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(Krishna Janmashtami Message)

## SPIRIT OF DUTY

(H.H. Sri Swami Sivanandaji Maharaj)

The life of Sri Krishna and His immortal Gospel constitute one of the basic foundations of the religious life of this country. A matchless philosopher, statesman, warrior, ruler and inspirer of devotees, His teachings provide the saving grace for all the ills from which man suffers today. On the occasion of Sri Krishna's birth anniversary let us consider a single aspect of His teachings—the sense of duty in man.

"How will it profit me?" asks the modern man, before applying himself to any task. There is an over-emphasis today on privileges. "Bliss of rights" is the order of the day. Man's vision is all the time centered on his little selfish personality.

Result: each man, while trying to assert his rights, to demand his privileges and to grab wealth, position and power, comes into conflict with every other man.

In the domestic sphere, in society, in offices, in factories and even in institutions which exist avowedly for the selfless service of man, like hospitals and schools and mutts, the clamour is for self-aggrandizement. There is no harmony because each one is pulling the chariot of society in a different direction, to fulfil his own selfish ends.

### SELFLESS SPIRIT

Selfish spirit is alien to the spiritual culture of India. The heart of spiritual India still throbs with the spirit of selflessness. The

pulse of spiritual India still spells out the word 'duty'. The soul of this holy land is radiant with the light of selfless performance of duty for duty's sake. But where is that spirit? Is it still alive?

This concept is as old as our oldest scriptures. The *Isavasya Upanishad* exhorts man to wish to live for a hundred years, performing his duties. Work done in the right spirit does not bind one to the wheel of transmigration. That spirit has been elaborated in the universal scripture which today claims adherents all over the world and is regarded as the Bible of the Indians—the *Bhagavad Gita* of Sri Krishna.

In a very simple and sublime verse, the Gita tells man: "Thy privilege it is to work only (to do thy duty), not to its fruits; let not the profit be thy motive, nor shall thou remain inactive."

This is the forgotten message. The emphasis must be shifted from privileges or rights to duties or service. If everyone does his duty, then everyone's privileges or rights are assured.

Indeed, even the concept of 'Human Rights' implies this: in order that your neighbour might enjoy his right, you must perform your duty. But this connotation is often overlooked by the idea of demanding the rights by one who runs away with the privileges.

### DUTY BEFORE RIGHTS

The emphasis must now be deliberately shifted from rights to duties. This is the central theme of the Gita for application in the present day. Students must obey their parents and teachers; it is their duty. Parents and teachers must take a personal interest in moulding the character of the students and prove themselves worthy of reverence and obedience; it is their duty. Workers in offices and factories must do their job honestly and efficiently; it is their duty. The authorities or the management must have a real and genuine interest in the welfare of the staff or workers and give them incentive by sharing the profit and creating a sense of belonging; it is their duty. Each man caring for the welfare of other men would lessen the chances of conflict, and everyone will, without having to demand, enjoy his privileges or rights.

This is not a policy. This is not even just a moral code. This is Yoga or the art of living that makes man spiritual.

One who adheres to this doctrine treats every work as a flower which he offers at the altar of the omnipresent Divinity. Will you offer a faded flower when you worship God? No. Even so, when you work in this spirit, you will not be indifferent, negligent or half-hearted. You will be highly efficient. Hence the Gita

characterizes Yoga as "efficiency in the performance of one's duty."

### SERVICE AS WORSHIP

"By offering each action as a flower, man attains the highest goal—perfection." In a thrilling verse the Gita says: "By worshipping That (Supreme Being) with every one of his actions, man attains perfection."

Every well-wisher of humanity, every leader who has mankind's well-being at heart, sincerely tries to find the path to perfection. He wants to create a perfect society, in which there will be peace, plenty and prosperity. Here then is the formula, the forgotten message of selfless service, of performing one's duty for duty's sake, of regarding one's actions as flowers in God's worship. Thus would one's daily life itself be transmuted and transformed into divine life.

Do it now, from this very moment. Your own heart will be filled with inexpressible peace and bliss. You will radiate peace and joy. The entire society will reciprocate and make your own life happy and fruitful. If you are sincere, you will get immediate results. This is the best way in which you can celebrate Krishna Janmashtami. May His blessings be upon you all.

Life is a journey from hatred to cosmic love, from death to immortality, from imperfection to perfection, from slavery to freedom, from diversity to unity, from ignorance to eternal wisdom, from pain to eternal bliss, from weakness to infinite strength. Let every second take you nearer to Lord.

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Let your eyes look with kindness, your tongue speak with sweetness and your hand serve with softness.

—Swami Sivananda

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(Swami Chidananda's letter of 1.9.1968)

## SIVANANDA'S BIRTHDAY MUST BE A DAY OF RETROSPECTION, SPIRITUAL REASSESSMENT AND SELF SCRUTINY

(Sri Swami Chidananda)

*Worshipful Immortal Atman!  
Beloved Seeker after Truth,*

Greetings in the name of Sri Gurudev.

Om Namō Bhagavate Sivanandaya.

**T**his letter brings to you my heart-felt spiritual good wishes on the eve of the sacred SIVANANDA JAYANTI. The 8th of September is a day that shall ever be regarded by thousands of souls as a supremely blessed and auspicious day. To all of Gurudev's disciples the 8th September is a great day, which gave them their spiritual Master, divine guide and loving saviour. May this Sivananda Jayanti bring now into your hearts the illumination, the realisation and the divine bliss and wisdom that is Gurudev. This divine light and wisdom which enlivened the outer form of Swami Sivananda is the Eternal Gurudev, who has never ceased to be and who is enshrined in your heart as a light within. Whenever you move and act upon the lofty principles of Divine Life, then and there is Sivananda born anew into your life.

To walk along the holy path of truth, purity and universal love is to celebrate his Birthday. To practise selfless service, devotion to God, daily meditation, and enquiry into the nature of Reality is verily a perennial Sivananda Jayanti. Gurudev lives in all and is ever born afresh in all those, who are practising and perpetuating his gospel of divine living. Gurudev is Divine Life. Divine Life is rooted in him. He lives vibrantly in those, who

earnestly strive to live in the spirit of his sublime spiritual teachings. May God give us the strength and inspiration to make Gurudev a living force in this present-day world, where the crying need is idealism. Gurudev is personified idealism. May his Birthday impart a fresh and vigorous impulse to your aspiration towards a life of virtue and spiritual quest. This is my special prayer to the Almighty Lord upon this holy anniversary of Gurudev's earthly birth. May his life shine forever.

May every day see 'Sivananda' being born anew in countless people everywhere in the world in the form of an ideal life. Let each rising sun see the lotus of Divine Life bloom out of the hearts of Gurudev's innumerable disciples and devotees the world over. Thus, may the beauty of the divinity within manifest in this world as Auspiciousness and Bliss—SIVANANDA.

Beloved Atman! The essence of life is the fulfilment of the duty that stands before you. It is the proper doing of that which requires your attention at this moment. Reflecting too much about the future, speculating too much about the future are deceptive processes, that deprive you of the present, which is in fact the only true time that you have got. Now is what you have. Recognise this vital fact about life and be wise. Be up and doing on the path of virtue and actively fulfil *dharma* and move towards perfection. It is not that forethought and intelligent planning are useless. But the point is, while you ex-

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ercise forethought and you are planning, at the same time be up and doing in the present. The planning has its place but it is not a substitute for action in the Now. They are to be carried on simultaneously. Action is by itself the valuable factor that points out the lines on which the right planning is to be done. Learn to live in the NOW. Recognise the value of the present. Time that has been allowed to go by and become the past will not be available anymore. Let not fanciful tomorrows rob you of the most important today. Strive to make each day as perfect as you can. Live each day ideally and fill it with spiritualised activity. Do this and your future will be safe and contain a harvest of blessedness.

There is no need to wait for some wonderful opportunity or extraordinary opening to prove your worth to God or man. No need to keep on thinking and speculating what your life's mission is or how you can commence a task in the most proper way. The important thing is to take circumstances as they are and start doing the thing that is before you. As you are and as things are now, do what you can. Then God will open up new avenues for you and take you towards bigger and better tasks. For He sees that you are DOING what He has put before you. Use what opportunities you have. Do not wait for imaginary opportunities to present themselves. You are where you should be. Therefore, where you are, there do what you are called upon to do. Longing for a great achievement is all right. But working for it is the very essence of its ultimate attainment. And this working is neither done in the past nor in the future. Work is only done NOW. Recognise this and make your life a success.

In the spiritual life and evolution the little things in everyday life have a tremendous importance. It is through doing little things in an ideal way day after day that one ascends to perfection. To forget little things of everyday life and to wait for some great opportunity and

keep preparing for some unique and tremendous act is a great Illusion. The ordinary things of your day-to-day life, because of their littleness begin to look insignificant and fail to arrest your attention. Thus you lose a hundred golden opportunities. Be aware of this. Remember! Myriad tiny strands make up a strong rope. Every day, throughout the years, use every little opportunity. This is the essence of Yoga. This is the secret of attainment. This is the key to progress and success. There is a wise Sanskrit saying, "By the falling of drops of water the pot is gradually filled. In the same way verily it is with wealth, with learning and with Dharma". And so indeed is your spiritual life.

On a little hillock stands this Durban Sivanandashram of the Divine Life Society of South Africa, from where Chidananda sends you this letter. About a furlong away down the slope flows the river Umgeni which I have named as our local Ganga. We have been having very strong winds from the interior which herald the approaching summer season. Winter has started to take leave. In India the fierce summer would have given place to the monsoon rains. At Rishikesh the holy river Ganga must be in floods, reaching the upper banks of Muni-ki-reti and Swargashram with its rushing torrent. She was always the beloved Mother to Sri Gurudev and doubtless she has risen close to the verandah of our holy Master's Ganga Kutir. May the Grace of holy Mother Ganga grant you all long life, health, happiness and highest spiritual blessedness! Mother Ganga is verily an aspect of divine Mother Para Shakti. She is a visible manifestation of Mother's sin-destroying, life-purifying and liberation-bestowing power of Adi-Shakti. Glory to the Mother! Blessed are those who are privileged to live on her holy banks. Their lives will be crowned with divine illumination.

God bless you all. Jai Gurudev!

## MANTRA JAPA

(Sri Swami Krishnananda)

[Continued from the previous issue]

The Mantra is similar in its form—a bundle of vibrations. It is a condescence, a concretisation, a coming together, a pressurised point of a stress of electricity, subtler than electricity, a Prana Shakti, manifesting itself as a visible object to the percipient consciousness. This is the deity ramifying its rays as vision, as sound, as olfactory experience, as taste, as touch, etc. In deep meditation you will have all these experiences of fragrance of a jasmine flower, of a touch of a soft object, of a taste of honey, and many other things. There is neither honey nor soft object—nothing of the kind. The vibrations become subtler and subtler as we concentrate more and more, deeper and deeper. Then the conditioning factors which separated us from the world outside get thinned out gradually, and we seem to be entering into the nature of things slowly, on account of the concentration we are practising.

The Mantra is a vibration, and the deity of the Mantra is also a vibration of a type, but it is superior in its intensity and subtlety to the two bundles of vibration appearing as the seer and the seen. As waves in the ocean dash against one another, the seer and the seen collide in perception. Every perception or experience in this world is a collision of two bundles of force. We are not persons; we are only heaps of energy, thrust into a particular point of space during intensity of desire arising at a particular point, though nobody can understand why desire arose at all. The Nasadiya Sukta of the Vedas says originally there was a Desire, a Cosmic Will. That is all

we can say about the nature of the origin of desire; we are not competent to say anything further about it.

This desire, originally universal and comprehensive in its nature, gets concretised and pinpointed at points of space as individuals, and the One appearing as the many is nothing but the one mass of energy getting pressurised at different points in what is called the space-time continuum. So we are pressure points in space-time; we are not persons seated here. This is again an answer to the question whether the world is real or not – it is not real. Pressure points cannot be regarded as objects, so we are not here as persons; we are bundles of delusion, nothing short.

However, again I come to the point of Mantra Japa after this little digression. When you recite the Mantra, chant a formula, you try to break this pressure point, this condescence of energy, and act almost in a similar manner as a physicist would when he bombards an atom to release energy. The particular atom that is capable of releasing energy on bombardment is a hidden potentiality, as every one of us also is – it is a sleeping bundle of strength. It sleeps because of a peculiar ego-centre that is present in it, sometimes capable of identification with what scientists call proton or neutron, etc.,—a centre of cohesion is present in the atom. That centre of cohesion which brings all the particles around into a single unitary structure is the ego; that is present in an atom, and it is present in us also. We have also a proton inside

us, and that is the ego in us, and all the other things that appear around us is a huge movement of the electronic particles constituting our so-called body. If the atom is not real, and it is only a bundle of electric energy, we are also not real, we are just That – then the world also does not exist.

So when you chant the Mantra, you are trying to release the potential energy of your personality by bombarding it with concentration. And the deity releases its blessing, which means to say the superintending, transcendent aspect of the deity becomes an immanent force in our own experience—the transcendent God becomes an immanent presence. That is the vision of God that we have in meditation – transcendence becoming immanence. The deity that is above you becomes an object of cognition and perception in front of you.

This much I can tell you today about the deity of a Mantra, apart from the force generated by the contemplation on the Rishi or the author of the Mantra, whose blessing automatically descends upon you by the very thought of him entertained in your mind. When I deeply think of you, your goodwill emanates towards me; likewise when you think of a great author like Vyasa, Valmiki, Vasishtha, or a great sage, saint, incarnation, and deeply feel the form of his presence, you draw sustenance from the force emanating from him by the very thought of him, because a thought of an object is nothing but a contact established with that object. You draw energy from that object. So that is the great blessing we have by the invocation of the presence of the Rishi of the Mantra, and the contemplation simultaneously on the deity of the Mantra.

Apart from the Rishi and the deity or the Devata, there is another factor in Mantra, which is the Chhandas. The Chhandas is the metre in which the Mantra is composed. There is a science in India which is almost

dead these days, called Gana-Shastra. Rhetoricians in the Sanskrit language sometimes are acquainted with it, but these days no one wants to learn Sanskrit. They think it is a dead, old grandmother's language; and very unfortunate is this definition of the value of Sanskrit. There are certain branches of learning called the Vedangas; many of you might not have even heard what these are. One of the branches of this learning connected with the Veda is known as Shiksha or the pronunciation method – the philological system which is the intonation, and the peculiar juxtaposition of the letters of a Mantra when it is chanted. Here you are in the presence of a very important point while you chant a Mantra. You should not repeat a Mantra in a haphazard manner. Though you may be pronouncing the letters in an appreciably satisfactory manner, you may not be able to juxtapose the letters properly. Then they will not produce the proper effect. You know, when you utter a word, you should not have a long pause between one accent and another accent. If the accent is not flowing, there will not be the music of the sound. A musical intonation or a performance is a continuity maintained by the various sounds produced by the strings of the instrument or any other instrument; otherwise there will be a twang of one wire in a particular instrument and another twang after ten minutes – that would not be music. The word Narayanaya—Na, you say and keep quiet. After a few minutes, ra you say; that is not the way of chanting the Mantra. I am giving you the example of what juxtaposition means. There should be the proper duration that is necessary to be maintained in the chanting of the letters of a Mantra, otherwise the chemical effect produced by the coming together of the letters will not be there; and the proportion is very important in the chanting of the Mantra. It is more so in Veda Mantras where the science is more rigid than others. **(To be continued)**

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## SEEK MORE THAN CONSOLATION

*(Sri Swami Atmaswarupananda)*

**T**he religious and spiritual life can be of great consolation to us. In one way or another life is difficult for most of us, and so it is most natural and human for us to welcome consolation. And perhaps there is no greater consolation than to be in the presence of a saint. We may not recognize it at the time, but afterwards we leave smiling with a joy in our heart.

However, the saint, while he is happy to give us consolation, doesn't want us to be receivers forever. He wants us to be like he is, a giver of consolation. But if we are to be a giver of consolation like he is, then we must go through the fire that he went through, the fire of purification of all our wrong ideas and tendencies. And that is not easy, even if we have the blessings of God and all the saints.

Gurudev gave blessings, but then he could say, "Meditate on this formula: 'Nothing exists, nothing belongs to me, I am neither body nor mind. Immortal Self I am.'" It means that we have to let go of all sense of posses-

sion, including the body and mind. We have to be prepared to be nothing. That is why there is the Vedantic method of *neti neti*, not this, not this. It is a continuous negation of all the things that we think, including our ideas of who we are and who God is. It turns us upside down.

Jesus said, "Enter by the narrow gate; for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few." Most of us follow the wide and easy path; we constantly seek consolation. Gurudev will give us consolation, but that is not what he wants for us. He wants us to choose the hard and narrow path that he followed, so that we can be like him. And so he said, "Meditate on this formula: 'Nothing exists. Nothing belongs to me. I am neither body nor mind. Immortal Self I am.'"

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Undivided love has to be carefully cultivated by doing everything that you do with a deep love in your heart: "I do this for God, for the love of Him. Everything I do—sitting, eating, drinking, lying down, working, typing, speaking, moving—I do for the love of that Being who dwells within me, who is constantly by my side, in whose presence I am living each moment of my life."

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The wise spiritual aspirant makes use of his interim dimension to always put forth a positive attitude, a positive vision, a positive approach and orientation: "Let me see in what way I can deal with it to my advantage. If God is my father, mother, friend, relative and He is the doer of all good, and wishes my highest good, then if He has brought about these circumstances, He has some purpose in it. Otherwise, He will not do it. So, let me see in what way I can be benefitted, in what way I shall deal with it, or in spite of this, in what way I can keep moving onward, Godward."

—**Swami Chidananda**

## BRAHMACHARYA SADHANA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

### HOW TO KEEP UP BRAHMACHARYA

**S**ex-idea is a mental Kalpana (imagination). The body is composed of five elements. There is no sex in the elements. If you ponder over this point well, you can slowly eliminate sex-ideas.

There is neither sex nor sexual Vasana in Brahman. Brahman is Nitya Suddha (eternally pure). By constant thinking on that sexless Atman, you will be established in Brahmacharya. This is the most powerful and effective method. This is the best kind of Sadhana for those who know the right technique of Vichara (enquiry). For others Hatha Yogic Kriyas are the best.

You may be able to stop copulation for months and years, but there should not be any sexual craving or attraction for opposite sex. Evil thoughts also should not arise when you look at the opposite sex, when you are in their company. If you succeed in this direction, then you are established in perfect Brahmacharya. You have crossed the danger zone. There is no harm in looking at the opposite sex, but you must have a perfectly chaste look. You must have Atma-Bhava. When you look at a young lady, you can think within yourself: "Prostrations unto Thee, O Mother. Thou art an image or manifestation of Mother Kaali. Do not tempt me. Do not allure me. I have understood now the secret of

Maya and Her creation. Who has created these forms? There is an Omnipotent, All-pervading and All-merciful Creator behind these names and forms. This is all decaying, false beauty. The Creator or God is Beauty of beauties. He is an embodiment of Undecaying Beauty. He is the fountain-head of beauty. Let me realise this Beauty of beauties through meditation."

You will have to cultivate feelings of devotion, admiration and awe when you look at an alluring form by remembering the Creator of that form. Then you will not be tempted. If you are a student of Vedanta, think and feel: "Everything is Self only. The names and forms are illusory. They are Mayaic pictures. They have no independent existence apart from the Self."

Only advanced students in the path of Jnana Yoga can rely on the method of Brahma Vichara alone for the destruction of passion. For the vast majority of persons, a combined method is very congenial and healthy. When the enemies are very powerful, a combined method of lathis, pistols, shot-guns, machine-guns, submarines, torpedoes, bombs, poisonous gases, etc., is used for the destruction of the enemies. So also, in the destruction of this powerful enemy—PASSION—a combined method is absolutely necessary.

When you are in the company of the opposite sex, try to identify yourself with the sexless, all-pervading soul. Constantly make the endeavour. The sex-idea will gradually vanish and with it the attraction and lust also.

You should entertain the 'Mother Bhava' or 'Isvari Bhava' or 'Atma Bhava' towards females. 'Sister Bhava' will not suffice. You may fail. Women also should entertain 'Pitru Bhava' or 'Isvara Bhava' or 'Atma Bhava' towards males. Enquire "Who am I?" There is no lust in the sexless Atman. The attitude that women are manifestation of Goddess is known as Isvari Bhava. Bhava is attitude.

Passion will subside by protracted Japa, meditation or Atma-chintan (thought of Atman). Do not try to run away from the opposite sex. Then Maya will chase you terribly. Try to see the Self in all forms and repeat the formula "Om ekah satchidananda Atma" very often. Remember that the Atman is sexless. Mental repetition of this formula will give you strength.

One should try to get Viveka (discrimination) between the real Self and the unreal, impure body. He should hammer the mind and point out to the mind about the defects of a sexual life, viz., loss of energy, enervation of senses, diseases, birth and death, attachment and various sorts of miseries etc., about the components of the body, viz., flesh, blood, bone, excreta, urine, pus, phlegm, etc. He should always think of the ever pure immortal Atman and the glory of the spiritual life, the attainment of immortality, eternal bliss and supreme peace. Gradually the mind will be weaned from looking at the opposite

sex, however attractive he or she might be. The mind will shudder to look at him or her with an evil thought.

Japa or repetition of the Name of the Lord as 'Rama- Rama', etc.; Sirshasana, Sarvangasana, Paschimottanasana; exercises; Pranayama; Satsanga; regular systematic study of the Gita, Ramayana or any other holy scripture; Sattvic food; Kirtan; keeping the mind fully occupied by Japa, prayer, meditation, Vichara, gardening and other useful works; avoidance of evil company, visiting cinemas and picture houses—all these go a long way in the attainment of Brahmacharya.

If one clearly understands the serious damages that come through an impure life and if he determines to attain the goal of life by leading a pure life, he must keep his mind busily engaged in divine thoughts, concentration, meditation, study of religious books and service of humanity.

Asanas, Mudras, etc., can act powerfully on the physical body. This is the physical method. Pranayama will act on the Pranamaya Kosha (the vital sheath). This is the vital method. Fasting, Pratyahara (withdrawal of senses), Dama (control of senses), Mauna (vow of silence), dietetic discipline, etc., will purify the Indriyas. Japa (repetition of the Lord's Name), Dhyana (meditation), Svadhyaya (study of scriptures), Satsanga (association of holy men), Vichara (enquiry), etc., will purify the mind. This is the mental method. A healthy combination of physical, vital and mental methods is an indispensable requisite.

Give proper attention to food. Have

Mitahara (moderation in diet). Take Sattvic food such as milk, fruits, wheat, etc. Pungent articles like garlic, onion, meat, fish, alcohol, etc., kindle passion; therefore, abandon them ruthlessly. Occasional fasting checks passion, calms emotions, controls Indriyas and helps Brahmacharya. Develop 'Mother Bhava' towards all women.

Have a cold hip bath. Get up at 4 a.m. Do not think of women. Do not look at women. Avert the sexual thoughts by sublime divine thoughts. Keep the mind fully occupied. Render your will pure, strong and irresistible.

Glory to those Yogis who have attained Urdhvaretas or full sex-sublimation and who are resting in their own Svarupa. May we all practise perfect celibacy through the practice of Sama, Dama, Viveka, Vichara, Pranayama, Japa, Dhyana and reach the goal of life! May the Indweller of our hearts grant us spiritual strength to control the Indriyas and mind! May we all become full Urdhvareta Yogis like Sankara and Jnana Deva of yore! May their blessings be upon us all!

#### **CHANGE THE DRISHTI (ANGLE OF VISION)**

For a scientist, a woman is a mass of

electrons only. For a Vaiseshika philosopher of Rishi Kanada's school of thought, she is a conglomeration of atoms—Paramanu, Dvyanu, Tryanu. For a tiger, she is an object of prey. For a passionate husband, she is an object of enjoyment. For a crying child, she is an affectionate mother who gives milk, sweets and other indulgences. For a jealous sister-in-law or mother-in-law, she is an enemy. For a Viveki or a Vairagi, she is a combination of flesh, bone, urine, faecal matter, pus, perspiration, blood and phlegm. For a full-blown Jnani, she is Sat-Chit-Ananda Atman, "Sarvam Khalvidam Brahma—All is Brahman only." Names and forms are mental creations only, even as a rope might be imagined to be a snake.

Change the mental attitude (Bhava). You will have heaven on earth. You will be established in Brahmacharya. This is an important method for becoming a true Brahmachari. See Atman in all women and men. Reject all names and forms and take only the underlying essence, Asti-Bhati-Priya or Sat-Chit-Ananda. All names and forms are unreal. They are unreal like shadows, water in the mirage and blueness in the sky.

*(To be continued)*

The entire universe is moving towards the Absolute; this is what we call evolution.

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Yes, you may say the whole process of evolution itself is a kind of dream. A cosmic dream it is, but it is done very systematically; therefore, you call it evolution, systematic and symmetrical.

—*Swami Krishnananda*

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Sivananda's Gospel of Divine Life

## THE WORLD AND YOU

### ATTENTION TO DETAILS :

"I warned you the other day itself that these account books will be spoilt by rain. You thought that as the sun was shining there would be no rain.

"It is the wind that spoils it, Swamiji. If the wind is not blowing, the water does not come in. It is the wind that misdirects the rain."

"All right," said the Master, smiling, "send a petition to Wind God not to blow when it is raining and thus spoil our papers! Very well, you can now go on keeping the papers and account books in a careless manner." By now the Ashramite had realised the point. "No, Swamiji, I did not mean that. I shall have the books and papers removed from near the verandah."

"You see, you should always be careful. Some people think that there would be no snakes and scorpions in summer. Instead, if they are always careful and take a lantern, they will be safe. As soon as the work is over, the hands should automatically bolt the doors and windows and move the account books and papers to safe places.

"I am always careful regarding the minutest details," continued the Master. "Several people here used to ask me send to devotees large consignments of books through people who were proceeding to the same city from here. Sometimes N., with his keen sense of economy, would suggest getting our books from Calcutta or other places by goods train. What would happen to them then? When they arrive here, half would be

soaked in oil, the other half would smell of jaggery.

"The other day, Pannalal's friend asked me if I had some books for Pannalal to take to him. I actually had a big parcel of books but I would not send it through this friend. He might himself forget it at the railway station or in the carriage. He might forget to deliver the books immediately he reached Amritsar. And then, he might send the parcel through someone and the books might go astray and never reach Pannalal at all. All this just to save a few rupees. I will not allow it at all. Even at the cost of a few extra rupees I will send the books direct to the person intended and thus ensure proper delivery."

### THE MIND DECEIVES :

"Om Namō Narayanaya , Master Saheb! Are you not attending the class nowadays? You do not feel it interesting I think. And these boards here, they are yet to be painted. I see them in the same condition for the past so many days."

"Swamiji, I always like to be in a meditative mood; engrossed in Brahma-Chintan. Study and lectures and listening to so many different subjects confuse me. I want to be established in Brahman alone. This work also is sometimes a hindrance. All these distract my mind."

Sri S. D. had just returned from a Brahma-Chintan class which he had attended outside the Ashram.

The Master walked a few steps. Then, when he was just in front of Sri S. D.'s room, he said, "Then why not throw away all these

watches and clocks? They are no hindrance to your Brahma-Chintan, I think?"

Sri S. D. had no answer to this!

### THE MASTER'S WISDOM :

An aged Madrasi Sadhu, a guest at the Ashram, was sick. He had been provided with all comforts, a room, medicine and proper diet. At about 11a.m., a light flavour from the kitchen, which was near his room, attracted him outside. Venugopalji was requesting him to rest in the room and not to stir out too much.

The Master was in the office, as also Dr. Sundari, who was on a visit to the Ashram. Both heard what was going on outside.

Venugopalji came into the office to take the master's instructions regarding the Sadhu's diet.

"Give him whatever he asks for."

Venugopalji was surprised. This to a patient who had been down with fever for the past four days!

"Swamiji, he is feeling restless at present because he wants to eat all sorts of things."

Dr. Sundari took her eyes off the book she had in her hand and fixed them on the Master, curiously awaiting his reaction.

"If you give him good *sambhar* he will be all right." Everyone burst into laughter!

"I am not joking," continued the Master. "He is a Madrasi Sadhu. He has long been deprived of his favourite tamarind. When the mind gets its satisfaction, the fever also will subside."

Dr. Sundari agreed with the wisdom of the Master.

### RECOLLECTIONS :

"Swamiji, you might not recognise me,"

started a Sadhu as he met the Master near the dispensary.

"Oh! How can I forget you? I met you twelve years ago in Naimissaranya, is it not?"

How could the Sadhu deny? Tongue-tied with amazement he simply kept quiet.

The Master turned to one of the Ashramites. "That was a long time ago, when I had gone to Naimissaranya on a lecture tour. And when I was to lecture at Lakhimpore this Swami was there as well.

"He also was eager to lecture," continued the Master, "and I took great interest in him and made him give a short discourse."

Turning to the Sadhu, "Do you remember that?"

Still dazed, he replied, "Yes, Swamiji. What a wonderful memory you have!"

Both went into the office. Then the Master asked Vishnu Swamiji to give the Sadhu a copy of the magazine and some leaflets and take him round the Ashram. The guileless Sadhu expressed amazement at the meteoric growth of the institution. He had seen it long ago when it had hardly a couple of rooms.

In the meantime a few gentlemen walked in. One of them said, "Swamiji, we came here to have your Darshan. I am an Information Officer. I have my friends at Hardwar."

"Oh yes, you had come here previously, I remember."

"Yes, Swamiji, that was quite long ago, when I was working in a newspaper office at Lahore."

"Oh yes, you saw me at Lahore also."

Then the Master mentioned a few names, one of which was that of the Information Officer.

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Children's Page

## THE SERVICE TO PARENTS

(Sri Swami Ramarajyamji)

**P**undlik used to serve his parents with great devotion. His service to his parents was out of the ordinary. It became news. God came to know of it.

"I will meet Pundlik," God said.

When God reached the home of Pundlik, it was night. Pundlik was massaging his father's feet. God called to him.

"Who is there?" Pundlik asked continuing with the massage.

God replied, "It is me, the Lord, whom you worship."

God had thought that on hearing Him, Pundlik would rush out immediately and, overcome with joy, would fall at His feet. This did not happen. He said from

the inside, "The door is open, please come inside."

God went inside and stood near Pundlik. Pundlik said, "There lies a brick. Please be seated on that."

God sat down on the brick. After a little while his father fell asleep. Only then did Pundlik stop massaging his feet. Bowing down to the feet of God, he said, "I was attending my father, so I could not pay obeisance to you. Let me do it now."

This is the real service to parents. Pundlik placed even God next to his parents. He served his parents devotedly and God Himself came to meet him. Dear children, if you serve your parents as devotedly as Pundlik did, God will come to meet you too.

### MAN AND HIS STEPPING STONES

Man is more than what he thinks to be. He is eternal and Immortal. He is perfect knowledge and joy without decay. He is in want of nothing, he is Apta Kama. He is Supreme bliss. This is the highest truth.

Every failure is a stepping-stone to success. Every difficulty or disappointment is a trial of your faith. Every disease is a Karmic purgation. Every unpleasant incident is a test of your trust in God. Every temptation is a test of your spiritual strength.

—Swami Sivananda

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Yoga in Daily Life

## KARMA YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

### HOW TO FIND RIGHT OR WRONG ACTION

**H**ave right thinking. Use your reason and commonsense. Follow the injunctions of the Sashtras. Consult the code of Manu or Yajnavalkya Smriti whenever you have doubts. You will be able to find out whether you are doing right or wrong action. If you say, "Sastras are countless. They are like the ocean. I can hardly understand the truths that are inculcated. I cannot fathom and gauge their depths. There are contradictions. I am puzzled and bewildered." Then strictly follow the words of a Guru on whom you have absolute faith and confidence. The third way is: Have fear in God. Consult your conscience. The shrill, inner voice will guide you. As soon as you hear the voice, do not delay even a moment. Start the action diligently without consulting anybody. Practise to hear the inner voice in the morning at 4 a.m. If there is fear, shame, or pricking of conscience, know that you are doing a wrong action. If there is joy, exhilaration or satisfaction understand that you are doing right action.

### INNER VOICE

When the diverse, confining sheaths of Atman have been dissolved by Sadhana, when the different Vrittis of the mind have been controlled by mental drill or gymnastics, when the conscious mind is not active, you enter the realm of spirit life, the superconscious mind where Buddhi and pure

reason and intuition, the faculty of direct cognition of Truth manifest. You pass into the kingdom of peace where there is none to speak, you will hear the voice of God which is very clear and pure and has an upward tendency. Listen to the voice with attention and interest. It will guide you. It is the voice of God.

### PRAYER FOR A KARMA-YOGIN

(By Sri Sankaracharya)

*Atma tvam girija matih sahachara pranah  
sareeram griham  
Puja te vishayopa bhoga rachana  
nidra samadhi sthitih  
Sancharah padayoh pradakshina vidhih  
stotrani sarvagiro;  
Yadyat karma karomi tat tat akhilam  
shambho tavaradhanam.*

Repeat the Sloka at the end of your meditation.

"Thou art Atma; Buddhi is Thy consort, Parvathi (who is born of mountain); the Pranas are Thy attendants; this body is Thy house; the action of sensual enjoyment is Thy worship; deep sleep is the establishment of Samadhi; walking by my feet is the perambulation around Thee; all my speeches are Thy praise; whatever actions I perform, are all Thy worship; Oh Shambhu!

(To be continued)

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## ANNUAL SADHANA WEEK AND PUNYATITHI ARADHANA OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The Headquarters Ashram conducted its Forty-Seventh Sadhana Week from 26th July to 1st August 2010 to guide, inspire and motivate the spiritual aspirants and seekers. The Sivananda Satsanga Bhavan (Auditorium) housed the programmes. All the seven days, the programme commenced with early morning prayers-meditation conducted by Sri Swami Devabhaktanandaji and Sri Swami Gurupremanandaji and it was followed by Prabhat Pheri. Sri Swami Dharmanishthanandaji conducted Yogasana Classes. The forenoon session commenced with *Kirtan* and recitation of Sri Vishnusahasranama by Sri Swami Kaivalyanandaji and Br. Sri Nagaraj ji. Senior monks of the Ashram and spiritual luminaries of different organisations blessed the Sadhaks with their gracious presence and inspiring and illuminating talks in the forenoon and afternoon sessions.

**Mahamandaleshwar Sri Swami Divyananda Saraswatiji Maharaj** of Kailash Ashram, Rishikesh in his inaugural discourse emphasized upon the Jnana Yoga Sadhana for the attainment of God-Experience. Sri Swamiji said that the Atma—Eternal Being—cannot be attained by *anitya karmas*—non-eternal actions. It can be attained only through knowledge—*Tadvijnanartham Sa Gurumevabhigachhet*—and without the grace of Guru, one cannot attain that knowledge. Therefore, a seeker endowed with discrimination, dispassion and strong desire for liberation should approach a Brahmanishtha

Guru and listen to the Srutivakyas (Shravana). Thereafter, he should reflect upon their meaning (Manana) and do constant and profound meditation upon them (Nidhidhyasana). Then the knot of ignorance will be cut asunder and he will attain that Supreme Being.

**H.H. Sri Dandi Swami Hamsanandaji Maharaj** of Swargashram, Rishikesh, through his enlightening message gave a clarion call to Sadhaks to awaken them from the slumber of ignorance of their True Swarupa. Quoting from Srimad Bhagavad Gita—*'kshetrajnam chapi mam viddhi sarvakshetreshu Bharata'*— Sri Swamiji said that Brahman is the Indweller of all beings and the unseen Seer of all things seen. The Vedas declare that we are non-different from that *Satchidananda Brahman*. We are Satchidananda in reality, distinct from the three bodies, beyond the five sheaths and the witness of the three states.

**Mahamandaleshwar Sri Swami Asanganandaji Maharaj** of Parmarth Niketan, Rishikesh lucidly explained the meaning and significance of the Srutivakya—*'Ekameva Advitiam Brahma'* Sri Swamiji said that duality does not exist. Brahman alone exists. There is no separate existence of this world. The Non-dual Brahman has manifested Itself as the world. As the pot is pervaded and permeated by clay, the world is pervaded and permeated by Brahman. Sri

Swamiji inspired the Sadhaks to live their lives in the awareness of the all-pervading Divinity to attain Self-realisation in this very birth.

**Mahamandaleshwar Sri Swami Vishwatmananda Puriji Maharaj** of Sadhana Sadan, Haridwar, spoke on the ineffable glory of Self-knowledge. Referring to Yajnavalkya-Maitreyi Samvada, Sri Swamiji said that one can attain Immortality not through wealth but only through Self-knowledge. Sri Swamiji also described the three obstacles in the path of Self-knowledge (*mala, vikshepa and avarana*) and the ways to overcome them.

**Mahamandaleshwar Sri Swami Vijnananandaji Saraswati Maharaj**, Gita Vijnana Peeth, Kankhal, Haridwar in his inspiring message glorifying Bhagavad-Sharanagati (surrender to God) said that the real and unconditional surrender at the lotus feet of the Lord is the best and supreme Sadhana to attain Him. When we surrender, God Himself takes charge of our lives and bestows His infinite grace upon us.

**Mahamandaleshwar Sri Swami Bhagwatswarupji Maharaj** (Darshanacharya) Sri Gurumandal Ashram Mayapuri, Haridwar, in his elevating talk focused upon the necessity of discrimination in a Sadhak's life. Quoting from Kapilopadesh of Srimad Bhagavat, Sri Swamiji said that attachment is the cause of bondage. But if the same attachment is directed towards the saints i.e. satsanga, it will help to attain Liberation.

**H. H. Sri Swami Vimalanandaji**

**Maharaj**, President, DLS Headquarters in his inaugural address, congratulated the seeker-participants on receiving the Divine Gift of sitting at the feet of Holy Master and listening to the great saints and scholars and advised them to utilize this golden opportunity for their supreme welfare. Narrating the story of Nachiketa from Kathopnishad, Sri Swamiji described the two paths present before each individual. The first path—'Preyo Marga' is the one that is pleasant and satisfies the senses but it is fraught with the danger of losing one's freedom. The second path—'Sreyo Marga' is apparently difficult and does not seem to be pleasant but leads to one's highest good and welfare. Sri Swamiji advised the Sadhaks to be like Nachiketa and tread the path of wisdom.

In his inspiring discourse on the same day, Sri Swamiji glorified the grace of the Lord in a devotee's life. Sri Swamiji shared some of his personal experiences to depict how Divine Grace has worked wonders in his life and motivated the Sadhaks to cultivate deep love and devotion for the Lord Almighty.

**H. H. Sri Swami Yogaswarupanandaji Maharaj**, Vice-President, DLS Headquarters, in his series of discourses during Brahmamuhurta Session on all the seven days covered a wide range of topics touching different aspects of Sadhana. Sri Swamiji said that no one is perfect in this world and Sadhana is to discover our weaknesses and strive to overcome them. By following Sadgurudev's Twenty Spiritual Instructions, Sadhana Tattwa and Universal Prayer, we

can transcend our weaknesses. Sri Swamiji also spoke on the glory of the Lord's name and the glory of Satsanga citing examples from the Ramayana. Sri Swamiji inspired the Sadhaks to feel the eternal presence of God, keep repeating His name and entertain positive thoughts to ensure quick progress in their spiritual journey.

In his elevating talks during other sessions, Sri Swamiji dwelt upon the glory of Srimad Bhagavad Gita. Sri Swamiji said that Gita is like our mother as it teaches us everything about life and sustains and nourishes our lives with its soul-elevating and strengthening thoughts. Sri Swamiji inspired the Sadhaks to study Srimad Bhagavad Gita daily.

**H.H. Sri Swami Padmanabhanandaji Maharaj**, General Secretary, DLS Headquarters in his illuminating discourse spoke on the paramount importance of purity of mind in attaining God-realisation. Sri Swamiji said that God is all-pervading and ever present but we are unable to experience Him due to our impure minds. Quoting from Srimad Bhagavat Mahapurana—'Yadanghri abhidhyana samadhidhotaya dhiyanupashyanti tattwam Atmanah' Sri Swamiji said that by constant meditation upon the lotus feet of the Lord with intense devotion, mind gets purified i.e. becomes devoid of all desires and thoughts. Then only one is able to understand and experience the truth of Atman.

Emphasising upon the synthesis of Yoga, Sri Swamiji said that the ultimate aim of all Sadhanas is purification of the mind. The

worth and value of our spiritual practices can be assessed in the measure they bring about the inner transformation. Sri Swamiji also advised the Sadhaks to introspect and find out whether their spiritual practices are leading them towards inner purification.

**Sri Swami Advaitanandaji Maharaj** in his inspiring talk gave practical hints to Sadhaks to overcome the hurdles in the path of spiritual progress. Sri Swamiji also emphasized upon the significance of purity of *bhava* (feelings of heart) by narrating the interesting episode of Yudhishtira and a mongoose from the Mahabharata.

**Sri Swami Tyagavairagyanandaji Maharaj** in his talk beautifully explained the reason why we should strive for God-realization. Sri Swamiji said that we all deeply aspire for supreme bliss, eternal contentment and complete cessation of all sorrows. The ever-changing and transient worldly objects cannot fulfill these aspirations. Only God-realization can bestow these three blessings upon us.

**Sri Swami Ramrajyamji Maharaj** in his illuminating talk said that the world, being the manifestation of God, is not an obstacle in the path of God-realisation but giving much importance to it and seeking happiness in its pleasures is the cause of all miseries. We have to serve the world without expecting anything from it. Thus having the right thinking about the world and the right behaviour towards it will help in eradicating I-ness and mine-ness and developing dispassion. Thereafter, the surrender at the feet of the

Lord will become possible and the Divine Grace will flow into our lives.

**Sri Swami Yogavedantanandaji Maharaj** gave an inspiring discourse on Gurudev's Gospel of Divine Life. Sri Swamiji said that Divine Life is God-oriented life which comprises of six steps—Serve, Love, Give, Purify, Meditate and Realise. Eternal peace and supreme bliss can only be attained by leading the Divine Life.

**Sri Swami Atmaswarupanandaji Maharaj** in his discourse precisely pinpointed the fundamental error of being forgetful of our true Self and identifying with the false personality. Sri Swamiji said that each individual suffers from an illusion that he is the centre of the Universe and others are meant to serve him and as a consequence leads a life of insecurity, fear and miseries. Sri Swamiji advised the Sadhaks to give up the clinging to this illusion of being the centre of the Universe and strive to abide in the true Self.

**Sri Swami Sevanandaji Maharaj** in his inspiring talk reminded the Sadhaks that Self-realisation is the birthright of each individual. Sri Swamiji inspired the Sadhaks to follow twenty spiritual instructions of Sadgurudev as they are the foundation of spiritual life and also advised to always remember death and do their duties.

**Sri Swami Vaikunthanandaji Maharaj** in his discourse laid stress on the immanence of God and inspired the Sadhaks to do Japa, meditation, Swadhyaya and recitation of Sri Vishnusahasranama daily to purify the mind.

**Sri Swami Dharmanishthanandaji Maharaj** in his message dwelt upon the Holy Master's three Sutras (formulae) to attain God-realisation in this very life. They are- (i) Constant remembrance of the Lord (ii) Eradication of vices and cultivation of virtues (iii) Spiritualisation of all activities.

**Sri Swami Radhakrishnanandaji Maharaj** spoke on the glory of Divine Love citing inspiring incidents from the lives of great saints.

**Sri Swami Poornabodhanandaji Maharaj** in his discourse focused upon the three proofs positive regarding the existence of God. Sri Swamiji said that we infer the cause from its effect. So there is an inferential proof that there must be a Creator of this creation. Secondly, the words of Scriptures, Guru and realized saints proclaim His existence and when through Swadhyaya and Satsanga, faith and devotion reach their zenith, the experience of God becomes the third proof.

**Sri Swami Brahmatmanandaji Maharaj** spoke on the infinite glory of Guru. Sri Swamiji said that a philosopher's stone converts iron into gold whereas the Guru grants His own Swarupa to the disciple.

**Sri Swami Nirakaranandaji Maharaj** gave an elaborate exposition of the first verse of Isavasyopanishad. Sri Swamiji said that this verse contains the quintessence of all the Vedas and scriptures and if we base our lives upon the truth expounded in this verse, we can attain the Supreme Goal of life in this very birth.

**Sri Swami Bhaktipriyananda Mataji** in her talk focused upon the oneness of Guru and God. She paid glorious tribute to Worshipful Sri Swami Chidanandaji Maharaj by drawing parallels between the miraculous and mysterious Lilas of Lord Sri Krishna and Param Pujya Sri Swami Chidanandaji Maharaj.

**Br. Gopiji** in his discourse said that we are, in reality Satchidananda Atma but due to the veil of ignorance, we are unable to experience it. He also motivated the Sadhaks to be always armed with the two weapons - the torch of vigilance and the sword of dispassion to tread upon the spiritual path.

**Prof. Rajendra Bharadwaji** in his talk emphasized upon the significance of two principal constituents of life—time and energy. He inspired the Sadhaks to utilise each and every moment of time and every ounce of energy to move towards God.

**Sri Harihar Singhji's** talk centred around the two glorious characters of Sri Ramcharitmanasa—Hanuman and Bharat. He said that Hanuman, the embodiment of selfless-service attained the Lord through service and Bharat, the embodiment of divine love attained Him through love.

**Prof. Hrudananda Roy** in his discourse lucidly explained the nature of life force and Indian and Western philosophical concepts to channelize this force to lead a perfect life. Sri Roy said that life force is always aimless and restless. According to the Western concept, a perfect life is the harmonious combi-

nation of four elements- work, play, love and prayer. Indian philosophy speaks about *purushartha-chatushtaya* (four goals) that human beings should strive for—*dharma, artha, kama* and *moksha*.

**Prof. M.N. Rastogi** in his talk said that the basic instinct and aspiration of each individual is to attain Infinite Knowledge, Infinite Bliss and Infinite Existence and this aspiration can only be fulfilled by God -realisation. He also enlightened the Sadhaks upon the four paths of Sadhana—Jnana yoga, Bhakti Yoga, Karma Yoga and Raja Yoga.

In addition to the discourses, there were three question-answer sessions in which questions of Sadhaks were answered by Sri Swami Padmanabhanandaji Maharaj, Sri Swami Yogaswarupanandaji Maharaj and Sri Swami Yogavedantanandaji Maharaj.

In the concluding session, on the seventh day, H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj blessed the Sadhaks with their parting advice. The Sadhana Week came to a close with distribution of Jnana Prasad.

There were cultural programmes in night Satsanga during the entire week which added a special charm to the function. On the first and second days, melodious devotional songs were presented by Sri Suryanarayana Rao and Sri Vijayendra Verma respectively. On the third day, the devotees of DLS Rajkot Branch presented an inspiring and soul -ele-

vating drama on the lives of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj. Smt. Rashmi Devi and Sri M.R. Tilakramji of Swargashram, Rishikesh, presented a marvellous programme of Bhajans and dance on the fourth day. The fifth day witnessed a wonderful and soul-stirring performance of devotional bhajans and dance by the artists of Temple of Fine Arts, Coimbatore. On the Sixth and Seventh days, there was the splendid performance of Ramayana Dance Drama by Sri Kanchi Kamakoti Natyalaya, Chennai.

The sacred day of Forty Seventh Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was observed with due solemnity and sanctity on the 4th August 2010 at the Headquarters Ashram. The programme commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation. H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, DLS, in his address invoked the benedictions of Sadgurudev upon all the devotees and inspired all to strive to live in the spirit of the Universal Prayer. Sri Swami Atmaswarupanandaji Maharaj in his discourse advised the devotees to remember Gurudev's teachings and try to follow them as Gurudev's living presence is in his teachings. Thereafter, there was Prabhat-Pheri with a large number of devotees chanting the Divine Name with great enthusiasm and devotion. A special Havan was performed at the Ashram Yajnasala 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 with Laksharchana was offered to the Sacred Padukas of Sadgurudev at the Auditorium. The entire atmosphere was filled with the spirit of worshipfulness and prayerfulness. H.H. Sri Swami Vimalanandaji Maharaj, President, DLS, paying his worshipful homage to Sri Gurudev said that Gurudev was always in the blissful state and therefore his divine presence radiated joy and peace everywhere. H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS, in his inspiring talk emphasized upon the eternal presence of saints. In the afternoon session, there were discourses on the life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj.

In the evening, a special worship was offered to Mother Ganga in the loving remembrance of Sri Gurudev. During the night Satsanga, in addition to regular chants and prayers, melodious and soul-stirring Bhajans were presented by Smt. Archana of Haridwar and Sushila Kamboj Mataji of Dehradun. The devotees had also the blessed privilege of having the Darshan of Sadgurudev through electronic media. The celebration concluded with Arti and distribution of sacred Prasad.

May the blessings of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

## 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.

Rakshabandhana in the female wards. Memories are re-lived. Stories peep in the mind about incidents when brothers protected their sisters and where they could rely on them in times of need. Old pain is felt at the remembrance of moments where brothers were needed but seemed absent. When the Rakshi got loosened and one tried to feel the bond, the dependence, the security, but it sept away. The Raksha and its meaning had completely dissolved, when she had to leave the house, when she was beaten up, when she was disregarded and abused, when she was given up, when she was given out, when she was made a prey, when she had to run to save her honour, when she needed his promise once made, because he accepted the bond she tied on his wrist... Loyalty, protection, guardian and care-taker: "yes, I will be

there for you. You can rely on me." Where did he go? Where did his promise go? Where did his responsibility go? This pain of being left alone and aloof especially by those whom one thought could be trusted and could be relied upon is much sharper than the harassments or beatings from strangers or passers-by.

In spite of the tendency of the mind to go back, it was a beautiful celebration in Sivananda Home with the joy of anew commitment, a symbol of Hope, and a deep knowing that only the One is worth to tie your Rakshi on to, the only One Who keeps His promise, Who fulfills His promise, and Who Himself is His Truthful Promise.

*"Therefore, the greatest thing you can do is to tie your Rakshabandhan to your divine father, mother, brother, sister, friend, helper, supporter, well-wisher and protector. What could be wiser than this? Let us therefore be wise and rejoice, and be care-free in the sure protection, the unfailing protection, the omnipotent protection of God, Who is our nearest and dearest."*

**(Swami Chidananda)**

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

## CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

During the month of June, July and August, 2010, H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, undertook a cultural tour.

Swamiji Maharaj visited Swami Sivananda Centenary Boys' High School, Khandagiri (Bhubaneswar) from 27th to 30th June. He saw some classes in the school. On the 29th Swamiji attended the meeting of the teachers held to felicitate them for the good performance in the last academic session, and also to discuss the steps required to be taken for achieving the targets for the current year. As the President, Swamiji also participated in the Foundation Day celebrations of the School on the 30th. Subsequently, during the next visit, Swamiji Maharaj also met the House Masters, and other non-teaching staff separately, and had interaction with them.

From 1st to 5th July, Sri Swamiji visited Chidananda Tapovan Shanti Ashram, Baliguali, which is a wing of the DLS Headquarters. Swamiji looked into the various aspects of its running. Some measures were also taken for solution of some of the major problems of the Ashram which were ultimately solved.

The DLS Balangir Branch had completed its main building named 'Sivananda Ashram' and had requested Swamiji Maharaj to inaugurate it. Swamiji visited Balangir in this connection from 7th to 10th July. On 7th evening there was Adhivasa for the Yajna and installation of the sacred pot which was

attended by Swamiji. Initiation of the sacred rites was done by Swamiji on the 8th. Swamiji Maharaj also participated in the Satsanga in the evening along with other saints and gave a discourse. On the 9th there was installation of the statues of worshipful Gurudev Swami Sivanandaji Maharaj and Parama Pujya Swami Chidanandaji Maharaj inside the building, which was performed by Swamiji Maharaj. "Sivananda Ashram" was inaugurated by Sri Swamiji and Chidananda Community (Health) Centre was also opened by him in that building on that day. Swamiji Maharaj also joined the public Satsang held at the Branch in the evening and spoke on the occasion. On the 10th there was an exclusive Satsang for the devotees of the Branch. Swamiji attended it and gave a talk on the teachings of Gurudev.

The Branch is planning to extend free medical service to the general public through its Health Centre all the seven days of the week, and under Homeopathy, Allopathy, Ayurvedic, Eye Care, Prakriti Nirnaya, Paediatric, etc. on different days, which is an excellent thing. The Branch Building has also been constructed very nicely and is very spacious, which will excellently facilitate carrying on the various activities of the Branch.

Upon invitation, on the 8th Swamiji paid a visit to the Viswatma Vidya Mandir, a school run by Viswatma Chetana Parishad of Revered Sri Swami Satya Prajnanandaji Maharaj. Swamiji met the students of the School, and addressed them.

At Balangir, Swamiji also visited the Bhagavat Bhavan of Paramapuya Baba Chaitanya Charan Dasji Maharaj, and Satyananda Yoga Vidyalaya which is under the Bihar School of Yoga of Munger.

Jan Kalyan Shiksha Samiti, Delhi is running a project with the name "SANKALP" since 1986. The Sankalp has been giving guidance to the young people preparing them for the All India Civil Services Examination. It has been guiding them for the subjects of written papers as also for the Interview. They are having very nominal fees, and it is mostly on philanthropic basis as a humanitarian service. Its results have also been excellent over the years and a large percentage of the successful candidates of the Civil Services Exam. are the students of the Sankalp. In the current year, in the Civil Services Exam. 2010, 444 out of the total 875 successful selected candidates were from the Sankalp, which is more than 50%, covering all the states, and 124 of them came under the IAS, IPS and IFS, which is very creditable. The Sankalp had invited Swamiji Maharaj to the Felicitation Function on 18th July to address the successful candidates. The function was in the Auditorium of Hans Raj College, Delhi. Revered Sri Jag Mohanji was the Chairman and there were many other dignitaries. Sri Swamiji attended the function and addressed the selected officers, highlighting the Cultural, Ethical and Spiritual values of India, and the ways to be ideal and effective Administrators.

On 27th July, Swamiji Maharaj attended the Managing Committee Meeting of

Sivananda School, Bhubaneswar, as also its Annual General Meeting, as the President. The School has had a brilliant academic record over the years, and every year all the students have passed out from the School in the common Board Examination, and the boys mostly come out in First and Second Divisions. This year, in the School Final Exam 2010, out of 51 students appeared for the Exam., 41 came out in first Division, and the remaining 10 were in the second Division, which is quite praiseworthy and creditable. During the current year, there has been a big increase in the total number of students in the School by about one-third, the total strength now being more than 400. During his stay from 26th onwards, Swamiji Maharaj had detailed discussions with the School Management, including the Managing Committee members, about the arrangements required to be made for the increased strength of the students, steps taken/to be taken, etc. Swamiji also gave necessary guidelines for the smooth functioning of the School.

From 30th July to 4th August Swamiji Maharaj again visited Chidananda Hermitage Shanti Ashram, Baliguali. Sri Swamiji looked into the affairs of the Ashram during his stay there, and attended to some important matters. On 4th August Swamiji participated in the Punyatithi Aradhana Celebrations of Gurudev Swami Sivanandaji Maharaj in the Ashram, and gave discourses both in forenoon and in the evening Satsang. Many devotees and representatives of the DLS Branches also met Swamiji Maharaj at Baliguali and Bhubaneswar. \* \* \*

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### THE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE—NORTHERN ZONE

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

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

For Enrolment and other information please contact:

1. Dr. Ramesh Chand Sharma 09217705477
  2. Sri Chaman Kalia 09463377139
  3. Sri Surinder Garg 09914085814
  4. Sri Sudesh Gupta Mob. No. 09888184614
  5. Dr. Ajay Gupta 09872031115
- 

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

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

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

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

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

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

Contact: Akshaya Kumar Dash, Mob. No. 09437043225

Niranjan Pradhan: Mob. No. 09437081223

## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

**Ambala (Haryana):** During the month of July 2010, the Branch held weekly Satsanga, preceded by half-an-hour Japa of Mahamrityunjaya Japa on Sundays, and Sri Hanuman hymns recitation on Tuesdays. Sri Guru Purnima programme was Paduka Puja, Bhajan and Kirtan, and Seva through two Homoeopathic clinics was continued.

**Badakuanl (Orissa):** The Branch conducted morning Puja followed by Stotra Path, and evening Puja followed by Sri Vishnu-sahasranama Stotra Parayana and Srimad Bhagavata Svadhyaya. It held weekly Satsanga and Paduka Puja on Thursdays, and special Paduka Puja on Sivananda Day. Sri Guru Purnima programme was morning prayer session, Sahasra Archana with 'Om Namoh Bhagavate Sivanandaya' Mantra, Srimad Bhagavad Gita Parayana, one hour Akhanda Kirtan of Sivananda Mantra, and Satsanga in the evening. This was followed by 10-day Sadhana-Satra. It had also organised spiritual programme on Maha Vishuva Sankranti.

**Badhiausta (Orissa):** Sri Guru Purnima is a very special occasion for the Branch. 300 devotees from many nearby villages participated in the programme which started with Brahmamuhurta session and concluded with grand Arati in the evening, included Paduka Puja with one lakh Archana (devout offering) with 'Om Namoh Bhagavate Sivanandaya' Mantra, Svadhyaya of Bhagavad Gita and Srimad Bhagavatam, discourse, 2-hour Akhanda Kirtan of Mahamantra, Bhajan-kirtan, serving Anna-Prasad to all the devotees, distribution of food, clothings and Dakshina to the poor, etc.

**Balangir (Orissa):** The Branch organised from July 8 to 10 3-days special programmes on the occasion of opening ceremony of Sivananda

Ashram, Prana Pratishtha (consecration) of statues of Gurudev Swami Sivanandaji Maharaj and Swami Chidanandaji Maharaj and Lord Dhanvantari, and inauguration of Chidananda Health Centre by H.H. Sri Swami Nirliptanandaji Maharaj. Swamiji Maharaj, Revered Swami Brahma-sakshatanandaji, Revered Swami Satyaprajnanandaji of Vishwa Chetana Parishad, Revered Swami Tejomayanandaji of Satyananda Yogashram, two other Swamis from other spiritual Ashrams, and office-bearers of the Branch gave discourses. Reputed artistes rendered devotional music. Swamiji also conducted a class for the D.L.S. devotees for clearing doubts and also gave a discourse on Gurudev's teachings. Food was distributed in three leprosy colonies and four orphanages.

**Barbil (Orissa):** The Branch conducted weekly Satsanga on Thursdays, mobile Satsanga at the residence of devotees on Mondays, and Sadhana Day on Chidananda Day. 415 patients received treatment from Sivananda Charitable Homoeopathy Dispensary during the month.

**Bargarh (Orissa):** In addition to the daily activities of 2-time Puja, Svadhyaya, Yogasana-Pranayama-meditation class, the Branch had weekly Satsanga on Saturdays, Paduka Puja on Thursdays, and Bhagavad Gita class on Sundays. Sri Guru Purnima was a special Sadhana Day with Paduka Puja, discourses by a local Swamiji and scholars, Mantra Japa, Bhajan-Kirtan, etc.

**Baripada (Orissa):** The Branch had monthly Sadhana Day on 6th June and 4th July. A special mobile Satsanga was arranged on 30th July, and Paduka Puja and Satsanga on 21st June. Medicines were distributed free to 92 patients of a leprosy colony. Sri Guru Purnima programme included Paduka Puja, a special Satsanga, Prasad Sevan, Narayana Seva in an

old-age home. 100 inhabitants of a leprosy colony were served food on 4th July.

**Bellary (Karnataka):** The Branch conducted daily Puja, and Paduka Puja on Sundays. It held a special programme on the birth anniversary of H.H. Sri Swami Devanandaji Maharaj.

**Berhampur, Lanjipalli (Orissa):** The Branch organised special programmes on Sri Guru Purnima—Paduka Puja, Bhajan-kirtan, distribution of food and clothings to the poor, etc.

**Bhawanipatna (Orissa):** The Branch conducted biweekly Satsanga on Thursdays and Sundays, monthly Sadhana Day on 4th July, and Paduka Puja and special Satsanga on Sivananda Day. Special programme including Paduka Puja was organised on Sri Guru Purnima. The biggest festival was Rathayatra—from 26th June to 21st July. Thousands of tribal people joined the Yatra in colourful new dresses. On 13th July, after Gundicha Yatra, Annaprasad (Lunch) was given to 3000 persons. On 21st July after Bahuda Yatra also Anna-Prasad was given.

**Rourkela (Orissa):** The Branch held its monthly Satsanga with Paduka Puja on 11th July, and Matri-Satsanga with Sri Hanuman Chalisa recitation on Tuesdays, Sri Lalita-sahasranama Parayana on Fridays, and recitation of Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita during two Ekadasis. It organised Paduka Puja and special Satsanga on Sri Guru Purnima. Rourkela, Nehru Nagar Branch also participated in the function.

**Bhimkand (Orissa):** The Branch conducted Paduka Puja daily morning, weekly Satsanga on Sundays, and Paduka Puja and special Satsanga on Sri Guru Purnima.

**Bhongir (A.P.):** The Branch held daily evening collective recitation of Sri Vishnu-sahasranama Stotram, and on Sri Hari Sayani Ekadasi morning it was done with a large number of participants. It organised Guru Puja and Parayana on Sri Guru Purnima.

**Bikaner (Rajasthan):** The Branch conducted daily 2-time Puja, special Pradosha Puja, weekly Satsanga with Svadhyaya of 'Ponder These Truths', and Matri-Satsanga with Sri Sundarakanda Parayana on 13th and 31st July. Paduka Puja was performed on Sivananda Day, and Havan on Chidananda Day. Paduka Puja, Bhajan-kirtan, Prasad distribution were done on Sri Guru Purnima. It conducted class for training children in recitation of Bhagavad Gita and hymns. It also continued Yogasana class, Sivananda Library and financial aid to students.

**Chatrapur (Orissa):** In addition to the daily Satsanga, the Branch conducted weekly Satsanga on Sundays, 3 mobile Satsangas on June 11 and 19, and July 18, one mobile Satsanga in a nearby village, and a special mobile Satsanga on the occasion of Ratha Yatra. Paduka Puja was performed on Sivananda Day and Chidananda Day. Sri Sundarakanda Parayana was done on Sankranti. It arranged Paduka Puja in the morning and a special Satsanga with discourse in the evening on Sri Guru Purnima. It was followed by daily early morning prayer-meditation for 9 days.

**Chennai, Washermenpet (Tamil Nadu):** The Branch had a special function on the Aradhana Day, the 34th anniversary of the Foundation of the Branch. It included Guru Puja, chanting, Bhajans, Arati, Prasad, etc.

**Dhenkanal (Orissa):** The Branch had special Satsanga with Paduka Puja, discourses, devotional music and Prasada Sevan on Sri Guru Purnima and the Aradhana Day.

**Digapahandi (Orissa):** The Branch conducted 2-time Puja, biweekly Satsanga on Thursdays and Sundays, Paduka Puja on Sivananda Day and Chidananda Day, and special Satsanga on Sankranti Day.

**Faridpur (U.P.):** In addition to the daily activities of Puja-Arati and Japa, and month-long recitation of Sri Ramacharita Manas with Poornahuti

Mahayajna on all the full-moon days, the Branch held weekly Satsanga on Wednesday with Svadhyaya and singing of 'Manas' on the first Wednesday, Bhagavad Gita Svadhyaya on the second, Svadhyaya of 'Sadhana' on the third, and Paduka Puja on the fourth Wednesday. The Aradhana Day programme was Paduka Puja, Havan, special Satsanga, Kirtan and Prasad Sevan.

**Gudur (A.P.):** The Sunday Satsanga of the Branch included a spiritual talk also. It launched a literary drive for the prisoners of a local Jail. The President of the Branch gave an inspiring talk quoting Gurudev that every sinner has the prospect of becoming a saint. Slates were distributed to the prisoners. It organised a special prayer meeting on receiving the sad news of untimely departure of Revered Sri Swami Ramayogi.

**Gurgaon (Haryana):** Regular Activities: Weekly Satsanga Sunday morning; Matri-Satsanga with Sankirtan on Mondays; Sri Sundarakanda recitation on Tuesdays; Katha and Havan on Ekadasis; Sri Satyanarayana Katha and Bhajan-Kirtan on Purnima; Bhandara (free food) on a large scale on the last Sunday every month; Health Centre—493 patients were treated in three months.

*Special Activities:* (1) Sri Rama Katha: April 12 to 20. (2) Paduka Puja, special Satsanga, Bhandara on 7th May, the birth anniversary of H.H. Sri Swami Premanandaji Maharaj.

**Hyderabad (A.P.):** Sri Guru Purnima programme was Sri Ganesh Puja, Paduka Puja, Rudrabhisheka, Archana with Sri Purusha Suktam, Sri Suktam and Sri Lalita-sahasranama, Sri Satyanarayana Puja, Havan, discourses, Prasad Sevan (Lunch) by 250 participants, night-long Bhajan-Kirtan.

**Kakinada, Madhavapatnam (A.P.):** In addition to the weekly Satsanga on Sundays at the Branch, the Branch held Satsanga on Tuesdays at another centre and on Fridays at a third centre

with recitation of Sri Vishnu-sahasranama Stotram and other hymns. Homoeopathy clinics functioned on the first and third Sundays every month. It organised Paduka Puja and special Satsanga on the birth anniversary of H.H. Sri Swami Devanandaji Maharaj, and on Sri Guru Purnima.

**Kanpur (U.P.):** The Branch conducts 2-time Puja daily. The monthly Satsanga and Paduka Puja was on Sri Guru Purnima.

**Kantabanji (Orissa):** The Branch organised Sandhya (evening) Arati followed by spiritual talks, and 3-hour weekly Satsanga with Bhagavad Gita Svadhyaya on Sunday morning.

**Khurja (U.P.):** The Branch conducted the weekly Satsanga with Sankirtan and Svadhyaya on Mondays, Matri-Satsanga with Sankirtan on Ekadasis, daily Yogasana class for men in the morning and for women in the evening, Dhyana class on Sundays, and Sri Swami Devananda Homoeopathy dispensary.

**Jaipur, Malaviya Nagar (Rajasthan):** The Branch held daily study class, Havan and Satsanga on Sundays, Bhajans by Matri-Mandali on Fridays, daily one hour meditation, Yogasana class in the morning and evening, distribution of food to the poor on Tuesdays, and Swami Sivananda Homoeopathy clinic. Devotees participated in large number in Paduka Puja on Sri Guru Purnima.

**Jaipur, Raja Park (Rajasthan):** Regular Activities: Sunday morning weekly Satsanga with Havan and Svadhyaya; evening Satsanga with recitation of Sri Vishnu-sahasranama Stotram and other hymns on the remaining five days; one and half hour collective Japa of Mahamrityunjaya Mantra on Thursdays, Sri Sundarakanda Parayana on Saturdays, and Matri-Satsanga on Monday afternoons; daily morning Devi Bhagavat Katha; Ekadasi Katha; Sri Satyanarayana Katha on Purnima; Swami Sivananda Homoeopathy clinic—2854 patients were treated during May

and June; cash alms to 26 destitute widows at Rs. 150/- per month; daily distribution of food to the poor; distribution of dry ration—90 Kg. foodgrains, 15 Kg. Sugar, edible oil, tea, etc—in a leprosy colony; distribution of Rs. 27,000/- every month as scholarships to 105 students; daily morning Yogasana class and Swami Sivananda Library.

*Special Activities* (1) H.H. Sri Swami Premanandaji Maharaj birth anniversary: Paduka Puja, Arati, Prasad on 5th May; and Srimad Bhagavata Saptaha from May 5 to 11. (2) Mahmrityunjaya Havan on 10th June. (3) Sri Sundarakanda Parayana on 8th and 29th June.

**Jeypore (Orissa):** The Branch conducted 2-time Puja, biweekly Satsanga on Sundays and Thursdays, Havan and Puja in the morning and special Satsanga and Svadhyaya in the evening on Sivananda Day, and two mobile Satsangas. It organised Gita Yajna with oblations after each sloka followed by the Samputa of 'Om Namō Bhagavate Vasudevaya' Mantra. Earlier, it held a class on "Panchadasi" from April 12 to 24. It organised 10-hour spiritual programme on the birth anniversary of H.H. Sri Swami Krishnanandaji Maharaj and Shodashi of Revered Swami Sivananda-Gurusevanandaji. Brahmins were invited for the feast and were given clothings, umbrella and Dakshina. Thereafter 100 participating devotees also took Prasad (lunch).

**Moirang (Manipur):** The Branch held daily Kirtan and prayers by children, and weekly Satsanga on Sundays. It organised two special Satsangas during Ratha Yatra Festival.

**Nandini Nagar (Chhattisgarh):** In addition to the daily activities of prayer and recitation from 4-30 to 6-30 in the morning and Satsanga in the evening, the Branch held weekly mobile Satsanga on Thursdays, Matri-Satsanga with Sri Sundarakanda Parayana on Saturdays, Matri-Satsanga on Ekadasis covering recitation of Sri Vishnu-sahasranama Stotram and Srimad

Bhagavad Gita, and the monthly 6-hour Akhanda Kirtan of Mahamantra on 3rd July. Sri Guru Purnima Programme was Paduka Puja in the morning, special Satsanga and a talk in the afternoon, and a spiritual discourse in the evening. Havan on 18th July was the other special activity.

**Nimapara (Orissa):** The Branch conducted daily one hour Mahamantra Kirtan and Srimad Bhagavata Path, Paduka Puja in the morning and Satsanga in the evening on Thursdays, and monthly Sadhana Day on the last Sunday of every month.

**Patna (Bihar):** The Branch held weekly Satsanga on Sundays, and distribution of food to the poor on Chidananda Day. Paduka Puja and Svadhyaya were done on Sri Guru Purnima.

**Phulbani (Orissa):** The Branch conducted 2-time Puja, weekly Satsanga on Sundays, and Paduka Puja on Sivananda Day and Chidananda Day. On Sri Guru Purnima, one lakh Archana Paduka Puja with 'Om Namō Bhagavate Sivanandaya' Mantra was followed by oblations with Mahamrityunjaya Mantra, poor feeding, and Satsanga in the evening.

**Rajkot (Gujarat):** The weekly Satsanga of the Branch with discourses at Sivananda Bhavan was on Sundays, on Saturday at another centre and daily Satsanga at a third centre. It also held Satsanga on Thursdays and Matri-Satsanga on Fridays. A special Bhajan Sandhya was held on 26th June. Social service during April to June; Homoeopathy clinic-1500 patients treated. Eight Free Eye Camps: 1442 patients treated, 162 operated at Virnagar; Free Dental Clinic on Tuesdays: 40-50 patients every week, 3 patients got dentures free; 4 Dental Camps: 281 adults and 270 children treated; financial assistance to 7 heart patients and one Cancer patient; a widow was given a hand-cart. Free Ayurvedic clinic on June 13, 20 and 27: 300 patients treated; free Jaipur foot was fixed to a poor woman.

**Rourkela, Steel township (Orissa):** The

Branch held 3 mobile Satsangas, and Paduka Puja in the morning and Satsanga in the evening followed by Prasad Sevan. It organised a Free Medical Camp on 4th July—175 patients treated by 3 doctors.

**Salipur (Orissa):** Regular Activities: Daily morning Puja and Satsanga in the evening; Srimad Bhagavad Gita Parayana on 6th June, Sadhana Day on the 20th, a special Satsanga on the 27th, Sri Sundarakanda Parayana on 26th June, and Paduka Puja on Sivananda Day.

*Special Activities:* 6-hour Akhanda Mahamantra-japa; 108 times Sri Hanuman Chalisa recitation on the Sankranti.

**South Balanda (Orissa):** Regular Activities: 2-time Puja; weekly Satsanga on Fridays; Bal-Vikasa Satsanga on Sundays; Paduka Puja in the morning, and special Satsanga in the evening on Sivananda Day and Chidananda Day; and 3-hour Akhanda Japa of Mahamantra on Sankranti.

*Special Activities:* (1) Sri Guru Purnima: Prabhat Pheri—4-30 a.m. to 6-00 a.m., prayer, meditation, Paduka Puja in the morning, and Satanga and Svadhyaya in the evening, and health camp in a leprosy colony. (2) 3-hour Mahamantra Kirtan on 31st July. (3) Sadhana week from July 26 to August 4. (4) Health camp in the adopted village on 18th July.

**Sunabeda (Orissa):** The Branch held Satsanga with Svadhyaya on Thursdays and Sundays. It organised special programmes on Savitri Vrata Amavasya and Ratha Yatra.

**Sunabeda, Ladies Branch (Orissa):** Regular Activities: Daily morning Puja, Srimad Bhagavata Path, Mahamrityunjaya Mantra Japa; daily evening 1-hour Mahamantra Sankirtan followed by prayer; Satsanga on Wednesday and Saturday afternoons; Bal-Satsanga for children on Sundays; Narayana Seva on Tuesdays; Ekadasi Satsanga—Paduka Puja and Sri Vishnu-sahasranama Stotra Parayana; and

12-hour Akhanda Japa of Mahamrityunjaya Mantra on Chidananda Day.

*Special Activities:* (1) Sri Guru Purnima: Early morning prayer-meditation, Paduka Puja and Havan in the forenoon, special Satsanga in the evening (2) Month-long Parayana of and discourses on Srimad Bhagavatam from 26th July.

**Varanasi (U.P.):** The Branch held Satsanga on 11th July mobile Satsanga on 18th July, and Paduka Puja and special Satsanga on Sri Guru Purnima.

**Visakhapatnam (A.P.):** Regular Activities: Daily Mahamantra Sankirtan and Bhajans; Satsanga with Sri Vishnu-sahasranama Stotra Parayana on Mondays; Sri Lalita-sahasranama Stotra Parayana after Mahamantra Sankirtan on Fridays; daily Yogasana class; and free medical check-up on Mondays. Special Activity: Sri Guru Purnima: Paduka Puja, Bhajan, Sankirtan, Prasad Sevan—120 participants.

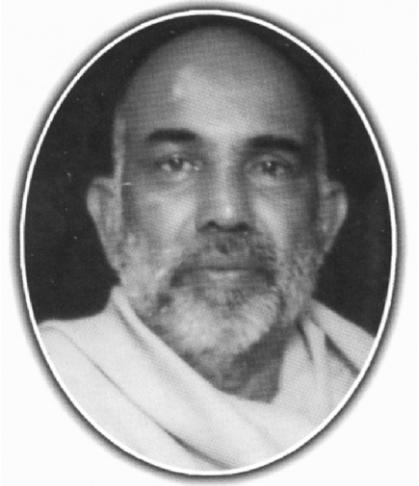
**Warangal (A.P.):** The Branch organised spiritual programmes on Sri Guru Purnima—Paduka Puja, recitation of Sri Vishnu-sahasranama and other Stotras, spiritual talk.

## OVERSEAS BRANCHES

Hong Kong (China): The Branch held the monthly Satsanga on 10th April and 8th May (41 and 60 participants). It started with one hour Mahamrityunjaya Mantra Japa, followed by Svadhyaya of "The Voice of Himalayas", Arati and Prasad. On the remaining Saturdays, Mahamantra Japa is done by all who are present, for one hour. In the regular Yogasana classes new participants were 184 in April and 284 in May. It also conducted Yoga workshop from April 24 to May 29. It gave donation to the earthquake victims in China through the Red Cross Society. The Branch is actively associated in various community service works.

## IN MEMORIAM

### SRI SWAMI RAMAYOGI



With a deep sense of loss and profound sorrow, we report the Mahasamadhi of Revered Sri Swami Ramayogiji Maharaj at 1.30 a.m. on 27th July 2010 at Layidam, Srikakulam Distt., Andhra Pradesh.

Sri Rama Chandra Rao Naidu, as he was known pre-monastically, was born in 1943 in Layidam village. After completing his studies from M. R. College, Vizianagaram, he served as a science teacher and Headmaster as well. He was awarded with Best Teacher Award by Andhra Pradesh Government for his dedicated service.

Being immensely inspired by reading Sadgurudev Sri Swami Sivanandaji Maharaj's books, he joined the Divine Life

Society movement and was initiated into the Holy Order of Sannyasa in the year 1999.

Sri Swamiji worked devotedly and tirelessly to propagate the message of Divine Life throughout Andhra Pradesh. He organized All Andhra Divine Life Conferences during and after the Mahasamadhi of Revered Sri Swami Devanandaji Maharaj. He endeavoured to fulfil Sadgurudev's Divine Mission of dissemination of spiritual knowledge by editing and publishing a Telugu Magazine 'Sivananda Divya Jeevanam'. He also founded Sivananda Dharma Kshetra, a DLS Branch in Layidam where service is rendered to the society through a charitable clinic, an old-age home, a Yoga and Vedanta School, a post office and Sri Sitarama Mandir. For the last few years, Sri Swamiji was actively working for 'Sitarama Pushkarini'—a water tank adjacent to the Ashram in Layidam to cater to the needs of the village and also to conduct 'Teppotsavam' for Lord Rama.

During Gurupurnima Celebrations, Sri Swamiji took his last breath at 1.30 a.m. on 27th July 2010. People came in large numbers to offer their loving homage to Sri Swamiji when his body was given Bhusamadhi near Sri Rama Mandir in Layidam Ashram.

May his soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

Birth and death are jugglery of Maya. He who is born begins to die. He who dies begins to live. Life is death and death is life. Birth and death are merely doors of entry and exit on the stage of this world. In reality no one comes, no one goes. Brahman or the Eternal alone exists.

—Swami Sivananda