

SELF-REALISATION

(H.H. Sri Swami Sivanandaji Maharaj)

The goal of life is the attainment of Self-realisation or God-consciousness. There is one supreme undying, intelligent principle or essence or Atman or Brahman or the Supreme Self who dwells in the chambers of your heart. He exists in the past, present and future. He is existence absolute, knowledge absolute and bliss absolute. Ignorant man vainly searches for his happiness in perishable external objects that are conditioned in time, space and causation. He has no peace of mind. His desires are not gratified. He amasses wealth, begets children, gets titles, honours, name and fame; yet his mind is restless. He has no abiding joy and lasting happiness. He is still in want of something. He has no feeling of fullness. This feeling of fullness and eternal satisfaction can only be obtained by realising one's own Self through self-restraint, purity and meditation.

In the whirlpool of fleeting sensual pleasures you have forgotten the purpose of life and the goal. You live more for the body than for the soul. In your pursuit after the phantom show of worldly vanities, you have annihilated the spiritual instincts and longings of the soul. What a sad state! Mysterious is Maya! Mysterious is *moha*. Open your eyes now! Wake up from the long slumber of ignorance. Realise the ultimate reality and enjoy eternal bliss.

You admire the sun, the moon and the stars, the snowy peaks of the Himalayas, the jasmine, the rose, the Niagara Falls and the vast ocean. You admire the airship, steamer,

the railway, the telegraph and the wireless. But the mind that has its seat in the brain is still more wonderful. In the twinkling of an eye it moves from Colombo to London, from the Himalayas to Berlin. The greatest wonder is the Immortal Brahman or Atma that pervades the whole universe that illumines the sun, the moon, the stars and the mind.

Give up identification of your Self with the physical body. Identification of one's self with the body is the greatest crime. Give up planning and scheming. Abandon speculation. Relinquish cherished hopes and expectations and worldly ambitions. Give up thinking about yourself. Do not expect appreciation or approbation. Burn the desire for name and fame. Scorch the fears of diseases and public criticism. Do not hoard up wealth or anything. Do not care for the morrow. Pay no attention to insults or stinging remarks and abuses. Become impervious to ridicules and rebukes. Give up your rights and claims to worldly possessions. Burn all worldly attachments. You can now enter the vast domain of eternal bliss or the kingdom of Truth. You will be the emperor of the three worlds. All the devas will pay homage unto you now.

Wake up from the dream of forms. Give up this clinging to false names and forms. Do not be deceived by these illusory names and forms. Cling to the living reality only. Love your Atma only. Atma or Brahman is the living Truth. Only Atma persists. Live in Atma, become Brahman. This is real life.

Kill desires. Rise above desires. Abandon your beggarly attitude of mind. Feel the majesty of your Self. There is neither desire nor *vasana* in the Self. It is ever pure. It is all-full and self-contained. Identify yourself with the glorious Self. Then all desires will die. Then all desires will be fulfilled. This is the secret of the fulfilment of desires. Then nature will obey you. You can command the elements. All the eight Siddhis and the nine Riddhis will roll under your feet. They will stand with folded hands to carry out your behests. This is the sublime teaching of Vedanta.

If you are extremely virtuous, if you are very courageous, if you are ready to give up all possessions, even your very life for the sake of Truth, if you have equal vision, if you are solely engaged in the pursuit of divine knowledge, if you do sincere service to Mahatmas or to your Guru, you can quickly attain Self-realisation.

The practice of Karma Yoga prepares the mind of the aspirant for the perception of knowledge of Self. It moulds him into a proper *adhikari* or aspirant for the study of Vedanta. Ignorant people jump at once to the practice of Jnana Yoga without having any preliminary training in Karma Yoga. That is why they fail miserably in realising the Truth. The impurities still lurk in their minds. The mind is filled with likes and dislikes. They only talk of Brahman. They indulge in all sorts of discussions, vain debates and dry endless controversies. Their philosophy is on their lips only. In other words they are lip-vedantins. What is wanted is practical Vedanta, through ceaseless selfless service of country and humanity in some form or other with *atma bhava*.

Kindle the light of love in your heart,

Love all. Include all creatures in the warm embrace of your love. Cultivate *viswa prem* or all-embracing, all-inclusive cosmic love. Love is a mysterious divine glue that unites the hearts of all. It is a divine magical healing balm of very high potency. Charge every action with pure love. Kill cunningness, greed, crookedness and selfishness. The Immortal can be attained only by continuously performing acts of kindness. Hatred, anger and jealousy are removed by continuous service with a loving heart. You will get more strength, more joy and more satisfaction by doing kind acts. You will be loved by all. The practice of compassion, charitable acts and kind service purifies and softens the heart, turns the heart-lotus upwards and prepares the aspirant for the reception of the divine light.

O Ye of little faith, wake up from your long sleep of ignorance. Get knowledge of the Self. O wanderer in this quagmire of *samsara*! Go back to your original abode of eternal peace, the fountain of infinite joy and power, the spirit of boundless ecstasy, the source of life, the origin of light and love, the immortal blissful Brahmic seat of illimitable splendour and pristine glory. Fill the mind with thoughts of Self. Saturate your feelings with purity and divinity. Let the light of lights shine in every hair of your body. Let every breath sing the song of infinity with Soham, Radheshyam or Sitaram.

May you all attain that state of final beatitude which gives eternal bliss and supreme peace and makes you immortal and absolutely fearless.

HARI OM TAT SAT

OM Shanti ! Shanti !! Shantih !!!

(Letter of Swami Chidananda dated 1st February)

RESOLVE TO FOLLOW THE DIVINE LIFE

BLESSED ATMA-SWARUPA :

What is the place of resolution in the path of *sadhana*? What part does such a resolution play in your life? The answer is that resolution is the very basis and origin of all endeavour and achievement. Spiritual aspirations and efforts are no exception to this. All the more is it so in the spiritual field, because here you have to mostly struggle alone. The comfort and consolation, the support and strength of group endeavours are not so much available to the *sadhakas* as they are to people of secular endeavour. The spiritual seeker does not move in a set-up like that of a whole company of soldiers moving resolutely forward into determined action upon the battlefield. Spiritual aspirants and *sadhaks* are a scattered brotherhood, a small minority in this world, manfully endeavouring to ever press towards the divine goal in the face of a thousand obstacles and adverse currents. Great resolution is essential.

See what Gurudev himself says on this point. Here are his words, "The spiritual path is thorny, precipitous and rugged. Temptations will assail you. You will sometimes become weak. Sometimes there will be a downfall or a backward pull by the dark *asuric* antagonistic forces. In order to strengthen your will and resist the unfavourable currents, you will have to make fresh resolves again and again. This will help you to ascend the ladder of Yoga vigorously and quickly. Stick to them tenaciously. Watch the mind carefully and keep a daily spiritual record."

When you make these resolves, stand

before the Lord's picture, with folded hands, and pray devoutly for His grace and mercy. You will doubtless get immense strength to carry out these resolves.

Even if you fail in your attempt, do not be discouraged. Every failure is a stepping-stone for success. Make a fresh resolve again with more firm and fiery determination. You are bound to succeed. Conquest over weakness will give you additional strength and will force you to get over another weakness or defect. The baby tries to walk, gets up and falls down. It makes another attempt and another. Eventually it walks steadily. Even so, you will have to fall down and get up again and again when you walk the spiritual path. In the long run, you will steadily climb up to the summit of the hill of Yoga and reach the pinnacle of *nirvikalpa samadhi*.

Thus we see that *iccha-shakti* is the motive force behind all *kriya* or activity. Hence the ancients have clearly mentioned *subheccha* as the first level or *bhumika* of the spiritual ascent when they enumerated the *Sapta-Jnana Bhumika*. With equal emphasis has the blessed Lord declared that right resolution verily becomes the turning point in one's life. (Bhagavad Gita Chapter 9, verse 30).

Such resolution is *daivi sampatti*. Such resolution does not contradict surrender or humility, for it indeed constitutes the very expression of perfect trust in the Lord's divine support and our faith in His graciousness to sustain us in our spiritual life.

Now coming to our specific position as the disciples at the feet of Sadgurudev

Sivananda, there are certain definite points for you to resolve upon as members of the Divine Life Society. You must embody Gurudev's teachings. And the essence of his practical instructions to you on the spiritual path has been summed up in five or six important admonitions of his. These every member of the Divine Life Society must have at his finger-tips. They should be engraved in your heart to follow, and to incorporate them in your life would be totally fulfilling Gurudev's concept of Divine Life. It will make your very life a living exposition of the Gospel of Sivananda. Sri Gurudev laid the greatest importance to the observance of these sets of his personal teachings which I now give for your close attention. They are contained in the following:

1. The RESOLVE FORM with its 18 items.
2. Twenty spiritual instructions.
3. The science of seven cultures.
4. A daily routine timetable with a well thought-out systematic programme from dawn till night. This may not be rigid but flexible according to the dictates of common sense.
5. The daily spiritual diary to be maintained in order to check both upon your resolve form as well as your daily routine.
6. The Universal Prayer beginning with "O Adorable Lord of Mercy and Love" which produces a complete pattern of the most sublime ideals of Divine Life in practice.

These six things constitute Gurudev's complete method for quick evolution and dynamic spiritual progress. They stand for the heart of Gurudev Sivananda's teachings. During more than 35 years of ceaseless spiritual propagation and dynamic awakening work Gurudev has consistently hammered

upon these teachings, tirelessly preached and broadcasted them to every nook and corner of the world. Even if all the rest of his spiritual literature were to be taken away from this earth, these six things alone would provide fullest spiritual guidance and practical teachings to the entire world. They alone would be enough to sustain the spiritual life of humanity. The teachings contained in these six items are comprehensive and are quite capable of guiding you and taking you right up to the great goal of highest spiritual attainment or *kaivalya moksha*. Take definite resolves and record them in the resolve form. Draw a daily routine and follow it. Maintain a spiritual diary. Follow the twenty spiritual instructions. Live in the spirit of Sadhana Tattwa. Translate the Universal prayer into your actual life. Yes, the resolve form, the twenty spiritual instructions, the spiritual diary and Sadhana Tattwa represent Gurudev himself. They are the whole of Gurudev's teachings to modern humanity in a nutshell. Enter into the spirit of these teachings and assimilate these teachings. Make them your own. Live them. Thus you will be granted the highest spiritual blessedness and will attain the goal of all spiritual *sadhana*. They can bring you face to face with God. May Sadgurudev make himself manifest to you through these six important *sadhanas* of his. May His grace enable you to fulfill these in your life and become the partakers of the highest experience of divine bliss, spiritual illumination in this very life. Jai Gurudev Sivananda.

Yours in the Lord

Swami Bhidananda
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NAVARATRI—THE WORSHIP OF MAHADEVI

(Sri Swami Krishnananda)

[Continued from the previous issue]

Such is the difficulty in understanding the facts of life. We are floating on the surface of wisdom as wiseacres, imagining that we are great philosophers and scientists—neither of which we really are. If we go into the depths of things, even a philosopher ceases to be a philosopher in his bedroom, in his kitchen and in his bathroom. He becomes a poor nothing. He forgets all of his wisdom because of the little pinpricks of real life that seem to pursue him like a creditor wherever he goes. And the scientist knows that he knows nothing finally because he landed on the conclusion that unless he knows himself as an inseparable ingredient in the process of observation, he will not know anything. So what does the scientist—who is a materialist, as they say—finally tell us? Know yourself and you will know all the universe, because you are involved in the very process of your trying to understand this universe which is the object of your perception, observation.

Thus, no one can understand who this Shakti is. In the great prayer the gods offered, as we have it in the Devi Mahatmaya—Namo Devi, Maha Devi—everything is told about her. I do not know whether to use the word 'her'. It is a defect of language. It is not a woman. How can you regard God's alienation of Himself as an other than what He is, for the purpose of this apparent creation, as a woman? As you will appreciate, there is no such thing as a woman or a man in this world. They are certain functional features manifested by the requirement of this interaction of cosmic forces, one related to the other, as I mentioned earlier. Impersonality rules the

cosmos, and this is the meaning of the so-called differentiation of Siva and Shakti. God is dancing; sometimes we say Shakti is dancing. We do not know who is dancing on whom. In some pictures or portraits we see Kali dancing on Siva's chest. Why is she dancing on Siva? How is it? It is the power of the cosmos dancing on its rootedness in the Absolute. Indescribable is this phenomenon.

Shakti worship—Devi worship, Durga Puja—is not a female deity's worship, as some people wrongly imagine. Durga, Lakshmi and Saraswati are not females like women that we see in the world. We would describe this very Shakti as is portrayed to us in the Devi Mahatmya: Narasimhi, Rudrani, Kumari, and all sorts of names. She appeared as Skanda with spear in hand, as Narasimha with roaring lion's mouth, as Vishnu with Sudarshana in hand, as Rudra with Pasupata in hand. Can we call that great being a woman? Man has always counterposed before him this difficulty of having something opposed to him, and so is the case with woman also. This idea has to be shed before we become true worshippers of this great divinity. Otherwise it becomes a kind of Tantric cult and a ritual which may take us to any place, like a firecracker that bursts during Divali. It may burst in the sky, or may burst our face; anything can happen.

Tantra, which is at the back of Navratri Puja, is not a cult by itself. It is the basic explanation behind every activity that takes place in this universe. Even the littlest activity of ours is explicable only in terms of what Tantra describes as the meaning of life; but

we are not supposed to understand this meaning merely by snapping our fingers. Dynamite is a powerful force. It can burst open rocks and mountains, and it can also burst open our own heads if we do not handle it properly. It will turn upon us.

Therefore, this is a very, very meaningful and highly significant spiritual occasion provided to us, and not merely religious in the ordinary sense of the term, where we rise to the occasion of contemplating God in all His power in any form whatsoever in which it reveals itself and whatever form it takes—as beauty to the eyes, sonorous music to the ears, fragrance to the nose, sweetness to the tongue, softness to the touch, and intellectual exaltation for a literary genius; all this is Shakti operating. Therefore, during this Navratri occasion it is imperative on the part of an ardent seeker and worshipper of the divinity to be benefited by this worship and not merely pass through it as a kind of routine for nine days. “It has been done for so many years and now, this year, we will do it, and make a noise, and then the whole thing ends.” That is not so. Religious observances have their spiritual import, as we know very well. They are deeply significant as divine occasions provided for us to rise to that occasion now and then for the purpose of accelerating the progress of our soul towards its destination.

Thus, in our worship, what do we worship? God as He is, and God as He appears—God as the cause, God as the effect; God as the male principle, God as the female principle; God as the positive and the negative. Worship is many a time considered as an act of the soul, with no connection with the body. It is Shakti worship, Tantra Sadhana, that tells us that we should not commit this mistake. There are levels of reality, degrees of expression of God Himself, and we have to rise from the lower level to the higher level. We cannot cut off our connection with the lower level, imagining that we are on the top,

because everyone is conscious of one’s being in the body. This bodily consciousness has to be transmuted, not severed. Otherwise, the soul will writhe in agony that it has lost a part of itself, and the result would be not yogic attainment but miserable rebirth. The body is not to be discarded; it has to be transmuted into a subtler energy. Molecule becomes atom, atom becomes electron, electron becomes electric force, and it becomes the space-time continuum, or whatever we call it. We do not reject the molecule for the sake of the finer essences, because they are the transmuted forms of the very things which we saw with our physical eyes—a solid object.

In spiritual practice, in Tantra Sadhana, there is no abandoning anything, no rejecting anything. We cannot reject Shakti and catch hold of Siva. That is not possible. It is like abandoning creation for the sake of the Creator. Not so is the case, says the Purusha Sukta. He *is* the creation. *Tasmad-
virad-ajayata*: From Him only everything comes.

Spiritual aspiration is an integrated march of the whole that we are, the body-mind-spirit complex, towards that total whole which is Siva-Shakti, Ardhanarishvara, Mahapurusha, Purushottama, Parabrahman, which is the All, the source of power and power itself, that great glory. We can call it only glory. Unable to say what it is, the poet of the Purusha Sukta says, “What can I call Thee? Thou art great glory.” God, or whatever we call this great mystery, is great glory. Shakti, or whatever we call this mystery, is great glory. The universe, or whatever we may call it, is great glory. The whole of life is a great miracle and a wondrous glory. Its worship it is that we are engaged in during this holy occasion of blessed Navratri of Adhyashakti: Mahadurga, Mahalakshmi, Mahasaraswati. May that grace be upon us all. **(Concluded)**

YOU ARE WHO YOU THINK YOU ARE

(Sri Swami Atmaswarupananda)

In one of his best known aphorisms, Gurudev Swami Sivanandaji says, “Enquire, Who am I? Know thyself and be free.” He also said, “If you think you are a man, you are a man. If you think you are God, you are God.”

If you ask a child who they are, they may give a name and that they belong to a certain family. When they grow up, that may still be their identification—a certain name, a certain family. The family will have changed to a certain extent, but that is still their identity. Others expand their identification, perhaps to the religion they were born into or to the language they speak. Others identify with the whole country. Whatever is happening in the country, good or bad, affects them. A very few, who perhaps get into international politics or business or science, transcend their home country identity. They feel themselves to be citizens of the world.

These are all social identities. Gurudev was after something different: How we feel about ourselves in our innermost realm. Unfortunately, most of us are so identified with our external that we never question who we think we are from a fundamental point of view. Indeed, if we want to think that we are God, we think that it is some image of ourselves that has to be changed—we have to change our way of thinking or our way of living—and to a certain extent this may be correct.

However, there is a fundamental change that we have to bring about that most of us have never considered. How does God think? The sages who have become one with That say, “There are no differences here.” God has been described as having His centre everywhere and circumference nowhere. He identifies with no particular body and mind or even the world. On the other hand, we have this peculiarity of thinking that we are the centre of the universe and that everything else is an object. So we see differences. We have centred our identity in one body and mind instead of it being everywhere.

Therefore, we think that we are a man. If we want to think that we are God, then we have to do those things that gets our mind off our own individual body and mind and recognize that we are a universal being functioning through this body and mind—and equally functioning through every atom in creation.

All our spiritual practices are meant to help us to rub away, bit by bit, this idea of being centred in one body and mind, and instead to feel empathy for all other bodies and minds—and, indeed, the whole world. Shifting our consciousness from one family to the country to the world is one way of expanding our consciousness. We are meant to do it in all the ways that we can, so that ultimately we too see no differences.

HATHA YOGIC METHODS

(H.H. Sri Swami Sivanandaji Maharaj)

The regular practice of select Yogasanas and Pranayama exercises will help considerably in one's effort to check the sexual impulse. Sirshasana and Sarvangasana will help you a lot in making you an Oordhvaretas. They are also termed as Vipareetakarani Mudras. They are specially designed by our Rishis of yore such as Gheranda, Matsyendra and Goraksha to make us Oordhvaretas. And by Pranayama, the mind gradually proceeds from the gross to the subtle. It therefore exercises a wholesome check upon sexual irritation. When some evil thought disturbs your mind, at once take to Padmasana or Siddhasana and practise Pranayama. The thought will leave you immediately.

SIDDHASANA

(*The Perfect Pose*)

This Asana is highly eulogised by Yogins for the practice of Brahmacharya. It will help one in controlling his passion and checking nocturnal discharges and in making him an Oordhvareta Yogi. This Asana is useful for sitting during Japa and meditation.

Place the left heel at the anus. Keep the right heel at the root of, or just above, the generative organ. Keep the trunk, neck and head straight. Place the hands on the right heel.

Sit for half an hour to start with and then slowly increase the period to three hours. Sitting for three hours in one Asana is termed Asana Jaya or mastery over Asana.

SIRSHASANA

(*Topsy Turvy Pose*)

This is the king of all Asanas. The advantages that are derived from this Asana are incalculable and indescribable. This is specially designed for stopping nocturnal discharges and helping the flow of semen towards the brain in the form of Ojas Sakti or spiritual energy.

Spread a folded blanket on the ground. Make a finger-lock and keep it over the blanket. Now place the top of your head between the two hands. Slowly raise the legs up without any jerk till they become vertical. Get the help of a wall in the beginning of your practice or ask one of your friends to catch hold of your legs. After due practice, you will be able to keep up balance. When the Asana is over, bring down the legs very, very slowly. When you remain in the Asana, breathe only through the nose.

Irregular Kumbhaka, Rechaka and Puraka—retention, exhalation and inhalation—will make your Asana unsteady.

Do this Asana when your stomach is empty or light. Many chronic, incurable diseases of the stomach, bowels, lungs, heart, kidneys, genito-urinary system, ears and eyes are cured by the regular practice of this Asana.

When you find your legs tossing, retain the breath for a short time. Then the legs will become steady.

SARVANGASANA

(All-Members Pose)

This is an important pose which can help you assuredly in the practice of Brahmacharya. I am very fond of Sirshasana, Sarvangasana, Paschimottanasana and Mayurasana. I invariably teach these Asanas to all my students. The digestive, circulatory and nervous systems are at once toned up in a mysterious manner by the practice of Sirshasana and Sarvangasana. This is no Arthavada or Rochaka Sabdha or mere eulogy, my dear friends! Practise and feel the beneficial influence yourself. This is the best remedy for wet dreams and various other diseases. There is a healthy glow in the eyes and a peculiar lustre, charm, beauty and magnetic aura in the face of the practitioner.

Spread a blanket on the ground. Lie on the back quite flat. Slowly raise the legs. Lift the trunk, hips and legs. Support the back with the hands on either side. The whole weight of the body will now rest on the shoulders and elbows. Keep the legs steady. Press the chin against the chest firmly. Breathe slowly, only through the nostrils. Begin with five minutes and try to remain in the Asana as long as you can.

MATSYASANA

(Fish Pose)

This must be practised soon after Sarvangasana. It will relieve stiffness of the neck and all crampy conditions of the cervical region caused by long practice of Sarvangasana. This gives a natural massage to the congested parts of the neck and shoulders. Further, it ensures that the student derives the maximum benefits from his practice of Sarvangasana.

Sit in Padmasana over the blanket by

keeping the right foot over the left thigh and the left foot over the right thigh. Then lie flat on the back. Stretch the head back so that the top of your head rests on the ground firmly on one side and the buttocks only on the other, thus making a bridge of the trunk. Place the hands over the thighs or catch hold of the toes. You will have to give a good twist to the back. Matsyasana is the destroyer of many diseases. This is very useful for general health also.

PADANGUSHTHASANA

(Balancing on Toes)

Place the left heel right in the centre of the perineum—the space between the anus and the external organ of generation. Put the whole weight of the body on the toes, particularly the left big toe. Place the right foot over the left thigh, near the knee. Sit carefully now, keeping the balance. If you find it difficult to practise this Asana independently, you can take the help of a bench or sit by the side of a wall. Place the hands on the sides of the hips. Breathe slowly.

The perineal space is four inches in breadth. Underneath this space lies the Veerya Nadi that carries semen from the testes. By pressing this Nadi with the heel, the flow of semen outside is checked. A steady practice of this Asana removes wet dreams and spermatorrhoea and makes one an Oordhvareta Yogi. A combination of Asanas such as Sirshasana, Sarvangasana and Siddhasana is very conducive to keeping up Brahmacharya. Each has its own specific action. Siddhasana acts on the testes and its cells and prevents the formation of semen. Sirshasana and Sarvangasana help the flow of semen towards the brain. Padangushthasana acts on the spermatic duct effectively.

INSTRUCTIONS ON ASANA PRACTICE

Physical exercises draw the Prana out. Asanas send the Prana in. Asanas are not only physical, but also spiritual. They help a long way in controlling the senses, mind and body. The body, nerves and muscles are purified. If you do Dhand and Bhaitak (Indian physical exercises) five hundred times a day for five years, they will not, in any way, produce any spiritual experience. Ordinary physical exercises develop only the superficial muscles of the body. One can become a Sandow with a beautiful physique by practising physical exercises. But, Asanas are intended for physical as well as spiritual development.

Spread a blanket on the floor and practise Asanas over it. Use a thin pillow under the head when you do Sirshasana. Wear a Langoti or Kaupin or loin-cloth when you practise Asanas. Avoid using spectacles and too many clothes when you do Asanas.

Those who practise Sirshasana for a long time should take some light tiffin or a cup of milk after finishing the Asana. Be regular and systematic in your practices. Those who practise by fits and starts will not derive any benefit. Regularity in the practice is very necessary if one wants to realise the maximum benefits of Asanas. Generally, people practise for two months in the beginning with great interest and enthusiasm and then leave off the practice. This is a sad mistake.

Asanas should be done on an empty or light stomach or at least three hours after food. You can advantageously combine Japa and Pranayama during the practice of Asanas. Then it becomes real Yoga. Asanas can be practised on the sandy beds of rivers, open airy places, and by the seaside also. If you practise Asanas and Pranayama in a room, see that the room is not congested. The room should be clean and well-ventilated.

In the beginning of the practice, do each Asana for a minute or two only and then gradually and slowly increase the period as much as you can.

Avoid too much exertion when you do all the Yogic exercises. There must be joy and exhilaration throughout your practices.

Asanas are as many as there are number of species of living creatures in this universe. Here I have given you instructions for a few select Asanas that are very useful for maintaining Brahmacharya. For detailed instructions on nearly ninety Asanas, refer to my book "Yoga Asanas".

MULA BANDHA

Press the Yoni (the space between the anus and the generative organ) with the left heel. Contract the anus. Place the right heel at the root of the organ of generation. This is Mula Bandha. Generally this is done along with Jalandhara and Uddiyana Bandha, during the practice of Pranayama. This is done during Puraka, Kumbhaka and Rechaka (inhalation, retention and exhalation).

Mula Bandha is a Yogic Kriya which helps the Yogic student to take the Apana and the sex energy upwards. The tendency of the Apana is to flow downwards. This downward flow of Apana and the sex energy is checked by the practice of Mula Bandha. The Yogic student sits on Siddhasana and takes the Apana and the sex energy upwards by contracting the anus and practising Kumbhaka or retention of breath. By long practice, the downward seminal flow is checked and semen is sublimated or transmuted into Ojas Sakti or spiritual energy which helps contemplation. This Bandha checks wet dreams and helps in maintaining Brahmacharya. This is practised during Japa and meditation also. **(To be continued)**

Yoga in Daily Life

RAJA YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

MIND AND ITS MYSTERIES

Just as a busy officer works alone in a room by closing all the doors, so also the busy mind works alone in a dream by shutting out all the doors of the senses.

Mind is a power born of the soul. It is through mind that the Lord manifests Himself as the differentiated universe with heterogeneous objects.

Mind is merely a bundle of thoughts. Of all thoughts the thought 'I' is the root. Therefore, mind is only the thought 'I'.

Mind is nothing but a collection of Samskaras or impressions. It is nothing but a bundle of habits. It is nothing but a collection of desires arising from contact with different objects. It is also a collection of feelings aroused by worldly botherations. It is a collection of ideas gathered from different objects. Now these desires, ideas and feelings constantly change. Some of the old desires are constantly departing from their storehouse of the mind, and new ones are replacing them.

In the waking state, the seat of the mind is the brain; in the dreaming state the seat of the mind is the cerebellum; in the deep sleep state it rests in the heart.

Mind always attaches itself to something objective. It cannot stand by itself. It is only the mind that asserts itself as 'I' in this body.

The things that we perceive all round us are only mind in form or substance.

'Manomatram Jagat—Manah Kalpitam Jagat.' Mind creates. Mind destroys.

The occult phenomena that take place in the mental world are all based on scientific laws. Occultists and Raja Yogins should have a comprehensive, intelligent understanding of these laws. Then only will they be able to control the psychic forces easily.

Practice of telepathy, thought-reading, hypnotism, mesmerism, distant healing, psychic healing, etc., clearly prove that mind exists and that a higher developed mind can influence and subjugate the lower minds. From the automatic writing and the experiences of a hypnotised person, we can clearly infer the existence of subconscious mind which operates throughout the twenty-four hours.

If an idea is planted in the mind, it grows at night through the operation of the subconscious mind. The subconscious mind never takes any rest. It works vigorously throughout the twenty-four hours. Those who know how to manipulate this subconscious mind can turn out tremendous mental work. All geniuses have control over the subconscious mind. You must understand the ways of extracting work from the subconscious mind. Subconscious mind is a wonderful underground mental factory.

Mind is the greatest force on this earth. He who has controlled his mind is full of powers. He can bring all minds under his influ-

ence. All diseases can be cured by psychic healing. One is struck with awe and wonder at the marvellous and mysterious powers of the mind of a man. The source or home or support of this mysterious mind is God or Atman.

Any action that is done by the physical body is the outcome of a preconceived idea. The mind thinks, plans and schemes at first. Then the action manifests itself. He who invented a watch at first had all ideas in his mind about the construction of the lever, various wheels, dial, minute-hand, second-hand, hour-hand, etc. These ideas materialised later on into action.

A spark of light presents the appearance of a continuous circle of light if it is made to rotate quickly. Even so, though the mind can attend but to one thing at a time, either hearing or smelling, though it can admit of but one kind of sensation at a time, we are led to believe that it does several actions at a time, because it moves from one object to another with tremendous velocity, so rapidly that its successive attention and perception appear as a simultaneous activity.

The best philosophers and seers (Rishis and sages) are unanimously agreed that the mind cannot actually attend to more than one thing at a time, but it appears to be doing so only when it is shifting with prodigious rapidity backward and forward from one end to the other.

Change of thought, relaxation of mind by dwelling on thoughts of pleasant objects, cheerfulness, Sattvic food, mental recreation of Sattvic nature are necessary for mental health.

The mind assumes the shape of any object it intently thinks of. If it thinks of an orange, it assumes the shape of an orange. If it thinks of Lord Jesus on the Cross it assumes

the shape of Lord Jesus on the Cross. You must train the mind properly and give it proper, pure food for assimilation. Have a Divine background of thought or mental image.

If all the thoughts are eliminated, then there remains nothing which can be called mind. So thoughts are the mind. Again there is no such thing as world, independent of and apart from thoughts. Two thoughts, however closely related to one another, cannot exist at the same time.

The mind becomes that on which it dwells. This is an immutable psychological law. If you begin to think about the Dosha or defects of a man, for the time being, at least your mind dwells on the bad qualities and becomes charged with these qualities, whether the man possesses these bad qualities or not. This may be your vain imagination only through your wrong thinking, wrong Samskaras or wrong (bad) habits of the mind. He may not possess even a bit of the bad qualities which you have superimposed on him through ill-will or some form of jealousy or petty-mindedness or habitual Doshadrishti or fault-finding nature. Therefore, give up the dangerous habit of censuring others and finding fault in others. Praise others. Develop the power or vision of finding only good in others. Do not bark like a wild dog about the bad qualities of others. Glorify others. You will grow spiritually. You will be liked, honoured and respected by others.

Sleep (Sushupti) is not merely a state of inactivity or passive repose. It has deep philosophical significance. Vedantins study this state very deeply and carefully. It gives the clue for non-dual philosophers to trace, search and find out the hidden, silent witness.

Atman is ever awake, although all the minds are at rest. Mother of this world,

Rajeshwari takes the Jivas back to Her and Her Lord during deep sleep, hugs them to Her bosom, bestows on them refreshing peace, new vigour, vitality and strength and makes them quite fit for the ensuing battle of life on the following day. But for this sleep, life would have been absolutely impossible in this physical plane when misery, diseases, cares, worries, fears and anxieties of various kinds trouble man every second. If a man does not get sound sleep even for one night, if he loses his sleep one night for three hours by keeping watch over a sick patient or attending the cinema, how miserable, gloomy, depressed he feels the next day!

Mind is atomic according to the Indian school of logic. It is all-pervading according to Raja Yoga school of Patanjali Maharshi; it is of the middling size (same size as that of the body) according to the Vedantic school.

Mind is material. Mind is made up of subtle matter. This discrimination is made on the principle that the soul is the only source of intelligence; it is self-evident; it shines by its own light. Mind is formed out of the subtlest portion of the food.

Mind can be compared to water. Water exists in four states, viz., causal state in the form of H₂O, subtle state in the form of water, gross state in the form of ice and gaseous state in the form of vaporised steam. Even so, the mind is in a gross state during Jagrat

state when it enjoys sensual objects, is in a subtle state when it functions in the dream state, it is in a causal state when it gets involved into its cause, Mula-Avidya during deep sleep and it evaporates as gas when it melts or dissolves in Brahman during Nirvikalpa Samadhi.

Just as the physical body is composed of solid, liquid and gaseous matter, so also the mind is made up of subtle matter of various grades of density with different rates of vibration. A Raja Yogi penetrates through the layers of the mind by intense practice.

Just as you nourish the physical body with food, so also you will have to give food for the mind and spiritual food for the soul.

When your business fails, or when you are in heavy grief by the death of your own son, you get emaciation of body even though you eat nourishing, substantial food. You feel tremendous internal weakness. This clearly proves that mind exists and cheerfulness is a good mental food.

When a lady is deeply engaged in the management of the affairs of her daughter's marriage, she forgets to take her food. She is always happy. Her heart is full of joy. The joy and cheerfulness are powerful tonics for her mind. She gets inner mental strength although she does not take any food.

(To be continued)

The Divine Name is God Himself manifest as a spiritual force. God and Name are one. He who clings to the Divine Name verily clings to the Lord Himself. The Divine Name shall take you across the ocean of Samsara. The Divine Name shall bestow upon you freedom from births and deaths.

—*Swami Sivananda*

Children's Page

THREE OLD MEN

(Sri Swami Ramarajyam)

Once there was a priest. He used to travel far and wide to deliver sermons. He would read out the Bible to the people, exhort them to say their prayers and also tell them how to pray properly. Once he reached an isolated island by a ship. There lived three old men. They were very simple, unsophisticated and ordinary people.

The priest asked, "Do you say your prayers?"

They said, "We only know how to remember God. That is all. We do not know anything else."

The priest asked, "How do you remember Him?"

They said innocently, "We just sit down and say, 'protect us, protect us'."

Giving them a dirty look, the priest said sternly, "Is this the way to pray? You have wasted the whole of your life. I will tell you the proper way to say your prayers."

The priest taught them a prayer from the Bible. The poor old people were illiterate. They would forget it again and again and the priest had to re-tell it repeatedly.

After teaching the prayer, the priest left their place by the ship. After a little while, when night fell, the priest noticed that three lights were advancing towards the ship.

The priest wondered what it could be.

When the lights reached near the ship, the priest noticed that the three old men, with lanterns in their hands, were fast approaching the ship, walking on the water. Yes, walking on the water the way we walk on the earth!

The priest gasped in wonderment at this sight.

The old men shouted, "Priest sire, please stop for a minute. We have forgotten the prayer you had taught us. Kindly tell that again to us."

The priest exclaimed, "You are walking on the water!"

One of the old men said, "What is there to be surprised at? We do not have any boat but we can walk comfortably. We humbly requested God to help us to reach you; thereafter we started walking."

The priest folded his hands and said, "Holy men, please go back. You need not learn anything. You should keep on remembering God the same way you have been doing it earlier. God enshrined in your hearts listens to your sincere devout call. That is all."

Dear children, what do you learn from this story? You need not have wealth, strength, prosperity or bookish knowledge to attain God. The only way to attain Him is to call Him with strong faith in Him. What did those old men possess? Nothing. The only thing they had, was their strong faith in God. With that faith, as their only possession, they would call God, say to Him, whatever they wanted to and ask Him for whatever they needed. With that faith they attained the power, which is beyond the reach of even the great mystics.

If strong faith in God springs from your heart, nothing else will be left to be done by you. You will overcome all your miseries. God will extend His hands towards you. Do not miss catching hold of those hands then.

—Based on a story by Leo Tolstoy

Sivananda's Gospel of Divine Life

LIVE DIVINELY

CARE OF LEPERS

Visitors to Sivananda Ashram would have invariably noticed that a number of lepers from the neighbourhood assembled outside the dispensary every morning and evening. The Master's special instruction to the aspirant managing the dispensary was that he should pay the utmost attention to this class of suffering humanity and treat them with the feeling that they were forms of God.

Thus, whereas the aspirant might omit to salute with folded palms a sick Sadhu, he would never forget this when a leper approached him. The Master himself always took the keenest interest in the treatment of even dangerous and infectious cases. The Sadhus of Rishikesh would often relate with amazement how, in his early days at Swarg Ashram, he sometimes slept with cholera patients and served them in every possible manner, without the least thought of his own safety.

Rev. Taylor of the American Leprosy Mission arrived with a U.P. Government official. He requested the Master's assistance in the matter of leprosy relief in Rishikesh.

The Master readily agreed to assist and later explained, "The government officials and also the State's Health Minister, Dr Gairola, have always sought the assistance of Sannyasins in this work. Why? Because these helpless victims of their Prarabdha karma are neglected by all other sections of the community. A practising doctor would refuse to treat lepers, for his practice would then cease and with that his earning, too. People are afraid to approach lepers. Only a Sannyasin who has renounced worldly life and who has no fear of death even, can boldly undertake such humanitarian service."

Arrangements were made in the evening

to visit the leper colony in the morning. As usual the Master was able to determine not only the main issues but also all the side issues connected with it.

"Dr Subramaniam will accompany us. We will make a list of the lepers and classify them. We should isolate the children who are not yet affected by the disease and take care of them. We should also render proper treatment to the patients who are in the initial stages of the disease and try to save them.

"Dayananda Swamiji, please arrange for a horse-cart at six o'clock tomorrow morning. Please get Rs. 10/- worth of sweetmeats for distribution there. Go and tell the people in the colony that we will be coming at six in the morning. Take some money also with you for distribution."

The party started soon after the morning university class. The Master enquired if there was sufficient paper for taking down the names, how many pens had been taken, and if there was ink in them. He was always particular about minute details. As soon as the horse-cart began to move, Kirtan of Jaya Ganesha commenced.

At the leper colony the people were assembled and a list was prepared. The Master took keen interest in each case and was quick to detect the cases of children unaffected by the disease.

As soon as a patient had given his name, Dayanandaji would hand him two sweetmeats.

Two hours were thus spent in taking down all the details. When everything was over, the Master called two educated lepers who were compounders, and instructed them to obtain from the Ashram charitable dispensary whatever medicine they needed for local application and injection, etc. After making them all sing Kirtan the Master left.

NEWS AND REPORTS

PLATINUM JUBILEE CELEBRATION AT THE HEADQUARTERS ASHRAM

Lead the Divine Life and lead others through personal example. Let each Branch of the Society be a shrine of Truth, and let each member be a moving temple of Divine Life. Each one of you has a mission—to spread the Gospel of Divine Life.

(Sadgurudev Sri Swami Sivanandaji Maharaj)

Sadgurudev's clarion call on the sacred occasion of Silver Jubilee of His Divine Mission is His awakening call to all of us blessed with rare privilege of celebrating the Platinum Jubilee of His Holy Mission. Let us respond to His call and receive His blessings in abundance.

The auspicious occasion of Platinum Jubilee of Holy Master's Sacred Mission—the Divine Life Society—was celebrated with great devoutness at the Headquarters Ashram on 13th January 2011. With the noble aim of providing the members of Sadgurudev Sri Swami Sivananda's family the blessed opportunity to participate in the celebration and also to motivate them to intensify their services to His glorious mission, a meeting of Branch Representatives was organised on 12th January 2011.

The programme of 12th January commenced with early morning prayer and meditation session followed by Prabhat-pheri. The Branch Meet held at Sivananda Satsang Bhavan comprised of two sessions wherein more than three hundred devotees representing various DLS Branches participated. The forenoon session commenced at 8.45 a.m. with Jaya Ganesh prayers by H.H. Sri Swami Vimalanandaji Maharaj, President,

DLS Headquarters. After the prayers, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters in his keynote address, extended a warm welcome to one and all present and elucidated the purpose of meeting. While covering the salient features to be discussed in the meeting, Sri Swamiji requested the delegates to put forth their suggestions to strengthen the Divine Life Movement. The keynote address of Sri Swamiji is as follows:-

Keynote Address by

H.H. Sri Swami Padmanabhanandaji Maharaj

I extend a hearty welcome to all the members of Sadgurudev Sri Swami Sivanandaji's Family who have got this blessed opportunity to come to His holy abode to participate in this glorious event. It is a great privilege and divine blessings for all of us to celebrate this auspicious event of Platinum Jubilee of Sadgurudev's Divine Mission—The Divine Life Society. Since the time of its inception, the Society has been striving ceaselessly to bring out a world-wide revival of spirituality and the establishment of the real spirit of the religion by promulgating its sublime ideals—Serve, Love, Give, Purify, Meditate, Realize—the basic injunctions and essential truths of all religions of the world.

Much more is to be done yet as Sadgurudev writes in one of His letters dated 3rd April, 1960:- The Divine Life Message must reach every home. The sacred task of spreading the sublime message of Divine Life is to be undertaken with great vigour and

momentum until it reaches into everybody's heart. To achieve this end, the immense strength and verve, inexhaustible energy and buoyant enthusiasm of the young generation are to be utilized. Expressing His tremendous faith in the youth power Holy Master says—“Even a single sincere student can move the world and can bring light and knowledge to the world.”

But as we look around, we observe that the youth all over the world today is spiritually starved. They are following the cult of materialism. Youthful vigour and intelligence must not be allowed to go in the wrong direction. Therefore, inculcating ethical, cultural and spiritual values in the new generation becomes the onerous responsibility of the present generation of ours. Our Beloved Gurudev also admonishes—“Youth, the future hope of the World, are to be inspired and trained to lead Divine Life.”

You cannot expect the wise and intelligent youth of today to be blind followers. To inspire and attract the new generation, the present generation of ours should present the paradigm of Divine Life. Worshipful Sri Swami Chidanandaji Maharaj aptly says—“The most important thing about Divine Life is in living of it, not so much in knowing of it.” Therefore, we, the present members, office-bearers and devotees of Sadgurudev should lead Divine Life—a life of divinity, purity and simplicity. A total transformation has to take place first in ourselves, only then can we inspire and help others transform themselves. Therefore, “Be and Make”—says Swami Vivekananda.

The Branches should motivate the educated youth of their places to join the Yoga-Vedanta Forest Academy Course conducted at the Headquarters Ashram.

They should organise Short-duration Divine Life Courses in their respective places during vacations to impart Divine Life training to the children and youth. There should be separate courses addressing the needs and

aspirations of the different age groups. The practical aspect of spirituality is to be kept in mind while designing the courses and activities.

The spiritual camps and competitions should be organised for them.

The Branches should organise regular Yoga Classes for the children and youth to ensure their sound health.

The new generation should be motivated to participate in the daily/weekly satsang of the Branch and there should be programmes and celebrations addressing their needs and inclinations. Films or Power Point Presentations conveying inspiring messages should be shown to them.

Leaflets, pamphlets and booklets conveying Sadgurudev's message should be distributed in schools and colleges.

Youth membership enrolment is to be encouraged in the DLS Branches. The focus should be on qualitative increase in membership and not on quantitative increase.

The youth should also be inducted as office-bearers so as to carry on Sadgurudev's mission more actively and dynamically.

The Headquarters Ashram has organized spiritual camps and competitions for the children and youth. To apprise the new generation of the Glorious and inspiring life of Sadgurudev, ‘Sivananda Chitra Katha’ has been published. Some Branches are also doing commendable work in this regard. The other Branches should strive to emulate their example.

With the active support and co-operation of the Branches, Sadgurudev's sublime message of Divine Life can be taken into each home.

Come, let us work together to hold aloft the banner of Divine Life and receive the divine grace of Sadgurudev in abundance.

May the abundant blessings of Most Worshipful Gurudev Sri Swami Sivanandaji

 Maharaj and our Beloved Pujya Sri Swami
 Chidanandaji Maharaj be ever upon all of us.

* * *

The keynote address was followed by the talks with valuable suggestions by the Branch representatives and blessing messages by senior Swamijis.

H.H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters in his blessing message reminisced some of his cherished memories with Sadgurudev and also apprised the gathering of Holy Master's vision of Divine Life. Sri Swamiji said that one should divinise all one's actions to lead divine life.

H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, DLS Headquarters in his blessing address said that being the disciples of Sadgurudev, it is our foremost duty to lead the divine life of truth, love and purity. Sri Swamiji also said that Sadgurudev's compassionate guiding hand will protect us if we follow His sublime teachings sincerely and whole-heartedly.

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters appreciated the sincere dedication of the devotees towards Sadgurudev's mission which prompted them to come to His holy abode braving all the hardships. Sri Swamiji advised everyone to always remember that the Divine Life Society is the embodiment of Gurudev and service of the Divine Life Society is the service of Gurudev and therefore this service should be done with love, humility and with a spirit of worshipfulness.

Sri Swami Sivachidanandaji Maharaj in his address to the delegates said that we should first prove ourselves as the true disciples of Sadgurudev and then strive to inspire others.

Sri Swami Tyagavairagyanandaji Maharaj emphasising upon the need of self-purification said that all the DLS members and office-bearers should follow the

Panch Mahavratas (five great vows)—Truth, Non-injury, Purity, Non-stealing and Non-covetousness. Sri Swamiji suggested starting Divine Life Movement from one's home by organising daily evening satsang with family members.

Sri Swami Ramrajyamji Maharaj in his address to the delegates presented a five-point scale to evaluate and assess one's progress in the spiritual path. Sri Swamiji said that one's spiritual personality should be the substratum of whatever one thinks, speaks and does.

Sri Swami Dharmanishthanandaji Maharaj inspired all to follow Sadgurudev's first important instruction of getting up at 4 a.m. and utilise the virgin time i.e. *brahmamuhurta* to tune oneself with Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj and thereby attain energy, strength, peace and bliss.

The distinguished speakers from various Branches were:- Sri Krushna Dash, Khatiguda (Odisha), Dr. D. N. Naresh, Delhi, Dr. Sharad Kumar Acharya and Dr. Rajnikant Behera, Burla (Odisha), Sri N. Shivprasad, Bangalore, Sri Jayant Bhai Dave, Vadodara, Sri F. Lal Kansal, Chandigarh, Sri Nitin Deshpandey, Pune, Dr. M. Mahendra Singh, Imphal, Sri Ramachandra Rao, Secunderabad, Sri Venkateswara Rao, Kachiguda (Hyderabad), Sri Ramavatar, Panchkula (Chandigarh), Dr. Ramneek Sharma, Chandigarh, Sri Narayan Rath, Bhubaneswar and Sri Prakash Chandra Mishra, Jeypore (Odisha)

The points emerged during the Branch Meet are as follows:-

1. The thrust of the Meet was on—'Be divine and then inspire others to be divine.' The DLS members and office-bearers should first strive for self-improvement to carry Sadgurudev's message.

2. There should be a standard format for Satsang held at Branches.

3. The Headquarters Ashram should provide guidelines for organising children and youth camp.

4. A State Level Body should be constituted to co-ordinate the activities of different Branches of the State.

5. Separate Yoga Courses should be started to prepare Yoga teachers.

6. Use of electronic media to spread the gospel of Divine Life

7. Inclusion of questions and answers as regular feature in DLS magazines

8. Home Satsang should be encouraged to inculcate ethical and spiritual values in children and youth.

9. A separate course for women should be conducted by Yoga Vedanta Forest Academy.

10. More DLS Branches should be opened in Maharashtra.

11. Desirous aspirants should be given Mantra Initiation during conferences and sadhana camps.

12. Senior Swamijis should visit different Branches to inspire and motivate people.

13. Two members or office-bearers of each DLS Branch should be trained in YVFA Course.

14. DLS Branches should be allowed to launch their websites.

15. Special Projects are to be designed to attract and involve the new generation in Divine Life Movement.

16. Youth membership enrolment is to be focused upon.

Sri Swami Yogavedantanandaji Maharaj presented vote of thanks expressing gratitude towards all who contributed directly or indirectly in making this Branch Meet a success. The meeting concluded with prayers for world peace and distribution of Prasad.

During the night Satsang, the devotees from various DLS Branches presented

Bhajans and Kirtans as their love offering at the lotus feet of Sadgurudev.

The glorious day of 13th January 2011 commenced with Brahmamuhurta prayer and meditation followed by a short message by H.H. Sri Swami Yogaswarupanandaji Maharaj. Sri Swamiji said that we should re-dedicate ourselves to Sadgurudev's noble mission on this sacred day. It was followed by Prabhat-pheri wherein the devotees participated enthusiastically despite terrible cold and dense fog. A special Havan was performed at the Ashram Yajnashala for the peace and welfare of the world.

In the forenoon session, a special worship was offered to Gurudev Sri Swami Sivanandaji Maharaj at the Holy Samadhi Shrine and a grand worship was offered to the Sacred Padukas of Sadgurudev at the auditorium. The entire atmosphere was charged with divine vibrations. To commemorate this auspicious occasion, two souvenirs—The Vision of Divine Life (English) and Divya Jiwan Sandarshan (Hindi), Swami Sivananda Chitrakatha in Hindi, Tamil and Telugu, DVDs of early morning meditation talks by Most Worshipful Sri Swami Chidanandaji Maharaj, and publications by different DLS Branches were released. The Satsang concluded with distribution of Jnana Prasad and sweets.

In the evening, a special worship was offered to Mother Ganga in the loving remembrance of Sri Gurudev. During the night Satsang, H. H. Sri Swami Vimalanandaji Maharaj gave a talk on the Glorious and inspiring life of Sadgurudev. H.H. Sri Swami Padmanabhanandaji Maharaj launched the redesigned website—*sivanandaonline.org*. The Satsang concluded with distribution of special Prasad.

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

THE 33RD ALL ODISHA DIVINE LIFE SOCIETY CONFERENCE AND YOUTH CAMP AT NTPC KANIHA, ODISHA

In pursuit of Sadgurudev's Divine Mission of Spiritual Uplift of the masses, the 33rd All Odisha Divine Life Society Conference and Youth Camp were organised from 27th to 30th December 2010 at NTPC Kaniha by Bhimakanda Branch of Odisha. A well decorated pandal at Panchayat High School, Bijigol was the venue for the Conference.

The Conference was inaugurated by H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters on 27th December 2010. H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters presided over the Conference and Pujya Gajapati Maharaj Sri Divya Singh Devji graced the function as the Chief Guest. Revered Sri S.K. Singhji, General Manager, NTPC presented welcome address.

The daily programme had four sessions:- early morning meditation session followed by *prabhat-pheri* and *Yogasana*; forenoon and afternoon sessions comprising of discourses and *bhajans* and the late evening session of cultural programme. Sri Swami Dharmanishthanandaji assisted by Sri Swami Sridharanandaji conducted *Yogasana* classes. Revered Sri Swami Nirliptanandaji Maharaj blessed the gathering by his inspiring messages in the early morning meditation session and discourses in the forenoon and afternoon sessions. Revered Sri Swami Padmanabhanandaji Maharaj gave his blessing messages in the forenoon and afternoon sessions.

Sri Swami Ramrajyamji, Sri Swami

Sivachidanandaji, Sri Swami Dharmaprasakshanandaji, Sri Swami Brahmasakshatkarandaji, Sri Swami Dharmnishthanandaji, Babaji Sri Chaitanya Charan Dasji, Baba Sri Radhacharan Dasji, Paramhansa Sri Prajnananandaji, Pujya Gajapati Maharaj Sri Divya Singh Devji, Br. Sridhar Chaitanya, Br. Richa Chaitanya, Sri Swami Satchidanandaji, Dr. Umesh Kher, Dr. B.D. Sahoo, Er. Mihir Mohanty, Er. Satya, Prof. Hrudananda Roy, Prof. Biswamohan Patnayak, Sri Madan Mohan Panda, Sri Umakant Pani and Sri Jayachandra Nayak addressed the gathering. 2059 registered delegates from various parts of Odisha participated in the Conference and over one thousand devotees from nearby villages and towns also attended the Conference. 984 devotees were blessed with Mantra Diksha through pre-recorded voice of Worshipful Sri Swami Chidanandaji Maharaj.

To mark the occasion, a blood donation camp was organised near the Conference venue with the help of Angul Blood Bank wherein 101 devotees donated blood; Sri Swami Padmanabhanandaji Maharaj inaugurated the blood donation camp.

A photo gallery set up outside the pandal displaying the beautiful photographs of Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj was the centre of attraction for the devotees.

The Sixth All Odisha Divine Life Society Youth Camp was also organised as a part of

the Conference at NTPC auditorium and it was attended by 500 school and college-going students who came from different parts of Odisha. Revered Sri Swami Ramrajyami Maharaj was the Course Director of the camp. A systematic daily programme comprising prayers, meditation, Yogasana, Pranayama, quiz competition, story-telling and spiritual discourses was chalked out to ensure physical, moral and spiritual development of the youth. All the participants felt greatly inspired and benefited by the youth camp. By the grace of Lord Jagannath and benedictions of Sadgurudev, the State Level Conference and Youth Camp were successfully organised.

Sri R. Venkateswaran, Executive Direc-

tor, NTPC in his address during the concluding ceremony of the programme appreciated the role of DLS in propagating spiritual knowledge in a remote industrial area like Kaniha.

The Divine Life Society Headquarters acknowledges with gratitude the kind co-operation and help rendered by the authorities of NTPC Kaniha in organising this programme. The strenuous efforts and wonderful Seva of the volunteers of Swami Sivananda Kalyana Samiti of Angul Branch under the leadership of Sri Swami Jyotirupanandaji also deserve appreciation.

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

—The Divine Life Society

ANNOUNCEMENT

SPIRITUAL RETREAT

Divine Life Society, Chandigarh Branch,

To Mark the Annual Day On 6th, 7th & 8th March 2011

The Divine Life Society, Chandigarh Branch will be observing the 3rd Anniversary of Sivananda Ashram at Chandigarh on 6th, 7th and 8th of March 2011. A spiritual Retreat is proposed to be held on this occasion. Parama Pujya Sri Swami Vimalanandaji Maharaj, President of Divine Life Society (International) and other senior saints from Sivananda Ashram, Rishikesh will grace the occasion. All devotees are cordially invited to participate in the function and have the most spiritually elevating experience.

For enrolment and information please contact Sri F. Lal Kansal, President, 09814015237, Dr. Ramneek Sharma, Secretary, 09814105154

Address: Sivananda Ashram,
The Divine Life Society,
2, Sector 29-A,
CHANDIGARH—160 030,
Phone: 0172-2639322

SEVA THROUGH SIVANANDA HOME

'Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for them.' (Swami Chidananda). Swamiji Maharaj Himself initiated this Seva by His living example of unparalleled, undivided and unconditional Love in Action.

It is an unmistakable truth that the Lord looks after the needs of His children and provides strength accordingly to the requirements of His devotees. To stay day and night under the naked eye of the immense infinite sky, exposed to the grills and grimes of nature is certainly not meant for all of us. The elderly lady patient who got admitted this month could write a book about her ventures and adversities during her stay at the side of the road. All by herself, in the open, her worn-out body to be led to rest on the cement ground. Originated from Punjab, that was all she could recall of her background at the moment of admission. Shivering from cold and anxiety and calling out for her friend, her Savior in need and indeed, her Hanumanji. Her upper arm was just hanging loose at her shoulder, due to a previous fracture, which she mentioned was caused by people who would beat her up with sticks. Old burning scars beneath the abdomen were silent witnesses of hard times, tribulations and humiliations.

For people like her, who are admitted in a home, in a place with walls and doors, the initial days are often frightening and scary: "Where have I come, are they going to hurt me? What do they want from me?" And night-

mares may continue even for a long period: provocative situations returning in the dreams, till one wakes up with a sigh of relief: "Oh this was once upon a time, long ago, thank God, this has passed...."

To forgive and forget are not easy tasks when pain has pierced deep into one's inner being, has scattered one's dignity and has torn apart one's self-esteem. One may not talk, but the body speaks a clear language. However, miraculously, there is one part which always remains immune and untouchable for injury and taunting. One's Real Identity, one's inner, one's true Self, His Voice within, His living Presence. From them who have known hunger, one can learn to thank from the bottom of one's heart for each morsel of food; from them who were naked, one learns the value of clothing, as genuine protection, instead of modern fashion; from them who were desolated and have known intense loneliness, one can learn the practice of the Presence of God...

And of the presence of God, those soldiers, those courageous ones, they are much more aware than many of us. That is why they often talk to themselves, to their inner comrade, their only friend. That is why they may behave a little differently than those who stay in a so-called normal society with its own rules of do's and don'ts. This Punjabi mother undergoes medical treatment in the home and whenever she meets, with difficulty she folds her hands in a humble Namaskar: *Jai Mahaveer. Jai Hanuman!*

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

CHRISTMAS EVE CELEBRATIONS AND THE CHRISTMAS-NEW YEAR RETREAT

Holy Christmas was celebrated on December 24th, 2010 in the Swami Sivananda Auditorium Annex "Satsang Hall" of the Ashram. To welcome and guide the devotees, lights were strung from the bottom of the stairs at the Ashram entrance to the door of the Auditorium. Devotees from the entire area joined Ashramites and guests in the joyous function that began with the normal *Jaya Ganesh Kirtan* at 7.30 p.m. and concluded with the distribution of sacred Prasad well past midnight.

The nativity scene, illustrating the birth of the New Child, was installed in a temple in the centre front of the Satsang Hall. A beautifully decorated Christmas tree was placed at the front right of the Hall.

The evening featured many songs in German, French, Dutch, Japanese, Chinese, Malayam, Hindi and English. Many of the devotional songs were offered in *kirtan* and *bhajan* style which added to the beauty of the evening. A short film called "Snowman" de-

lighted the children and adults alike. The Bible readings and accompanying songs began at 11.00 p.m. and continued till midnight. The evening concluded with silent meditation and closing prayers.

From December 26th, 2010 to January 1, 2011, the 15th Annual Christmas-New Year Retreat for Devotees from Abroad was held at the Headquarters. Sixty devotees from fifteen countries attended the rewarding sessions. Mid-morning talks were given by senior Swamijis of the Ashram in the Swami Sivananda Auditorium Annex "Satsang Hall." The speakers offered their wisdom and insight on this year's theme: "Is Living a Divine Life Really Possible Today?" Daily guided meditation was conducted every evening, and very much appreciated by the participants. Morning meditation and evening *satsang* in the sacred Samadhi Hall were also included in the very successful programme.



REPORTS FROM THE D.L.S. BRANCHES

Ahmedabad, Usmanpura (Gujarat):

The Branch holds daily morning session of prayer and Yogasana, and Paduka Puja on the first Sunday every month.

Ambala (Haryana): During the month of December 2010, the Branch held daily evening Satsanga preceded by half-an-hour collective Japa of the Mahamrityunjaya Mantra Japa. It organized a 3-day Yogasana training Camp in the I.T.I. Polytechnic Institution—100 students attended it, and plantation of 100 fruit-trees; free Homoeopathic service at two dispensaries was continued. Free Jalaseva is continued as usual.

Badhiausta (Odisha):

The Branch organized daylong programmes on Sri Bhagavad Gita Jayanti—Prabhat Pheri, Brahmamuhurta prayer-meditation, Paduka Puja, Sri Vishnu-sahasranama Stotra Parayana, Srimad Bhagavad Gita Yajna with Ahutis after each Sloka, Bhajan-kirtan, evening Satsanga with a talk on Bhagavad Gita, Prasad Sevan (community meals), etc.

Bangalore (Karnataka): The weekly Satsanga of the Branch on Thursdays included Paduka Puja, Svadhyaya and devotional music and on Fridays Sri Devi Puja and recitation of Sri Vishnu-sahasranama and Sri

Lalita-sahasranama Stotras. On Sundays, it organized Abhishekam and Satsanga and Svadhyaya on the first, 3-hour Akhanda Kirtan on the third, and 3-hour divine music on the fourth Sunday.

Bhilai (Chhattisgarh): The Branch conducted the monthly Satsanga with Paduka Puja on the first Sunday of the month and Matri-Satsanga on Tuesdays with Sri Hanuman Hymns and Bhajans, on Fridays with Sri Lalita-sahasranama Stotra Parayana, and during the two Ekadasis recitation of Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita.

Bhubaneswar (Odisha): In addition to daily morning Paduka Puja, the Branch conducted weekly Satsanga on Thursdays, four special Satsangas in the last two months, and 2-hour Sankirtan and 2-hour Harihat (collective singing of Srimad Bhagavatam). The special activities were: (1) Sharat Rasa: daily 2½ hour programme for five days concluding on Kartiki (autumn) Purnima. (2) Youth Camp: 86 students (39 boys and 47 girls) attended the youth Camp held on 12th December in a High school. Besides Yogasana training, spiritual talks were given by Revered Sri Swami Sivaswarupananaji, Revered Sri Swami Sadasivanandaji and Prof. P.C. Mahapatra, and others.

Bikaner (Rajasthan): The Branch conducted 2-time Puja, evening Satsanga with Svadhyaya of Srimad Bhagavatam, mobile Satsanga on 14th and 25th December with Sri Sundarakanda Parayana, and havan on Chidananda Day. Special Activities: (1) Mahamantra Sankirtan on 3rd December. (2) Srimad Bhagavad Gita Jayanti: Parayanam. (3) Sri Viswanatha Day: Sankirtan of 'Om Namah Sivaya' Mantra on 31st December.

Buguda (Odisha): The Branch organised the Platinum Jubilee special programmes as follows: Complete Parayana

of Srimad Bhagavatam on 5th December and of Srimad Bhagavad Gita on the 12th, 108 repetition of Sri Hanuman Chalisa chanting on 25th December, Essay competition of High School students and Bhagavad Gita recitation competition for middle school students on 10th January 2011, and special Sadhana Day, and distribution of food and clothes to the poor on 13th January.

Chatrapur (Odisha): In addition to the daily evening Satsanga, the Branch conducted weekly Satsanga on Thursdays, five special Satsanga (one in a nearby village), Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on the Sankranti Day. On the occasion of Srimad Bhagavad Gita Jayanti, the Branch arranged complete Parayana for three days, and also recitation competition for school students.

Faridpur (U.P.): The Branch had daily Puja and Ramayana Path, and weekly Satsanga on Wednesdays. It distributed blankets, shawls and sweaters to Sannyasis and needy poor and gave monetary help for health care to the poor.

Ghatpadamur Jagadapur (Chhattisgarh): In addition to the daily activities of early morning prayer-meditation, Yogasana, Sri Ramayana Path and Stotra Path, half-an-hour Sankirtan followed by evening Satsanga, the Branch held Paduka Puja on Thursdays, recitation of Sri Sundarakanda on Saturdays and of Sri Vishnu-sahasranama Stotram on Sundays. It also organized 2-day special Platinum Jubilee programmes of Akhanda Ramayana Path (7 Ramayana Mandali participated) Havan, Satsanga, Maha-Prasad Bhandara (800 participants) on December 25-26.

Gumergunda (Chhattisgarh): The Branch conducted 3-time Arati, daily early morning prayer-meditation and Yogasana

class, 2-hour daily evening Satsanga, Paduka Puja on Thursdays, Sri Sundarakanda Parayana on Saturdays, and Stotra-Patha on the remaining days.

Hyderabad, Kachiguda (A.P.): H.H. Sri Swami Padmanabhanandaji visited the Branch on 7th December. The Branch organized special daylong Platinum Jubilee programme on 19th December as follows: Prabhat Pheri, Paduka Puja, discourses by three eminent scholars, lunch, a novel educative programme of overview of Gurudev Swamiji Maharaj's different books by scholars and devotees, devotional music, two discourses in the evening, video show on life and teachings of Gurudev and H.H. Sri Swami Chidanandaji Maharaj, Bhajan-Kirtan, etc. Dr. K.V. Ramanachari, Principal Secretary, Revenue Department, Government of Andhra Pradesh and other dignitaries graced the programme.

Hyderabad, R.C. Puram (A.P.): The Branch organized a special Platinum Jubilee programme on 8th December with Paduka Puja, Svadhyaya and two talks. On 16th December, the foundation Day of the Branch, the programmes were Paduka Puja, prayer, Bhajan, talks by Revered Swami Satyavratandanandaji and by Revered Swami Muktanandaji, the afternoon session concluded at 2.30 p.m., with Prasad Sevan by 200 devotees, evening Satsanga which concluded at midnight.

Jaipur, Raja Park, (Rajasthan): The Branch organized Platinum Jubilee special programmes as follows: (1) Sri Hanuman Chalisa: 75 repetitions. (2) Srimad Bhagavat Saptah: November 14-20, special celebrations, etc. (3) Spiritual Camp: November 21-23 daily discourses by Revered Swami Vaikunthanandaji, meditation, Bhajan-Kirtan. (4) Essay writing and Bhajan Singing competition on November 24-25—64 students from

15 schools participated. Cash prizes of Rs. 500/-, 300/-, 200/- and 100/- as well as Jnana Prasad were given. (5) Srimad Bhagavad Gita Jayanti: 6-day programmes from December 12-17; discourses by five eminent scholars; Puja; collective recitation; Bhagavad Gita Yajna—48 participants.

Jeypore (Odisha): The Branch conducted 2-time Puja, biweekly Satsanga on Sundays and Thursdays, and Havan, Puja and Prasad Sevan on Sivananda Day. On Srimad Bhagavad Gita Jayanti, it held a Yajna with oblations after each Sloka followed by 12-syllable sacred Mantra as Samputa. On request of the devotees similar Gita Yajna was performed on December 19 and on 26 with more than one hundred participants. It also organised on 12th December special Satsanga, Paduka Puja, Havan, Svadhyaya and Prasad Sevan by 150 devotees from many Branches of the District on the inauguration of the Branch building. Earlier it had special programme in the morning, as well as evening during Navaratri Puja. As a part of Platinum Jubilee special programme, it organised discourses on Srimad Bhagavad Gita and on Upanishads from November 26-30.

Kanpur (U.P.): The Branch held Ramayana Path on Tuesdays, and the monthly Satsanga on 26th December. It organized Satsanga with the children of an orphanage and arranged meals for them on Sri Vijaya Dasami, and distributed clothes and sweets to them on Deepavali. It organised an essay writing competition on 13th January 2011.

Kantabanji (Odisha): The Branch had the weekly Satsanga with Svadhyaya. On Srimad Bhagavad Gita Jayanti, the daylong programmes included Parayana of Srimad Bhagavad Gita and Sri Vishnu-sahasranama

Stotra, Yajna, Arati, Narayana Seva, Prasad Sevan, etc.

Khatiguda (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Thursdays, Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, and 12-hour Mahamantra Akhanda Kirtan and Narayana Seva on 5th December.

Madurai (Tamil Nadu): The Branch organised on the occasion of 32nd Foundation Day of the Sivananda Study Circle discourses by eminent persons at Sivananda Vidyalaya, Sivananda Satsanga Bhavan, Sivananda Study Circle and at four other places.

Mahasamund (Chhattisgarh): The Branch held daily early morning meditation followed by Yogasana class and Sri Ramacharita Manas Path and Bhajana in the evening. It organized daylong programmes on Sivananda Jayanti. After morning meditation, Puja and prayer Revered Swami Vidyanandaji gave a talk on life and teachings of Gurudev. 12-hour Akhanda Japa of Mahamantra was followed by Sri Ramayana Path upto 10 p.m. Many dignitaries and leading citizens attended the programme.

Moirang (Manipur): The Branch held daily mobile Satsanga and weekly Satsanga on Sundays. On the Deva Litthan (Prabodhini) Ekadasi a Sankirtan procession with Sri Radha-Krishna Vighraha (idols) in a chariot was brought out.

New Delhi, Swami Sivananda Cultural Association: The Branch organized special programmes as follow: (1) Sri Vishnu-sahasranama Stotra Parayanam by 3 branches of Sri Vishnu-sahasranama followed by Arati and Bhandara-Prasad on 31st October (2) Bhagavad Gita Competition on 12th December: a large number of students from different schools and colleges participated (3) Srimad Bhagavad Gita Jayanti:

Homatmaka Maha Yajna—oblations offered after each Sloka with Samputa of 'Om Namoh Bhagavate Vasudevaya' Mantra. Revered Swami Yatidharmanandaji and Revered Swami Vijnananandaji graced the function by their presence. Bhandara Prasad (4) Sivananda Jayanti: Paduka Puja, cultural programme by children, divine music, Arati, Bhandara Prasad, Bhandara to 250 old women in Vrindavan Dham (5) Chidananda Jayanti: Paduka Puja, cultural programme, Arati, Bhandara Prasad, and distribution of snacks to 600 orphan girls.

In addition to these, regular Satsanga and Sunday clinic and medical checkup were continued.

Patiala (Punjab): The Branch holds monthly mobile Satsanga on the last Sunday of the month. It organised North Zone Spiritual Conference on November 20-21. Many senior Swamijis from the Headquarters gave discourses and spiritual guidance; 'Youth Awakening' was the theme of the conference.

Rajkot (Gujarat): The Branch held weekly Satsanga at Sivananda Bhavan on Sundays, at one centre on Saturdays, and at another centre daily. Yogasana Camps for 7days by Revered Swami Dharmanishthanandaji. Its social service during October-November-December was as follows: (1) Free Homoeopathy Clinic at Rajkot and Wankaner. (2) Eye Camp: at Sivananda Bhavan—250 patients examined, 130 poor patients were given spectacles free (3) Rural Eye Camps: 4 Camps, 160 patients examined, 88 sent to Virnagar for free surgery (4) Dental Clinic: on Tuesdays 132 patients treated in 3 months, 21 poor patients were given dentures free (5) Two Dental Camps: 40 patients treated (6) Two Ayurvedic Camps: 500 patients treated, given free medicines (7) Distribution of fortified food to poor patients on 13th every month (8) Financial as-

 sistance of Rs. 54,000/- to 9 heart patients. (9) Distribution of sweets and noiseless fireworks to inpatient children. (10) Distribution of dry ration of Rs.7,000/- in Leprosy Colony, Laxman Jhula.

Rourkela (Odisha): The Branch conducted daily early morning meditation followed by Yogasana class, Paduka Puja in the morning and Satsanga in the evening on Thursdays, mobile Satsanga with a spiritual talk on Sundays, Paduka Puja on Sivananda Day, and Paduka Puja in the morning and Satsanga in the evening on Chidananda Day. It continued the Sunday Homoeopathy Clinic. *Special Activities:* (1) Pratishtha Day. On the consecration day of the Ashram the programmes were: Paduka Puja, Bhajan-kirtan, Svadhyaya, etc., in the forenoon, and Satsanga in the evening. (2) Srimad Bhagavatam: complete Path, discourses, Prasad on the concluding day. (3) Sri Sundarakanda: 7-day discourses from November 12-18. (4) H.H. Sri Swami Krishnanandaji's Punyatithi, Paduka Puja Bhajan-Kirtan, expounding from Skanda Purana.

Salipur (Odisha): Regular Activities: Daily morning Puja, meditation, recitation, Svadhyaya; daily evening Stotra Path; Srimad Bhagavad Gita Parayana on the first Sunday every month, Yogasana-meditation class on the second, Sadhana Day on the third and special Satsanga on the fourth Sunday; Paduka Puja on Sivananda Day; Sri Sundarakanda Parayana on the second Saturday; Yogasana Training—51 students in November and 55 staff members of a local college participated; Swami Sivananda Charitable Hospital—132 and 101 patients treated.

Special Activities: (1) H.H. Sri Swami Krishnanandaji's Punyatithi: Paduka Puja, Satsanga. (2) Revered Swami Sivakripa-

nandaji's Punyatithi Srimad Bhagavad Gita Parayana, Paduka Puja, Satsanga, Souvenir publication. (3) Mahamantra Akhanda Kirtan: for six hours on 22nd November and 28th December. (4) Srimad Bhagavata week: December 6-12. (5) Srimad Bhagavad Gita Jayanti, Gita Yajna.

South Balanda (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Fridays, Satsanga for children on Sundays, Paduka Puja in the morning and special Satsanga in the evening on Sivananda Day and Chidanada Day, 12-hour Akhanda Mahamantra Sankirtan on 3rd December, and 3-hour Japa of Mahamrityunjaya Mantra on the Sankranti Day. Platinum Jubilee special activity was essay competition for students on 18th December.

Sunabeda (Odisha): The Branch held Satsanga with Svadhyaya on Thursdays and Sundays. Kartiki Purnima programmes included Paduka Puja and 13-hour Akhanda Sankirtan followed by Nagar Kirtan Yatra and Prasad Sevan.

Sunabeda Ladies Branch (Odisha): Regular Activities: Puja, Srimad Bhagavata Path and Japa daily morning and one hour Mahamantra Kirtan in the evening; biweekly Satsanga on Wednesdays and Saturdays; Satsanga for children on Sundays; Ekadasi Satsanga—Paduka Puja and Sri Vishnu-sahasranama Stotra Parayana; and 12-hour Akhanda Japa of Mahamrityunjaya mantra on Chidananda Day. *Special Activities:* (1) Navaratri Puja (2) Kartiki Purnima: 12-hour Mahamantra Sankirtan.

Vadodara (Gujarat): The Branch held Satsanga on Thursdays, and Paduka Puja and Mantra Japa on Sivanada Day and Chidananda Day. Social Service: Homoeopathy Dispensary (4 days a week) and Ayurvedic Dispensary (2 days); distribution of free medicines to poor patients.