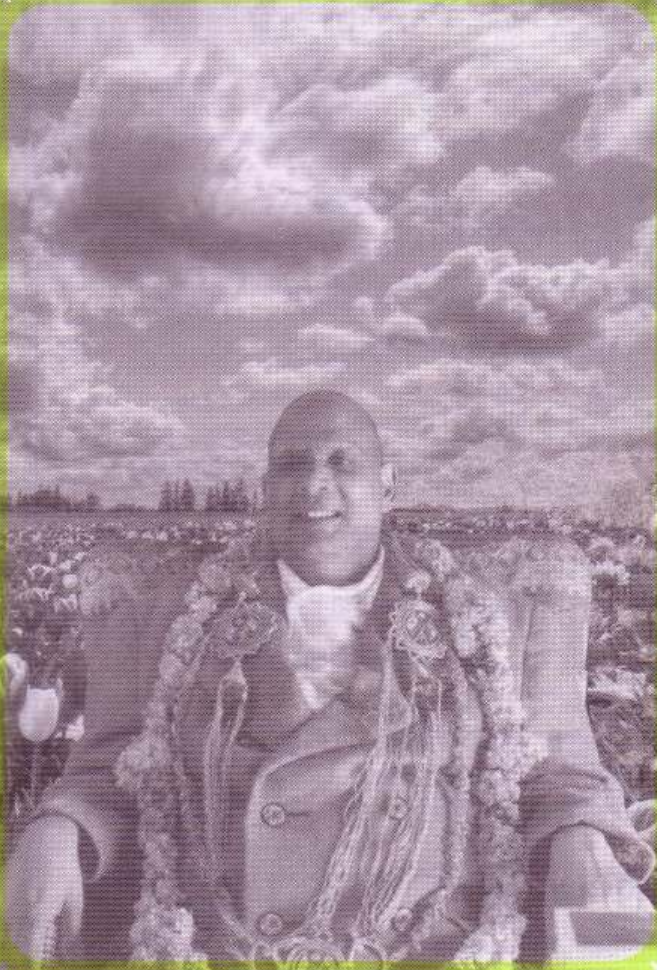


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The **DIVINE LIFE**



Lead a simple life.
Live to serve others. Cast
off all cares and anxieties, for
God is there to look after you. He
is the very embodiment of mercy.
Be grateful to Him. Establish
yourself in the kingdom of
peace within your heart.

Swami Sivananda

FEBRUARY 2018

SPIRITUAL CALENDAR 2018—2019

THE DIVINE LIFE SOCIETY, P.O. SHIVANANDANAGAR—249 192,
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2018

MARCH

1	Thu	Purnima; Sri Chaitanya Mahaprabhu Jayanti
2	Fri	Holi
13	Tue	Ekadasi
14	Wed	Pradosha Puja
17	Sat	Amavasya
18	Thu	Ugadi; Lunar New Year's Day; Vasanta Navaratri Begins
25	Sun	Sri Ramanavami
27	Tue	Ekadasi
29	Thu	Pradosha Puja; Mahaveer Jayanti
31	Sat	Purnima; Sri Hanuman Jayanti

APRIL

12	Thu	Ekadasi; Sri Vallabhacharya Jayanti
13	Fri	Pradosha Puja
14	Sat	Mesha Sankranti (10.03 a.m.)
15/16	Sun/Mon	Amavasya
16	Mon	Somavati Amavasya
18	Wed	Akshaya Tritiya; Sri Parashurama Jayanti
20	Fri	Sri Adi Shankaracharya Jayanti
21	Sat	Sri Ramanujacharya Jayanti
22	Sun	Sri Ganga Saptami
26	Thu	Ekadasi
27	Fri	Pradosha Puja
28	Sat	Sri Narasimha Jayanti
29/30	Sun/Mon	Purnima
30	Mon	Purnima; Sri Buddha Jayanti

MAY

11	Fri	Ekadasi
13	Sun	Pradosha Puja
15	Tue	Amavasya
24	Thu	Sri Ganga Dashahara
25	Fri	Ekadasi
26	Sat	Pradosha Puja
29	Tue	Purnima

JUNE

1	Fri	Anniversary of Sannyasa Diksha of H.H. Sri Swami Sivanandaji Maharaj
10	Sun	Ekadasi

11	Mon	Pradosha Puja
13	Wed	Amavasya
24	Sun	Ekadasi (Nirjala)
25	Mon	Pradosha Puja
27/28	Wed/Thu	Purnima
28	Thu	Purnima

JULY

9	Mon	Ekadasi
10	Tue	Pradosha Puja
12/13	Thu/Fri	Amavasya
13	Fri	Amavasya
23	Mon	Harishayani Ekadasi
24	Tue	Chaturmasya Vrata Begins
25	Wed	Pradosha Puja
27	Fri	Sri Guru Purnima; Sri Vyasa Puja; Sri Guru Puja; Lunar Eclipse (from 11.54 p.m. on 27th July to 3.49 a.m. on 28th July)

AUGUST

5	Sun	55th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Sivanandaji Maharaj
7	Tue	Ekadasi
9	Thu	Pradosha Puja
11	Sat	Amavasya
15	Wed	Naga Panchami
17	Fri	Sri Tulsidas Jayanti
22	Wed	Ekadasi
23	Thu	Pradosha Puja
25/26	Sat/Sun	Purnima
26	Sun	Purnima; Raksha Bandhan

SEPTEMBER

2	Sun	Sri Krishna Jayanti
6	Thu	Ekadasi
7	Fri	Pradosha Puja
7	Fri	10th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj
8	Sat	131st Birth Anniversary of H.H. Sri Swami Sivanandaji Maharaj
9	Sun	Amavasya
13	Thu	Ganesha Chaturthi
14	Fri	Rishi Panchami
20	Thu	Ekadasi

(Continued on Cover iii)



THE DIVINE LIFE

Vol. LXXVI

FEBRUARY 2018

No. 11

PRASNOPANISHAD

DVITIYA PRASNA (QUESTION II)

BHARGAVA AND PIPPALADA

तान्वरिष्ठः प्राण उवाच मा मोहमापद्यथाह—
मेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति
तेऽश्रद्धधाना बभूवुः ॥३॥

3. Prana, the greatest, said to them: 'Be not lost in delusion (do not entertain this foolish pride); I alone, dividing myself fivefold, support this body and keep it'.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

वन्दारुवृन्दपरिसेवितपादपद्मं
मन्दारदारुसममाश्रितजीवभाजाम्
वृन्दारकेन्द्रसहजं हृदि वीक्षमाणं
वन्दामहे शिवगुरुं सुकृतैकमूर्तिम् ॥८९॥

89. We adore the great teacher Sivananda whose lotus-feet are worshipped by many devotees, who is equal to the wish-yielding tree for those who take refuge in him, who always meditates on the Lord in his own heart and who is the embodiment of all good actions.

वाराशिराशिरशनाशनिपाणिमुख्यै-
राराधितं शिवमुनीन्द्रमनर्घशीलम्
साराभिराममधुरोक्तिसुधाम्बुपूरा-
साराभिरज्जितजनं शरणं प्रपद्ये ॥९०॥

90. I take refuge in the great sage Sivananda who is adored even by great kings, who is of spotless character, and who gives immense joy and pleasure to all people through the incessant flow of his sweet impressive words.

(To be continued)

HOW MAYA VEILS*

(H.H. Sri Swami Sivanandaji Maharaj)

The Maha Sivaratri, one of the holiest days of devout worship has just been observed a couple of weeks ago. The 19th of February was the sacred and auspicious day. Everywhere the innumerable Shivalayas throughout the length and breadth of this sacred land were the centre of attraction for thousands of sincere Bhaktas, hymning and glorifying the Great God in diverse devout ways, doing Abhishek and Archana, chanting Rudram, Chamakam and the majestic Mahimna. Bilwa leaves in lakhs, sacred Ash and sandal were rained upon the serene Lord Siva. People fasted, kept vigil and continuously uttered His five-lettered Divine Name. And now that the holy day has passed, just reflect for a while and see how that special fervour, the Bhav, and the feeling of pure devotion that too has passed away. Why is it so? What exactly has happened? Where has that feeling of sanctity, surrender and elevation gone? Once again you pass by the same Shivalaya where but a while ago you celebrated the Maha Sivaratri with such great zeal and perhaps you do not as much as cast a casual glance even at the deity. No surge of Sattvic emotion is evoked in your bosom now! Does not Lord Siva indwell and enliven the Murthy as on that day? Yes, HE DOES, but SHE, His inscrutable Power, screens Him off now. MAYA VEILS your vision of Him!

All the efforts of the ancients were directed at making man to repeatedly pierce through this veil at every step, at every moment of his life. They associated each and everything on this earth with the idea of divinity. The seven days of the week were sacred to particular aspect of the deity. Each day of the fortnight had its own spiritual significance. Each one of the twelve months in the Almanac was holy for certain particular vows and observances. Every object, animate and inanimate, the sea, the river, the mountain, the tree and the cow, the eagle, the monkey, the snake and even the little rat was made an object of worship and rendered an effective means of filling our minds with the feeling of God's Presence. The All-compassionate Lord thus inspired the wise Upanishadic seers to direct the vision of man ever towards the hidden divinity immanent in all creation.

But now consider how Maya veils that Reality in spite of all the marvellous methods of the sages. Her work is always to veil up the Lord from man's vision. The days of the week imply nothing divine to you now. Monday, Tuesday and Wednesday stand for Tennis at the Club after office. Thursday and Friday is for Bridge and Chess at Mr. Shastri's. Saturday afternoon means matinee show at the Metro Theatre and Sunday? No, not for Surya Namaskar and Adityahridaya

but a tram and bus ride to the view-point and back with the wife and the kiddies. The fortnight shares the same fate. At the most, the Amavasya or New moon would be particularly be borne in mind to instruct the cook to prepare some fine dish 'Vadai-Payasam'. Should it be 'not-quite-up-to-the-mark', then let the cook look out. Thus Amavasya! As for living creatures, our ancients would weep for their fate. The only impulse evoked by the sacred Vahana of Lord Ganesh is the impulse to rush up to the nearest hardware merchant and purchase a spring-trap that would with diabolical efficiency crack the vertebrae of the innocent rat. The sight of a monkey succeeds is rousing up the monkey in you. Even a sedate and elderly one becomes infected by 'monkey' when confronted by a Bandar. Where is Immanence? Where is Divinity? It is there alright; but MAYA VEILS IT!

O Man! Open your eyes now. Look! See! Everywhere there is Divinity! The whole world is filled with That and That alone! Every moment of your life, every side that you turn the Lord is standing there, shining in all Glory before thee. Behold! It is for you to see. Realize how MAYA veils Him at every turn. See through the veil. Look beyond the veil and be face to face with the Lord now, here, today, right upon this earth. Sacred days like Sivaratri are not meant merely to be observed with a little special emotion some one day in a twelve-month and then shoved out of memory until it appears once again with the printing of a new Panchangam. MAYA has veiled even the true import of Sivaratri Mahima. The story of hunter Suswar

narrated by him as King Chitrabhanu is not told to merely show the merits of fast and vigil on that day alone. More than that, it is to give you a glimpse of the wonderous depth of the Lord's compassion and the incomprehensible working of His divine Grace and the eagerness that He evinces in bestowing bliss and felicity upon man, that the beautiful story of Sivaratri Mahima is related. This is done so that you may take heart and strive earnestly to obtain that ready Compassion and Grace in this very life. It is to make you aware of how the Lord is awaiting with out-stretched arms to take you up in His Divine Embrace and to make you Immortal! It is to give you lofty assurance that even the smallest, the most seemingly trivial and insignificant good act is remembered by the Lord and rewarded with infinite Divine gifts. It is to induce you to BE GOOD, DO GOOD and Become GOD!

All this great meaning hidden in Sivaratri is never grasped by thee, for thou dost not see because Maya Veils it. This is precisely HOW MAYA VEILS the REALITY in everything, at all times and places. Learn to perceive Her clever ways of veiling and screening off the Ever-Present Divinity and the Lord will no longer be hid from you. You will behold the Grand and Glorious VIRAT PURUSHA this very moment. There can be no more ugliness, no longer misery for you upon this earth. It will be all Beauty, Splendour and Bliss alone!

May the Lord of Maya enable you to see beyond Maya's Veil and behold Him face to face!

Hari Om Tat Sat !

* * *

CONSTANTLY DWELL UPON THE DIVINE

(Sri Swami Chidananda)

Worshipful homage to the Supreme Eternal Universal Spirit Divine—the one permanent, enduring, beginningless and endless consciousness absolute, which is the source, support and ultimate goal of all existence. To That Supreme Being beyond time and space, nameless and formless, and supremely transcendental in its manifest form as Sankara-svarupa—Lord Siva, we pay our special adoration and worship today.

The unmanifest is manifest in various forms for our sake. Mind is finite, conditioned, and limited in its ability to comprehend things that are infinite, beyond time and space. Therefore, it is impossible for the mind and senses to dwell upon that Great Reality. Though the human being is endowed with unique and extraordinary faculties, yet, in terms of the 'Absolute' and the 'Transcendental', these instruments are inadequate.

Therefore, infinite compassion that the Ultimate Deity is, It has deigned to step down from Its Supreme Transcendental heights and come down to our own level, and express Itself in countless names and forms to suit each and every temperament of human beings. Presenting Itself in these variegated manifestations, they become easy of being thought about, easy for the

mind to focus upon, and easy for being meditated upon.

So, it is doubtless the outcome of Supreme Divine Grace, that manifestation in names and forms has been an act of God to bend down and reach man; because when a human being cannot reach up, then God bends down, proffers His hand, and says “Yes, I shall help you to attain Me”.

This is the reason behind the little understood and much maligned so-called 'Idols' of God, which seemingly makes the followers of Vedic religion 'Idolators'. Mere superficial observance will seem to justify their accusation, but the philosophy behind it is sublime. If you go deeper and try to study in what way a Hindu devotee regards this symbol of the Supreme, in what way does he address it, in what way does he call upon it as he worships it—then you will find that a symbol is only a symbol. Through the symbol, the worshipper sees the source and support of countless universes. “Thou who art beginningless and endless, I adore Thee. Thou who art infinite, beyond name and form, thou who art the transcendental reality, I adore Thee. Thou who art pure Existence, Consciousness, Bliss Absolute, I adore Thee”—thus says the Hindu, and offers flowers, Bilva leaves, Tulasi, or Kumkum.

Thus, it is only a symbol to focus the mind upon, so that the mind may not wander away in other directions, or move towards other concepts and thoughts. It becomes a valuable means of developing concentration in the beginning stages of spiritual approach to the ultimate absolute Being.

And in addition to being a support for making our mind move towards the Great Reality, there is something even more important to this tradition, practice, and technique of worship. And that is—whatever you constantly dwell upon, that you tend to grow into. Its nature gradually begins to become your own nature. So, if you constantly dwell upon the Divine through your own favourite aspect of a personal manifestation, then that aspect of divinity becomes part of your own personality. ‘As a man thinketh, so he becometh’—is a Yogic law.

You know that in this secular world of human activity, a tremendous influence is exercised upon every individual through the company that one keeps. It has the power to transform the person. If you go into constant bad company, then you degrade yourself and become corrupt. On the contrary, if you cultivate the company of those who are spiritual, pure and holy, those of great moral character, and those who are idealistic, then unknowingly, in course of time, you also tend to become an ideal being with great moral principles. Therefore, much importance is given to always be in good company.

What is thus true upon the normal level of outer human activity is also true

in the inner realm of the psyche—our own mind, thoughts and emotions. Whatever the mind associates with in its thoughts and sentiments, that it becomes transformed into.

The spiritual world teachers were deeply aware of this truth, and thus they instituted the way of approach to God through Bhakti or devotion. And in the nine acts through which Bhakti can be cultivated, three acts—Archanam, Vandanam, and Padasevanam – pertain exclusively to the worship of the personal God. This is the reason for the inclusion of Sakara-Saguna Upasana as part-and-parcel of progressive Sadhana in the Bhakti-marga.

Therefore, as you dwell upon Lord Siva for this Mahasivaratri day, have a clear-cut concept of what Lord Siva is to you, and approach Him with the Bhava that His sublime nature may touch and transform you, that it may enter into you and become a part of you.

Lord Siva is the all-auspicious Being. He is Yogeshvara. He is easily pleased, easily propitiated, most compassionate, and simple in nature. Lord Siva is all this and more. May we all approach Lord Siva with Bhakti-bhava and a receptive attitude. May your devotion and adoration of Lord Siva upon this sacred day confer lasting benefits upon each and every one of you. May it be a spiritual milestone in your life, opening up a new phase of greater aspiration for the Divine! May God bless you!

Hari Om Tat Sat.

* * *

MEDITATION ACCORDING TO THE UPANISHADS

(Sri Swami Krishnananda)

Spoken on January 14th, 1973

(Continued from the previous issue)

The Vaishvanara Vidya is a concrete instance of the *saprapancha* view of the Chhandogya Upanishad, how the cosmos is to be regarded and contemplated as the body of the Supreme Being, while the teachings of Yajnavalkya, primarily in the Brihadaranyaka Upanishad, give us the *nishprapancha*, or the acosmic view of Reality. There is no cosmos in Reality. It is acosmic, super-cosmic. *Yatra hi dvaitam iva bhavati, tad itara itaram pasyati; yatra tv asya sarvam atmaivabhut, tat kena kam pasyet* (B.U. 2.4.14). Yajnavalkya tells us: Where you have an object in front of you, you can see. Where there is no object in front of you, what do you see? *Yenedam sarvam vijanati, tam kena vijaniyat*: How can you see that through which alone you are able to see everything? This is the pinnacle of Upanishadic contemplation, the highest reaches of the Upanishads. With this, philosophy stops. We cannot go beyond it.

While that is the stunning super-cosmic meditation of the Brihadaranyaka, the Chhandogya gives us a more sympathetic view suited to our own weaknesses, because we cannot get rid

of the idea that there is a world in front of us. So the Upanishad tells us to contemplate the universe as unified in the Supreme Being. Both lead to the same goal.

The study of the Upanishads is a very difficult thing. It requires a good philosophical background because they tell everything, for the matter of that. There is no school of thought which is not touched upon in one Upanishad or another.

In connection with the meditations of the Mandukya Upanishad, special mention has also to be made of a beautiful blend that it has brought about between meditation and the recitation of Pranava, or Omkara. The chant of Om, and the understanding of its relation to the three states of consciousness, are regarded as necessary for the practice of this meditation. The chant of Om is supposed to be constituted of three syllables, three morae, as they are called, three stresses of intonation. These three stresses of intonation of the chant of Om are identified with the three states of consciousness: waking, dream and sleep. Just as there are three states of consciousness, there are three stresses

of Om chanting: A-U-M. When they are put together and chanted in a blend, they become a single compound, Om, in the same way as the three states of consciousness—waking, dream and sleep—contemplated together become the Creator of the Universe, Ishvara. *Tasya vaachah pranavah* (Y.S. 1.27): The name of God is Om. Just as everything that is indicated has an indicator, Om is said to be a cosmic indicator of the Cosmic Being. While individual names particularise individual forms, the Cosmic Being is denoted by the cosmic vibration of Om.

The Om that is referred to in the Mandukya Upanishad is not merely a linguistic chant. It is not a sound that we make through the vocal cords. It is a vibration that is set up. The Upanishad wants to tell us that the universe is nothing but a bundle of vibrations. It is not made up of things, objects, substances, etc. Today people are slowly trying to realise how vibrations are ultimately the essential constituents of even solid things. Light can be converted into matter; matter can be converted into light. We do not say light is an object like a stone, but what we call a stone, or a heavy material for the matter of that, is only a concretisation of vibrations of force. Energy continuum is the universe. Om is not merely a sound; it is not a chant, not a language, not a word, not a syllable, but a vibration. So when we chant Om, we are not merely making a syllabic sound, but setting up a vibration in the system which harmonises the cellular constituents of our personality so that our body and the personality as a

whole are set in tune with the outside object.

The whole problem of life is a problem of harmony of consciousness with objects, and this harmony is to be brought about somehow, by some means or the other. This is done by meditation. Various kinds of meditation are prescribed. One of them is this, the chant of Om, so that a rhythmic vibration is produced in the system to set the mind in tune with its object; when such harmony is established, the three states of consciousness slowly dwindle into a single state of consciousness. Om becomes *turiya* in its *amatra*, or soundless form. This means that the chanting of Om is a help in meditation. Any mantra is a help in meditation, but Om is said to be the mother of all mantras. All vibrations are contained within it. All the letters of the alphabet can be located in it.

Thus, taking a bird's-eye view of the techniques of meditation in the Upanishads, we finally get from them not only a philosophical analysis and an exposition of the structure of the cosmos and of individuals, but also a way of approach of the individual to the Supreme Being. Therefore, the Upanishads are both a philosophy and a method of approach. They are full of philosophical reasoning, psychological analysis, and practical suggestion.

These methods of meditation according to the Upanishads are not suited to common minds, because they demand or require of the student a high standard of discriminative power and dispassion. The condition, the

prerequisite of such a meditation, is also laid down in the Upanishads—not in the Mandukya, but in certain other Upanishads. We have to be possessed of a Nachiketas element. The story of Nachiketas given in the Kathopanishad is a prelude, as it were, to the requirements of a student of the Upanishads. Such intensity of the spirit of renunciation as can be gathered from the story of Nachiketas is demanded of every student of the Upanishads. The Upanishads do not ask us to do anything else than merely to analyse, understand, and fix our attention on it, but with such fervour and ardour of approach as could be seen in Nachiketas. Rejecting the joys, the pleasures and the freedoms of the world that were offered in abundance, the seeker Nachiketas asked for the Atman alone. To seek the Atman is to seek the truth of the Upanishads.

In the Kali Yuga, these meditations are difficult because the minds and the wills of people are very weak. We cannot meditate like this, however much we may try. Even for a minute we cannot meditate like this because the mind will slip down, fatigued and exhausted by the very attempt. But by a beautiful combination of the essentials mentioned here with other techniques, such as those given to us in the raja yoga methods of Patanjali, and the bhakti yoga methods, we can achieve some success. *Tivra samveganam asannah* (Y.S. 1.21): This truth comes to those whose *vairagya* is one-hundred-percent perfect. They want nothing else.

The *vairagya* that is described by Sankaracharya in one of his works is

pertinent. *Abrahma stambha paryantam vairagyam vishayeshvanu yathaiva kakavishthayam vairagyam tat nirmalam*. What is *vairagya*? What is the kind of *vairagya* that we require to study the Upanishads and meditate according to the Upanishads? Sankaracharya says that we must be as indifferent even to the bliss of Brahmaloka as we are indifferent to a clod of dirt. But what is the bliss of Brahmaloka? We do not know what it is. We will become unconscious and swoon if we know what it is, such is the joy of it. We will swoon by the joy itself. We know the characterisation and the calculus given in the Taittiriya Upanishad, how the joys go on increasing in intensity as we go higher and higher. If our bliss is one, and we multiply it by a hundred, and then multiply that by a hundred, eleven times—a hundred into a hundred into a hundred, eleven times—that is the bliss of Brahmaloka; and this bliss we must reject, he says, as if it is dirt. Is it humanly possible? We cannot reject the bliss of even a cup of tea, so Brahmaloka is out of the question. Thus, we are unfit for the study of the Upanishads; that is the conclusion. We cannot study the Upanishads, and we cannot meditate like this, but we can keep it as an ideal that it may come to us at least in the next birth, if not in this birth.

This is the glory of the Upanishads, meditation on the Vaishvanara, meditation on Hiranya-garbha, meditation on Ishvara, meditation on Pranava or Omkara as cosmic vibration in its connection with Reality, all for the single purpose of *Brahma-sakshatkara*, or the realisation of the Supreme Being.

(Concluded)

SIVA IS ALL

(Sri Swami Venkatesananda)

17-9-1955

“Panchakshari is the greatest Mantra. Oh.....What else do you need? When once you have got Upadesha of Panchakshari, you need not run after any other saint or Sadhu for Upadesha,” said Siva to a devotee.

“Swamiji! We only longed to get that assurance from a Great Maharishi like you.”

“Go on repeating that. The Lord will bestow all prosperity on you. All your troubles and difficulties will vanish.”

“We are greatly blessed to have such an Ashirvad from Swamiji.”

“Do a lot of Japa of this Great Mantra. Do not think that this Mantra or that Mantra is superior to the Panchakshari for the purpose of getting this or that object! For everything the Panchakshari alone will do. It is the panacea for all ills. Mantra Japa is not like curry and soup! —Brinjal soup is more tasty than ladies finger curry!!”

All of us had a hearty laugh over the humorous remark.

“Swamiji! We are worshipping Lord Rama also.”

“That is very good. Worship and pray to Rama, Krishna, Devi, Narayana or any other God. See oneness everywhere. Siva Himself is all these. And Panchakshari is the Omnipotent Mantra. Lord Siva is easily propitiated, and He bestows all prosperity on His Bhaktas.

“There was an illiterate villager once upon a time,” continued Swamiji. “He did not know Rudram and Chamakam; but was anxious to repeat them. He found an easy way of doing it: and went on repeating NAMACHAMA and doing Abhisheka because he found that there were a lot of “Namas” in Rudram and “Chamas” in Chamakam! One day, a pundit saw this, scolded him and asked him to repeat Rudram and Chamakam; the Pundit was at once laid up with a fell disease and was unable to rise. Lord Siva appeared in his dream and said “I was greatly pleased with my devotee's Abhishek. Why have you interfered with it?” The Pundit at once ran to the devotee and prostrated before him: “O Bhagatjee!

Kindly go on with your own NAMACHAMA Abhisheka. The Lord is highly pleased with that. I am an ignorant man; I have now realised that the Lord needs only the heart. I beg your pardon" and went away. The devotee continued as before."

"O Bhagawan! It is a wonderful illustration. We can never forget this story and your invaluable blessings!"

"I will tell you another story! All attention everywhere! "Another Tamil devotee—an illiterate non-Brahmin—went on doing Japa of the Panchakshari as "NAMACHCHIVAYA." With the help of this Mantra he would just walk over the waters of a river as if it were hard ground! One Brahmin noticed this and thought, if this man is able to do this miracle with the repetition of this Mantra wrongly, what could he achieve if he repeats it properly! So he requested him to

repeat: NAMAHSIVAYA. The illiterate man had great respect for the Brahmin. So he adopted this pronunciation. Lo! When he wanted to cross the river, he found that he was sinking in the water. He ran back in fright: then thought over the matter: "Why is this? Previously I never felt any difficulty." The Lord from within prompted him to repeat the Mantra WITH FAITH AND BHAV in his own way! He did so and crossed the river!

"The Lord wants only your heart. Give it in toto to Him. You will enjoy worldly prosperity and will eventually get Moksha also!"

They all bowed to Swamiji and gave him an offering of parched rice, which Swamiji accepted with profound delight. He sang a Nondichindu song also describing how a Bhakta devoutly offers to the Lord parched rice and fruits!

MIND—THE WANDERING DEER

The mind is like a deer, which has forgotten its real abode. It is wandering in the forest of Samsara. It is scorched by the three fires, Adhyatmic, Adhidaivic, and Adhibhautic Taapas. It is bound by the ties of desires and is tortured by the tigers of sense objects.

When will the mind, which has been undergoing endless miseries in countless births be able to attain the eternal happiness? Reflect on this point daily. O mind! leave off your wandering nature at once. Do not think of ladies, delicious dishes and money.

—Swami Sivananda

THE REAL AND THE UNREAL

(Sri Swami Atmaswarupananda)

One of the basic Vedantic sadhanas is discrimination between the real and the unreal. The words are simple. The implications are not quite so simple. Indeed, if we ask people what is real, we can even get some humorous answers.

For example, a person may spend some time in an ashram immersed in spiritual practices. Then when they are about to return to their normal occupation, they will sometimes use the expression, “I am going back to the real world.” Does that mean that the ashram is an unreal world? It doesn’t seem that way to those that stay permanently in the ashram, but for many of those for whom it isn’t a permanent experience, it can seem to be relatively unreal.

Our reality, we can discover, is usually what is familiar to us. But we can also feel a truth or sense a reality that is not our normal experience. If we have artistic ability we may try to express that truth in art—painting, sculpture, music, poetry. There is no way to adequately express that truth, as far as we are concerned, except through the arts. And if others can see it, then they know what we are trying to say. If they can’t, it’s gibberish, because it is not familiar to them and they don’t have a taste for it.

When we search for the Reality we find that we gradually get into subtler

and subtler realms. Indeed, it never seems to end, and if we go deep enough, either into the physical world or into the inner world, we ultimately come to a mystery. When the physicists look at the subatomic particles, they discover that the subtlest ones are coming in and out of creation many times every second. Where are they coming from, and where are they going? It must be from a reality more subtle and real than the known. When we look at our inner world and negate everything else, we also ultimately come to a mystery. Therefore, Pujya Swami Chidanandaji described Reality as being invisible, and added, “Whatever is knowable is not real.”

What then, is the ultimate purpose of trying to discriminate between the real and the unreal? Perhaps it is just this simple fact. The real is beyond our knowing. The known is ever changing. But it is we who know the known. We are meant to take our stand, our position, beyond the known in the Invisible, because that is where we ultimately and eternally exist.

We can identify with any part of the known we want, but our reality is the Invisible. Knowing that to our core is liberation from the known. Knowing that brings a peace that passeth understanding.

* * *

CHILDREN'S WORLD



KABIR

Beloved Divine Children!

Om Namo Narayanaya!



Kabir, the poet-saint of Kashi, was found by a childless Mohammedan weaver named Niru and his wife Nima, lying on a leaf of lotus in the lake called Lahar Talao near Kashi. A Kazi, who was called in to give the name to the child, told them that the child was a demon and should be killed immediately. The knife was plunged into the heart of the child. But, no drop of blood came out. Kabir uttered a verse which made them understand that he was not ordinary flesh and blood. Then the name 'Kabir' was given to the child which means 'great' in the Arabic language.

From his early boyhood, Kabir was very much religiously inclined. He received and served Sadhus and Sannyasins with intense devotion and faith. Though his foster father got him married, Kabir was not attached to home and family. He used to roam about in the holy city of Kashi.

Kabir wanted to become the disciple of Ramananda. As he was a Mohammedan, he doubted whether Ramananda would accept him as his disciple. One day, he went and hid himself on the steps of the Ghat of the Ganga to which Ramananda used to come every morning to take his bath. It was dark. Ramananda did not see the sleeping Kabir. He placed his feet upon Kabir's chest.

As soon as he found out that he had trodden upon a human body, he cried out 'Ram...Ram...' Kabir started up and said, "I have found him at last." He fell at the feet of Ramananda and said, "Thou hast given me the word of initiation and I am thy disciple now." Ramananda was struck with the sincerity and devotion of Kabir and accepted him as his disciple. Kabir was formally initiated by the great teacher.



Kabir was the prophet of universal brotherhood. He realised the truth that religion, spirituality, love, devotion, faith and divine life were the monopoly of no one religion, but were common to all religions. Kabir's religion was a religion of simplicity. His motto was love. His means of salvation was devotion to God and God alone.

He was an illustrious philosopher-poet. His songs are wonderful. They are the spontaneous expressions of his spiritual experience and his love. Kabir used homely metaphors in his songs. His verses are repeated, even today, in almost every household in Uttar Pradesh and Punjab.

It is recorded that a cloth was woven by Krishna for him. It was the most splendid coloured cloth that was ever seen in Kashi. It was woven not of threads but of the rays of sunlight and shot through with beams here and there of the most delicate rainbow.

Jahangast, a Mohammedan Fakir, was jealous of Kabir. One day he went to see him. Kabir quickly tied a fat pig at his door. The Fakir saw the pig and did not enter. Kabir called him back and said, "O great Fakir! Why are you running now? I have tied up the unclean pig at my door. But you have tied what is unclean—anger, pride, greed and jealousy—in your heart." The Fakir asked Kabir's pardon and immediately became his disciple.

When Kabir died, his body was claimed by both the Hindus and the Mohammedans. While they were quarrelling, Kabir's apparition appeared and said, "I was neither a Hindu nor a Mohammedan. I was both. I was nothing. I was all. I discern God in both. To him who is free from delusion, Hindu and Mussalman are the same. Remove the shroud and behold the miracle!"

The shroud was removed. A large quantity of flowers was seen under it. Half of the flowers was taken by the king of Kashi and burnt on the bank of holy Ganga. The ashes were then buried and a temple was built. This temple is known by the name of Kabir Chaura—a great place of pilgrimage for the followers of Kabir. The other half of the flowers was taken by the Mohammedans and buried at Moghar where Kabir died. A mosque was built over the grave. This is a place of pilgrimage for the Mohammedans.

Swami Sivananda

Unscramble the underlined words to find the appropriate word :-

1. Kabir was very much iglesyiluor inclined.
2. Ramananda was struck with the yienclitr of Kabir.
3. Kabir's religion was a religion of tivmisilcp.
4. The motto of Kabir was evol.
5. Kabir's means of salvation was itedvono to God.
6. A cloth was woven by Lord nshikar for Kabir.
7. The songs of Kabir are the spontaneous expressions of his ripulsati experience.
8. To him who is free from nuesidol, Hindu and Mussalman are the same.

GOD IS LOVE



God is Truth. God is love. Speak the truth. Love everyone. You will realise Him quickly. Have **Satsanga** with **Sadhus**, Sannyasins and **Bhaktas**. This alone can give you **Viveka**, **Vairagya**, **spiritual strength** and **peace of mind**. There is no other way. Hunt out for Sadhus. They are everywhere. **Sincerity** and **earnestness** are needed in you. They are ever ready to receive you lovingly with outstretched hands.

By Satsanga, your mind will be **saturated** as sugar in water with thoughts of God, with **Divine Glory**, Divine **Presence**, with **sublime soul-awakening spiritual thoughts**. Then only will you be established in the Divine **consciousness** always. Then you can attain **Self-realisation** within the time taken for the squeezing of a flower.

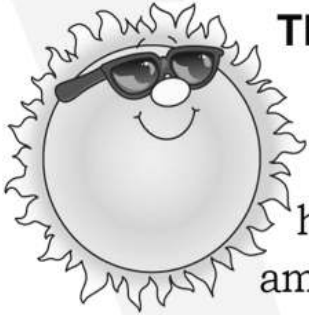
SWAMI SIVANANDA



Search the words given in bold letters above in the forest of letters:

A	S	E	C	F	E	B	O	U	F	A	L	L	V	I	S	T
S	P	S	A	T	U	R	A	T	E	D	S	O	I	T	O	G
E	R	S	T	R	U	T	H	O	E	A	U	V	V	E	U	Y
P	E	A	C	E	D	O	E	S	A	W	B	E	E	V	L	I
T	S	A	T	A	V	B	I	A	R	A	L	S	K	A	E	J
G	E	S	E	L	F	E	G	D	N	K	I	A	A	I	S	S
I	N	G	M	I	N	D	L	H	E	E	M	T	D	R	I	A
M	C	O	N	S	C	I	O	U	S	N	E	S	S	A	N	C
V	E	D	F	A	E	S	R	S	T	I	S	A	E	G	C	B
B	H	A	K	T	A	S	Y	O	N	N	E	N	O	Y	E	E
S	P	I	R	I	T	U	A	L	E	G	O	G	E	A	R	O
O	S	T	H	O	U	G	H	T	S	E	D	A	T	M	I	M
D	I	V	I	N	E	O	E	O	S	T	R	E	N	G	T	H
A	D	V	E	C	S	F	J	N	G	D	S	V	R	E	Y	C





THE APPLICATION OF A PSYCHOLOGICAL LAW

Keep the heart young. Do not think: "I have become old." To think "I have become old" is a bad habit. Do not entertain this thought. At 60, think "I am 16." As you think, so you become. This is a great psychological law.

"As a man thinketh so he becometh." This is a great truth or truism. Think, "I am strong," strong you become. Think, "I am weak," weak you become. Think, "I am a fool," fool you become. Think, "I am a sage or God," sage or God you become.

Thought alone shapes and moulds a man. Man lives always in a world of thoughts. Every man has his own thought-world.

Imagination works wonders. Thought has tremendous force. Thought as already said, is a solid thing. Your present is the result of your past thoughts and your future will be according to your present thoughts. If you think rightly, you will speak rightly and act rightly. Speech and action simply follow the thoughts.

SWAMI SIVANANDA

Answers :

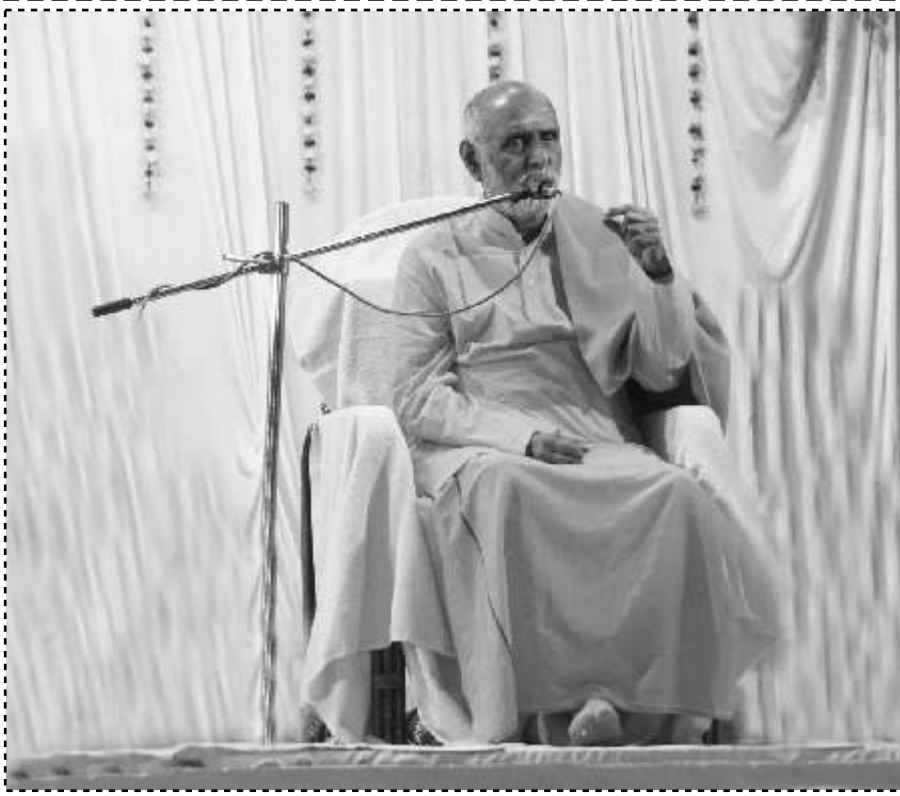
(1) religiously (2) sincerity (3) simplicity (4) love (5) devotion
(6) Krishna (7) spiritual (8) delusion

ALL ODISHA SADHANA SHIVIR AND SPIRITUAL CONFERENCE



With the sacred mission of propagating Sadgurudev's Divine Message, Swami Sivananda Sevagrama Charitable Society, Gaham, Angul (Odisha) organised All Odisha Sadhana Shivar and Spiritual Conference from 28th December 2017 to 1st January 2018 at Sivananda Sevagrama, Gaham.

The Shivar and Conference were inaugurated by Pujya Gajapati Maharaj Sri Dibyasingh Deb on 28th December 2017. H.H. Sri Swami Padmanabhanandaji Maharaj presided over the Conference and graced the Conference as the Chief Guest. The daily programme had four sessions—early morning prayer-meditation session followed by Yogasana; forenoon and afternoon sessions comprising of discourses and Bhajans and the late evening session presenting a combination of talks, Bhajans and video shows. Sri Swami Dharmanishthanandaji Maharaj conducted Yogasana classes. Param Pujya Sri Swami Padmanabhanandaji Maharaj blessed the



gathering with his brief messages in the forenoon and afternoon sessions of the last three days of the Conference.

Sri Swami Sivachidanandaji Maharaj, Sri Swami Dharmanishthanandaji Maharaj, Sri Swami Sridharanandaji Maharaj, Sri Paramahansa Prajnananandaji Maharaj, Babaji Satchidananda Dasji Maharaj, Sri Swami Sadananda Saraswatiji Maharaj, Sri Swami Bramhasakshatkarananda

Saraswatiji Maharaj, Sri Swami Jyotirupananda Saraswatiji Maharaj, Bramahachari Sri Sivaprashadji, Prof Sri Rajat Ku. Pradhanji, Prof Sri Biswamohan Pattnaikji, Sri K Sridhar Dashji, Sri Dilip Ku. Ottaji and Smt. Kamala Kumari Panigrahi addressed the gathering. 710 registered delegates and a large number of devotees from various parts of Odisha participated in the Shivar and Conference.

To mark the occasion, a free eye operation camp was organised on 31st December wherein 51 patients were operated with the support from Kalinga Eye Hospital, Dhenkanal. A spiritual library 'Swami Chidananda Janma Shatvarshik Swadhyaya Kendra' was also inaugurated on 28th





December 2017 by Pujya Gajapati Maharaj.

On 1st January 2018 afternoon, H.H. Sri Swami Padmanabhanandaji Maharaj inaugurated the Community Centre and Swami Chidananda Sankrutik Kendra at



Kumunda Branch, Talcher and blessed the devotees.

By the grace of Lord Jagannatha and blessings of Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj, All Odisha Sadhana Shivar and Spiritual Conference were successfully organised.

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



SEVA THROUGH SIVANANDA HOME

‘Sivananda Home is a Center for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for: the people who are home-less, temporary or permanent, fell sick, got lost or were abandoned’. **(Swami Chidananda)**

Patients come to Sivananda Home for medical care, for shelter, for protection, for safety and security, for those vital needs which are lacking, and to which they do not have access to for one reason or the other: often abandoned, physically, psychologically, socially and emotionally completely exhausted and extinguished. Besides patients, visitors also come to Sivananda Home, for their own purpose. Sometimes tears flow, when sadness is felt about the condition and situation of inward patients, who lost their all-in-all, who were deprived of everything and who have nothing else left then their own self—completely stripped off. Those guests feel the suffering of others and are at the same time surprised to find unconditional and bare happiness, just by a look or a touch of the patients, their own brothers and sisters, and their own life is on the spot and in a blink evaluated, curtains unveiled, because in their pain, one’s own pain is felt and touched, in their nothingness, our own nothingness is experienced...and one is reminded that only THAT matters, only THAT exists....

New patients were admitted this month, among them a middle aged gentleman brought from the Ashram Headquarters, where he was lying down, drenched in his own output. Not able to get up, undercooled and deprived of food and water for many days, according to his telling. He mentioned that he lost both his wife and daughter due to a heart attack a few years ago and was abandoned by his son. People from his village

had left him at Gurudev’s shelter. A driver by profession, he used to move around in all the hill stations of the state. His physical condition was not good and after being checked up in the Hospital he was found to suffer from severe weakness and kidney failure, with a poor prognosis.

A boy of around 35 years was admitted this month too, brought from the side of the road, not able to speak and wearing maybe more than ten pairs of clothes, just one over the other. He looked healthy initially, but when his coats and clothes were taken off, layer by layer, which were more or less stuck to the skin, a fragile figure remained. Scared and his eyes restlessly going around, he whispered a name in our ears. His name, the only words he spoke this far, besides loud and horrifying screams now and then.... but slowly he started responding when he was called for bath or for food and threw a glimpse up from under the shelter and safety of his Razayi, his own small Kutia, his residence.

The pain felt, when meeting sisters and brothers in need and in deed, is but a reflection of that which is inside us, just as we look in a mirror. It makes a person still and speechless, the impact on our lives cannot be forgotten.... of meeting our own self, where in the empty nothingness lies hidden the eternal FULLNESS, and in the darkness, sparks the glorious LIGHT, the Presence of Sat-Chid-Anand Swarup.

Jai Gurudev!

“Let us behold Thee in all these names and forms. Let us serve Thee in all these names and forms. Let us ever remember Thee. Let us ever sing Thy glories. Let Thy Name be ever on our lips. Let us abide in Thee for ever and ever.” **(Swami Sivananda)**

* * *

ANNOUNCEMENT

DIVINE LIFE SOCIETY, CHANDIGARH BRANCH

SADHANA SHIVIR

By the grace of Most Worshipful Gurudev H.H.Swami Sivanandaji Maharaj, the Divine Life Society Chandigarh Branch shall be holding a Sadhana Shivar and celebrate the Annual Day at Sivananda Ashram, Chandigarh, on 9th , 10th and 11th March, 2018.

Senior Saints from Headquarters Ashram & other Institutions shall grace the function. Devotees from all the Branches of Divine Life Society are cordially invited to participate in the program.

For enrollment & information, please contact:-

- | | | |
|-----------------------|-----------|---------------|
| 1. Sh. F.Lal.Kansal | President | 0-98140 15237 |
| 2. Dr. Ramneek Sharma | Secretary | 0-98141 05154 |

Sivananda Ashram, Divine Life Society, #2, Sector 29-A, Chandigarh – 160 030.



WHAT IS MEDITATION?

Meditation is keeping up of an unceasing flow of God-consciousness. All worldly thoughts are shut out from the mind. The mind is filled or saturated with divine thoughts, divine glory, and divine presence.

Meditation is the seventh rung or step in the ladder of Yoga. Yogins call this 'Dhyana'. Jnanins term this 'Nididhyasana'. Bhaktas style this 'Bhajana'.

Forget the body. Forget the surroundings. Forgetting is the highest Sadhana. It helps meditation a great deal. It makes the approach to God easier. By remembering God, you can forget all these things.

Lord Jesus says, "Empty thyself and I shall fill thee." This corresponds to the teaching of Patanjali Maharshi: "Yoga is annihilation of all mental functions." This emptying process or making the mind blank is, no doubt, a trying discipline. But, continued practice of an intense type will bring success. There is no doubt in this.

In a big city, there is much bustle and sound at 8 p.m. At 9 O'clock, there is not so much bustle and sound. At 10 p.m., it is still more reduced; and at 11 p.m., it is much less. At 1 a.m., there is peace everywhere. Even so, in the beginning of Yogic practices, there are countless Vrittis in the mind. There is much agitation and tossing in the mind. Gradually, the thought-wave subsides. In the end, all mental modifications are controlled. The Yogi enjoys perfect peace.

—Swami Sivananda



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY),
P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)

ADMISSION NOTICE

Applications are hereby invited for undergoing the **89th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **4-5-2018 to 30-6-2018**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **20-03-2018**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

**Also Application Form and Prospectus
can be downloaded from website**

www.sivanandaonline.org

Or contact the e-mail:

yvacademy@gmail.com

THE REGISTRAR,

The Yoga-Vedanta Forest Academy,
THE DIVINE LIFE SOCIETY,
P.O. SHIVANANDANAGAR—249 192
Distt: Tehri-Garhwal, Uttarakhand
Himalayas, INDIA
Phone : 0135-2433541 (Academy)

SHIVANANDANAGAR,
October, 2017

- Note:—
- (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
 - (ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.



IMPORTANT ANNOUNCEMENT FOR D.L.S. BRANCHES IN INDIA

TWO WEEKS RESIDENTIAL COURSE FOR DIVINE LIFE SOCIETY BRANCH REPRESENTATIVES

Applications are hereby invited for the 4th two weeks residential **Course for Divine Life Society Branch Representatives** which will be held from **4-7-2018 to 18-7-2018** by the Yoga-Vedanta Forest Academy of the Divine Life Society (Headquarters) in the Sivanandashram Campus, Shivanandanagar—249 192, Rishikesh, Uttarakhand.

The details are as follows:

1. The Course is open to Divine Life Society Members (Men) only, sponsored by any of the Divine Life Society Branches, in India. Training will be imparted to the applicants who are selected by the Registrar, Yoga-Vedanta Forest Academy, The Divine Life Society (Headquarters), Shivanandanagar.
2. Age Group: 20 to 60 years.
3. Qualification:
 - a. The candidate shall be a Member of The Divine Life Society Headquarters and shall be sponsored by any one of The Divine Life Society Branches in India. Preferably a graduate with keen spiritual aspiration and interest in doing Seva in The Divine Life Society Branch.
 - b. Must be able to converse in English and any one of the Regional languages fluently.
 - c. Should have sound health.
 - d. Those who had done the Branch Representative Course earlier should not apply again.
4. Scope and syllabus of the Course:
Asana, Pranayama & Meditation, Karma Yoga, Morning and Evening Satsanga Prayers, Vedic Chanting, Selective study of the Bhagavad Gita, Ethics and Morals, Practical hints on Sadhana, Basic tenets of the Philosophy of Swami Sivananda.
5. There will be no fee for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
6. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life and will do Seva in one of the Divine Life Society Branch.
7. Application Forms duly filled up by the candidate and sponsored and recommended by a Divine Life Society Branch should reach the Registrar Yoga-Vedanta Forest Academy on or before **15-6-2018**. The aim of the course is to equip the candidate with adequate knowledge and practical training to conduct Yoga Sibiras in the Branches and other places as required, and also to lead and conduct Branch Satsanga.
8. Application Forms of the candidates received through the Divine Life Society Branches will alone be considered.

For the Application Form and Prospectus the Branches may write to:

Shivanandanagar,
January, 2018

THE REGISTRAR,

The Yoga-Vedanta Forest Academy,

The Divine Life Society,

P.O. SHIVANANDANAGAR—249 192

Distt: Tehri-Garhwal, Uttarakhand Himalayas, INDIA

Phone : 0135—2433541

Note:— (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him. (ii) The above syllabus (vide 4) is subject to slight alterations without previous notice, in case such a need arises.

MEMBERSHIP FEE AND BRANCH AFFILIATION FEE OF THE DIVINE LIFE SOCIETY HEADQUARTERS SHIVANANDANAGAR—249 192, Uttarakhand

- | | |
|--|-----------|
| 1. New Membership Fee* | ₹ 150/- |
| Admission Fee | ₹ 50/- |
| Membership Fee | ₹ 100/- |
| 2. Membership Renewal Fee (Yearly) | ₹ 100/- |
| 3. New Branch Opening Fee** | ₹ 1,000/- |
| Admission Fee | ₹ 500/- |
| Affiliation Fee | ₹ 500/- |
| 4. Branch Affiliation (Renewal) Fee (Yearly) | ₹ 500/- |

* *Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.*

** *Prior written permission has to be obtained from the Headquarters for opening a New Branch.*

⇒ Kindly send Membership Fee and Branch Affiliation Fee by I.P.O. or by DD payable at any Bank in Rishikesh.

IMPORTANT GUIDELINES FOR “REMITTANCE”

Kindly send all remittances by Indian Postal Orders, Bank Drafts or Cheques in favour of **“The Divine Life Society” Shivanandanagar, Uttarakhand**. The Bank Draft/Banker’s Cheque shall be payable at Rishikesh.

In case of remittances through Electronic Money Order, Please send us a letter indicating purpose of remittance and EMO number and date.

Remittance directly into our Bank Account without our consent are not accepted by the Society due to Management and accounting reasons.

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): In the months of September to December, the Branch continued weekly Satsang on Sundays and Tuesdays. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th and H.H. Sri Swami Chidanandaji Maharaj on 24th were celebrated with Bhajan, Kirtan and chanting of "Hare Rama Hare Krishna". Besides this, Free Jala Seva and Homeopathy Dispensary continued to serve the people.

Bargarh (Odisha): During the month of October, the Branch conducted daily Swadhyaya, Pranayama and Meditation, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavat and Bhagavad Gita and discussion on Sundays. The Oriya Magazine "Mahat Vani" was published for free distribution, and Homeopathic treatment of poor patients was carried on regularly.

Bangalore (Karnataka): The Branch had weekly Satsang on Thursdays with Paduka Puja, Swadhyaya, Maha Mrityunjaya Japa, recitation of Guru Gita and Bhagavad Gita etc. The Birth Centenary of H.H. Sri Swami Madhavanandaji Maharaj was celebrated on 15th December. On this occasion Swamiji Postal Cover was released by Sri Col. Arvind Varma, Post Master General, HQ, Bangalore. Training class in Bhajans, recitation of Bhagavad Gita and Upanishad were held on 10th. There was an Akhanda Kirtan of

Mahamrityunjaya Mantra on 17th, and special Satsang was arranged on 24th with Bhajans.

Barbil (Odisha): During the months of November and December, the Branch continued weekly Satsang on Thursdays, residential Satsang on Mondays and Sadhana day on 24th of every month. Free Homeopathic treatment for poor patients was carried on regularly. Gita Jayanti was celebrated on 1st December.

Bellaguntha (Odisha): Daily morning Meditation, weekly Satsang on Sundays with Gita Path, Ramayana Path on Tuesdays, mobile Satsang on Thursdays and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Sadhana day was observed on Sankranti day, and recitation of Vishnu Sahasranam was done on Ekadasi. Besides this, Gita Pravachan was arranged from 24th October to 28th November.

Bhanjanagar (Odisha): The Branch carried on daily Paduka Puja and weekly Satsang on Sundays. From 7th to 13th November (Six Days) Spiritual Discourse was arranged by the Branch in the presence of Sri Swami Devabhaktanandaji from Hqs. Rishikesh. During this period, Swamiji delivered discourse on Narada Bhakti Sutra. There was Sundarakanda Parayan and recitation of Hanuman Chalisa on Sankranti day, and Ekadasis were observed with recitation of Vishnu Sahasranam and Bhagavad Gita. Gita Jayanti was celebrated on 29th

November with Paduka Puja, Bhajan, Kirtan, recitation of Bhagavad Gita and Havan. Sri Ramcharit Manas Parayan and Pravachan were conducted from 17th to 25th December.

Berhampur (Odisha): The Branch continued mobile Satsang on Saturdays, weekly Satsang on Sundays, Paduka Puja on Thursdays and 8th and 24th of every month. There was Sundarakanda Parayan on Sankranti day and Gita Parayan on Ekadasi. Three Special Satsang were held on 11th, 12th and 20th November and Sri Swami Devabhaktanandaji from Hqs. Rishikesh, delivered a discourse on Narada Bhakti Sutra. Sadhana day was observed on 19th with Paduka Puja, Bhajan, Kirtan and Narayan Seva. Gita Pravachan was conducted by the Branch from 24th to 30th November.

Chandapur (Odisha): During December regular weekly Satsang on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsangs on 8th and 24th of every month were observed.

Chandigarh: During the month of November, Sri Swami Dharmanistanandaji of DLS HQs, Rishikesh conducted Yoga and Meditation class on 4th and 5th, discourses delivered by Sri Swami Premanandaji Maharaj from Uttarakashi delivered illuminating Pravachans on Yoga Vasishtha. On Three motivating Talks of H.H. Sri Swami Chidanandaji Maharaj on 18th Chapter of Bhagavad Gita, Swadhyaya, programme was arranged on 12th, 19th and 26th. Akhanda Mahamantra Kirtan was done on 24th. Gita Jayanti was celebrated from 27th to 29th. Besides this, the Branch had Daily Puja, yoga

class and weekly Satsang on Sundays with Swadhyaya of Bhagavad Gita, Pravachans, Bhajan, Kirtan and Narayan Seva. Free medical treatment and free monthly publications continued. The Branch rendered financial assistance to a kidney patient for treatment.

Chhatrapur (Odisha): The Branch continued daily Puja and weekly Satsang on Thursdays. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja and Archana. Besides this, three special Satsangs were arranged on 3rd, 15th and 21st November. There was Sundarakanda Parayan on 25th, and Gita Jayanti celebration from 29th November to 1st December with recitation of Bhagavad Gita.

Gaham-Angul (Odisha): The Branch continued regular activities. Around 731 patients were examined and provided free medicines through Sri Swami Chidananda Centenary Charitable Dispensary.

Gurdaspur (Punjab): The Branch conducted an Eye and Sugar check-up camps on November 5th and December 2nd with the kind co-operation and help of Om Prakash Eye Institute. In this Camp about 190 patients were examined, out of which 22 were operated, and medicines distributed for needy patients. Besides this, the Branch continued weekly Satsang on Saturdays and charity programmes like distribution of medicines for lepers at Dinanagar, a sewing machine to a poor family and free crutches to a handicapped person.

Jamshedpur (Jharkhand): The Branch conducted its weekly Satsang on Fridays, and organised free drawing classes for poor children of the Antyodaya Bastee every Sunday. Children participated in a Drawing competition on 23rd and 25th December and certificates were distributed to the winners.

Jeypore (Odisha): The Branch had its daily puja, weekly Satsang on Sundays, mobile Satsang on Thursdays and Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th of every month with Puja and Havan. Free Homeopathic treatment continued. Gita Yajna was held on 4th and 19th November at the residence of a devotees. The Branch conducted Sadhana Shivar from 11th to 13th, and recitations of Vishnu Sahasranam was held on 5th and 26th November.

Kakinada (A.P.): During the months of November and December, the Branch conducted daily Yogasana class, Sankirtan on Mondays, and Meditation, Bhajan, Parayan and Pravachan on all Wednesdays, Fridays and Sundays of the month. Kishora Bharati programme for students and Narayana Seva for needy people were on Sundays. Besides this, Ashrama Pravesa Puja with Sankirtan and Satsang were conducted in the newly constructed building at Vishakhapatnam on 26th. Gita Jayanti was celebrated on 29th November with Paduka Puja and Gita Parayan. On 30th Sankusthapana Puja was done at newly allotted site at Sarpavaram. Eka Rudrabhishekam was continued on Mondays. Sri Mahalakshmi Puja, Pravachan and Gow-Puja were done on

3rd December, and Vishnu Sahasranam and chanting of "Maha Mantra" was held on 29th during Vaikunta Ekadasi day.

Kanpur (U.P.): Daily Satsang held with chanting of Maha Mrityunjaya Mantra and Study of Durga Saptashati. The Branch distributed clothes for needy people on 25th, and monthly Satsang on 31st December.

Khatiguda (Odisha): In the months of November and December, the Branch continued its daily Puja and weekly Satsang on Thursdays. During Kartika Pournami, 5days programme was conducted from 31st October to 4th November with Prayers, Chantings and Paduka Puja etc. Sadhana days were observed on 5th November and 1st December. Recitation of Vishnu Sahasranam was held on Ekadasis. Yoga and Personality Development Programme was arranged by the Branch from 24th to 26th December, and 140 students participated from different places. Sri Swami Dharmanistanandaji of DLS, HQs Rishikesh and various prominent persons delivered inspiring lectures.

Khurdha Road (Odisha): Daily Satsang continued. Sri Ram Charit Manas Parayan was done on 17th and 18th November.

Kodala (Odisha): The Branch had weekly Satsang on Thursdays with Prabhat Pheri and Paduka Puja. It was concluded with Narayan Seva. Student Personality Development Camp was conducted by the Branch from 26th to 30th December. Sri Swami Deva-bhaktanandaji of DLS HQs, Rishikesh conducted morning Meditation class and evening discourses.

Lanjipalli (Odisha): Daily Puja and Mahamantra Sankirtan were continued. Weekly Satsang was held on Sundays. Sadhana day was observed on last Sunday on 26th November with Narayan Seva.

Nandininagar (Chattisgarh): The Branch had daily Satsang and yoga class, mobile Satsang on Thursdays, and Matri Satsang on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd and Sri Ram Charit Manas Pravachan on 4th. In connection with 7th DLS Chattisgarh conference, Prachar Yatra was arranged at different DLS Branches from 17th to 27th. Branch Foundation day was observed on 23rd with Havan for world peace, and Gita Jayanti was celebrated on 29th with Gita Path.

Raipur (Chattisgarh): The Branch conducted weekly Satsang on Sundays, and recitation of Vishnu Sahasranam on Ekadasis. On 19th November, Sri Swami Devabhaktanandaji of DLS, HQs, Rishikesh visited the Branch and conducted Paduka Puja and Satsang. Gita Jayanti was celebrated on 29th with recitation of Srimad Bhagavad Gita and Havan.

Rourkela (Odisha): In the months of November and December, the Branch had daily meditation and Yoga class, weekly Satsang on Thursdays with Paduka Puja, mobile Satsang on Sundays and Paduka Puja on 8th and 24th of every month. Besides this, ladies Satsang was held on 1st and last Sunday. Accupressure and Homeopathic

Dispensary as usual provided free treatment and medicines for needy people. Gita Jayanti was celebrated on 29th November with Havan. Special Satsang was held on 15th December with Paduka Puja.

Sunabeda (Odisha): Weekly Satsang was held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya. Ekadasi was observed with recitation of Vishnu Sahasranam and Sankranti day with Sundarakanda Parayan. On 4th November, Kartika Purnima was celebrated with Astaprahara Nama Yajna, and Nagar Sankirtan in the evening.

Surendranagar (Gujarat): The Branch continued daily activities of Yoga class, Paduka Puja and recitation of Vishnu Sahasranam, Swadhyaya of Srimad Bhagavat and Shiv Puran, by Matru Satsang Ramcharit Manas Parayan was arranged from 1st to 9th November. Every month on 8th victuals were provided to poor families, and besides this, there was Mahamantra Sankirtan on Ekadasis and Sundarakand Parayan on Saturdays and Sundays.

South Balandia (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. Special Satsang was arranged on Ekadasis, and Sadhana Satsang on 17th December. There was also an Akhanda Mahamantra Sankirtan on 23rd for World Peace and Universal Brotherhood.

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22	Sat	Pradosha Puja
23	Sun	Sri Ananta Chaturdasi
24/25	Mon/Tue	Purnima
25	Tue	Purnima; Mahalaya (Pitri Paksha) begins

OCTOBER

5	Fri	Ekadasi
6	Sat	Pradosha Puja
8/9	Mon/Tue	Amavasya; Mahalaya (Pitri Paksha) ends
9	Tue	Amavasya
10	Wed	Navaratri Puja begins
16	Tue	Saraswati Avahana
17	Wed	Sri Durga Ashtami; Sri Mahanavami
18	Thu	Sri Navaratri Puja concludes
19	Fri	Vijaya Dashami
20	Sat	Ekadasi
22	Mon	Pradosha Puja
24	Wed	Purnima; Maharshi Valmiki Jayanti

NOVEMBER

1	Thu	Sri Radha Ashtami
3	Sat	Ekadasi
5	Mon	Pradosha Puja
6	Tue	Naraka Chaturdasi
7	Wed	Amavasya; Deepavali
8	Thu	Govardhan Puja; Sri Gow Puja; Sri Bali Puja
13	Tue	Skanda Shasthi
15	Thu	Gopashtami; 17th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Krishnanandaji Maharaj
19	Mon	Ekadasi; Tulasi Puja; Utthana Dvadashi; Chaturmasya Vrata Ends
20	Tue	Pradosha Puja
21	Wed	Vaikuntha Chaturdasi
22/23	Thu/Fri	Purnima
23	Fri	Kartika Purnima; Sri Gurunanak Jayanti

DECEMBER

3	Mon	Ekadasi; 75th Anniversary of Akhanda Mahamantra Sankirtana Yajna at Sivananda Ashram
4	Tue	Pradosha Puja
6/7	Thu/Fri	Amavasya
7	Fri	Amavasya
18	Tue	Ekadasi; Gita Jayanti

20	Thu	Pradosha Puja
22	Sat	Purnima; Sri Dattatreya Jayanti
24	Mon	Christmas Eve
25	Tue	Christmas Day
31	Mon	75th Anniversary of Pratishtha Mahotsava of Sri Viswanatha Mandir at Sivananda Ashram

2019

JANUARY

1	Tue	Ekadasi; New Year's Day
3	Thu	Pradosha Puja
5	Sat	Amavasya
15	Tue	Makara Sankranti; (Uttarayana Punyakala 2.13 a.m.)
17	Thu	Ekadasi
18	Fri	Pradosha Puja
20/21	Sun/Mon	Purnima
21	Mon	Purnima
31	Thu	Ekadasi

FEBRUARY

2	Sat	Pradosha Puja
3/4	Sun/Mon	Amavasya
4	Mon	Amavasya
10	Sun	Vasanta Panchami
12	Tue	Ratha Saptami; Bhishma Ashtami
15	Fri	Ekadasi
17	Sun	Pradosha Puja
19	Tue	Purnima

MARCH

2	Sat	Ekadasi
3	Sun	Pradosha Puja
4	Mon	Mahasivaratri
6	Wed	Amavasya
17	Sun	Ekadasi
18	Mon	Pradosha Puja
21	Thu	Purnima; Holi; Sri Chaitanya Mahaprabhu Jayanti

APRIL

1	Mon	Ekadasi
2	Tue	Pradosha Puja
4/5	Thu/Fri	Amavasya
5	Fri	Amavasya

Note: When two dates are mentioned for any occasion, it means that the particular **tithi** occurs both on the first day evening and the next day morning.

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