

THE GLORY OF SPIRITUAL LIFE

(H.H. Sri Swami Sivanandaji Maharaj)

GLORIOUS ASPIRANTS!

Blessedness be yours! You are *adhyatmika*, *dhiras*, spiritual heroes. Live ever in the Spirit. Spiritual life is neither life merely inside the world nor life simply outside it. It is life in the transcendental Being, the Spirit which is immanent in all beings, the Self which is the Supreme Lord of everything, inside and outside. Spiritual life can be lived "in" the world, but it is "beyond" the world, for it is not of the world. Live this eternal life! O *mumukshus*, live this glorious life!

The *Atman* is the Light of the universe. Live in it. It is, and therefore, all are. It shines, and therefore, everything shines. It is free, and therefore, all strive for freedom. Know this source of freedom, the root of bliss, and be free.

Towards this end, strive; dedicate your life to this one supreme goal, the only meaningful purpose. The world is chaff to this majestic essence which is the great goal of yours; it is darkness before the splendour of the Divine Being; it is ignorance in relation to the knowledge of God. It is death in the light of that real life in the Truth of all truths. March on with the help of this light and be free.

The experience of the glory of spiritual life is preceded by the negation of the narrow life in the body and the mind. Therefore, transform yourselves completely, transfigure your entire being through service, through devotion, through meditation, through knowledge. Pierce the veil of delusion, go beyond the dark picture of Maya, through recognising

in all the resplendent basis of Brahman upon which the drama of the universe is staged.

Service breaks the ego, opens the heart, expands the consciousness and deepens the spirit. Love softens the hard personality, melts the mind and takes you to God. *Dhyana* burnishes you, exalts you to the *amanava sthiti*, the superhuman nature, and reveals to you the treasure of wisdom within, the wisdom that is not given to the worldly, the wisdom that transcends the intellect, the wisdom that man cannot hope to attain until he casts off the shell of his individual ego by surrendering himself to the infinite light, the wondrous light which the spiritually blind do not behold.

Therefore, put forth effort. *Sadhana* is spiritual movement consciously systematized. To restrain the senses, to withdraw the mind, to be aware of the divine presence is the essence of *sadhana*. To speak the truth at all cost, to love all as one's own self, to be thoroughly dispassionate, to be pure in thought, word and deed, to be contented and cheerful, and above all, to be undeluded, to be ever vigilant and to remember God, the *Atman* ceaselessly, is the gist of spiritual practice. Follow these methods and realise the highest perfection.

Spiritual life is the only glorious life! Forget not this great message, O man of the earth! Nations are formed. Sections are raised. Wars are waged. Humanity is eager for any competitive race. Parties rival each other. But this is not in conformity with Truth.

O unifying bonds of love! Remember the essential unity of the spirit, the oneness of life in all. Your real glory is in the life of unity and peace. Break down separations. Build up unity. This is glory! There is no glory in this mundane region, in this joyless world which is infected by change, decay and death. Destruction and sorrow leave not a single being untouched. Everything shall pass away. Nothing shall remain. The only substance,

the *vastu*, the reality, that endures forever, is God or Brahman—you may call him by any name—for He is the sole Existence. Resort to Him; take refuge in Him; realise Him and be free.

May you all be triumphant in your *sadhana* and attain *kaivalya moksha* or absolute independence!

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MARCH TOWARDS FREEDOM

(H.H. Sri Swami Sivanandaji Maharaj)

Children of Immortality,

The Lord is within you. He is seated in the heart of all beings. Whatever you see, hear, touch or feel is God. Therefore hate not anybody, cheat not anybody, harm not anybody. Love all and be one with all. You will soon attain eternal bliss and perennial joy.

Be self-disciplined. Be simple and harmonious in thoughts, feelings, diet and dress. Love all. Fear none. Shake off lethargy, laziness and fear. Lead the Divine Life. Be a seeker after Truth or Reality. Understand the Law and Dharma. Be alert and vigilant. Overcome sorrow and conflict through enquiry and reflection. Move towards freedom, perfection and eternal bliss every second.

Is there anyone among you who can say with emphasis and force now: "I am a deserving aspirant, I am yearning for Moksha, I have

equipped myself with the four means, I have purified my heart through selfless service, Kirtan and Japa, I have served my Guru with faith and devotion and have obtained his grace and blessings? That man can save the world. He will soon become a cosmic Beacon-Light, a unique torch-bearer of wisdom and a dynamic Yogi.

O Man! Get yourself ready now. It is a shameful thing that you have lived in vain till now and spent the life in eating, drinking, idle gossiping and worthless pursuits. The hour draws nearer. You have not done any meritorious act. It is not too late even now. Start *nama smaran* or recitation of the Lord's Name from this second. Be sincere and earnest. Serve all. You can make yourself worthy of His grace. You can cross the formidable ocean of birth and death and attain eternal bliss and immortality!

Education must aim at implanting in the pupils the ideal of simplicity, service and devotion in daily life, so that they may become simple and strong, and spend the knowledge they acquire in the service of the poor and the depressed, in the service of the country.

—Swami Sivananda

Swami Chidananda's Letter of 1st December 1967

SPIRITUAL AWAKENING—THE PURPOSE OF HUMAN LIFE

Beloved Immortal Atman!
Blessed Seeker after Truth!

Om Namō Narayanaya! Great indeed is my good fortune to communicate with you through this letter, month by month, during this present year that is now drawing to its close. Through my monthly letter to you I have endeavoured to talk to you and share my thoughts on matters pertaining to your life, to our culture, to Sanatana Dharma and to Sri Gurudev's great spiritual message and precious spiritual teachings. This to me is sacred service to Sri Gurudev and also a means of keeping personal contact and thus coming closer to you as a member of the Divine Life fraternity. It is a joy to me to keep in touch with you, through this Sivanandashram Letter.

Blessed Atman! Through these lines I seek to arouse within you a constant awareness of the spiritual purpose of your life. I seek to remind you of the great importance of upholding Dharma in your daily life. I strive earnestly to hold up before you the lofty goal of God-realisation and to place before you our worshipful Sri Gurudev's central teachings of selfless service, devotion to God, daily spiritual meditation and supreme divine illumination. To bring the light of spiritual and moral ideals in every walk of life and into every activity of yours is the aim of this monthly letter, that comes to you from this most holy and beautiful Ashram of Sri Gurudev, where it is my sacred privilege to serve as his earnest servant and slave. It brings to you the voice of the Himalayas and the message of mother Ganges. The Sivanandashram Letter carries

the essence of Yoga and Vedanta and Gurudev's gospel of religion in daily life and worship through service. If by doing this I am enabled to repay even the tiniest fraction of the immeasurable debt of gratitude, which I owe to the sacred feet of Gurudev, I would deem myself most blessed. Thus this monthly Sivanandashram letter is to the writer the means, whereby the great Guru is served and by which you too, who are Gurudev's spiritual heirs, receive my service. I also render service to sacred Bharatavarsha and Bharatiya Samskriti (our mother culture) by constantly reminding her children about their noble heritage and the sublime ideal which they must fulfil in their lives. With this letter I come into your home. I sit by your side and I speak to you of tasks to be done, of things to be remembered and of the great blessedness of human birth. I speak of the path to peace and the way to bliss and above all of the pervading presence of God. Beloved Self, in God and God alone can you ultimately find true happiness and fulfilment. God is the greatest value, the grand glorious REAL. The Sivanandashram Letter brings you my words, as prompted by Sri Gurudev, whose servant I am. It is an expression of my love, a symbol of my Seva and a means of offering homage to God.

Look back and briefly review the eleven months that have gone by. How has the year been with you? Or rather shall I ask, how have you been during this year? Have you made it a year of progressive self-culture and self-conquest? How much have you gained physically, ethically and spiritually? Have you

earnestly striven to make life a Divine Life? Have these past eleven months seen a substantial advance in truthfulness, purity and self-control, kindness and goodness and overcoming of anger? These are the questions which you must answer at this moment. It is in the light of true and honest answers that you can move towards the coming India. Right understanding, right resolve and right action verily constitute the essence of real life.

The most valuable and the most important thing in a country and its people is the culture that they have evolved. Their culture contains their distinctive sense of value, their view of life and their ideals of conduct and what they consider to be the ultimate goal to be attained. Life in India has ever been based upon the great culture derived from the Vedas, being the repositories of deep wisdom. The highest wisdom of this richest treasure is to be found in the later parts that are known as the Upanishads. The very essence of this Upanishadic wisdom is contained in the sublime little scripture, the Bhagavad Gita, the Universal Gospel of all mankind. It is the direct teaching of God Himself in His incarnation as Lord Krishna. The supremely auspicious day, upon which this Divine Wisdom was given to man, is marked as Gita Jayanti. On the 17th of this month this auspicious Anniversary will be observed everywhere in India. The Shrimad Bhagavad Gita is an immortal treasure. Peace, joy and freedom from fear will be yours if you receive the teachings of the Gita and imbibe its wisdom. To live in the spirit of the Gita is to be master of all situations and to possess the secret of successful living. Will you be a victim of life or go victoriously through life? You can choose and decide. The wonderful Bhagavad Gita will enable you to do this and will help you to go through life as a master and as a change-

less witness of the changing scenes. All things are possible if you will manfully exert and persevere in your efforts. Thus declares the Gita.

Absorb into your very self the wondrous message of the Gita. Live, breathe and act in the spirit of its sublime gospel. Follow its practical teachings; you will obtain strength, joy and peace. It will grant you complete freedom from tension, worry and fear. It will reveal to you the secret of mental equipoise in all circumstances. Herewith I give you a gist of the Gita teachings. Listen carefully!

Thou art immortal Soul. Thou art neither body nor mind. Thou art indestructible, imperishable Atman. Nothing can harm you. The physical body has birth and death. But it is only a covering or a mere cage in which you reside while on earth. You are deathless. In your real nature you are immortal. Remember this. Realise this. Now become free from all weakness, fear and superstition.

Live with this radiant awareness and perform all actions in a spirit of inner detachment and desirelessness. Have neither love nor hatred. Be balanced in pleasure or pain, loss or gain and success or failure. Be alike to good and evil persons. Neither be unduly elated nor depressed by any events or occurrences. Such equanimity brings peace. This peace grants happiness.

Control the senses. Control the mind. Subdue desires. Persevere in this practice. Have self-reliance; be confident. Uplift yourself through determined effort. Slay all cravings. Sit alone in silence every day. Sit in a steady posture. Be relaxed. Breathe evenly. Withdraw the mind and the senses. Turn the gaze and fix it within. Now gently concentrate and meditate. Gradually the mind will become steady like the flame of a lamp in a windless place. Meditate. Meditate. Meditate.

You will come face to face with the inner Reality and attain wisdom.

Do not indulge in mere talk and philosophical gossip. Be a practical man. Do something noble in this life. Develop virtue. Live to serve others. Regard life as a sublime Yajna or self-offering, working for the happiness of others. Such work verily becomes worship of the Supreme. Inwardly be ever united with the Divine through constant remembrance of Him. This Universe is the manifestation of the Lord.

Behold Him in the glories of nature. See Him in all names and forms. Feel His Presence at all times. This enables you to enter into communion with Him. You will have the descent of His Grace.

Prepare yourself for this Divine descent through right conduct, right faith and purity of life. Overcome Rajas and Tamas. Fill your life with Sattva Guna. Make your life pure and Sattvic in all its details. Have knowledge of the three Gunas. Learn to discriminate between the divine and the undivine, between the spiritual and unspiritual, between the holy and the unholy. Manifest in your life and con-

duct the divine qualities. Give up lust, anger and greed. Surrender yourself at the feet of the Lord. Follow the sacred teachings of the Gita. Fulfil the Divine Will. You will never come to grief. Health, prosperity and victory will be yours. Cling firmly to the Lord and go your way doing all your duties in a spirit of detachment and joy. Blessed self, this is indeed the call of the Gita. Respond to it! Crown your life with success.

I bow in homage to Bhagavan Sri Dattatreya and to Lord Vishwanath whom we remember and specially worship during this month. May God shower His divine grace upon you all and grant you health, long life, prosperity and divine blessedness.

Yours in Sri Gurudev,

Swami Chidananda
1st December 1967 ॐ

Ever repeat the sacred Name of the Lord. The Divine Name is a powerful spiritual force which can counter and ultimately destroy all obstacles, all forces that oppose the aspirant in his inward path of meditation and prayer. The power of the Name cannot be easily realised unless one keeps deep faith in the Name of God and goes on practising it, and the method of awakening the power of the Name is through proper Bhava.

Be rooted in firm faith. Make God the very centre of your life. Draw strength from prayer. His Divine Name is your support. Chant the Name of the Lord loudly in the morning and night. Let the Divine Name fill the home. May peace, prosperity and blessedness be yours. —**Swami Chidananda**

NAVARATRI—THE WORSHIP OF MAHADEVI

(Sri Swami Krishnananda)

[Continued from the previous issue]

Why does this happen? The scientist has his own answer. There was an original action of the universe, and that original action is the motivation for every other subsequent action. This original action is called by many types of descriptive epithets. Some call it the Big Bang; a large sound was produced. What would be that sound which became the cosmos? We cannot imagine what it is. They posit some such thing as the original cause, which broke the universe into two parts—half this way, half that way. This is corroborated by the Upanishads, the Manu Smriti and the Mahabharata. So what they are saying is not a fairytale. There seems to be some truth behind it because we have it said even before scientists were born. The Manu Smriti says a big *anda* was there, a cosmic egg which split, as it were, into two parts. We may call one part gold and the other part silver. Who broke it? Scientists cannot answer this question. Who split the universe into two parts? "He became the All. He was the All, is the All, and shall be the All in the future. He, being All, created Himself through Himself," says the Purusha Sukta. *Tasmadvirad ajayata virajo adhipurushah sa jato atyarichyata paschadbhumimatho purah*: From Him arose the cosmos; from that arose the presiding principle of the cosmos; from that also arose that which decides what is to happen in this universe after this split took place.

The beginning of the concept of power, or *shakti*, seems to be hidden here when we

are told that one part was cut off from the other part. This is also the concept of Ardhanarishvara, in our religious parlance. Lord Siva is half man and half woman, but not half in the sense of two differentiated irreconcilable parts. It is an androgynous totality. Lord Siva is not a half-man, and the other part is not segregated from him. It is his energy, which cannot be dissociated from himself.

Descriptions of this are attempted in scriptures like the Yoga Vasishtha, the Vishnu Purana, etc. where we are told that the relationship between one part and the other part—Siva and Shakti, and Ishvara and Nari in this *Ardhanarishvara* concept—is something like the relationship of sesame to the oil which is immanent in it. Water which has liquidity imbedded in it, fire which has heat inseparable from it, sugar which has sweetness that cannot be separated from it, and so on, are examples given in such scriptures as the Yoga Vasishtha. In the Vishnu Purana, the relationship between Narayana and Lakshmi is described in this fashion. Sesame is Narayana, oil is Lakshmi; water is Narayana, liquidity is Lakshmi; fire is Narayana, heat is Lakshmi; and so on.

All these are intriguing descriptions of certain mysteries which seem to be the cause of everything, and the cause of even our own selves. The person who speaks and the people who are listening and this very building, this very Earth—all these are included in the activity of this comprehensive occurrence

that took place originally as, in the language of the Purusha Sukta, a *yajna* or a sacrifice. God sacrificed Himself, as it were, in becoming the universe. Why is it called a sacrifice? He became other than what He is. The alienation of Himself in the form of another than what He Himself is, is the act of His sacrifice. When I cease to be what I am and give away part of me to somebody else—a share of me goes to another—I am supposed to be doing a sacrifice. If nothing goes from me, it is not a sacrifice. If you give charity but lose nothing by giving that charity, it is not charity. You have not shared a joy of your personality. A millionaire's donation of one dollar is not to be regarded as a great sacrifice on his part, because he has not shared his joy. He has a joy in possessing the dollars, and he has not lost that joy even in a modicum by parting with one dollar. But if half of it has gone and he has given it voluntarily, he has shared a large part of his joy also, and he has done a sacrifice.

The abundance of the joy of God's universal existence is supposed to be overflowing in the form of this creation. This is how mystics sometimes exuberantly describe the act of creation: He becomes His own power. "I am death and immortality," says the Lord in the Bhagavadgita. The Nasadiya Sukta says, "Death and immortality are shadows cast by this Absolute Being." Immortality also is a shadow; so, what is the original of it? There

cannot be anything called immortal unless there is something called death. They are correlative factors, and there is no such thing as independent immortality minus its relationship with the concept of dying. Hence, even immortality is considered as a secondary factor. God transcends death and immortality, life and annihilation, because He Himself is this process.

"One who contemplates this mystery," says the Brihadaranyaka Upanishad, "he himself becomes death." Death cannot kill that person, because death becomes his very existence. Death itself, which is so frightening, seeming to be totally outside us, controlling us in every way, is the very self of that person who knows this truth. So if the self itself is death, and death is your own self, who will kill it? That is not possible.

Thus, in the act of sacrifice of the Almighty in the form of this creation, He has become Himself in another form, as it were. Siva has become Shakti, Narayana has become Lakshmi, Brahma has become Saraswati, meaning thereby the power of transformation, the power of sustenance and the power of illumination are three phases of one great activity interconnectedly taking place in this sea of energy I mentioned—which, according to modern scientists, is the beginning of all creation.

(To be continued)

If you know the meaning of what the Self is, then you will automatically know how to go there.

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The Virat exists as an eternally active Cosmic Art of dynamic Dance of heightened bliss-infinite, which goes by the name of creation of a universe of panoramic expressions of gorgeous beauty and a variety of experience in the indivisible delight of Self-recognition and Self-union in everything;—everything is everywhere, every time, in every form.

—**Swami Krishnananda**

NO IDENTITY IS OUR TRUE IDENTITY

(Sri Swami Atmaswarupananda)

In the beginning of the spiritual life, God can seem to be very real and very close. It is as if we can almost grasp Him. But the longer that we are in the life, the goal often seems to be more and more remote. It's not that we are not making progress. Our ethical behaviour may have improved. Our devotion may be deeper, and, no doubt, our understanding has expanded greatly. But still, the goal itself doesn't seem to be as close as it was originally.

What is the difficulty? As the scriptures say, our fundamental error is wrong identification. Our identification now is not only with the body and mind, but with our family, our occupation, our community, our nation, perhaps even as being a citizen of the world. Whatever it is, it is an objective identification. We have a clear object in our mind of who we are, and we imagine that God, who we are seeking to attain, will simply be a much grander object—perhaps having no dimensions, but still an object to us.

Having our identity as an object gives us a feeling of comfort, of security. Therefore, our fundamental problem is that we don't

want to lose the feeling of security that having a definite identity gives us. But if our goal is Brahman alone without a second, it means that there is nowhere that we are not. The moment we define ourselves, we lose ourselves. As they say, to define God is to destroy God. Our true identity is no identity.

Therefore our mind has to understand that clinging to the feeling of security from an identity is what is blocking us from the goal. True security is in having no identity. But we have to be prepared to take the gamble. Pujya Swami Chidanandaji used to like the analogy of climbing a ladder to the terrace of a building. He said that you must climb the ladder. There is no other way to reach the terrace. But when you reach the level of the terrace there is no way get onto the terrace except to jump off the ladder.

Therefore, we use the process of *neti, neti*. Each not this, not this, is a rung on the ladder. We keep eliminating identities that we are hanging on to, but finally we have to take the leap into no identity. That is our true Self, the goal, which will give us everything that we are seeking.

There is no eye like that of knowledge. There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation. There is no friend like Guru. There is no safe boat to cross the formidable Samsara like Satsanga.

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Mercy is the highest virtue. Forgiveness is the highest power. The knowledge of Atman is the highest knowledge.

—Swami Chidananda

BRAHMACHARYA SADHANA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

RULES FOR BRAHMACHARINS

Even advanced aspirants who have made great progress in Yoga should be very careful. They should not freely mix with women. They should not foolishly imagine that they have become great adepts in Yoga. A great saint of repute had a downfall. He freely mixed with women and made women-disciples, whom he allowed to massage his legs. As the sex energy was not completely sublimated and turned into Ojas, as lust was lurking in a subtle form in his mind, he became a victim to passion. He lost his reputation. The sexual desire was only suppressed in him, and when a suitable opportunity came, it again assumed a grave form. He had no strength or will-power to resist the temptation.

Another great soul, who was regarded by his disciples as an Avatara, became a Yoga-Bhrashta. He also freely mixed with ladies and committed a serious lapse. He became a prey to lust. What a sad misfortune! Aspirants climb with great difficulty by the ladder of Yoga and they are irrecoverably lost forever on account of their carelessness and spiritual pride.

That Yogi or Jnani who has attained the highest Nirvikalpa Samadhi, in whom the seeds of Samskaras (impressions) are fried *in toto*, can claim himself to be a perfect Urdhvareta Yogi or one who has complete sex-sublimation.

Thirsty aspirants, who are treading the path of Self-realisation, who are householders above forty years of age, should give up contact with their partners in life, even very occasionally. They should observe perfect physical Brahmacharya if they want realisation in this very birth. There is no half measure in the spiritual path.

TO THE CELIBATES

You must understand the psychological working of the sex-impulse. When there are itches on the body, mere scratching of them is a pleasure. The sex-impulse is only a nervous itching. The satisfaction of this impulse begets a delusive pleasure, but it has a disastrous effect on the spiritual well-being of the person.

Passion is the instinctive urge for externalisation through self-preservation and self-multiplication. It is the diversifying power which is directly opposed to the force that moves towards the integration of being.

Control over passions constitutes the essence of truth. Self-denial or refraining from greed and indulgence is truth. Truth is eternal life and existence. Untruth is change, decay and death.

Self-control is the holding in check of the instinctive urges that try to drag the individual away from Truth. Self-control is a universal rule which applies to all men and all women, at all places and at all times. It is the very key to beatitude.

Indulgence in objects is the effect of the failure of the individual to discriminate the truth from untruth. Desire to have contact with and enjoy external things is the outcome of the ignorance of the Truth which is God. Self-control is the restraint of the outgoing tendencies of the mind with the senses and the centering of the Truth which is the Universal One. This is Dharma which supports the life of the universe. Adharma is selfishness and egoism of nature which leads to self-imprisonment, suffering and failure in life. Absolute righteousness means the sacrifice of the Self for universal well-being, the well-being pertaining not merely to the earth but to the highest spiritual reality. It is the opposite of "I"-ness and "mine"-ness which belong to the nature of the world of bondage. The Samskaras of worldly attractions breed obstructing forces and hinder the healthy progress of life, both physical and mental.

You must segregate yourself for some time and live in a place full of enervating air of health, peace and joy. Live with spiritually advanced men and stop reading all books except those that are directly spiritual. Put an end to going to exciting cinemas and films if you have got that habit. Do not read those journals which excite your lower instincts. Do not converse with those who are eager to convey irritating news and disturb your mental poise.

Lack of spiritual Sadhana is the main cause for all sexual attractions. Mere theoretical abstention from sensuality will not bring you good results. You must mercilessly cut off all formalities in social life and lead a pious life freed from the business of bodily existence. Leniency to internal lower tendencies will land you in the region of suffering. Excuse will be of no use in this respect. You must be sincere in your quest for the sublime life of spirituality. Half-heartedness will leave you in your old state of misery.

THE DUTIES OF A BRAHMACHARI

The Brahmachari should direct his entire attention solely to study and acquiring of such knowledge as would enable him to become a worthy member of society. During his period of study let him live either with his parents or at the place of his study under the supervision of teachers. He should not live by himself, with friends and acquaintances nor with relatives.

A Brahmachari should not lose his seed. In case accidentally it is lost, he should immediately take a cold water bath and repeat Gayatri or Omkara one thousand and eight times.

The Brahmachari should respect his elders with devotion.

He should daily perform his Sandhyavandana, offering prayers to the Sun, and perform Agnikarya.

The Brahmachari should have Japa as his highest possession. He should never leave Japa.

Guru is the embodiment of all Vedas and all Devas. Therefore, God and Guru should be taken as one and he should worship his Guru daily. He should serve his Guru and Guru's wife with faith and devotion for a complete twelve years.

He should never look at girls and should not talk with them. Looking creates a desire to go near them. Going near creates a desire to talk with them. Talking creates a desire to touch them. Touching destroys Brahmachari totally. Therefore, the Brahmachari should be very strict in his movements and wanderings. He should never look at an object or anything that rouses lust in him. He should totally avoid contact, proximity or even thought of such things that give rise to impure feelings.

(To be continued)

Children's Page

LEARNING MEANS THIS

(Sri Swami Ramarajyam)

Once a teacher taught a lesson to the students. The theme of the lesson was: how to shun anger. The teacher said, "Memorise this lesson and repeat it tomorrow in the class."

The next day all the students repeated that lesson except the one who said, "I have not been able to memorise the lesson."

And, for many days that student repeated the same reply. One day the teacher got angry at his reply and began to beat him. He kept on beating him but the student suffered the beating silently.

Next day the student said happily, "Sir, I have memorized the lesson. Yesterday you beat me and I bore the beating without getting angry. I am now convinced

that I have memorised the lesson on anger."

The teacher was very happy to hear his statement.

Dear children, your books contain lessons on so many good manners. You might also be reading them and learning them by heart. You might be reading those lessons aloud to others. This is not enough. You must also translate those manners into practice in your daily life. Your learning is not complete unless good manners are reflected in your conversation, your actions and your behaviour. Mere repetition of the mugged up things is not indicative of complete learning.

Learning means putting into practice the lessons you have learnt—and not merely reading or memorising them.

The practice of virtue, the worship of God and Paropakara to others—these three form the very essence of a truly noble life. Never neglect them. Ever practise them. This is real earning (*kamaayi*). He who has this earning, he accumulates the greatest wealth even though his earthly income may be modest.

—Swami Chidananda

Sivananda's Gospel of Divine Life

LIVE DIVINELY

VALUE OF DISCIPLINE

It takes all sorts of people to make an Ashram. And Sivananda Ashram is noted for its catholicity of faith, so that anyone professing any religion, creed or Yoga can become its inmate. There are some orthodox Vairagis who would prefer to take alms from the kitchen and eat it on the Ganges bank. Vishnu Swamiji was one of them. The kitchen manager found it rather inconvenient to serve him with alms and serve at the dining hall at the same time.

The Master called Vishnu Swamiji and said, "In all that you do you should try not to cause the least trouble to others. Well, if you wish to take your alms and eat it on the Ganges bank, do so by all means. It is good. And it would not be very difficult for the kitchen people to arrange it. But you should have patience and discipline. You should wait for your turn. Never ask for extra considerations. Obey the rules. It will help you in your evolution.

"Even God follows certain self-imposed rules. Think of the universal laws, how beautifully they operate. Think of the correlation of planets, and with what precision and rhythm they move. Cannot God also leave the world and practise austerity in Uttarkasi? He has his eye on every atom of creation and attends to everyone's needs. He has to keep account of everyone's Karmas and mete out the rewards and punishments in strict accordance with eternal laws. You should acquire that much of self-discipline if you wish to evolve into Godhead."

It was heard of the Master himself that during the days of his Sadhana life at Swargashram he would follow the discipline of that Ashram. While the authorities were eager to serve him in all possible ways, the Master would insist on being one among the crowd of Sadhus, and decline to make use of the privileges granted him. He would stand in the long queue in the hot sun, waiting for his turn to take alms.

NAMASKAR SADHANA

Swami Satchidananda Mataji had mentioned in a speech which she delivered, how she formerly used to feel unwilling to prostrate to others.

On his way back to his room from the office, the Master turned to her and asked, "Where is the need to prostrate to G.? She belongs to a different order and is not a Sannyasin. Why should a Sannyasin prostrate to a householder?"

Satchidananda Mataji replied. "I saw other Sannyasins prostrating to her."

The Master then said, "There is no harm in prostrating to all, for all are manifestations of the Lord. I do prostration even to the cow-dung, for, everything is Brahman. Doing prostration is by itself a Sadhana. It is Namaskar Sadhana. You should not think: 'He is a thief, he is a very wicked man.' The Lord Himself has said in the *Gita*: 'I am the gambling of the cheat'. By doing prostration, good health is acquired and life is prolonged. There was a great saint of Maharashtra who used to do prostration to asses and horses.

Once he prostrated to a dead ass and it was at once restored to life. Such is the great power of Namaskar!

“You may not actually prostrate, but are you ready to do prostration to pigs, bulls and asses? All are manifestations of God. So you should be ready to prostrate to all. There should be no inner conflict. Your prostration should be whole-hearted and sincere.”

A SYMPATHETIC ANSWER

A man referred to the Master a certain ailment from which he was suffering. The Master told him to take an enema.

He enquired, “Is enema a food?”

“Enema is not a food,” replied the Master. “It is the injection of liquid into the rectum so that the bowels may be cleared.”

After receiving the Master’s instructions the ailing man departed.

The Master always had a sympathetic understanding of the difficulties of others. An ordinary man might have at once laughed at the ailing man’s question.

NIRVIKALPA SAMADHI

A learned visitor had Darshan of the Master in the office. He expressed certain doubts which the Master readily cleared.

He first said, “Swamiji, I want to know something about Nirvikalpa Samadhi. The scriptures say that a person who has attained this state would not publicly say that he has attained it. Then how are we to know that such and such a man has attained the highest wisdom or not?”

The Master replied, “We can know it by observing his actions, behaviour, talk, equal

vision, peace, bliss, perfect serenity, balanced mind under all conditions, cosmic love and steady wisdom.”

“How can he himself know that he has attained the state of Nirvikalpa Samadhi?” was the next question.

“If his experience tallies with the experiences of the seers of the Upanishads, if he enjoys absolute bliss and peace, if he maintains unperturbed serenity of mind under the worst situation, if his doubts have been rent asunder, if he beholds unity in diversity, if he feels that he is the Self in all beings and that the whole world is his body, if he is perfectly free from desire for sensual objects, if he is not swayed by attraction and repulsion, and is free from lust, anger, egoism, pride and attachment, he can be sure that he has attained Self-realisation.”

Another devotee asked, “Swamiji, God is all-merciful. Why should He not, out of His infinite mercy, save people from misery? Why should people suffer at all?”

The Master replied, “God has given man free will to act as he likes. Man enjoys or suffers according to the nature of the actions that he does, whether they are good or vicious. God does not force His Will upon man. It is up to man to embrace His Will. Only when man surrenders his will to the Divine Will, will the latter operate in him. There is no coercion on the part of God. He simply waits till man of his own accord prefers Divine Will to his individual will.”

Swami Venkatesanandaji then said, “Swamiji, God being omnipotent, He can so will that man may will in conformity with the Divine Will, and thus avoid sins and sufferings springing therefrom.”

Yoga in Daily Life

RAJA YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

Just as there are doors in a bungalow between the outer and inner rooms, so also there are doors between the lower and higher mind. When the mind is purified by the practice of Karma Yoga, Tapas, right conduct or the practice of Yama, Niyama, Japa, meditation, etc., the doors between the lower and the higher mind are opened. Discrimination between the real and the unreal dawns. The eye of intuition is opened. The practitioner gets inspiration, revelation and higher Divine knowledge.

It is extremely difficult to have a calm and pure mind. But you must have such a mind, if you want to have progress in meditation, if you desire to do Nishkamya Karma Yoga. Then only you will have a perfect instrument, a well controlled mind at your disposal. This is one of the most important qualifications for the aspirant. You will have to struggle hard for a long time with patience and perseverance. Nothing is impossible for a Sadhaka who has iron will and strong determination.

Just as soap cleanses the physical body so also Japa of a Mantra, Dhyana, Kirtan and practice of Yama cleanses the mind of its impurities.

CHITTA

The subconscious mind is termed "Chitta" in Vedanta. Much of your subconscious consists of submerged experiences; memories thrown into the background but recoverable.

When you show symptoms of losing your memory, as you grow old, the first symptom is that you find it difficult to remember the names of persons. The reason is not far to seek. All the names are arbitrary. They are like labels. There are no associations along with the names. The mind generally remembers through associations, as the impressions become deep thereby. You can remember in old age some passages that you have read in schools and colleges. But you find it difficult to remember in the evening a passage you have read in the morning. The reason is that the mind has lost its Dharana Sakti (power of grasping ideas). The cells have degenerated. Those who overwork, mentally, who do not observe the rules of Brahmacharya and who are afflicted with much cares, worries and anxieties, lose their power of memory soon. Even in old age you can remember old events as there are associations with events.

The mental processes are limited to the field of consciousness alone. The field of subconscious mentation is of a much greater extent than that of conscious mentation. Messages when ready, come out like a flash from the subconscious mind or Chitta of the Vedantins. Only ten per cent of mental activities come into the field of consciousness. At least ninety per cent of our mental life is subconsciousness. We sit and try to solve a problem, and fail. We look around, try again and again but fail. Suddenly an idea dawns and leads to the solution of the problem. The subconscious process was at work.

(To be continued)

CULTURAL TOUR OF

H. H. SRI SWAMI VIMALANANDAJI MAHARAJ

In response to the kind invitation from the devotees of South Africa, H. H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters undertook an extensive tour of South Africa from the last week of August to the first week of November 2010.

Sri Swamiji arrived at Johannesburg on 23rd August and was cordially received at the airport by Dr. Sandeep Bhana, Mrs. Priya Bhana and other devotees. Sri Swamiji stayed at Dr. Bhana's residence in Johannesburg and enjoyed the warm hospitality of the Bhana family up to 30th September 2010. During his entire stay at Johannesburg, Sri Swamiji conducted Satsanga every afternoon at Dr. Bhana's home and shared with the devotees his words of wisdom and personal experiences with Sadgurudev Sri Swami Sivanandaji Maharaj. Sri Swamiji also blessed the Sadhaks and devotees of the Sivananda School of Yoga, a DLS Branch, with his inspiring talks every Saturday.

Sri Swamiji left for Durban, Kwazulu Natal on 30th September and stayed at the DLS South Africa situated at Reservoir Hills for one week. On 1st October, Sri Swamiji unveiled the Sivananda Peace Pillar in a glorious function held at Sri Ganesh Temple in Phoenix, a suburb of Durban. Apart from the devotees of Sadgurudev, King Goodwill Zwelethini, Queen Mafa Zwelethini, Mangosuthu Buthelezi and many other dignitaries attended this auspicious function. Sri Eswar Ramlutchmanji of Richards Bay, a great devotee of Holy Master Sri Swami Sivanandaji Maharaj, was instrumental in establishing this Pillar.

Sri Ramlutchmanji has visited the Headquarters Ashram many times and on one occasion, he met Revered and Worshipful Sri Swami Chidanandaji Maharaj in Dehradun. During this meeting, he told Sri Swamiji about

his commitment to establish eight Sivananda Pillars all over South Africa. Now, he has established three Pillars successfully. We offer our prayers to Sadgurudev to bless Sri Eswar Ramlutchmanji with radiant health, long life and happiness so that he can continue to do Gurudev's seva.

Sri Swamiji also visited La Mercy, Pietermaritzburg, Stanger and Chatsworth Ashrams of South Africa. Everywhere Sri Swamiji was welcomed with great reverence and devotion and the satsangs were also well attended. On 7th October, Sri Swamiji left for the Coast and stayed for two weeks at the beautiful residence of Sri Sivananda Munsamyji at Merebank. A special satsanga was organised by Sri Sivananda Munsamyji at the Ukhozi Conference Centre on 10th October 2010 wherein more than two hundred devotees participated.

At the kind request of the devotees of Pietermaritzburg, Sri Swamiji visited Pietermaritzburg on 18th October and Sri Prem Kanthilalji and Renuka Mataji had the privilege to offer their loving services to Sri Swamiji. During his weeklong stay at their residence, Sri Swamiji blessed the devotees every evening with his satsang.

On 25th October, Sri Swamiji came again to Johannesburg and stayed at Dr. Bhana's home and conducted satsangs every evening. Sri Swamiji left for India on 10th November and on his way back to the Headquarters Ashram stayed at Delhi for two days and blessed the devotees.

Sri Swamiji's visit to South Africa enabled the devotees of Worshipful Gurudev to come together and also contributed immensely in spreading the glorious message of Divine Life.

DIVINE LIFE SOCIETY, SYDNEY, AUSTRALIA HOLDS ONLINE INTERACTIVE SATSANG WITH HQ ASHRAM

The Divine Life Society Branch, Sydney, Australia held its first online interactive Satsang with the Headquarters Ashram at the home of Sri Karo Reddy and Smt. Shameel Reddy at Croydon, Sydney on 7th November 2010.

The Satsang was attended by 51 devotees from Sydney, Australia who enjoyed new and innovative techniques used at this Satsang, in the form of live interaction with Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Hq, with the use of PowerPoint slides for reference during the programme and words of Invocations and Bhajans.

The idea of an interactive Satsang was born some months ago when members of DLS Australia started guided meditation sessions using Skype software and the Internet. This was further developed when Sri Sankar Ramiah and Smt. Jessei Sher visited the DLS HQ in Rishikesh and presented the idea to Sri Swami Padmanabhanandaji Maharaj. Swamiji, with the technical assistance of Sri Swami Yatidharmanandaji and Sri Sankarji, then participated in a live demonstration conference call with some of the Australian devotees. Finding the effectiveness of the Skype medium, Swamiji immediately gave blessings for the concept and the

programme, and encouraged its further development.

On their return to Australia, Sri Sankarji discussed with Sri Gunvant Vaghela as to the type of Satsang/discourse they would wish to have and Sri Gunvantji suggested that the interactive Satsang may be conducted immediately in the next Monthly Satsang, i.e. on Sunday, the 7th November 2010.

Once Swamiji's availability was confirmed (on Wednesday) it was 'all systems go' to have the first DLS Online Interactive Satsang with Swamiji in Sivananda Ashram, India and devotees in Sydney, Australia.

The logistics of organizing a suitable programme and equipment were put together by some of the committee members and technical Sadhaks of DLS Australia. This had to ensure that the satsang could flow easily without distractions and interruptions.

The programme was drawn up with the help of Sri Vijay Gokarn while the technical sadhaks looked after the sound system, projector and computers for Internet connections.

The programme was projected on a wall, avoiding the need for song books, by using PowerPoint slides.

At 3 p.m. on the day, Sri Sankarji began testing connectivity to Rishikesh with Br. Sri Suddha Chaitanyaji and Sri Swami Nischalanandaji of HQrs Ashram. After some anxious moments, provided by wireless technology, the main computer was connected and a successful test was carried out.

As devotees started arriving, the excitement in the room grew as few people were aware of the test to be conducted, i.e. having Swami Padmanabhanandaji's Darshan via Skype.

When the Satsang started the room was filled with a spiritual energy that everyone felt. We approached the appointed time of 4.30 pm (IST 11.00 am) for connecting to Swamiji. The devotees were eagerly waiting to have Swamiji's darshan. Vijay Gokarnji was leading the singing of Sri Ram Jai Ram Jai Jai Ram when Swamiji's figure blessed the gathering by appearing on the large screen. Swamiji also joined the singing and his presence amidst them infused much intensity and fervour in the singing of the Bhajan.

Swamiji greeted the assembled devotees and requested Sri Sankarji to show him the Satsang Hall by rotating the camera so that he could have a complete view. He spoke to some devotees in the Hall and spoke on the significance of this momentous occasion. Swamiji also spoke of the

new opportunities that awaited us with the use of this technology to reach other members of the DLS family and spread Gurudev's message.

Swamiji then addressed the Satsang on the first verse of the Isavasaya Upanishad and how to practise it in our daily life. Swamiji led the Satsang with a few rounds of Sri Ram Jai Ram, blessed the satsang and all the DLS members and then concluded his talk.

The Satsang continued with the chanting of the Hanuman Chalisa and concluding prayers. This was followed by distribution of prasad.

All devotees were very happy to have Swamiji's Darshan albeit for the first time through the medium of the Internet and Skype. All believed that the use of Internet technology was very positive and would generate an interest in younger generation towards Gurudev's mission and spirituality.

The Satsang concluded with discussions on when the next Skype Satsang will be held.

The Divine Life Society, Australia Branch in Sydney conducts weekly Yoga Classes by Sri Udit Ram and Sri Asai Perumal, Hindi classes for children by Smt. Dr. Asha Gupta Mataji and Skype Guided Meditation sessions by Sri Sushil Kumar and Sri Karo Reddy.

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

By the profound Blessings of Sri Gurudev, the Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near Laxman Jhula. It provides medical facilities for homeless people who have become ill and are in need of in-patient treatment and care.

It is often fascinating how different people deal in different ways with disease, with loss, with handicaps and pain. It is even more fascinating how we ourselves deal with physical pain, with inconvenience, with hurt or with adverse factors. Then suddenly the thought: "I am not this body, not this mind, Immortal Self I am", seems to fade away. The following conversation was overheard in one of the female wards of the Home . . .

"I am going to Triveni Ghat! Who is going with me?" (An elderly, mentally challenged woman with asthma who is gasping for a little air between the words).

"I will be coming with you", says a younger girl, whose both legs are paralyzed. "Pooh! You cannot walk at all! You cannot put one single step on the floor, how will you be coming with me?", is the sneering and harsh reply. "What do you know about me?", is the youngster's unshaken answer, as she continues: at night when you are snoring, then I climb out of my bed and I walk around everywhere, and when the sun rises, then I am on the bed again and my legs refuse to move. So, let's go at night, both of us to Triveni Ghat! And let's see who reaches first!"

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

Moksha or emancipation is not new acquisition. It is the realisation of what eternally is. Release is the eternal nature of Atman or the Self.

Hearing the Vedanta texts can give only mediate knowledge of Atma. Meditation on Atma only can give immediate experience of Self-realisation.

—Swami Sivananda

**DEEPAVALI CELEBRATION, GO-PUJA AND GOVERDHAN-PUJA
AT THE HEADQUARTERS ASHRAM**

‘Celebrate the ree Deepavali by living in Brahman and enjoy the eternal bliss of the soul.’ (Sadgurudev Sri Swami Sivanandaji Maharaj)

The blessed day of Deepavali was celebrated with great rejoicing and spiritual fervor at the Headquarters Ashram on 5th November, 2010. On this glorious occasion of the festival of lights, the entire Ashram was illuminated with multi-hued lights and thousands of earthen lamps. Mother Lakshmi, the Goddess of prosperity and auspiciousness, was offered a special worship during the night satsang in the beautifully decorated Samadhi Hall. In addition to regular chants, there were devotional *Kirtans* glorifying the Divine Mother and recitation of *Kanakadhara Stotra*. H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters gave blessing message on this august occasion. The Deepavali message of Sadgurudev Sri Swami Sivanandaji Maharaj

was also read by Sri Swamiji. It was followed by floral *archana* of the mother with *Ashtottarshatnamavali*.

The next day, on 6th November, there were Go-Puja and Goverdhana-Puja at the Vishwanath Goshala of the Ashram. The cows, visible manifestations of Goddess of prosperity—Sri Mahalakshmi, were worshipped and fed. The sannyasins and brahmacharins of the Ashram participated in the celebration. H.H. Sri Swami Padmanabhanandaji Maharaj attended the puja and spoke on the significance of the sacred day. The celebration conclude with arati to the Go-Mata and Lord Krishna and a ceremonial feast.

May the Light of lights, the Supreme Lord and Sadgurudev bless us with the fulfillment of our prayer—‘*tamaso ma jyotir gamaya.*’

SRI SKANDA SHASHTHI CELEBRATIONS AT THE HEADQUARTERS ASHRAM

The significance and spiritual message embodied in Skanda Avatara is the message of supreme importance of self-surrender, the supreme efficacy of sincere prayer and the unflinching compassion of the Lord.

(Sadgurudev Sri Swami Sivanandaji Maharaj)

The auspicious occasion of Sri Skanda Shashthi was celebrated with due sacredness and spiritual éclat at the Headquarters Ashram from 7th to 12th November 2010. The shrine dedicated to Lord Skanda in the Bhajan Hall was the venue of the worship. During the first five days, the Lord was worshipped with *abhisheka* (bathing of the deity), *alankaram* (ornamentation) and floral

archana to the chanting of Vedic Mantras and *bhajans-kirtans*. The worship concluded with grand *arati* and distribution of special *prasad*. Every evening, the *bhajans* and *kirtans* glorifying Lord Skanda were also sung.

On the Sri Skanda Shashthi Day i.e. 12th November 2010, a Kavadi procession with *kirtans* started from the Ganesh Temple on the holy banks of Mother Ganga and was received at the Bhajan-Hall. Following this, the grand *abhisheka* was offered to the Lord wherein all the sannyasins, brahmacharins, sadhaks and visitors of the ashram participated individually. The beautiful idol of the Lord Sri Skanda was then anointed with san-

dal paste and splendidly embellished with variegated flowers. It was followed by the floral *archana* with *Sahasra-namavali* and *arati*.

Six kumars representing the Six-Faced Lord Skanda were worshipped, fed and given gifts and *dakshina*. The worship concluded with distribution of the sacred prasad. During the night Satsang, in addition to the regular

prayers and chants, H. H. Sri Padmanabhanandaji Maharaj, General Secretary DLS Headquarters, spoke on the divine advent of Lord Skanda, His Lilas and the significance of His worship.

May Lord Skanda and Sadgurudev bless us with glorious triumph in our battle against the demonical forces of ignorance.

VALEDICTORY FUNCTION OF THE 66TH BASIC YOGA-VEDANTA COURSE

The valedictory function of the 66th Basic Yoga-Vedanta Course was held on Saturday, 30th October, 2010 in the Yoga Vedanta Forest Academy's Lecture Hall. After the invocatory prayers, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy, welcomed all those present on the occasion.

Thereafter, Professor Rajinder Kumar Bhardwaj ji read the report of the course and some of the students expressed their impressions about the course which they had undergone in the Academy. This was followed by distribution of Certificate and Jnana Prasad to the students and honouring of the professors.

In his blessing message, Sri Swami Yogavedantananda ji Maharaj, advised the students to put into practice in their day to day lives whatever they have learnt during this course. Swamiji Maharaj advised them not to get duped by the lower mind, which always wishes to indulge in sensual pleasures, but to always follow the dictates of the higher mind which always renders the right advice. The voice of inner conscience always forewarns whenever some ignoble thoughts come to the mind. That voice is to be listened to.

Swamiji mentioned about a song "Doctrine of a little" of Gurudev and explained that

the song has two parts. First portion "Eat a little, sleep a little" refers to that part which is to be done a little only as it is an indispensable part without which one cannot live, and the second part is "Do Asana a little, Japa a little.....", is that part which is to be done 'a little' only in the beginning and should be progressively increased.

Sri Swamiji Maharaj told that a life of restraint in which the higher mind overpowers the lower mind is a must for being successful in one's Sadhana. Therefore, daily introspection is essential. Gurudev Sri Swami Sivanandaji Maharaj has said that all gross things that merely pertain to the body should be kept to the minimum and all higher aspects of sadhana should be given proper place in our daily programme. This is the broad outline of divine life. Further Swamiji said, do not justify whatever undesirable we discover in the mind and give a reason for it, but rather try to devise suitable methods for overcoming it.

Swamiji concluded by invoking the blessings of God and Gurudev upon all those who were present on the occasion. The function came to a close after Saraswati Puja and Prasad distribution.

CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, visited the State of Gujarat on 29th October, 2010, as a part of his cultural tour. The occasion was celebration of the Diamond Jubilee of the Foundation of The Divine Life Society Baroda Branch which completed its 60 years. The Branch was inaugurated by Worshipful Gurudev Swami Sivanandaji Maharaj in the year 1950 during his All India and Ceylon tour. As part of the Diamond Jubilee Celebrations, the DLS Vadodara Branch and Gurjar Divya Jivan Sangh Samiti had jointly organized the 10th All Gujarat Divine Life Conference at Vadodara, with the objectives of Dissemination of spiritual knowledge, self-awakening and world peace, for 3 days, from 30th October to 1st November, 2010. The Conference had the theme: 'Live in the constant awareness of your divine nature'. Delegates from all Branches of Gujarat State, and some other States had participated in it. Many saints and eminent scholars had also graced the Conference as speakers, etc.

Sri Swamiji Maharaj attended the Conference on all the days. At first Swamiji took part in the inaugural session. Swamiji also participated in the symposium organised under the auspices of Swami Sivananda Study Centre in Spiritual and Cultural Heritage of India jointly with the Faculty of Arts, M.S. University of Baroda, Vadodara, and spoke on the theme, 'Harmonizing Science and Spirituality'. He was also the Chairperson in the session on 'Yoga of Synthesis (Integral Yoga)' and gave a discourse. Swamiji Maharaj also

gave the Early Morning message to the Delegates on the 2nd and 3rd days. At the Valedictory session also Swamiji gave a concluding blessing message. The Conference was a grand success and brought about great inspiration among the devotees, particularly of Gujarat

On 19th November Swamiji Maharaj visited Patiala in Punjab in order to attend the two-day Northern India Zonal Spiritual Conference to be held on 20th & 21st. The Conference was organized by DLS Patiala Branch. Delegates from the Branches of Punjab, Haryana, Himachal Pradesh, Uttar Pradesh, Chandigarh, Rajasthan and Maharashtra participated in it. The Conference was intended to spread the teachings of Worshipful Gurudev Swami Sivanandaji Maharaj and for Youth Awakening. Swamiji attended the Conference. The Inaugural session on the 20th was for the students and youth of schools and colleges and Swamiji addressed them with his discourse. He also answered the questions put by the participating students. Swamiji Maharaj also gave a talk on "Youth Awakening" to the delegates of the Conference. The Conference was very well organized, was a grand success and brought great happiness, joy, satisfaction and benefit to all participants.

Swamiji visited Gujarat State again on 22nd November. On 23rd at Bhavnagar, after Puja, Swamiji Maharaj laid the foundation stone (Shilanyas) for the proposed Sivananda Bhavan (Branch Building) of Sivananda Ashram of the DLS Bhavnagar

Branch. The Branch has shifted to the land newly acquired and is proposing to construct its building for carrying on its activities conveniently and more effectively. Pujya Sri Swami Tyagvairagyanandaji Maharaj, who is President of the Branch, all other office bearers and devotees were present. In the evening there was a public Satsanga in which Swamiji

Maharaj gave a discourse. There was great enthusiasm and feeling among the devotees and there was determination to see that the Branch building is completed quickly. Swamiji also attended some personal functions and ceremonies of some devotees at Bhavnagar.

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PLATINUM JUBILEE CELEBRATIONS OF THE DIVINE LIFE SOCIETY

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

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

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

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

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

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

—*The Divine Life Society*

THE 37th ALL ANDHRA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

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

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

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

Contact Persons:

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

All Devotees are cordially invited to participate in the Conference and make it a grand success. **—The Divine Life Society**

ANNOUNCEMENT**DIVINE LIFE SOCIETY, WEST BENGAL—SADHANA SHIBIR**

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

Participant Fee Rs. 300/- per person.

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

For Enrollment and information please contact:

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

All Devotees are requested to participate.

—The Divine Life Society

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

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

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

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

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

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

Contact: Akshaya Kumar Dash, Mob. No. 09437043225

Niranjan Pradhan: Mob. No. 09437081223

STRESS MANAGEMENT COURSE AT THE CHANDIGARH BRANCH

At the request of the Chandigarh Branch of the Divine Life Society Sri Swami Ramarajyamji conducted a 3-day Stress Management Course on behalf of the Headquarters from November 23 to 25, 2010. The Course was targeted at the youth in particular and adults in general. More than 25 persons attended the Course.

Daily for three hours the participants were exposed to the practical techniques of Yoga Nidra, and Ajapa-japa Meditation. This exposure was preceded by a discourse on the theoretical aspects of stress and meditation. Emphasis was laid on Spirituality as an antidote to Stress. The Whys and hows of the above-mentioned techniques were also explained so that they are acceptable to the rational mind of the present age.

The Chandigarh Branch has produced a DVD of the programme to practise the techniques.

BHARATIYA VIDYA BHAVAN'S ESSAY COMPETITIONS—2010

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

BHAVAN'S SWAMI SIVANANDA MEMORIAL ESSAY COMPETITION—2010

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

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

MEDIUM: **Hindi**

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

Requirements

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

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

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

—THE DIVINE LIFE SOCIETY

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ahiwara (Chhattisgarh): During the month of October 2010, the Branch had daily Satsanga and group chanting of Mahamrityunjaya Mantra on Ekadashi. It arranged Bhagavad Gita Svadhyaya during Pitri Paksha. It held 6-hour Akhanda Japa on Sri Krishna Jayanti, Paduka Puja on Sivananda Jayanti, and collective Japa on Chidananda Jayanti and Punyatithi of H.H. Sri Swami Chidanandaji Maharaj.

Ambala (Haryana): The weekly

Satsanga of the Branch was on Sundays. Sri Hanuman hymns were recited on Tuesday. It held a special 3½ hour Satsanga on 14th October. Social service through two Homeopathic clinics and Jalaseva was continued.

Badakuanl (Odisha): In addition to the daily activity of 2-time Puja followed by recitation in the morning and Sri Vishnu-sahasranama Stotra Parayana and Srimad Bhagavatam Svadhyaya in the evening, the Branch held Paduka Puja and weekly Satsanga on Thursdays. The programme on Sivananda Jayanti and Chidananda Jayanti

was morning prayer, Paduka Puja, Srimad Bhagavad Gita Parayana in the forenoon and evening Satsanga.

Bangalore (Karnataka): The weekly Satsanga of the Branch on Thursdays included Paduka Puja—holy Ganga Jal Abhishekam was done by all the devotees present—Swadhyaya of Gurudev's writings, etc. In the Matri-satsanga on Fridays recitation of Sri Vishnu-sahasranama Stotram and Sri Lalita-sahasranama Stotram was done. Every month, grand Abhishekam is done, followed by Svadhyaya of Gurudev's writings in the Satsanga held in a temple. 3-hour Akhanda Kirtan is on the third Sunday and divine music is on the fourth Sunday. The 4-day programme of Aradhana Day included Bhajans on 1st August, a ballet on the 2nd, a spiritual talk on the 3rd, and Paduka Puja, special decoration of the Satsanga Hall, a spiritual talk, releasing of a book, presenting Rs 20,000/- to 23 poor girl students, Sadhu Bhiksha, Narayana Seva, Bhoga Prasad, Bhajan Sandhya etc. on 4th August. Other special activities were: (1) Chidananda Punyatithi: Bhajans, Video show, speeches by devotees. (2) Sivananda Jayanti: Bhajans, video show of Gurudev, speeches, etc. (3) Chidananda Jayanti: special Satsanga, releasing of a book.

Barbil (Odisha): Regular Activities: Satsanga on Thursday, mobile satsanga on Mondays, Sivananda Homeopathy Dispensary—450 beneficiaries during September. Special Activities: (1) Sri Krishna Jayanti: daylong programme and special Puja. (2) Chidananda Punyatithi: Prayer-meditation, Paduka Puja, food to poor, Brahman Bhojan, and evening Satsanga. (3) Sivananda Jayanti: Prayer-meditation, Paduka Puja, and evening Satsanga. (4) Chidananda Jayanti: Prabhat Pheri, prayer-meditation, Paduka Puja, distribution of food and clothes to the poor, Prasad Sevan (lunch to all the participants), evening Satsanga with talks.

(5) Gita Jnana Satra: discourses on Bhagavad Gita from September 18 to 24.

Baripada (Odisha): The monthly Sadhana Day of the Branch was on 3rd October. The Branch distributed medicines and food to 77 inhabitants of a Leprosy Colony and biscuits to the children of an orphanage on 31st October.

Baudh (Odisha): The Branch holds the weekly Satsanga on Thursdays, and Paduka Puja and evening Satsanga on the last Sunday every month. It also arranged special Satsanga on Sri Krishna Jayanti and Sri Guru Purnima, and Paduka Puja in the morning and special Satsanga in the evening on Sivananda Jayanti and Chidananda Jayanti, with Narayana Seva and Prasad Sevan also on Chidananda Jayanti.

Bellary (Karnataka): In addition to daily Puja and Satsanga, the Branch conducted Paduka Puja on Sundays and Vijaya Dasami. It celebrated Pratishtha Mahotsva on 28th October.

Bhongir (A.P.): The Branch organised special programmes to celebrate Sri Ganesha Chaturthi, Sivananda Jayanti and Chidananda Jayanti.

Bikaner (Rajasthan): The Branch conducted 2-time Puja, daily Satsanga with Srimad Bhagavata Svadhyaya, Matri-satsanga with Sri Sundarakanda Parayana on 12th and 30th October, Paduka Puja and Bhajan-kirtan on Sivananda Day, and Yajna and Bhajan-Kirtan on Chidananda Day. It continued Yogasana class, Sivananda Library and financial help to poor students.

Special activities: (1) Navaratri Puja: Akhanda deep, special Puja, Durga Saptashati, Path, Kanya Puja and feeding. (2) Srimad Bhagavata Saptaha: from the first day of Navaratri, and on Maha-ashtami concluding Yajna, Brahmana Bhojan, Bhandara. (3) Vijaya Dasami: Bhajan-kirtan, Prasad. (4) Prayer meeting for the departed soul of Smt. Khaturia, rich tributes were paid to her.

Chandigarh: Besides the daily activities of Satsanga with Mahamrityunjaya Mantra Japa and Yogasana class, the Branch had on Sundays weekly Satsanga with Svadhyaya, Bhandara (free food) to more than 300 persons, and free medical consultation and medicines to about 50 patients. Special activities: (1) Sri Krishna Jayanti: Svadhyaya, Bhajan-kirtan. (2) Sivananda Jayanti: PadukaPuja, Mahamrityunjaya Mantra-japa. (3) Chidananda Jayanti: Paduka Puja, 24-hour Akhanda Japa. (4) Spiritual talk on Vedanta on 19th September.

Chikiti (Odisha): The Branch organised on October 2, 3, 4 a 3-day Shibir on the occasion of the Foundation Day of Vanaprastha Ashram, Nuapada. The daily programme for the inhabitants included early morning prayer-meditation, Yogasana-Pranayama, Gita chanting, Svadhyaya of Bhagavad Gita, 'Bliss Divine', Gandhian thought, Srimad Bhagavatam and Sri Ramayana, Mantra-writing, Karma Yoga, Bhajan-kirtan and Self-analysis.

Digapahandi (Odisha): The Branch conducted biweekly Satsanga on Thursdays and Sundays, special Satsanga on Sankranti Day and Paduka Puja on Sivananda Day and Chidananda Day. It organised talks and demonstration of Yogasana-Pranayama by Revered Swami Ramakripanandaji in two local schools and one school of a nearby village.

Faridpur (U.P.): The Branch held weekly Satsanga with Svadhyaya of Sri Rama-charita-manas on the first Wednesday, of Bhagavad Gita on the second, of 'Sadhana' on the fourth, and Bhajan-kirtan and meditation on the third Wednesday Sri Ram Charita Manas month long Parayana with concluding Puja and Havan on every Purnima. Special Puja and Arati were done during Navaratri.

Ghatpadamur, Jagadalpur (Chhattisgarh): Regular Activities: Daily early morning prayer-meditation: morning recitation, Puja

and Yogasana session; daily evening ½ an hour Sankirtan followed by Satsanga; Paduka Puja on Thursdays, recitation of Sri Sundarakanda on Saturdays and Sri Vishnu-sahasranama Stotram on Sundays. Special Activities: (1) Sri Krishna Jayanti: 3-hour Sankirtan, Srimad Bhagavad Gita and Sri Vishnu-sahasranama Stotra Parayana, Puja, etc. (2) Sivananda Jayanti: 3-hour Akhanda Kirtan, Paduka Puja, etc. (3) Sri Ganesha-Utsava: Special Puja, etc, for 12 days. (4) Chidananda Jayanti: one hour Sankirtan, Paduka Puja, etc. (5) Navaratri Puja: Akhanda Deepa, daily 3-hour Sankirtan, Puja, Sri Durga Saptashati Path, Kanya Pujan, Havan, etc.

It has started Swami Sivananda Residential School from July 1, in this extremely backward tribal region totally free—enrolment 64.

Gudari (Odisha): The Branch conducted daily Puja, weekly Satsanga at the Ashram on Thursdays and mobile Satsanga at the residence of the devotees on Tuesdays, and Paduka Puja and Narayana Seva on Purnima. It organised a 2-day Sadhana Shibir on October 11-12 as a part of its Silver Jubilee Celebration, with Srimad Bhagavad Gita Parayana, Sankirtana, Paduka Puja, Narayana Seva, etc.

Gumergunda (Chhattisgarh): Regular Activities: 3-time Puja, daily prayer-meditation; Yogasana; daily 2-hour evening Satsanga; Paduka Puja on Thursday; Sri Sundarakanda Parayana on Saturdays: recitation of hymns on other days.

Special Activities; (1) Navaratri Puja: Akhanda Deep Puja, Sri Durga Saptashati Path, 12-hour Akhanda Kirtan on the ninth day, Havan, Kanya Pujan, etc. (2) Youth Camp: 10-day camp for school students from October 19 to 28 with 55 participants. (3) Sri Ganesha-Utsava: 12-day special Puja, etc. (4) Sivananda Jayanti: 12-hour Akhanda Kirtan, Paduka Puja, etc. (5) Chidananda

Jayanti: similar programme. (6) Chidananda Punyatithi: similar programme plus Havan and Bhandara (7) Sri Guru Purnima: as on Chidananda Punyatithi.

Kakinada, Madhavapatnam (A.P.): The Branch conducted its weekly Satsanga on Sundays, and weekly Satsanga on Tuesdays and Fridays at two other centres. It also continued fortnightly Homeopathy camps.

Kantabanji (Odisha): The Branch had its Sunday Satsanga with Bhagavad Gita Svadhyaya.

Keonjhar (Odisha): The Branch organized special programmes on the occasion of *Aradhana Day*—Paduka Puja, a talk, evening Satsanga; *Sri Krishna Jayanti*—Special Puja, a talk, evening Satsanga, Chidananda Punyatithi—early morning session, Paduka Puja, a talk, evening Satsanga, *Sivananda Jayanti* and *Chidananda Jayanti*—early morning session, Paduka Puja, talks by Revered Swami Jnananandaji.

Khatiguda (Odisha): The Branch conducted 2-time Puja, Satsanga on Thursdays, Ekadashi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, a mobile Satsanga with Puja, Havan and Bhandara, and monthly Sadhana Day with 12-hour Akhanda Mahamantra Kirtan and Narayana Seva on 3rd October. Special Activities: (1) Navaratri Puja: Puja, daily special Satsanga with recitation of Devi hymns and Svadhyaya of 'God As Mother', and (2) Students Camp on 19th October—50 participants.

Khurda Road, Jatni (Odisha): The Branch holds daily Satsanga and monthly Sadhana Day.

Nandani Nagar (Chhattisgarh): In addition to the daily early morning 2-hour session of meditation, prayer, recitations, and evening Satsanga, the Branch held weekly mobile Satsanga on Thursdays. Matri-Satsanga with Sri Sundarakanda Parayana on Saturdays, and Sri Vishnu-sahasranama

Stotra and Srimad Bhagavad Gita Parayana during two Ekadasis. 6-hour Mahamantra Akhanda Kirtan on 3rd of every month is continued. Navaratri programme included 20 Akhanda Deep, special Puja, Havan on Ashtami, Kanya (23) Puja, Prasad Sevan by 60 devotees, and Havan on Vijaya Dasami.

New Delhi, Vasant Vihar: The Sunday Satsanga of the Branch included Sri Sundarakanda Parayana on the first Sunday, meditation on the second, Svadhyaya of Gurudev's writings on the third and a spiritual talk on the fourth Sunday.

Phulbani (Odisha): The Branch conducted twice-a-day Puja and weekly Satsanga on Sundays. The special programme on Chidananda Punyatithi, Sivananda Jayanti and Chidananda Jayanti was Paduka Puja with one lakh Archana, poor feeding, evening Satsanga, etc. and distribution of clothes also on Chidananda Jayanti. On all these three days, 150 devotees took part in the celebration.

Raipur, Shankar Nagar (Chhattisgarh): The Branch conducted Satsanga on Mondays, and Paduka Puja on Sivananda Jayanti and Chidananda Jayanti.

Salipur (Odisha): Regular Activities: 2-time Puja, morning prayer-recitation, daily evening Satsanga with Svadhyaya. Srimad Bhagavad Gita Parayana on the first Sunday, Yogasana and meditation on the second, monthly Sadhana day on the third, and special Satsanga on the fourth Sunday; Sri Sundarakanda Parayana on 11th September; Swami Sivananda Charitable Hospital—86 beneficiaries.

Special Activities: (1) Sivananda Jayanti: Paduka Puja. (2) Sri Krishna Jayanti Puja: Akhanda Japa. (3) Chidananda Punyatithi: Satsanga with Paduka Puja. (4) Srimad Bhagavat Jayanti: special Satsanga and Puja. (5) Chidananda Jayanti: Satsanga with Paduka Puja.

South Balanda (Odisha): Regular Activities: 2-time Puja; weekly Satsanga on Fridays. Chidananda Bal-Vikas Satsanga on Sundays; Sivananda Day and Chidananda Day—Paduka Puja in the morning, Satsanga in the evening; 3-hour Akhanda Japa of Mahamrityunjaya Mantra on the Sankranti day. Special Activity: 3-hour Mahamantra Sankirtan and Prasad Sevan by 140 devotees on 3rd October.

Sunabeda (Odisha): The Branch had biweekly Satsanga on Thursdays and Sundays, and special activities as follows: (1) Sri Krishna Jayanti: Paduka Puja, Havan in the morning, Puja, Abhisheka, Arati in the evening. (2) Chidananda Punyatithi: special Satsanga (3) Sivananda Jayanti: Paduka Puja, Havan, Kirtan in the morning, Satsanga in the evening. (4) Sri Ganesha Chaturthi: Puja. (5) Srimad Bhagavat Jayanti: Paduka Puja, special Satsanga. (6) Chidananda Jayanti: Paduka Puja, Havan, Bhajan-Kirtan in the forenoon and evening Satsanga. (7) Special Satsanga on September 25,26,27.

Varanasi (U.P.): The Branch held Satsanga on October 3,10,17 and 24 (Sundays). It organized special programme of Paduka Puja, Bhajans, Nama Sankirtan, Japa, Arati, etc. on Sivananda Jayanti.

Vikrampur (Odisha):The Branch Conducted 2-time Puja followed by prayer and meditation and weekly Satsanga on Wednesdays. Special Activities: (1) Chidananda Punyatithi: early morning prayer-meditation, Paduka Puja with one thousand Archana, Poor feeding, evening Satsanga. (2) Sivananda Jayanti: early morning meditation, Paduka Puja, a discourse, Nagar Sankirtan and evening Satsanga with talks. (3) Jnana Yajna: Bhagavad Gita discourses in the morning and evening by Revered Swami Anandaswarupanandaji for 5-days—September 8 to 12. (4) Sri Ganesh

Chaturthi: Puja. (5) Chidananda Jayanti: early morning meditation, Prabhat Pheri, Paduka Puja, Mantra Japa, evening Satsanga with talks, 95 candle-light decoration, distribution of sweets and pens to 93 students. (6) A spiritual discourse in a school. (7) Satsanga with 300 prisoners.

OVERSEAS BRANCHES

Hong King (China): During the quarter June-July-August the Branch conducted monthly Satsanga on the second Saturday with 1-hour Mahamrityunjaya Mantra Japa, Sri Hanuman Chalisa and a talk on Gurudev's writings with respectively 46, 47 and 48 participants. It held Mahamantra Sankirtan on the remaining Saturdays (Total 20+28+25 participants). It conducted regular Yogasana classes with 748 new participants in the three months. It organised Yoga Workshop from July 25 to August 8, and August 22 to September 5, with 32 and 14 participants respectively.

Special Activities: (1) 10th Anniversary of Yoga Centre—Commemorative issue (2000-2010) Published. (2) Providing Yoga Teachers for Yoga classes for the elderly in June and August. (3) Sri Guru Purnima: Paduka Puja with 38 participants. (4) Chidananda Punyatithi: 1-hour Mahamrityunjaya Mantra Japa with 38 participants. (5) Various social service activities.

SPECIAL REPORTS

H.H. Sri Swami Yogaswarupanandaji Maharaj's Hong Kong visit

Revered Swamiji conducted a Yoga Seminar and gave talks on October 23 and 24, with 71 participants. He gave a public lecture on "The Joy of practising Yoga on October 26, with 74 participants. He also gave lectures on meditation on October 27 and 28, with 57 participants.

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