

THUS SPAKE THE MASTER SWAMI SIVANANDA

TTrue knowledge is spiritual consciousness. It is awareness of one's real nature. Knowledge means right discernment or correct evaluation, wisdom, and a perfect understanding of oneself and of others.

Beauty is essentially spiritual. Real beauty lies in one's heart. It is in one's character. Beauty dwells in purity. Beauty shines in virtues.

Love is a refined, innate sense of oneness with the entire creation. Love is self-denial, selflessness. Love is sacredness of heart. Love is un-restricted goodwill, mercy, compassion and tolerance. Love is absence of sensuality.

The body is not everything. There is something which is vitally important, which dwells in the body. It is the spirit of man. Though identical with the cosmic Spirit, it is individualized by the Karmas of the individual soul. The body passes away; the spirit lives. The individuality of the spirit is there as long as the body lasts; then it ought to return back to and dissolve itself in its original source, unless, of course, it is drawn back by its associated Karmas into another embodiment, in order to reap them.

Everything passeth away. Nothing ever is to accompany man except his Karmas, when the body is cast off. Hence, as long as man lives, he should live amicably, with love and goodwill towards all, hurting no one in any manner, coveting no worldly riches, without being jealous of the prosperity and the welfare of others, with more of kindness and mental charity, forgiveness and tolerance, with detachment to mundane objects and dis-

sociation of the ego from one's actions, while taking care to acquire no new Karmas as one works out the already accomplished ones.

There is no compromise in the spiritual path, between its fundamental ideals and their contradictions. But if there is true repentance, and one strives to abide by right principles, no one need be blamed for ever. The worst hypocrites are those who live like worldly-minded sensualists even after taking to the spiritual path. If one has a strong urge and will, wisdom and determination, to tread the path of renunciation, which demands perfect purity and self-denial, then one is welcome to join the brotherhood of monks. But one should allow oneself a fairly long probation after which one might decide accordingly. Without perfect and perpetual self-discipline, there is every likelihood of one's becoming a disgrace to the order.

With a little of contentment, discrimination, devotion to God and self-surrender to His Will, with a little of detachment and non-expectation of anything from anyone, with an attitude of prayerfulness and abiding by the dictates of one's conscience, with unshakable faith in one's spiritual principles and code of conduct and evaluation, —life becomes easier, worthier and happier.

If you have difficulties, you should look to the cause first. The real trouble lies in ignoring the cause. If the cause is remedied, difficulties become less, or rather accidental. The world is a great school where people are given the amplest of opportunities to mend and mould themselves into better individuals.

No one is born perfect. There are possi-

abilities for everyone to improve oneself. Trials and difficulties ought to make one a better individual, rather than create complexes and constrict the mind and heart.

Guru's grace is always with the disciples, unreserved and unconditioned. It depends, however, on the self-discipline, faith and purity of the disciples whether to make use of this grace or not. Guru resides in the hearts of his disciples. Some are aware of this and some are not. The living presence of the Guru within is the best asset of the disciple.

No life is ever a continuous smooth flow. There will naturally be ups and downs in one's spiritual fervour, attitude towards

worldly values, circumstances, and so on. But the devotee does not mind all these. He keeps the goal before him and plays his part as an instrument in the hands of God, detachedly, rightly, justly, efficiently, and peacefully.

There is no greater curse than shamelessness. When one becomes heedless to the susceptibilities of refinement, human dignity and moral principles, let alone spiritual propensities, one debases oneself to the level of an animal.

Nothing ever succeeds like success, and nothing fails like failure. But there is an end to everything.

PITRUPAKSHA AND MAHALAYA AMAVASYA

(H.H. Sri Swami Sivanandaji Maharaj)

The dark fortnight of the month of *Asvayuj* or *Asvin* is known as the *Pitrupaksha* or the fortnight of the month specially sanctified for offering oblations to the departed ancestors. And the last day, the day of the new-moon is considered as the most important day in the year for performing obsequies and like rites.

Now, ordinarily the orthodox Hindus offer oblation of water, i.e. *tarpana arghya* to the departed every new-moon day. The prescribed rites are also performed every year on the anniversary of the day of death. This is the *Sraddha* ceremony. What then is the special import of these observances particularly during the *Asvayuj Krishna Paksha*? The reason is that such ceremonies done during this fortnight have a very special effect and reach the *Pitrus* immediately and directly due to a

boon granted by Lord Yama. The occasion for the boon arose as follows.

The renowned hero of the Mahabharata, Daanashura Karna, when he left the mortal coil, ascended to the higher worlds and reached the region of the heroes. There the fruit of his extraordinary charity while upon earth came to him multiplied thousand fold, but it came to him in the form of immense piles of gold and silver. Karna had done limitless charity of wealth but had neglected to do *annadana*. Thus he found himself in the midst of wealth and plenty, but with no food to appease him. He prayed to Lord Yama. The great Ruler responded to Karna's prayer and granted him a respite of fourteen days to return to the earth plane once again and make up for his unintentional neglect while on earth. Karna came down to the *Mrityu Loka*

and for fourteen days he fed the Brahmins and the poor and made offerings of water, etc. He performed the prescribed rites also on the last day. On his return once again to the higher world the effect of Karna's observances during this fortnight removed all his wants there. The time of this occurrence was the dark fortnight of Asvayuj.

Due to the grace of Lord Yama it came to be so ordained that such rites done at this particular period acquired the following unique merits. Offerings made at this time reached all departed souls whether they were kins directly in the line of the offerer or not. Even those who died without progeny received those oblations given on this *Pitruapaksha Amavasya day*. All those who had failed to do deeds of charity and *annadana* and were thus denied these comforts in the *Pitru-loka* were benefitted by these ceremonies. Those deceased whose date of death is not known and consequently the annual *Sraddha* cannot be done, they also get these oblations of *Pitruapaksha*. Souls whose life was cut off by violence, accidental or unnatural death and therefore offerings cannot reach them in the ordinary course them too the *Pitruapaksha* offerings reach directly. All these boons of Lord Yama were made possible from the time the great Karna performed the *Asvayuj Paksha* rites. The Hindus now observe the *Paksha* with great faith, with strict regulations, taking thrice bath, with partial fasting, etc. On the new-moon day *Sarvapitru Amavasya* the full rites are done and plenty of charity also is given.

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The foregoing narrative makes it clear how supremely important the charity of food—*annadana*—is. It has a unique merit which

other forms of charity do not have. This is explained below.

For all achievement and attainment, for all effort and endeavour, the body is the sole instrument. And this body is *Annamaya Kosha*. It derives its energy from *anna* or food. It depends upon food for its very existence and growth. Such is the paramount importance of food to man in this age. Now you will understand and realise the glory of this form of charity. Through *annadana* you directly help man to sustain, nourish and protect the highest gift of the Divine to man, i.e. the body machine. All the activities of a human being are carried on through the energy he derives from food. Therefore in every walk of life from the highest to the humblest food is the basic requirement upon this physical plane. "*Annad bhavanti bhutani*"—the Gita points out. Therefore the *dana* of food is equal to the gift of life itself. Such is the unique glory and greatness of *annadana*. The receiver is blessed and the fortunate giver is a thousand more blessed indeed. The name of the great Bali Chakravati of Puranic renown has become immortalized merely through the exercise of this lofty virtue.

The important significance and the real glory of this form of charity has not been fully and properly understood by all. Some fault-finding people criticise it even. It is a very serious mistake. *Annadana* should not be confused with mere feasting of the gourmets and the gluttons.

The provision of food for the body forms the very primary and the supremely important of all forms of aid and assistance. In Kali Yuga it is said, "*Annagatah prana*"—life depends on food. You cannot preach religion to hungry mouths and empty stomachs. This human body is the most important vehicle for

realising the glorious goal of human life. How much more precious then is the food that keeps the body alive and fit for Sadhana. Ponder upon this and you will understand why *annadana* has been so highly praised in the scriptures. In connection with all other acts of charity, the scriptures lay down the exercise of discrimination. The donor is directed to do charity taking account of *desha, kala, patra*— place, time and the fitness of the recipient. But *annadana* is an exception to this injunction. Food is to be spontaneously given and there is no restriction of time, place or person. The need to appease hunger is universal. This is because food is an extremely vital human want and its need is often felt acutely and urgently. Moreover other objects given may be misused or abused by the receiver but food served is consumed and relieves the want of the receiver immediately, giving him full satisfaction. If charity covereth a multitude of sins then *annadana* verily destroys and annihilates all sins forever. Such is the glory of *annadana*.

May you realize the glory of *annadana*

and remove the wants of countless *Daridranarayanans!*

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The day of *Mahalaya Amavasya* is a day of great significance and importance to all Hindus. It is the annual festival for propitiating the spirits of our ancestors, with devout prayers for peace. The Hindu *Itihasas* say that in the *Mahalaya Amavasya* there is a conjunction of the Sun and Moon, the sun enters the sign Virgo (Kanya). On this day the departed manes (our ancestors) leave their abode in the world of Yama and come to the world of the mortals and occupy the houses of their descendants.

The fortnight preceding the new-moon is specially consecrated for the propitiation of such departed spirits. The ceremonies performed in honour of the manes or ancestors, during each day of this fortnight are considered to be equal to those performed at Gaya. The principle in all such rites is the worship of the departed souls and the satisfaction of their wishes so that they may be at peace during the rest of the year.

KNOW THE TRUTH

If you attain Knowledge of the Self, the meaning of life will cease to be a mystery. You will clearly understand the why and how of this universe. The purpose and progress in the scheme of things will become clear to you. All transcendental things will be known to you like the apple in the palm of your hand.

Withdraw. Meditate. Dive deep into the recesses of your heart. You will have awareness of a Reality, very different from empirical reality, a timeless, spaceless, changeless Reality. You will feel and experience that whatever is outside of this only true Reality is mere appearance, is Maya, is a dream.

Know the Truth, the Absolute. You are saved. You are liberated. You are enlightened. You are free.

You can know Brahman only by becoming Brahman. To become Brahman is to identify yourself with the divine element—the Supreme Soul—which constitutes your essential nature. The Knower of Brahman becomes Brahman. The river joins the ocean and becomes one with the ocean. The drop mixes with the sea and becomes one with the sea. —**Swami Sivananda**

Swami Chidananda's Letter of 1st October 1967

LET US INVOKE MOTHER'S DIVINE BENEDICTION

(Sri Swami Chidananda)

Beloved Immortal Atman!

Blessed Seeker after Truth!

Om Namō Narayanaya!

Om Sri Durgayai Namah!

May the Divine Mother bless you with health, happiness, all auspiciousness and supreme blessedness! May Her Divine Grace shower upon you always and bestow upon you long life, prosperity, success in all undertakings and unhampered progress in the path of Dharma and Virtue and Divine Realisation. May Her Shakti enable you to overcome the dark and adverse forces in life, bring about joy plenty and crown your life with Spiritual Illumination, Bliss Divine and Supreme Peace. May you live a life triumphant, conquering all obstacles and come out victorious.

You are on the eve of a great period of national worship, a worship of the Divine Mother. The ten days of Durga Puja will soon commence and will lift the hearts of millions of people all over India into a higher level of devotion, religious fervour, faith and worshipfulness. Upon the night of the 8th will start this annual worship and on the 17th will be the great *vijaya*, the day of VICTORY. Defeatist mentality, frustration, dejection, pessimism and failure-oriented living should all take to their heels and vanish upon this great and auspicious day. Let there be the upsurge of the new hope and new vitality and a new spirit in our national life and in your own life, too. May you enter into a new life on Vijayadashmi day.

Upon the rising tide of fervent devotion let the inner and outer life of this country rise into an exalted plane of purposeful endeavour, of resolute will and all-round achievement. More than ever before, we all need today the Shakti of the Divine Mother. Let us therefore, invoke in one voice the Mother's Divine benediction. In a single united prayer from the Northmost Himalayas to Kanya Kumari and from Eastmost Assam to our Western limits let our aspiring hearts rise up to the feet of the Divine Mother, so as to draw Her Grace upon the land.

May you all see the Divine Mother visibly embodied in Bharatavarsha, the great Mother in Whose lap our Culture and Civilisation has been cradled for centuries past. Bharat-Mata is Divine Mother personified. Join to make a strong, united and loving brotherhood in the worshipful service and love of this Motherland. Work together to make this land a land of peace, a land of wisdom, a land of plenty and a land of Universal Love.

Build up a Bharatavarsha that becomes a force for good among the nations of the world. Among yourselves be united. Feel the unity of your culture. The great disease of modern mankind is the emphasising of differences and the forgetting of the unifying factor. Be cured of this disease. Stress not upon diversity. See the unity underlying apparent superficial diversity. Your heritage is one. Your view of life is one. Your common aspiration must bring you closer and unite you into oneness. Then alone Bharatavarsha can ful-

fill the ideal of *Lokahita*, the ideal of *Viswa-kalyana* and *Manav seva*. In doing this verily you would be worshipping Divine Mother Durga or Parvati Whose living presence is manifest in the Motherland. India needs Mother's grace more than ever before at this present moment, this time. Do not approach Her with your little personal prayer. Do not ask Her of fulfilment of petty selfish desires. Rather let your 9 days' worship be dedicated to the cause of the welfare of the entire nation, nay, of all humanity. May your worship be dedicated to the release of Bharatavarsha from her present afflictions. May your worship of the Mother be dedicated to the cause of National unity, cultural brotherhood and welfare of the entire land. This achievement of unity, brotherhood and common-weal would be your greatest victory rather than a victory against any other country or people. Make effort in the right direction. Unify. Unify. Unify. May Divine Mother bless you.

O blessed Mother of the Universe! O compassionate Mother, deign to cast Thine eye of mercifulness and love upon suffering humanity. I implore Thee Mother with folded hands to grant that all mankind may have peace and happiness. I bow at Thy feet and beseech Thee to bring to an end all hatred, enmity, war and violence. May there be peace on earth. Grant that all those in sorrow, pain and suffering may be relieved of their distress and obtain comfort, joy and well-being. Grant to man the light of better understanding, so that he may cast aside greed and selfishness and walk the path of virtue. Fill his heart with the spirit of service and spontaneous love for all beings. Guide Thou his footsteps along the path of wisdom and goodness so that mankind may soon move into a brighter tomorrow of harmony, concord, mutual tolerance, co-operation and spiritual

oneness in God. May man cast out evil tendencies from his nature and adopt the rule of Dharma and virtue in his conduct and his dealings! Universal Mother, draw away erring man from the path of self-destruction and genocide into the path of Divine Life of Truth, Purity and Universal Love. Upon my knees in worshipfulness and fervent prayerfulness I call upon Thee Mother to take mankind towards Peace, Happiness and Blessedness. Victory to Thee Mother! May Thy divine might triumph over all that is unspiritual and undivine and ungodly. May this world become a house of joy for Thy Children to dwell in and to work for their destined goal of spiritual perfection. May love prevail in the hearts of all! May justice and compassion impel their hands to right action. May Your Presence be felt by all at all times. Glory be to Thee! Hail, Hail to Thee O Glorious Mother of the Universe!

Beloved and blessed Children of the Divine Mother, live divinely in a way worthy of your Mother both as the invisible Universal Self, as well as the visible Bharata Mata. The way to peace and happiness lies not through falsehood, greed and selfishness but in truth, simplicity and selflessness. Virtue leads to the happiness. Where there is deliberate adoption of evil ways of living and acting, great pain and sorrow result. Decline of virtue is the source of sorrow. Natural calamities come as the direct consequence of evil ways. The universal law of cause and effect should not be ignored. This law is not only for the Individual but for whole groups, entire societies and to nations as well. To cherish and inculcate and encourage virtuous living is the greatest service of the motherland. The role of virtue as a social code of conduct should be adopted over the entire country and the same should be taught systematically as a Science of Life in all Educational Institutions

in the form of a specific Subject in the Syllabus in all Universities throughout India. In this lies the salvation of this country. This alone will make our reverence of Goddess Saraswati true and significant. Do not confine your concept of the great Mother *Vidya-Dayini* merely to History or to Algebra and Geography or to Botany and biology. They are like an accumulation of zeroes minus the positive factor of the Science of Life implied by Dharma Shastra. Man must first be taught to live like a noble and ideal human being. Then other forms of knowledge add to his happiness and progress. Otherwise lacking the gift of humanity all other knowledge runs the risk of perversion and misuse. This very knowledge then becomes the root of suffering and the cause of self-destruction. Let Dharma Shastra therefore take its rightful place in our social and national life. Let Dharma Shastra become part and parcel of education which is being given to the growing generation. This alone will guarantee tomorrow national stability and order in place of the instability and disorder of today. Man creates conditions and circumstances according to his nature and behaviour. Nature and behaviour are moulded by right education. Right education creates character, refinement and culture. Character and true culture are the only true safeguards against varnished barbarism. Let education, therefore, be illumined with ethics and become a process of character building and of man-making. Let education create a decent and dignified generation which in its turn would effectively create a stable and progressive society that would lead

the nation into a bright future. Let us invoke the aid of God that our prayer may be realized in coming days.

Beloved Atman, this is your sacred mission in life to promote virtue in all fields of the society, in which you live and move, as a responsible citizen and an individual benefiting from the society and its wealth. As a member of this spiritual institution and as a true follower of our worshipful Gurudev Swami Sivandaji you must raise aloft the great principles of service, devotion and spiritual idealism. You must raise your voice in the cause of righteousness. You must strive ceaselessly to live in truth, purity and selfless love and service. You must ceaselessly strive to propagate these virtues through your life and labours. Thus I urge you to be earnest, purposeful and dynamic in Divine Life. May God bless you.

May the Grace of Divine Mother enable you to victoriously achieve this noble mission of living and spreading Divine Life through the sincere and persistent combined efforts of you all. May truth, righteousness and goodness emerge triumphant for the highest good of all.

Wishing you joy, peace and blessedness and with my warmest regards,

Yours in Gurudev

Swami Chidananda
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1st October, 1967

Spirituality means growing into the form of your Divine Ideal. It is the transformation of your nature from human to Divine. This is brought about by Abhyasa, spiritual practice of Sadhana and Vairagya leading to renunciation.

—Swami Chidananda

MANTRA JAPA

(Sri Swami Krishnananda)

[Continued from the previous issue]

The Chhandas is therefore the metre of the Mantra, as you have metres in a poem, for instance. If you want to know in what metre the poem is written, you must chant it as would be required by the system of the metre, else it would look like prose and would not be a poem. Thus is the special effect produced by the repetition of a Mantra with the proper juxtaposition of the letters of which it is composed – a third effect produced by it. Rishi, Devata and Chhandas – the fourth effect is the force of your own zeal, ardour and affection for it.

All these put together, together with the grace of the Guru, the power of the will of the Master who has initiated you into the Mantra – all these come together in the production of the required effect in the chanting. So there is a fivefold force present in any particular Mantra when it is properly recited. Hence, the potency of the Mantra is very obvious. Why should it not contribute to world peace? Certainly it will. But all these conditions are to be fulfilled, otherwise it will be a mechanised routine.

There are other necessary conditions imposed upon the practicant of Japa Yoga, namely, the system of discipline maintained every day. You can chant the Mantra even when you are walking on the road – yes, it is true. But that would be something like having your lunch when you are walking on the road. You can have your lunch and breakfast even strolling, no doubt, but that is not the way of

eating, you know very well. You eat by sitting to give respect to the food, and only then the food will be absorbed into your system and will be effective in its intake. Similarly, while you can repeat the Mantra wherever you are and at any time of the day, it has a special effect when it is concentratedly chanted with the discipline characteristic of any central practice. There is no objection to your reciting a Mantra at all times of the day, even when you are taking a bath, but it is essential to devotedly practise it by being seated, especially at the same hour every day. Everything in the universe moves in a cycle; even hunger is manifest in us with a cyclic effect. At a particular hour of the day you feel hungry, and not at every moment of time. If you are used to take your meal at 12:00 noon, you will find that at 12:00 the gastric juices are slowly oozing out, and after two hours they will stop functioning. You will have no hunger after 2:00, because there is the conditioned reflex of everything functioning in the bodily system as well as in the psychic realm; and we have to take advantage of it for reaping the benefit of the practice. It is not desirable that the seat of the practicant should go on changing every day. It should be the same seat as far as possible, because even the seat produces a vibration due to your sitting there. The time is more important than even the seat; because of the cyclic way in which nature works, a particular atmosphere is created at that particular hour. That is why you celebrate the birthday of a person, for instance, on the

same day every year and not on some other day. There is a cyclic effect produced astronomically by the activity of nature.

The same time is to be maintained, the same seat, and the same posture. All these contribute to the effect of the chanting. And the same method of concentration also – the same Mantra, and it is not supposed to be changed. Once you are initiated into a particular Mantra by your superior, that has to be stuck to under any circumstance. The Mantra should not be changed, because a change in the Mantra would be like completely changing the diet every day and spoiling the stomach. Even the Guru should not be changed—once you take to one Guru, he's the Guru forever. Even if he may appear to be lesser than another that you have seen sometime later, the original Guru cannot be left behind; he cannot be abandoned as inferior. The same Mantra should continue—then the desired result follows.

Mantras as vibrations can reach distant areas or regions of space. A vibration is not in space and not in time; electric energy is superior to the space-time complex. As you know very well, our scientists tell us today that space-time itself is a mass of energy, so we cannot say that this energy is inside space and time. It is something different and superior to our notions of space-time dimensions. This energy is not a three-dimensional something—at best we may say it is four-dimensional or multi-dimensional. Hence the vibration produced by the repetition of a Mantra is superior to the spatial distance of things, and so you can come in contact with any desired object by focusing attention on the Mantra by means of the Japa of the same. The vibration is the spirit of the Mantra, and the spirit of anything is transcendent to the

spatial form taken by the particular object enshrined in the force.

There is a system, in India especially, known as Purascharana of a Mantra, which has a greater effect than the usual chantings of it. The belief is the Mantra should be chanted as many times as there are letters, in lakhs of numbers. The recitation of a Mantra, as many lakhs of times as there are letters in a Mantra, systematically with the discipline mentioned, is supposed to be a Purascharana; and every Purascharana completed is supposed to break one knot of our bondage. Some say there are three knots, some say there are seven knots, and so on and so forth, whatever they are. The knots which tie us down to earthly experience will be broken open by each Purascharana performed. There is one Sri Rama Sharma Acharya, well known to many of you, who performed twenty-four Gayatri Purascharanas. He lived somewhere in Haridwar, near Saptarishi Ashram. Rama Sharma Acharya was a great saint and sage, and a very unassuming, unostentatious Sadhaka. He told me personally that he has done more than twenty-four Purascharanas of Gayatri. The Gayatri Mantra contains twenty-four letters, and he had to perform twenty-four lakhs of recitation of this lengthy Mantra to complete one Purascharana, and he has completed 24 lakhs – how many years he has taken, God only knows. He must have spent all his time in doing only this. Then you yourself become a Mantra Shakti in yourself. You do not any more become a Sadhaka, or remain as a Sadhaka; you are an embodiment of the deity, a force, a strength, a power, and a fire, as it were. Such is the mystery of a Mantra Japa; and when you write it, naturally you are concentrating on these ideals behind the Mantra.

Why Sri Swami Sivanandaji Maharaj and saints of this kind insisted on the writing of the Mantra, in addition to the chanting of it as a Japa, is because while in mere chanting the mind can wander here and there. In writing there is a lesser chance of the mind wandering, because you have to write. Therefore the mind has to be concentrating on the formation of the letters, as there is a compulsion to concentrate in a more intense degree in writing the Mantra than while merely chanting, especially mentally. Swami Sivanandaji Maharaj has prescribed writing of a Mantra as a very potent method of Sadhana. So, under the circumstances of these implications of the recitation of a Mantra, either verbally,

mentally, or in writing, we may safely say that a Mantra chanted, whether in the mind or by the formation of a sound, and even in writing, will have the desired effect. It shall bring about peace of mind within oneself and create in oneself a spiritual force, and certainly contribute to world peace. Hari Om Tat Sat.

Om purnam adah, purnam idam, purnat purnam udacyate; purnasya purnam adaya purnam evava'sisyate. Om Santih! Santih! Santih!

That is Full; this is full. From the Full does the Full proceed. After the coming of the Full from the Full, the Full alone remains.

Om Peace! Peace! Peace! (Concluded)

Children's Page

THE RIGHT WAY TO WORSHIP

(Sri Swami Ramarajyam)

Satyabhama was one of the wives of Lord Krishna. One day she thought she would weigh Lord Krishna with her ornaments. When Lord Krishna came to know about this idea, He smiled but said nothing. Satyabhama made Him sit on one of the pans of a balance and started putting her ornaments on the other pan: Still, the pan, on which Lord Krishna was sitting, did not move. Satyabhama continued to put the ornaments one after the other yet still the pan did not move. And, it did not move even after the whole lot of ornaments had been put. She felt defeated.

At that moment, Rukmini happened to come there. Satyabhama told her what had happened. Rukmini brought all the articles of worship immediately. She worshipped Lord Krishna. As a part of the worship, she washed Lord Krishna's feet with water. She put the bowl containing this water on the pan which was filled with the ornaments. In a moment this pan became weightier than the other one. How did it happen? What could not be brought about with piles of jewellery was achieved with the help of this water!

Look children! In the act of worshipping God, wealth and gold do not matter in the least. On the other hand, it is love for and devotion to God which matter the most. Rukmini's feelings of love and devotion got immersed in the sacred water. What else can be heavier than love and devotion? That is why the pan with the bowl containing this water became heavier.

God is worshipped with love and devotion and not with wealth and gold. This is the right way to worship.

WE MUST CHOOSE

(Sri Swami Atmaswarupananda)

From September 1984, for nearly 20 years, whenever Pujya Swami Chidanandaji was in the ashram, he used to go to Gurudev's holy Samadhi Hall each morning and give a talk. Most of those talks were recorded. They have been preserved in tapes and DVD's and also in a number of books. One of those books is called *A Call to Liberation*, and it is somewhat unique in that it is divided into sections. Each section has a number of talks, all on one topic.

When the talks were being selected, one of the great surprises was that there were more talks available on the subject of choice than on any other subject. Pujya Swami Chidanandaji seemed to be very anxious to impress upon us that the responsibility for our spiritual life was ours. It was our choice which way we were going. He would have nothing to do with any ideas that we are a victim of anyone else or anything else including our own *prarabdha*. He would say that we have all built our *prarabdha*, and each day we are building our future karma. Therefore, it is in our hands.

In the Gita, Lord Krishna says that even if the worst of sinners chooses to worship Him alone, then he should be regarded as being righteous, and Pujya Swami Chidanandaji used to frequently refer to Lord Yama's teaching to Nachiketas: Man chooses between the good and the pleasant. *Choosing* the good leads to his highest welfare; choosing the pleasant leads to his destruction.

However, underneath these choices, and what makes it possible for us to make these choices, is the fundamental truth of Vedanta that we are all divine. If we were not divine, if we were some helpless human being born in certain circumstances with certain assets and liabilities, then we might have a good excuse for saying that we are a victim, that there is nothing that we can do about our situation. But the truth is that we have choice. We are ultimately the Lord of our circumstances. We are meant, therefore, to take hold of our lives, to recognize our responsibility for them and to choose the good over the pleasant.

If we are all divine, what difference does it make whether we choose the good or the pleasant? Isn't it all just the same to us? From an absolute point of view, we, of course, transcend both good and evil, both the *pleasant* and the good. But we are lost in *samsara* which is judging good and evil, having likes and dislikes. Our objective is to get out of *samsara*. The only way our mind can be subtle enough to transcend *samsara* is to become purified.

The way we purify our mind is to choose the good over the pleasant. It is to choose *ahimsa*, *satyam* and *brahmacharya*, non-injury, truthfulness and purity in thought, word and deed. And that is why Gurudev said that that is the foundation of yoga and Vedanta, and he made the practice of those three vows a condition of membership in The Divine Life Society. We must choose.

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BRAHMACHARYA SADHANA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

GLORY OF SATSANGA

The glory of Satsanga or association with the wise saints, Yogins, Sannyasins and Mahatmas is indescribable. The glory and power of Satsanga is described in various ways in the Bhagavata, the Ramayana and other scriptures. Sri Sankara says:

*Satsangatve nissangatvam,
Nissangatve nirmohatvam;
Nirmohatve nischalatattvam,
Nischalatattve jivanmuktih.*

“One gets dispassion or Vairagya by association with wise people. The state of Nirmohatva or freedom from Moha (delusion) is induced by developing Vairagya. By acquiring Nirmohatva, the mind becomes quite steady. When the mind is absorbed, one gets Jivanmukti or liberation.”

Even a moment's company with wise people is quite sufficient to overhaul the old vicious Samskaras of worldly-minded people. The magnetic aura, the spiritual vibrations and the powerful thought-currents of developed adepts produce a tremendous influence on the minds of worldlings. The personal contact of Mahatmas is a blessing in reality for worldly persons. Service of saints purifies the minds of passionate men rapidly. Satsanga elevates the mind to magnanimous heights. Just as a single match-stick burns huge bundles of cotton in a few seconds, so also, the company of saints burns all igno-

rance, all thoughts and Samskaras of passion and evil actions within a short time. This is the reason why Sankara and others have spoken so highly of Satsanga in all their books.

If you cannot get good Satsanga in your own place, you can visit places of pilgrimage like Rishikesh, Benares, Nasik, Prayag, Haridwar, etc. Study of books written by realised persons will also be tantamount to Satsanga. The only potent specific for inducing burning Vairagya and desire for liberation is Satsanga.

HOW TO AVERT THE SEXUAL INTOXICATION

From the bed of Samskaras and Vasanas in the mind emanates Kalpana or imagination through Smriti or memory. Then comes attachment. Along with imagination, emotion and impulse manifest. Emotion and impulse exist side by side. Then comes sexual irritation—craving and burning in the mind and throughout the body. The irritation and burning in the mind percolate into the physical body, just as the water inside a pot percolates into the surface of the pot. If you are very vigilant, you can drive off the bad imagination in the very beginning itself and avert the impending danger. Even if you allow the thief imagination to enter the first gate, keep a careful watch at the second gate when the sexual irritation manifests. You can stop the burning now. You can stop also, easily, the

strong sexual impulse from being transmitted to the Indriya itself. Draw the sex energy up towards the brain through Uddiyana and Kumbhaka. Divert the mind. Chant 'Om' or any other Mantra with concentration. Pray, meditate. If you still find it difficult to control the mind, immediately seek Satsanga and do not remain alone. When the strong impulse manifests suddenly and is transmitted to the organ, you forget everything and become blind. You become a prey to lust. Later on you repent.

SPECIAL INSTRUCTIONS

Yogic practices, meditation and so on will attenuate or thin out the sexual desire to a very great extent. But, Self-realisation alone can completely destroy or burn the sexual desire and the Samskaras (impressions) in toto. As the Bhagavadgita (II-59) rightly points out, "The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also turns away on seeing the Supreme."

A passionate bachelor is ever thinking: "When can I live with a young wife?" A dispassionate householder in whom Viveka has dawned is ever thinking: "When can I disentangle myself from the clutches of my wife and retire into the forests for contemplation on Atman?" You must think over the difference.

Morality is a relative term. A man who observes Brahmacharya for one year but who occasionally visits a woman once in two or three years is more moral than the passionate man who cohabits daily with his married wife. A man who constantly dwells on sexual thoughts is the most immoral person. But, the ignorant foolish worldly persons judge the standard of morality from their own

view-point and look to the external conditions only but not to the internal mental state.

When you cannot control the lustful thoughts, at least control the physical body. Do vigorous Sadhana. A time will come when you will be absolutely free from vicious thoughts. This is a hard struggle for you. But you will have to do it anyhow, my friend, if you want eternal peace and immortal life.

Repression or suppression of the sexual desire will not help you much. If lust is suppressed, it will again manifest with redoubled force when a suitable opportunity arises, when the will becomes weak, when Vairagya wanes, when there is slackening in meditation or Yogic Sadhana, when you become weak owing to an attack of disease. The sexual energy must be transmuted into spiritual energy (Ojas Sakti) by the practice of Japa, prayer, meditation, study of religious books, Pranayama, Asanas, etc. You must develop devotion and burning desire for liberation. You must constantly meditate on the pure, immortal, sexless, bodiless, desireless Atman. Then only the sexual desire will be annihilated.

Those who practise Brahmacharya generally complain that they get mental fatigue owing to continence. This is only a deception of the mind. You get sometimes a pseudo-hunger, whereas, when you actually sit for dinner, you have no real good appetite and you do not take any food. So also, there is a false mental fatigue. If you observe Brahmacharya, you will have immense mental strength. You will not be able to feel it always. You will manifest it when the occasion arises, in the same way as a wrestler manifests his physical strength in the arena, though he feels as a normal man in ordinary times.

(To be continued)

Sivananda's Gospel of Divine Life

THE WORLD AND YOU

WORSHIPPING THE DIVINE MOTHER

The Kanyakas (young girls) were being worshipped in the Bhajan Hall in the traditional fashion. It was a sight to see the Master himself doing the Arati to these children, reverently placing flowers on their heads and singing hymns in praise of the Divine Mother, whose embodiments they were.

A small baby was also in the group. An Ashramite tried to cajole the baby to eat a piece of sweetmeat from his hands. The child stoutly refused the offer and actually brushed aside the proffered hand. Only from her own sister would she accept it.

A little while later, when all had forgotten the incident, the Master was enquiring of each child what she wanted. And when the baby's turn came the Master knelt before it. He took a piece of sweetmeat and, smiling at the child, moved his hand towards its mouth, which automatically opened for the *prasad*!

LOVE OF SERVICE

In the afternoon the Ashramites had to perform the Ayudha Puja by assembling all the cameras, typewriters, movie equipment, projectors, etc., near the Diamond Jubilee Hall. The Master joined in the worship. After the function was over he stood near the entrance, visibly admiring the grand array of machines.

"Very impressive, is it not?" the Master was heard saying to Srimathi Liliane. "A hundred typewriters here means Nirvikalpa Samadhi to me!"

TACTFULLY TAUGHT

Three thoroughly Westernised Indians walked into the office. They had brought with them a basketful of fruit, but folding the palms and bowing the heads in reverence to the Master was unknown to them!

The Master himself welcomed them with folded palms, "You are coming from . . . ?

"Yes, Swamiji."

You talk Tamil like a Mangalorian," said the Master.

"May be you are right. We have been living away from our own province for quite a long time now and so have almost forgotten our mother tongue."

The accent, diction and delivery of English were chaste!

The Master asked Vishnu Swamiji to bring tea and fruit.

"Oh! Do not bother," said one of the young ladies. The Master initiated a mild discussion on the accents, education, languages and tour of countries.

"We are just coming from Dehra Dun. We went to see a relative of ours. We accidentally dropped in at a school there and to our astonishment found that the principal was one of our cousins. Our family is so large; in fact, wherever we go we find we have a cousin."

"You might claim me as a cousin also!" The Master gave a hearty laugh as he said this.

"The whole world consists of your cous-

ins. All are your cousins only. We are all children of the same God."

The young lady looked up, somewhat taken aback at this remark.

The Master discovered that the elder lady was doing some social service through an organisation.

"Please give me your prospectus. You see, many young girls come to me for advice. For instance, yesterday a young girl from Dehra Dun came to me with her mother. She wanted to prosecute her studies in America, to get foreign degrees and become a lecturer in philosophy. She does not wish to marry. She is of a pushing nature, very good demeanour and character, but the mother, who is conservative, stands in her way. She is impatient. In such cases I thought that if there was a good women's organisation, it might take charge of girls like these and look after them till they are able to stand on their own feet. If the girl is sent to America she will be very useful to the country, too. And such an organisation for women should also build an Ashram for them. At present there are no suitable Ashrams exclusively for ladies. This is a great necessity."

The gentleman was gradually drawn out of himself, and when the Master found a little latent desire to learn about Yoga, he at once aroused it.

"Yoga does not mean that you should run away from home. Real renunciation means renunciation of the ego and desires. We must have spiritually educated men and women in this land. This education of arts and sciences will take you nowhere. You see, I have started the Forest University here. Yoga, Vedanta, Karma, Bhakti and Hatha Yoga are all taught here. But very few people would want to join this university for some considerable time to come. At the moment it

is run on a modest scale because the young men of the present time are very eager to become I. C. S. officers.

"What is there in this I. C. S.? Only slavery. You should desire to become free. This can only be achieved through the practice of Yoga. You should try to learn the *Gita*, *Upanishads* and other scriptures."

"But, Swamiji, we are unable to understand even the fundamentals of these scriptures."

"For your sake only have I written their essence in simple books in the form of short poems. The essence of all philosophies is contained in the *Gita*. What you do not find in the *Gita*, you will not find anywhere else. It is a universal scripture for all times.

"You should practise Sadhana. Only when you are young can you do all this. After sixty or seventy, when all the senses have worn out, you will want God. When you can hear nothing, you will thirst for *Bhagavatha Katha*. When the eyesight has failed, you will want to look at good pictures of the Lord and to go to temples. Now is the time. Don't lose this opportunity."

Turning to the elder lady, the Master said, "Social service is very good, but unless it has a spiritual background, it will not satisfy your soul. Even after a hundred years of social service you will feel dissatisfied. Practice of Yoga will make you perfect and give you the key to convert all social service into divine service."

The Master then asked Radha to sing some English songs. He presented them with copies of his books and pamphlets and the spiritual diary.

While they were leaving after seeing the Ashram, the Master bowed and said, "Do come again and stay here for some time. I will

teach you how to sing all these songs. I will also teach you Asanas and Pranayama."

Now they actually prostrated to the Master before taking their leave!

A COMPLIMENT

"She has a tender heart. She is a very pious soul also; and, what is more, in spite of her education and service in the hospital for twenty years, she preserves her modesty still. See, she will not travel alone," remarked the Master, as Dr. Sundari had taken leave of him to return to her place.

As she stood before the Master with tears welling up in her eyes and a lump in her throat, she presented the spectacle of a daughter leaving her dearly-loved father.

THE MASTER'S PUNCTUALITY

It started raining early in the morning. Everyone thought that there would be no morning class. The Ashramite deputed to ring the bell thought there was no use in doing so. So there was no one to start the class—neither lecturers nor any students.

The Master, however, went to the Bhajan hall, all alone.

Sri Aravamudan was walking along majestically with a small bucket in his hand.

When he noticed the Master, he at once put the bucket down and bowed.

"Is there no class today?" queried the Master.

"I am just coming out of the Bhajan hall, Swamiji, No one has come this morning."

Quickly two or three students were collected. They started Kirtan. Others joined and the lecturers also came.

LAZINESS

The Master kept silent over the incident till he came into the office. Quietly he introduced the topic.

"I looked out of my room at 5 a.m. It was raining. Then I waited a little and the rain stopped. I went to the Bhajan hall but found no one there. Everyone thought that I also would not come. Then, when they all saw me, they started gathering. It is all due to inborn laziness.

"Even if one man went there, he should start Kirtan. It is said of Swami Ramakrishnanandaji, the founder of the Ramakrishna Mission at Madras, that he would deliver his lectures at the appointed time and place even if there was no one to listen to him. Because of his indomitable will his Satsankalpa is working even now."

When one is in a mood of meditation, one is practising true religion, but by so doing one does not belong to any particular religious cult.

* * *

Religion is not the act of belonging to a creed, a temple, or a church. It is an inward acceptance of one's conscious relation with the Almighty, who presents Himself as the degrees of Deity in the different religions.

—Swami Krishnananda

Yoga in Daily Life

RAJA YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

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

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

Absolute and relative manifestations.

ATMAN

or

SPIRIT

Absolute

INTUITIONAL

WILL

Plane

MIND

PRANA

MATTER

Relative manifestations

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

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

METAPHYSICS OF THE INNER MAN

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

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

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

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

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

TAME THE SIX WILD BEASTS

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

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

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

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

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

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

(To be continued)

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

“Sivananda home is a Centre for the loving care of the destitute and dying people who are found by the roadside, with no one to care for them.” (Swami Chidananda). Swamiji Maharaj himself initiated this Seva by his living example of unparalleled, undivided and unconditional Love in action.

Remembering those who lost their lives in the recent floods, here in Uttarakhand, till now, more than two hundred people have died; thousands have lost their homes and their possessions and are surviving with a minimum of drinking water, sanitation and medical care. Number of villages are completely washed away in the wild waters. May the Almighty Lord comfort and strengthen all of them and help them to stay courageous and not give in to sorrow, despondency, desperation and depression! Hari Sharanam. Hari Sharanam. Hari Sharanam.

Due to constant outpouring of rains, a sixty year old female patient from the adjacent Laxman Jhula Leprosy Colony became a victim. She unfortunately slipped in the water and sustained a fracture of her spine. She is now admitted in Sivananda Home where she is on strict bed rest and medication.

Talking about spinal injuries..... About half a year ago, a gentleman was admitted in Sivananda Home, brought from the road-side where he was lying down, unable to move any of his limbs. After several investigations and consultation of a neuro surgeon, he was diagnosed with a fracture of the cervical spine. No improvement was expected, other than providing him the needful nursing care, so it was told. After two months of complete bed rest, massage and physiotherapy were started. And on one lucky day: Lo! A minor movement could be observed in one of his fingers! What a progress! As time went by, this progress continued and at the moment he is able to turn himself from left to right, to lift his legs, knees and arms, and he has started cycling on the home trainer. By God's Grace, he continues to improve day by day and also participates actively in the daily evening Satsanga.

Our prayer is that we may all be aware of His choicest blessings, His eternal Presence, His indwelling Light and His all-embracing Compassion, each and every second of our life. Om Sri Sadgurudevaya Namah.

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

CELEBRATION OF 123rd BIRTHDAY OF

MOST ADORABLE SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

‘The 8th of September is the blessed auspicious day that marks the advent of a Divinity upon earth.’

(Worshipful Sri Swami Chidanandaji Maharaj)

The 123rd Birthday of the Divine Deity of Ananda Kutir—Our most adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September 2010 at the Headquarters Ashram with great devoutness and sacredness.

The day’s programme commenced with early morning prayer and meditation followed by inspiring talks by H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President D.L.S. Headquarters and H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters. Soon after that a *prabhat-pheri* was organized. A special Havan was also performed at the Ashram Yajnasala for the peace and welfare of the world.

In the forenoon session, a grand *puja* was offered to the Sacred Padukas of the Holy Master in the beautifully decorated Samadhi Shrine. The Samadhi Shrine hall was packed with Sannyasins, Brahma-

charins, Sadhakas and devotees who had assembled to pay their loving homage to Beloved Gurudev. After the *puja*, there were Bhajans- Kirtans glorifying our adorable Divine Master and illuminating and elevating discourses by H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Yogavedantanandaji Maharaj on His life and teachings.

In the evening, a special *puja* and *arti* was offered to Mother Ganga at the Vishwanath Ghat. During the night satsanga, in addition to the regular prayer and chants, a Vedic Pushpanajali was offered to our Jnana-Surya in the form of chanting from the Krishna Yajurveda by Sri Chandrashekhar Sharma and Sri Shaktidhar Sharma Ghanpathi. H.H. Sri Swami Padmanabhanandaji Maharaj introduced the different sections with short explanation. The celebration concluded with *arti* and distribution of special *prasad*.

May our Eternal Guide and Inspirer, our visible Lord Sadgurudev Sri Swami Sivanandaji Maharaj bless us all with intense devotion to His lotus feet.

SRI KRISHNA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM

‘The sacred Sri Krishna Jayanti is really the birth of Eternal in every heart.’

(Sadgurudev Sri Swami Sivanandaji Maharaj)

The auspicious and blessed occasion of Sri Krishna Jayanti was celebrated at the Headquarters Ashram on 1st September 2010 with due sacredness and great spiritual éclat. As a prelude to the celebration, the Mula Parayana of Srimad Bhagavatam was

done from 8th to 25th August 2010. The collective chanting of the most sacred Dvadashakshari Mantra—‘Om Namo Bhagavate Vasudevaya’ and ‘Sri Krishna Govinda Hare Murare’ was also done daily for two hours from 28th to 31st August.

On the Sri Krishna Jayanti Day, immediately after the Brahmamuhurta prayer-meditation session, a Prabhat-Pheri was held.

The Akhand Chanting of Dvadashakshari Mantra commenced at Sri Vishwanath Temple at 7 a.m. with the lighting of the lamp by H. H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters which continued till 6 p.m. The temple was splendidly decorated and decked with variety of beautiful flowers, bouquets and colourful lights for this auspicious occasion. A Haven for peace and welfare of the world was also performed at the Ashram Yajnasala. The traditional worship of the Lord Murli Manohar enshrined in the sanctum-sanctorum of Sri Vishwanath Temple commenced at 8 p. m. with *abhisheka* to the Lord to the chant of *Purusha Suktam* and *Narayana Suktam*. The beautiful idol of the Lord Sri Krishna was then splendidly embellished with variegated flowers and floral

archana with *Sahasra-namavali* was offered. All the inmates, guests and visitors of the Ashram participated individually in the *abhisheka* and the *archana*.

Simultaneous presentation of melodious and soul-stirring Bhajans and Kirtans glorifying Lord Krishna charged the atmosphere with divine vibrations. The Lord's manifestation as described in the 10th Skanda of Srimad Bhagvatam was read by H. H. Sri Swami Padmanabhanandaji Maharaj at 11.30 p.m., followed by an elaborate *arati*. The celebration concluded with the distribution of sacred prasada at the Annapurna Dining Hall.

May the Flute-bearer of Vrindavana bless us all and lift us all from this mire of *samsara*.
—*The Divine Life Society*

SAMPRADAYA BHAJAN-KIRTAN UTSAVA AT THE HEADQUARTERS ASHRAM

All the Holy Scriptures glorifying the Lord's Divine Name emphatically declare—'*Kalau Keshava Kirtanat*'—In this Kaliyuga, God-realisation can be attained easily through Kirtan of Keshava i.e. singing the Lord's Name.

In the Divine Presence of Sankirtana Samrat Sadgurudev Sri Swami Sivanandaji Maharaj, a two-day Sampradaya Bhajan-Kirtan Utsava was organised at the Sacred Samadhi Shrine on 4th and 5th September 2010. The devout excellent singers of Shree Vishnu Sahasranama Nama- sankirtana Mandali, Delhi headed by Sri Shankara Manian presented melodious and soul-elevating traditional Bhajans according to Pudukottai Gopala Krishna Bhagavata Paddhati. In the 4th September afternoon, Kirtans in Telugu by Sri Thyagaraja, in

Kannada by Sri Purandar Das and Sri Kanaka Das, Abhangs of Maharashtrian saints, selected songs from the Krishnalila Tarangini of Sri Narayana Tirtha and Gita Govinda (Ashtapadi) of Sri Jayadeva, Malayalam and Tamil songs and Bhajans of Goswami Tulsidas, Sri Kabir Das and Meera Bai were sung. During the night Satsanga of the same day, Deepa Pradakshinam, i.e., circumambulating around the lighted lamp dancing and singing the Bhajans-kirtans was performed. On the 5th Morning, Radha Kalyanam and Dolotsava as per tradition and with songs composed by Saint Tyagaraja and other saints were presented. Devata Dhyana Bhajans i.e. hymns glorifying different deities were sung in the afternoon Satsanga and the programme concluded with Anjaneya Utsava during the night Satsanga.

To participate in this Bhajan-Kirtan Utsava was a unique and wonderful experience for one and all. The singing of the Nectarine Names of the Lord and His glories filled the hearts of the devotees with divine ecstasy. Everyone felt rejuvenated, rejoiced, elevated and blessed to have a dip in this Sacred Bhajan-Kirtan Ganga.

The Members of the Mandali were honoured by H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary and H.H. Sri Swami Advaitanandaji Maharaj, Treasurer of the Divine Life Society.

May the Lord Almighty bless us all with the constant remembrance of His Divine Name.

INAUGURAL FUNCTION OF THE SIXTY-SIXTH BASIC YOGA-VEDANTA COURSE (SEPTEMBER-OCTOBER 2010)

The Sixty-Sixth Basic Yoga-Vedanta Course of the Yoga-Vedanta Forest Academy, a Department of the DLS Headquarters, was inaugurated on 1st September 2010, the most auspicious day of Sri Krishna Jayanti. Forty three students from twelve States joined the Gurukula of Sivananda Ashram to be blessed with the Divine Knowledge.

The Inaugural 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 at the Academy Lecture Hall, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy extended a hearty welcome to all those present. The Jnana- Yajna

commenced with the lighting of the lamp by H. H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, DLS Headquarters. Sri Swamiji, in his inaugural address, inspired the students to inculcate good thoughts and do good actions and return to their home towns as reformed persons— true representatives of Sadgurudev Sri Swami Sivanandaji Maharaj. Prof. Rajinder Kumar Bhardwajji, Asst. Registrar of the Academy introduced the students to all present. 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.

THE 37th ALL ANDHRA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

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

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are

cordially invited to participate in the programme aimed at dissemination of spiritual knowledge.

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

Contact Persons:

1) Sri K. Rameshwar Mobile No. 9966302948 (Secretary)

2) Sri S. Markandeya Mobile No. 9346927161 (Treasurer)

3) Sri A.V. Sameer Kumar Mobile No. 9246890999 (Coordinator)

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

—*The Divine Life Society*

PLATINUM JUBILEE CELEBRATIONS OF THE DIVINE LIFE SOCIETY

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

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

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

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

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

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

—*The Divine Life Society*

CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, D.L.S. Headquarters undertook a cultural tour during August-September, 2010.

Swamiji Maharaj visited Chidananda Hermitage Shanti Ashram, Baliguali (Puri) in Odisha from 27th August. Swamiji had discussion at length with Revered Sri Swami Jitamohanandaji Maharaj, In-charge of the Shanti Ashram about the affairs of the Ashram and other activities.

On 1st September, the Holy Sri Krishna Janmashtami, Swamiji Maharaj inaugurated the Chidananda Dhyana Mandir which had been recently constructed. It was a nice building with a spacious hall. Statues of Sri Adi Shankaracharya Maharaj, Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj and Paramapujya Swami Chidanandaji Maharaj have been installed therein. At the function Revered Gajapati Maharaja Sri Dibya Singha Deb was the Chief Guest and it was also attended by Paramapujya Babaji Chaitanya Charan Das, Revered Prof. Hrudananda Ray and other saints. The Hall is intended to hold the regular Satsanga of the Ashram, the monthly Sadhana Ganga Shibir, as also for meditation. The construction of the Dhyana Mandir was possible because of the very kind loving munificent donation of some earnest devotees and the sincere and untiring hard-work of the In-charge Swamiji, some inmates of the Ashram, and many dedicated devotees. It will meet the long-standing need of the Ashram as most of the programmes can be held there conveniently. The entire programme was well conducted, very lively, provided great inspiration to one and all, and was a grand success.

In the evening of the same day the five-day Annual Sadhana Ganga Shibir was

commenced. Many saints, Gajapati Maharaja Sri Dibya Singha Debji, and eminent persons had participated in the function. Swamiji Maharaj also attended the programme and gave a discourse. More than 400 Sadhaks from various parts of Odisha State took part in the Sadhana Shibir. From 2nd to 5th September, everyday Swamiji Maharaj addressed the Sadhaks in the morning Prayer-meditation session, and forenoon session, and spoke about Sadhana, meditation and Gurudev Swami Sivanandaji Maharaj's Yoga of Synthesis. In the evening daily there was Satsanga in connection with the 2nd Punyatithi of H.H. Sri Swami Chidanandaji Maharaj in which also Swamiji joined and gave discourses.

On 6th September the 2nd Punyatithi of Paramapujya Swami Chidanandaji Maharaj was celebrated where Swamiji also participated. The evening Satsanga was attended by Pujya Babaji Chaitanya Charan Dasji, Pujya Babaji Satchidananda Dasji, Pujya Prof. Hrudananda Ray and other saints and devotees, and there were discourses by all of them by way of paying Homage to Sri Swami Chidanandaji Maharaj. Swamiji Maharaj also spoke on the occasion.

The holy Birthday of Gurudev Swami Sivanandaji Maharaj was celebrated on 8th September. Swamiji Maharaj also took part in it and gave a discourse.

From 10th to 14th September Swamiji Maharaj visited the Swami Sivananda Centenary Boys' High School, Khandagiri, Bhubaneswar, of which he is the President. Swamiji had discussions about the various aspects of the management of the School. On 14th September Swamiji attended the Managing Committee Meeting of the School.

THE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE—NORTHERN ZONE

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

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

For Enrolment and other information please contact:

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

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

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

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

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

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

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

Contact: Akshaya Kumar Dash, Mob. No. 09437043225

Niranjan Pradhan: Mob. No. 09437081223

**MEMBERSHIP FEE AND BRANCH AFFILIATION FEE OF THE DIVINE LIFE
SOCIETY HEADQUARTERS SHIVANANDANAGAR 249 192, UTTARAKHAND**

IMPORTANT GUIDELINES FOR 'REMITTANCE'

REPORTS FROM THE D.L.S. BRANCHES

Ahiwara (Chhattisgarh): During the month of August 2010, the Branch conducted daily Satsanga, Mahamrityunjaya Mantra Japa on Ekadasis, and a special programme of Siva-Abhisheka on 16th August.

Ambala (Haryana): The Branch had weekly Satsanga with Mahamrityunjaya Mantra Japa on Sundays and Sri Hanuman hymns and Bhajans on Tuesdays. Social service through two free homoeopathy clinics and drinking water distribution was continued.

Bangalore (Karnataka): The Branch conducted Satsanga with Paduka Puja and Svadhyaya on Thursdays, Matri-Satsanga with Sri Vishnu-sahasranama and Sri Lalita-sahasranama Stotra Parayana on Fridays, a special Satsanga at a religious place on the first Sunday, and 3-hour Akhanda Kirtan on the third Sunday every month regularly. The *special activities were:* (1) A special prayer meeting on 11th July for peace and beatitude of the departed soul of Sri Swami Saravanabhavanandaji Maharaj; and (2) Sri Guru Purnima, with divine music in the forenoon, and Paduka Puja and a talk on the life and teachings of Gurudev Swami Sivanandaji Maharaj. Prasad was distributed to the huge gathering.

Barbil (Odisha): The Branch held Satsanga on Thursdays and Mondays, organised Sri Guru-Purnima-Aradhana Days special programmes including Annual Sadhana Week and discourses by Revered Swami Ashimanandaji for five days. On the Aradhana Day, the programme was early morning prayer-meditation, Paduka Puja and Bhajans in the forenoon, and a special Satsanga in the evening. Swami Sivananda Charitable Homoeopathy Dispensary gave Swine Flu Vaccines to 4,000 persons, and gave homoeopathic medicines for various illnesses, to 525 patients during August 2010.

Baripada (Odisha): The Branch con-

ducted regular Puja, mobile Satsanga on August 10, 15 and 24, a special Satsanga with Prasad Sevan (dining together), Paduka Puja on 29th August, and the monthly Sadhana Day on 1st August. Food was distributed to 400 inhabitants of a leprosy colony on Chidananda Day, and the monthly requirement of medicines was distributed.

Bellary (Karnataka): The Branch had daily Puja, and Satsanga with Paduka Puja on Sundays. It held a prayer meeting on receiving the news of the final departure of Sri Swami Saravanabhavanandaji Maharaj, and special Satsanga with Paduka Puja on Sri Guru Purnima, Aradhana Day and Punyatithi of H.H. Sri Swami Chidanandaji Maharaj. It organised a Nadi-pariksha (pulse-diagnosis) Camp on 12th August.

Bhanjanagar (Odisha): The Branch held weekly Satsanga with Svadhyaya of Bhagavad Gita and Gurudev's writings on Sunday, Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, and Sankranti Day Satsanga with Sri Sundarakanda and Sri Hanuman Chalisa Path. Sri Guru Purnima programme was Paduka Puja in the forenoon, and Havan, Puja and discourses in the evening.

Bhuj (Gujarat): The Branch organised special Satsanga with devotional music on Sri Guru Purnima and the Aradhana Day, and Gurupujan and Rudrabhisheka Yajna on the Punyatithi Day of H.H. Sri Swami Chidanandaji Maharaj.

Bikaner (Rajasthan): In addition to daily 2-time Puja, the Branch conducted Satsanga with Svadhyaya on Sundays, Parayana of Sri Sundarakanda and Sri Hanuman Chalisa followed by Path (reading) of Sikh scripture on 10th and 28th August, Paduka Puja on Sivananda Day, and Havan with Mahamrityunjaya and Gayatri Mantras on Chidananda Day. The *special activities were:* (1) Aradhana Day: Paduka Puja, a talk

on Gurudev's teachings, Bhajan-kirtan, Arati, Prasad. (2) Sri Goswami Tulsidas Jayanti: Parayana of Sri Sundarakanda and Sri Hanuman Chalisa, Bhajans composed by him. (3) Punyatithi Day: Special Satsanga with a talk on Swamiji's teachings, Bhajan-kirtan; distribution of food, sweets, fruits, etc., to the pupils of the school for Blindmen and school for disabled. The Branch continued the social service of daily Yogasana class, Sivananda Library, and scholarship to students.

Chandigarh: In relation to the second Punyatithi of H.H. Sri Swami Chidanandaji Maharaj, the Branch organised a 3-day Intensive Sadhana Shibir under H.H. Sri Swami Yogaswaranandaji Maharaj on August 27, 28, 29. 150 devotees from eight different places of four different States participated. Swamiji spoke on Srimad Bhagavad Gita, Yoga and his personal experiences with H.H. Sri Swami Chidanandaji Maharaj, and on his life and teachings. He also conducted guided meditation, and the question-answer session, ably giving utmost satisfaction to all the participants. Video cassettes of Sri Swamiji Maharaj was shown and "Bliss Is thy Birthright" a booklet based on his talks was released. Revered Swami Kaivalyanandaji conducted Paduka Puja. Food was distributed to 300 persons on Sunday and 50 patients were examined and given medicines. Gandharva Mahavidyalaya team rendered melodious Bhajans. Smt. Sudha Mataji and Sri Rajinder Kumar Bhardwaj Ji also attended the programme.

On 30th August Swamiji gave a talk on "Importance of Yoga" in the Government College. Sri Sandeep, the Yoga teacher of the Branch, gave live demonstration of Yogasanas.

Digapahandi (Odisha): The Branch held biweekly Satsanga on Sundays and Thursdays, and Paduka Puja on Sivananda Day and Chidananda Day. Sri Guru Purnima Programme was Paduka Puja, Bhagavad Gita Parayana, Bhajan-kirtan, Arati, and

Prasad. It organised special Satsanga from Sri Guru Purnima to Aradhana Day for 12 days.

Ghatpadmur (Chhattisgarh): In addition to the daily activities of early morning prayer-meditation, Sri Ramayana Path, chanting, Puja, Yogasana class, in the morning, and half-an-hour Sankirtan and daily Satsanga in the evening, the Branch conducted the weekly activities of Paduka Puja on Thursdays, Sri Sundarakanda and Sri Hanuman Chalisa Parayana on Saturdays, and Sri Vishnu-sahasranama Parayana on Sundays. The *special activities* were: (1) Sri Naga Panchami: Puja-Archana, 2-hour Akhanda Sankirtan; (2) Sravana Puja: Puja-Archana, Siva-Abhisheka on all Mondays; (3) Akhanda Kirtan for 6-hours on the last Monday, 23rd August; (4) Raksha Bandhan: among the students and devotees, one hour Sankirtan; (5) Independence Day; flag hoisting ceremony.

Gumergunda (Chhattisgarh): *Regular Activities:* Daily 3-time Puja-Arati, early morning prayer-meditation, Yogasana class, 2-hour evening Satsanga, Paduka Puja on Thursdays. Sri Devi hymns on Fridays, Sri Sundarakanda and Sri Hanuman Chalisa Parayana on Saturdays, Siva hymns on Mondays. *Special Activities:* (1) Puja-Archana on all Mondays of Sravan. (2) Akhanda Ramayana Path, Siva-abhisheka, Havan, Bhandara on the last Monday. (3) Flag hoisting on the Independence Day. (4) Raksha Bandhan festival.

Hansura (Odisha): The Branch organised 8-hour programmes of Brahmamuhurta prayer-meditation, Nishkama Seva, Paduka Puja, Bhajan-Kirtan, followed by Prasad Sevan, and special evening Satsanga with discourses on Sri Guru Purnima and Aradhana Day. The 9-day interim period was observed as Sadhana period with daily mobile Satsanga at the residence of devotees.

Jaipur, Raja Park (Rajasthan): Regu-

lar Activities: Daily Srimad Devi Bhagavata Katha in the morning; weekly Satsanga with Havan, Svadhyaya of Gurudev's writings on Sunday mornings; Sri Sundarakanda and Sri Hanuman Chalisa recitation on Tuesdays and Saturday evenings; Mahamrityunjaya Mantra Japa on Thursdays; Satsanga on the remaining four days with Sri Vishnu-sahasranama and Sri Suktam recitation and Svadhyaya; Matri-Satsanga on Mondays; Sri Satyanarayana Puja-katha on Ekadasis. Homoeopathy clinic—treated 1426 patients in July 2010; distribution of food to the poor daily—about 300 destitutes get food; distribution of dry ration in a leprosy colony—95 Kg food-grains, 15 Kg sugar and other items also; Cash alms to 26 widows regularly; Rs. 27,000/- distributed to 105 students as scholarships every month; daily Yogasana class; and Sivananda library.

Special Activities: (1) Sri Guru Purnima: Sri Satyanarayana Puja-Katha, Havan, Guru Puja, Arati, Prasad—70 participants; (2) Holy Sravana: daily Puja, Siva-Abhisheka.

Jeypore (Odisha): In addition to 2-time Puja daily, the Branch held biweekly Satsanga on Sundays and Thursdays. Sivananda Day programme was Havan and Puja in the morning, and Bhajan-kirtan, Svadhyaya in the evening. On Sri Guru Purnima and Aradhana Day, it organised 9-hour programmes from 5 a.m. of Prabhat Pheri, Paduka Puja, Bhajan-kirtan, discourses, Svadhyaya, Jnana Prasad, Arati, Prasad Sevan by all the seventy participants, and a special mobile Satsanga in the evening with 50 participants. It conducted competition on "The Life of Swami Sivananda"—70 college students took part. On the Sadhana Day on 8th August, there were 50 participants. There was a mobile Satsanga on 29th July.

Kakinada, Madhavapatnam (A.P.): The Branch held the weekly Satsanga on Sundays at the Branch, Bhajans on Tuesdays at another Centre, and recitation of Sri Vishnu-sahasranama Stotram, Sri

Laxmi-ashtottaranama, etc., on Friday at a third centre. It organised a spiritual talk on 1st August. It distributed Swami Sivananda scholarship of Rs. 300/- to poor students, and sweets and ballpens to disabled students. Free homoeopathy medical camps were on August 8 and 22.

Kantabanji (Odisha): The Branch had Satsanga on August 1, 8 and 15 with Svadhyaya of Bhagavad Gita and Sri Ramayana.

Khatiguda (Odisha): In addition to the daily 2-time Puja and weekly Satsanga on Thursdays, the Branch conducted one mobile Satsanga, Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, and monthly Sadhana Day with 12-hour Akhanda Mahamantra Kirtan and Narayana Seva on 4th July. Sri Guru Purnima programme was prayer-meditation from 5 a.m., 12-hour Akhanda Japa of 'Om Namo Bhagavate Sivanandaya' Mantra, Paduka Puja, Narayana Seva, Bhandara, etc. It also organised 7-day Parayana of Srimad Bhagavatam from 28th July.

New Delhi, Vasant Vihar: The Branch held weekly Satsanga on Sundays with Sri Sundarakanda Parayana and meditation on 1st August, meditation and Bhandara on the 8th, Svadhyaya of Gurudev's writings on the 15th, a discourse by a local saints and Jnana Prasad distribution on the 22nd, and Bhajans on 29th August. It organised a talk by H.H. Sri Swami Vimalanandaji Maharaj on 21st August.

Patna (Bihar): The Branch conducted Paduka Puja in the morning and special Satsanga in the evening on Sri Guru Purnima and Aradhana Day, and Sadhana week from July 27 to August 3.

Rahama (Odisha): The Branch had Paduka Puja and special evening Satsanga on Sri Guru Purnima and Aradhana Day, and Sadhana Week from 27th July to 3rd August.

Rourkela (Odisha): The Branch con-

ducted daily early morning meditation, Yogasana class, Paduka Puja in the morning and weekly Satsanga in the evening on Thursdays, and weekly mobile Satsanga with Svadhyaya and a spiritual talk on Sundays. Paduka Puja was performed on Sivananda Day and Chidananda Day and there was a special evening Satsanga on the latter. Sri Guru Purnima programme was Prabhat Pheri, meditation, Yogasana, Paduka Puja, discourses by Revered Swami Brahmasakshatkarandaji and three senior devotees, Prasad Sevan for all the devotees, Narayana Seva to 50 children of an orphanage, and evening Satsanga. The Branch had also organised Paduka Puja in the morning and special Satsanga with two talks on Gurudev's life on 1st June, his Sannyasa Diksha anniversary. Sivananda homoeopathic dispensary examined patients on Sunday and gave medicine.

Salipur (Odisha): *Regular Activities:* Daily morning Puja and chanting; daily evening Satsanga with Svadhyaya; daily Yogasana; weekly Satsanga on Sundays; Srimad Bhagavad Gita Parayana on 4th July; Sadhana Day on 18th July; Sri Sundarakanda Parayana on 10th July; Paduka Puja on Sivananda Day; daily recitation of hymns of the deities—Sri Siva-sahasranama Stotra on Mondays, Sri Vishnu-sahasranama Stotra on Wednesdays, etc.; and free medical treatment to 51 patients.

Special Activities: (1) Sri Guru Purnima: Paduka Puja and special Satsanga. (2) Akhanda Japa: of Mahamantra for 6 hours on 31st July. (3) Yoga training to 64 students.

Sheragada (Odisha): The Branch conducted weekly Satsanga, one special Satsanga and Narayana Seva. It continued social service through Homoeopathic Dispensary.

South Balanda (Odisha): The Branch held 2-time Puja everyday, weekly Satsanga on Friday, 'Chidananda Bal-Vikash' (for children) on Sundays, Paduka Puja in the morning and special Satsanga in the evening on Sivananda Day and Chidananda Day, and Akhanda Mahamantra Kirtan for 3-hours on Sankranti Day. The Sadhana Week from 26th July to 3rd August included Brahma-Muhurta prayer-meditation and Yogasana class in the morning, and Satsanga in the evening. Aradhana Day programme was from 4-30 to 6-30 a.m., Prabhat Pheri, prayer and meditation, then Paduka Puja, Satsanga and discourses, distribution of food and Dakshina (cash) to 75 destitutes and Prasad Sevan by 400 devotees. In the evening Satsanga Video Cassette of Sri Gurudev was also shown. On 28th August 3-hour Akhanda Mahamantra Kirtan was done.

Sunabeda (Odisha): The Branch held biweekly Satsanga with Svadhyaya of D.L.S. books on Thursday and Sunday. On Sri Guru Purnima Paduka Puja, Havan, Puja-Arati, Bhajan-kirtan were the highlights of the programme. It organised "Guru-Tattva Sadhana" from 29th July to 4th August with Puja-Arati, special Satsanga, Bhajan-kirtan, etc.

Vadodara (Gujarat): The Branch conducted weekly Satsanga on Thursdays, and study of Isavasya-upanishad through group discussion on Sundays. Paduka Puja and Mantra Japa were done on Sivananda Day and Chidananda Day. Paduka Puja was performed on Sri Guru Purnima. It organised discourses on Sri Dattatreya for 5 days.

Varanasi (U.P.): The Branch held fortnightly Satsanga on August 8 and 22.

Warangal (A.P.): The Branch had a special Satsanga, Paduka Puja, Sankirtan, discourses and Prasad distribution on the Aradhana Day.