Gita on Sundays and of Sri Hanuman hymns on Tuesdays and Saturdays was done. On Sivananda Jayanti, 12-hour Akhanda Kirtan of Mahamantra was followed by one hour talk on Gurudev's life and teachings by Revered Swami Vidyanandaji, Bhajan, Arati, Prasad. The programme was given a detailed reporting in the local newspaper.

Nalgonda (A.P.): The daily Satsanga of the Branch had Sri Vishnu-sahasranama Stotra Parayana, Bhagavad Gita Svadhyaya, Sankirtan and Japa, and on Fridays recitation of Sri Lalita-sahasranama Stotram. On Chidananda Punyatithi, in the evening Satsanga some portion of H.H. Sri Swami Chidanandaji Maharaj's biography was read out, and in the afternoon fruits and biscuits were distributed to inpatients of Leprosy ward and T.B. ward of Govt. Hospital. Earlier, it had organised a special Satsanga on Hari Sayani Ekadasi and Sri Guru Purnima and distributed fruits and biscuits to in-patients of Leprosy and T.B. wards.

Nabha (Punjab): The Branch held a one-day Conference on "Positive Living" on 9th October. It included morning prayer, meditation, Yogasana and Pranayam, talks in both the morning and evening session by Revered Swami Dharmanishthanandaji, Revered Swami Akhilanandaji, Revered Swami Shivashritananda Mataji and others, and Prasad (sumptuous high tea).

Nandini Nagar (Chhattisgarh): *Regular Activities:* Daily 2-hour Brahma-muhurta Satsanga; daily evening Satsanga; weekly mobile Satsanga on Thursdays, Matri-satsanga with Sri Sundarakanda Parayana on Saturdays; Ekadasi Satsanga covering Parayana of Sri Vishnu-sahasranama Stotram and Srimad Bhagavat Gita during two Ekadasis; and 6-hour Akhanda Mahamantra Kirtan. *Special Activities:* (1) Sri Ganesh Mahotsava: daily Satsanga from September 1 to 11, Havan and Visarhan procession with 60 devotees. (2) Sivananda Jayanti: 4-day programmes (a) Manas Seminar for 10 hours on 4th September—10 scholars from 6 Ramayana Mandalis participated. (b) Nagar Sankirtan on September 5, 6, 7 in three different villages. (c) 12-hour Akhanda Japa of 'Om Namoh Bhagavate Sivanandaya' Mantra on the 7th. (d) On Sivananda Jayanti, 3-hour Nagar Sankirtan, Paduka Puja. Revered Swami Vidhyanandaji, Smt. Sobha Nahata, President Ahiwara Nagar Panchayat and Pt. Sri Rajan Maharaj attended the function. Fruits were distributed to inpatients of a hospital. 600 devotees had Prasad Sevan (lunch). (3) Chidananda Jayanti: Havan. (4) Navaratri Puja: Jyoti-Kalash remained lighted all throughout the 9 days, special Satsanga, Bhajan-Kirtan, Havan, Kanya Puja,—22 Kanyas and 100 devotees had Prasad Sevan on the concluding day. (5) Special Satsangas were organised on the first three Sundays in Bhilai Branch.

Nayagarh (Odisha): The Branch continued its regular activities of weekly Satsanga on Wednesdays, Sri Sundarakanda Parayana on Saturdays. Sadhana Day on the second Sunday every month, and Seva through Chidananda Annakshetra. On Sri Krishna Jayanti the main programmes were Sri Krishna Puja, Parayana of Sri Vishnu-sahasranama Stotra and Srimad Bhagavad Gita with Tulsi-Dal-Archana after every Sloka, reading about Sri Krishna Janma from Srimad Bhagavatam, Puja-Abhisheka, midnight Arati and Prasad Sevan. It also organised early morning prayer-meditation, Paduka Puja, Svadhyaya, Narayana Seva and evening Satsanga on Chidananda Punyatithi, Sivananda Jayanti and Chidananda Jayanti.

Paralakhemundi (Odisha): The Branch regularly conducted 2-time Puja, weekly Satsanga, Sri Sundarakanda Parayana. It organised special Satsanga, Paduka Puja, and Narayana Seva on Sivananda Jayanti, and Chidananda Jayanti, and Sadhana Days on Aradhana Day and Chidananda Punyatithi.

Pasulunda (Odisha): The Branch had Paduka Puja in the morning and the weekly Satsanga in the evening of Monday. The main programmes on Sivananda Jayanti and Chidananda Jayanti were morning prayers, Paduka Puja, Svadhyaya, Sankirtan and Prasad Sevan. It organised a Spiritual Quiz (200 participants) in a high school. Gurudev's books were given as prizes. It also supplied cooked food to 70 Harijans affected by floods in a nearby village.

Patiala (Punjab): The Branch arranges monthly home Satsanga in different localities of the town. On Sivananda Jayanti and Chidananda Jayanti sweets were distributed in a leprosy colony. On the visit of Revered Swami Dharmanishthanandaji on September 18-19, besides meditation, Paduka Puja and Satsanga, discourses of scholars were arranged.

Raichur (Karnataka): The Branch conducts daily Satsanga with Japa.

Raigarh (Chhattisgarh): The Branch organised special public Satsangas with Paduka Puja, Bhajan-kirtan and talks on Sivananda Jayanti and Chidananda Jayanti. Many persons including dignitaries attended the functions.

Rairangpur (Odisha): The Branch holds weekly Satsanga on Thursdays and Paduka Puja on Sivananda Day and Chidananda Day. On Sri Krishna Jayanti, special Puja, Havan and evening Satsanga were the main programmes. It organised Paduka Puja and special Satsangas on Sivananda Jayanti and Chidananda Jayanti, and also distributed clothes, study materials and sweets to the children of an orphanage after holding a Satsanga with them on Chidananda Jayanti.

Raipur (Chhattisgarh): The Branch held weekly Satsanga with a talk on Gurudev's teachings and Sankirtan, Ekadasi Satsanga with

Puja and Tulsi-dal Archana with Sri Vishnu-sahasranamavali, Sri Lakshmi Ashtottara-shata-namavali Archana and chanting of Ekadasi Ramayana-Sankirtan, and Sri Vishwanath Puja and Abhisheka on Shiva-chaturdasi (monthly Sivaratri) every month. Dhyana, Paduka Puja, Sankirtan in the forenoon, evening Satsanga and distribution of fruits to the inhabitants of a leprosy colony were the main programmes on Sivananda Jayanti and Chidananda Jayanti.

Rajkot (Gujarat): The spiritual activities at Sivananda Bhavan are: Satsanga on Sundays and on Thursdays with Svadhyaya of Bhagavad Gita, one-day Sadhana Day on Sri Guru Purnima, Sivananda Jayanti and Chidananda Jayanti. On Sri Guru Purnima Paduka Puja, Bhajans, video show of the play by the devotees of this Branch presented at the Headquarters. On both the Jayantis Maha Prasad was arranged for all the devotees. Srimad Bhagavad Gita study class is started from August. At our Satsanga Kendra, in Saturday Satsanga, talks on Sri Rama-charita-manas are the main attraction. During the month of Shravan, the Branch held daily Satsanga with chanting of Lord Siva Stotras—many devotees attended the Satsanga regularly.

Social Service in last six months: (1) Homoeopathic Clinic: 3,500 patients treated in last six months. (2) Eye camps: 9 camps in 4 villages—1,650 patients examined and given free spectacles/eye drops. (3) Dental Camps: in 3 villages—225 patients treated. (4) Free Dental Clinic in Sivananda Bhavan on Tuesdays—910 patients treated, 10 dentures provided free. (5) Financial Assistance: to 6 heart patients Rs. 48,000/-, Rs 2,500/- for dialysis to 3 kidney patients. (6) Medical Camps: 2 camps at Sivananda Bhavan, 252 patients treated. (7) Other Help: 4 tricycles given to the disabled; 2 hand carts and one Sewing Machine to widows to earn their livelihood.

Razole (A.P.): The Branch organised a special function to celebrate Chidananda Jayanti. Veda-Path, Bhajan, Sankirtan, recitation, and talks were its highlights.

Rourkela, Steel Township (Odisha): In addition to the weekly mobile Satsanga, the Branch organised the following *special activities*: (1) Sri Krishna Jayanti: daily Satsanga for 7 days August 14-20; on 21st August, Sadhana Day with programmes from 6 a.m., to past midnight; on 22nd, Nanda Utsav—Sadhana Day, 160 participants had Prasad Sevan, Bhandara for the public and the poor. (2) Chidananda Punyatithi. (3) Sivananda Jayanti; Sadhana Day—morning meditation, Prabhat Pheri, Paduka Puja, recitation, chanting, Bhajan-Kirtan, Prasad Sevan, Narayana Seva, and a talk on Gurudev's life and teachings by Revered Swami Brahma-sakshatkarandaji. (4) Jnana Yajna: daily discourses September 17-22. (5) Chidananda Jayanti; morning meditation, Prabhat Pheri, Paduka Puja, Mantra Japa, Prasad Sevan, Narayana Seva.

Salipur (Odisha): The Branch conducted daily Puja, prayers and Dhyana in the morning, and Satsanga in the evening with Svadhyaya and recitation. The activities on Sundays were Srimad Bhagavad Gita Parayana on the first, Yogasana-pranayama-meditation on the second, Sadhana Day on the third and a special Satsanga on the fourth. Sri Sundarakanda Parayana was done on the second Saturday. Paduka Puja was performed on Sivananda Day, and 6-hour Akhanda Mahamantra Kirtan was done on the last Sunday. 153 students were imparted Yogasana training and 163 patients were given treatment during August-September. Special programmes were organised on Sri Krishna Jayanti Chidananda Punyatithi, Foundation Day of the Branch on 1st September, Sivananda Jayanti, Bhagavata Jayanti and Chidananda Jayanti.

South Balanda (Odisha): The Branch held 2-time Puja, weekly Satsanga on Fridays, Paduka Puja in the morning and special Satsanga in the evening on Sivananda Day and Chidananda Day, and 3-hour Mahamrityunjaya Mantra Japa on Sankranti Day. Special Activities: (1) Sadhana Fortnight; September 8-23, with daily Brahma-muhurta prayer-meditation, Prabhat

Pheri, special morning Satsanga with recitations, Patha, Kirtan, etc., and Jnana Yajna on "Bhaja Govindam" in the evening from September 12 to 18. (2) Chidananda Jayanti: morning meditation, Prabhat Pheri, Paduka Puja, special morning Satsanga with a talk on Swamiji's life and teachings, Prasad Sevan by 250 participants, and video show in the evening.

Sunabeda (Odisha): The biweekly Satsanga of the Branch was on Thursdays and Sundays. *Special Activities*: (1) Sri Ganesha Chaturthi: Sri Ganesha Puja, Paduka Puja, Havan, Arati, Katha. (2) Sivananda Jayanti: early morning meditation and Prabhat Pheri, Paduka Puja, Havan, Bhajan-Kirtan in the forenoon and a special Satsanga in the evening. (3) Bhagavata Jayanti: Paduka Puja, Satsanga. (4) Chidananda Jayanti: as on Sivananda Jayanti.

Varanasi (U.P.): The Branch held Satsanga on the second Sunday and home Satsanga on the third Sunday. The programmes on Sivananda Jayanti and Chidananda Jayanti were special Satsanga, Svadhyaya, Japa, Arati, Prasad.

Visakhapatnam (A.P.): The Branch conducted daily Satsanga, weekly Satsanga with Sri Vishnu-sahasranama Stotra Parayana on Mondays followed by free medical check-up. The main programmes on Sivananda Jayanti and Chidananda Jayanti were Paduka Puja, Bhajan-Kirtan, talks on life and teachings, etc., Navaratri Puja was celebrated in a traditional way: installation of Sri Devi's Idols, Sri Lalita-sahasranama Stotra Parayana, Sankirtan, Visarjan (immersion) etc.,—more than 50 members participated.

OVERSEAS BRANCHES

Bussum (Netherlands): The activities of the Branch are as follows: Daily Yogasana class for members (200 participants); Yoga for Students (18); Yoga for Children; Yoga for Pregnant Women; Courses in Bhagavad Gita and Patanjali's Yogasutras; Homoeopathic Clinic; natural health therapy; massages.