

GURU, THE GOD-INCARNATE

(H.H. Sri Swami Sivanandaji Maharaj)

The Vyasa Purnima is the sacred occasion when the Vedic Preceptor, Vyasa, and all the Brahavidya-Gurus are worshipped. Spiritual seekers of all stages of life are all actually the disciples of these great Gurus who have handed down spiritual knowledge through Sishya-parampara. The qualities of the soul and the knowledge of God are not matters of individual caprice but facts of intuition and realisation. Knowledge does not suddenly arise in the individual without any reason. It comes through Purva-punya, Satsanga, Guruseva and Vichara. Even the requisite qualities which precede knowledge are not imbibed except through contact with the perfected ones. Spiritual qualities and natures are not parts of the ordinary human conduct and hence, they cannot be had by the worldly-wise. Even if the sense of sight is healthy, no perception is possible without light. In man, however, this spiritual sense is generally not felt, because it is obscured by the sense of worldly contacts and the consequent anxiety, worry and dissatisfaction. There is neither real virtue nor real knowledge in the common man, because these two are not in relationship with his natural instincts. Neither the means (virtue) nor the end (knowledge) is the property of the superficial nature. They are found only in the depth within. The external instincts constitute the flow of the downward current of the river of life, and one is given the strength to swim against this current and manifest the higher natures of virtue and knowledge by the Sakti that proceeds as the result of contact with

one who has scaled the heights of spirituality, the Brahmanishtha Guru.

In fact, it is the Guru who provides the disciple with the means as well as the end, with the sense of sight as well as the object of sight. Arjuna was given both the eye to behold the Glorious Form (Viswaroopa) and was shown the Form itself by his Teacher, Sri Krishna. It is sometimes believed by some rationalists that no Guru is necessary, that the self can elevate itself through itself without any aid. But there is some misconception in those who hold this view. Though all knowledge and all power is really hidden in one's own self, it is not possible to make this manifest very easily. The great misfortune of the common individual is that it can have no knowledge except through coming into contact with an external environment belonging to some other person, place, time, thing or condition. All men are controlled by the stresses of life and the urges of the senses. Their minds cannot be diverted from their natural courses to the spiritual reality, because it is not the habit of the mind to concern itself with unworldly conditions. If it is so very easy to draw out knowledge from within, without the help of a teacher, why should children be sent to schools and why should there be so many colleges on earth? Though knowledge is revealed from inside and not imported from the teacher, the latter's role is not insignificant. No doubt, aspiration, perseverance and personal ability and calibre play a very important part in the rise of knowledge. But, this

does not mean that knowledge can spring forth automatically without effort and devotion. Cases of those who had attained perfection without study under any Guru should not be cited as authorities against the necessity for a Guru; for such great men are the anomalies of spiritual life and not the common normality. They come into existence as spiritual masters as a result of the intense service, study and meditation practised in previous births. They had already studied under the Guru. The present birth is only its continuative spiritual effect. Hence, the importance of the Guru is not lessened thereby.

Moreover, man has got a habit of living as his whim directs him. This whim is generally the product of yielding to the ego and the senses. Surrender to the Guru, on the other hand, means the complete abstention from giving way to such lower impulses and the attempt at unearthing the potential spiritual capacities within. When a spiritual person is guiding the inexperienced Sadhaka; he can-

not go astray. Further, it is possible for the Guru to train the mind of the disciple through Sakti Sanchara or infusing his own spiritual energy into the disciple. The Guru works in the disciple's mind and even does the Sadhana for the sake of the disciple. There is nothing which a Guru cannot do for the Sishya. The Guru is therefore, God himself to the disciple. The Guru Purnima is the day of the worship of the Guru, the day of celebration in the remembrance of the sages who have been compassionate enough to impart Brahmavidya to aspirants.

On this hallowed occasion, worship your Guru and pray to him for bestowing grace upon you. Worship the great Rishis, Vasishtha, Vyasa, Suka, Dattatreya, and solicit their blessings. Control the senses. Lead an austere life. Pray. Do Japa and Kirtan. You shall attain Immortality and Eternal Bliss.

May the blessings of the Brahmavidya Gurus be upon you all!

THE CAUSE OF RESTLESSNESS

We are restless because we are caught up in this finite world. The world is conditioned in time, space and causation. There is eternal and perfect peace in the Atman only. Give up delusion. Give up all wrong notions. Give up false identification. Turn the gaze within. All your fears will vanish. Fear of dismissal from employment; fear of losing your property; fear of bank failures—all fears and anxieties will go. You need never worry. You will understand only Maya is deluding you. Maya perverts the intellect. Then arise Ahamkar, Raga-dvesha, etc. You can cut at the root of this Avidya by enquiry into; Who am I? In the waking state the body functions and you identify yourself with the body. In dream state, the senses are at rest; the mind alone functions—therefore, you realise that you are not the body. In deep sleep state even this disappears and you enjoy a sound sleep, you are covered by Moola Ajnana. Therefore, you are not the mind also. By this sort of enquiry, you will arrive at the Atma-svaroopa.

You do so many things for earning a few rupees. But you do not find one or two hours every morning for acquiring this supreme wealth of Atma-jnana! This wealth no dacoit can rob. It is imperishable, inexhaustible wealth. You need no more look forward to petty promotions and increments of ten rupees: acquire Atma-jnana.

Kill all desires. Desires make you beggars. Kill egoism. You will become the King of kings. Even at the point of the bayonet you will recognise and realise that you are the All-pervading, immortal self, diseaseless, all-blissful Supreme Peace.

—Swami Sivananda

DHARMA IS THE SPIRIT OF LIFE

(Sri Swami Chidananda)

Dharma is duty, righteousness, a life of virtue, in the fulfilment of ethical standard in life. Dharma supports life. He who supports Dharma is supported by Dharma. When you follow a life of virtue it brings you face to face with God. Dharma leads to immortal bliss. Where there is Dharma there is success, there is joy and peace. Dharma is a very unique concept. It is the ideal—the life of idealism—that which ought to be, things as they ought to be, not things merely as they are and it is based upon sound science—not physical science, not material science but upon spiritual science. No one wants to be unhappy. Everyone wants to be happy. No one wants restlessness, fear, peacelessness, anxiety or worry. All want the experience of happiness. Everyone seeks peace. But very seldom people realise the absolute inseparable nature of these two factors. Very few people know or recognise that there is an inexplicable connection between these two factors. What is that connection? Happiness entirely depends upon peace. Peace is the cause of happiness. Without peace you cannot have happiness. Peace comes first. Happiness is its spontaneous result. When incense is burnt fragrance is felt. When flower unfolds fragrance is after it too. Happiness is the result of peace. You cannot have happiness without peace—inner peace, peace of mind. You can have peace without happiness because when you are perfectly in a state of peace you wouldn't think of happiness. Happiness or unhappiness will have no meaning to you, because peace in the ultimate analysis

means supreme bliss. When you have a potful of honey you won't care for sweetness. So happiness becomes superfluous if you have true peace because the very essence of happiness is already in peace, just as in honey the very essence of sweetness is there. So, those who know say "Peace is the supreme goal"—supreme peace, not merely the absence of noise or absence of clash but a positive state of experience, where even if there is noise and clash yet the peace is there that nothing can touch, nothing can distort or destroy. Therefore, they call it an extraordinary unique peace—a peace that cannot be understood by human beings, peace that passeth understanding. That peace can be there in the midst of trouble, tribulation, disappointments or vexations. People may hate you, all friends may abandon you, they may call you names, even persecute you, but yet you will be full of peace. This is the peculiar extraordinary peace that comes when you experience the deepest Self within because it is a peace that nothing can touch. It is that peace that some of the martyrs had. They said, "Our father forgive them for they know not what they do." And they were able to pray for those who were about to destroy them, because they were at peace with themselves and the Supreme. That peace passeth understanding. It is something which no power in the universe can affect, can change, can alter or can take away even one little bit, because it is the only Reality. It is a positive powerful state of experience—peace—and when that peace is there you are the Emperor

of emperors. A billionaire is nothing for you. All the wealth of the whole universe is as dust before you if you have that peace. That peace is the goal—liberation, Nirvana, Illumination, Moksha, Transcendental experience. They all mean nothing but this great peace.

There is cessation of all desires—all delusion, no more restlessness, no more hankering, no more craving. You are full. You are in a state of overflowing divinity—peace. Supreme reality is profound peace and that peace is the supreme joy. It is the Bliss-absolute of the Upanishads—That is Brahman, that is the thing-in-itself. That is the supreme Tao which cannot be described, attaining which there is nothing higher to be obtained. One is in a state which nothing can equal and which is unvalued. That is possible only in a mind devoid of restlessness. Where there is restlessness of the mind due to desire, thoughts endless, ambitions, peculiar delusions, in that restless mind peace is far off. If you think: 'let me satisfy this desire, then I think I will have a little peace', you are the greatest deluded being. There is no greater delusion. Satisfaction of desire will have only one result. It will intensify that desire, because desire is an extraordinary peculiar mysterious force of Maya. Desire is not subdued by satisfying it. Desire is subdued by transcending it, by overcoming it and by sublimating it into a higher channel. If you think every desire that arises in the heart spontaneously: 'let me satisfy it', you are making a sad mistake. You are not walking in light. You will soon find to your bitter cost that you have got yourself in an endless chain. Flowing along the stream is not the answer to the question. It is not the solution to this problem of desire. Flowing along the stream soon you will meet whirling begird. Only strength of self-control can help you to come out of this. You have to assert your higher nature. Giving

way to the lower nature anyone can do. The jails of this world are filled with people who give way to their lower nature. It is nothing—it takes nothing. When desire arises immediately go into it. But man is not chaos. Man is made in the image of God.

Desire is a disease of the mind. Desire is a curse of the psyche. It is the pain of the deluded ego, false human personality, human individuality. Desire is Maya and Maya is desire. This disease has to be overcome. This is the whole of Yoga, whole of philosophy, whole of all the teachings of all the saints and seers. Overcome it. Be a hero and overcome this formidable enemy of desire. It is a formidable enemy. It requires exceptional strength. Avoid them even if you have to destroy it. To give in to desire is weakness. Therefore overcome it. Let us stop. That is Yoga. That is spirituality. That is inner strength. That is individuality. True reality. You are asserting Yourself. When the mind asserts itself, or senses assert themselves, or desires assert themselves, or the delusion of the intellect asserts itself, you are not asserting yourself. You are falling into a trap. You are distinct from that, absolutely different from that. Our beloved Gurudev chants: 'You are not this body, not this mind, immortal Self you are.' Day and night base yourself upon this great truth. Base yourself upon this awareness. Never move even a hair's breadth away from this awareness, the central spiritual awareness. Ever be on the alert. Don't fall in the trap of the senses, the mind and the intellect. You cannot afford because desire is the outcome of a mixture of Rajas and Tamas, and as long as desire dominates your mind, senses take you like a puppet on the end of string. So, you can never have peace of mind because mind will be filled with Tamasic and Rajasic qualities.

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THE SEARCH FOR TRUTH

(Sri Swami Krishnananda)

[Continued from the previous issue]

VI

Under the circumstance that in the end a distinction between the seer and the seen cannot be drawn, because of the fact that such a distinction does not exist, and also under the circumstance that the distinction between the seer and seen is really made in practical life, there is a contradiction between practical life and life as it really is. Our present way of living is far removed from the truth of life in its essentiality. We make a marked distinction between the seer and the seen by the operation of the psychic apparatus. The mind thinks the object; the object is outside the mind, which means that the object seen is different from the mind that sees it. We are so sure that this is the case that we work in the world with the certainty that the world is outside the mind, that the seer is completely cut off from the seen.

But this is not going to be a lasting conclusion in the event of a further analysis of the deeper structure of life. Reality is quite different from what we see with our eyes or even what we think with our minds. What we see with our eyes is not reality, and what we think and understand is also not reality. So, yoga, when it is defined as union, should naturally be understood in the sense of the union of the seer and the seen, because the seer and the seen cannot be isolated. If they are really different, there cannot be a knowledge of the seen by the seer. In this connection there is an important theme discussed in philosophi-

cal circles, known as "The theory of knowledge".

How do we know the world? How are we aware that things are? This is a vast subject which takes us into deep waters. We cannot easily explain how we are aware that the world is there at all. This awareness takes us by surprise; we suddenly become aware that there is a world. The way in which we become aware of the world is comparable to the way in which we wake up from sleep. We are fast asleep, where we are oblivious of everything. When we wake up, we have only a general awareness of our having woken up. We become aware that there is no sleep, sleep has gone, and there is a general awareness without knowledge of details of either this or that particular fact. After this, the general awareness concretises itself. We begin to feel that we are; we become conscious of our own self, after some time. But we will not be much aware of the things outside, the table and the chair, etc.; even the windows and the doors we will not see properly, because we have just woken up from sleep. We do not know even the exit from the room, sometimes, because of the deepness of the sleep. There are deep-sleepers who often perch upon the window, thinking it is the door, and hit their head against it; so deep was the sleep.

Well, the point is that we become aware of ourselves first; only later we know things

outside. After we become aware that things are outside, we become also aware as to what those things are. From a general knowledge of things, we reach to the specific knowledge of things. "It is not merely some things in a featureless bareness that are in front of me, but this is a chair, this is a table, this is a wall clock, this is a person." Then, the awareness becomes more specified. "This is my son, this is my daughter, this is my friend, this is so-and-so," etc. Then it becomes further more expressed in the form of an impulse to action with regard to the things seen. This is also, in a way, the process of the creation of the world.

What happened cosmically must have been something like this individual phenomenon that we pass through every day after we wake up from sleep. The point at issue is, how do we become conscious of the world? We become conscious of the world by an expansion of our consciousness gradually from ourselves outside. What is this 'outside'? The so-called 'outside' is the world, really speaking. The world is not constituted of mountains and trees, human beings, cows and asses.

These are not the world. The world is an 'outsideness' of things, the externality, the so-called 'thingness' in all things, a peculiar separation of one thing from another, and this feature becoming a content of our consciousness. The consciousness of externality is the world. If this externality were not to be there, there would be no world.

If there is no space between you and me, we would not see each other, and space and time go together. If the one is, the other also is there. So, the space-time structure is the world. What we call the world is nothing but space-time. If this were not to be there, there would be no externality of perception, and if the externality were not to be there,

there would be no world-experience. World-experience is nothing but externality of experience. If we are to somehow divest ourselves of the consciousness of externality of every kind, we will 'enter' into the world at once, and the world will 'enter' into us. The whole problem is of the externality of space-time, and we are given here a lot of information in the theories of knowledge of the various schools of philosophy, as to how we become aware of things outside. The things are not really outside; that is the point. That they are not outside should be clear from the analysis of Nature itself. Things form one organic whole. We cannot say that our leg is outside our body, notwithstanding the fact that we are seeing it. Merely looking at things cannot be regarded as a proof of their externality, because I see even my fingers, but I do not say that they are outside me.

The outsideness of a thing arises on account of a distinction between the consciousness of the seer and the existence of the seen. We begin to feel that our consciousness is different from others' being. When we speak of the distinction between the seer and the seen, we actually mean a distinction between beings in their essentiality. But, how does one know that another being exists? The space or the time content between us cannot be the cause of this perception. An undercurrent of consciousness is necessary. If there is not going to be a secret connection of consciousness between me and you, I cannot know that you are sitting in front of me. The wind that is blowing on my face through the fan that is moving cannot be regarded as the cause of my awareness that you exist. The wind has no consciousness; it cannot make me know that you are. Nothing that is visible to our eyes, as that which exists between me and you, can be considered a

cause of my knowledge that you are. There is nothing, practically, between you and me, there is only empty space. How do I know that you are there? This is a strange phenomenon. My eyes, physically constituted as they are, are spatially cut off from your physical existence. You are not sitting inside my eyes. How do I know that you are and how do you know that I am here? Nothing that is visible to the eyes can be regarded as a cause of the perception of an object.

We may say, there is the mind, and we have finally to bank upon this aspect of our being. The mind is thinking that you are. But, then, where is the mind? Where is it situated? Mostly, we think that it is inside our body. My mind is inside my brain or at least within my body; it cannot be outside. Now, if my mind is inside my body, naturally it cannot be of any help to me in my knowing that you exist, because you are outside me, at least a few yards away from me, and the mind is inside my body; it has not gone out. But if you say that perhaps the mind is going out and is touching the bodies of others, and then it becomes aware, it would be curious that the mind can exceed the border of the body. Why speak of people before me? I know even that there is a sun shining in the sky, 93 million miles away from me. Does it mean that the mind is extending 93 million miles outside my body? If we accept this doctrine that the perception of the object is due to the operation of the mind and the mind has to touch that object in order that one may become aware of the object, then the mind should reach the stars, which are several light-years away. This is a revelation, indeed.

If this is a fact, the mind is not our mind merely, it is a mind that reaches up to the distant space, the stars, or whatever it is; if we do not accept this theory, we cannot explain how we are aware that the stars are shining in the sky. This is a tentative answer to this pressing pragmatic question. But more important than this issue is the thing that follows. What is mind? Is the mind capable of knowing that things exist outside? We have said so much about the mind, but what is mind? What is it made of? Provisionally accepting the position that the mind knows objects, we have to attribute the mind with some sort of consciousness because knowing an object is the same as being aware of the object, and if the mind is aware of the object, it is conscious. It cannot be an inert substance.

The mind has to be charged with some kind of consciousness, in the same way, perhaps,—to give a prosaic example,—as a copper wire may be charged with electricity. We need not say that the wire is the same as electricity; the two are quite different things. But the wire is filled with the flow of electricity, on account of which we call it a live wire. If the electricity were not to be there, it becomes an ordinary wire, on which we can hang a wet cloth for drying. It is to be accepted that the mind has to be endowed with some consciousness. If that also is not conceded, the chance of knowing anything does not arise. It should follow that the mind is inseparably connected with consciousness. It has to be pervaded by consciousness, and, so, my being aware that you are in front of me is due to the movement of consciousness towards you, even in the intermediary space between you and me. *(To be continued)*

Meditation on the Eternal Being is the supreme form of love. —Swami Krishnananda

WAYS OF MEDITATION

(Sri Swami Shivapremananda)

The purpose of yoga is mind control. There are two ways of doing this: through some techniques of meditation and by a psychological process of self-education. Both are inter-related and should be combined. The following six techniques may be tried and some of them chosen for regular practice according to the individual's compatibility.

TECHNIQUES OF MEDITATION

1. Fix the mind in the breath, feeling the coolness deep inside the head while inhaling and the warmth inside the lower nostrils while exhaling. Repeat mentally "peace" or "harmony" inhaling, and "freedom" or "liberation" exhaling. The idea is to feel peaceful and free from conflict and anxiety.

2. Breathe alternately, as in *nadi sodhana* pranayama, that is, inhaling through the left nostril and exhaling through the right, and inhaling again through the right and exhaling through the left, and follow the same technique as in the first. The thumb and the ring finger are used to hold the nose. Practise for one month. Then add to it retention of breath after inhaling, for a few seconds or as long as one can comfortably, while repeating mentally "inner strength". An alternate form of autosuggestion can be "will" while inhaling, "spiritual strength" retaining and "harmony" exhaling. Concentration on or feeling the breath is important. While retaining, concentrate on the heartbeat.

3. Breathe freely, that is, not concentrating on the breath but visualising a green field

(a symbol of the subconscious), surrounded by a circular horizon of dark-green trees (the unconscious). Above is a light-blue, clear sky (the spiritual origin of life). Imagine a gentle breeze blowing from above and smoothening the green grass (the conflicts in the subconscious) and then penetrating into the dark-green woods beyond. Repeat mentally "peace" inhaling, "only peace" exhaling and, likewise, "love", "only love"; "freedom", "spiritual freedom". There is no need to retain the breath.

4. Visualise an ocean, with a circular horizon, deep blue in colour, a symbol of life. The sky above is clear and light-blue, the infinite spirit, the source of life. The ocean is full of gently rolling waves, which are individual souls and you are one of them, moving in harmony with one another, as you feel the gentle rhythm of your breath. Say to yourself: "I am in peace with myself and in peace with the world," "the essence of my soul is the same as that of all souls."

5. Keep a candle on level with the eyes at a distance of one metre. Concentrate on the candle-flame for a few seconds, then close the eyes and visualise it as a sphere of light within the head. Contemplate on harmony, peace, fullness and inner strength, repeating the words from time to time with the inflowing and outflowing breath. Open the eyes to concentrate on the flame again and repeat the process.

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INTEGRATION AND INCLUSIVENESS

(Sri Swami Atmaswarupananda)

Gurudev placed great importance on all our faculties. He wanted us to use our head, heart and hand, or our thinking, feeling and actions, in an integrated way towards our spiritual goal. He didn't want us to continue to think one way, to feel another, and to do something else. Everything should be integrated.

Thus we should do unto others as we would have others do unto us. We should have devotion for God and the goal. We should, in silence, try to sense that Presence. And we should understand what the goal really is. Unless all these activities are integrated into one movement towards the goal, the part that we ignore will hold us back. Therefore, integral yoga means integration. We must have an integrated interior to move towards the goal.

There is another common word that is also vitally important and useful for us to remember, and that is "include" or "inclusiveness." We have, or the ego has, a very bad habit of excluding others. It wants for itself first and foremost and it excludes others. Gradually, as we evolve, we at least include our family in our self-interest, then perhaps our relatives, our group, our community and perhaps even our country depending upon

the activity involved. Unfortunately, while this may be very positive in one sense, it may not be helpful from a spiritual point of view, because God being all-in-all, God being our goal, it means ultimately that we cannot exclude anything to the furthest limits of the universe. Nothing can be excluded; everything must be included.

The difficulty is that we have the habit of extending our inclusiveness, but not lessening the strength of our exclusiveness. In other words, instead of it being *me* against everyone else, it becomes *us* against everyone else. We may not be conscious of the strength of this feeling, but it is there nevertheless; we are very competitive by nature. All competition means me or us against the other. As long as we have that feeling of excluding someone else, of not including everyone else in our identification of our self, we are blocking ourselves from the goal.

Thus, in our spiritual life, as we move towards the goal, inwardly we must integrate ourselves; our thinking, feeling and actions must all head in the same direction. And in our exterior we must constantly practise greater and greater inclusiveness—feeling that everyone and everything is part of our own self—not just in theory, but in fact.

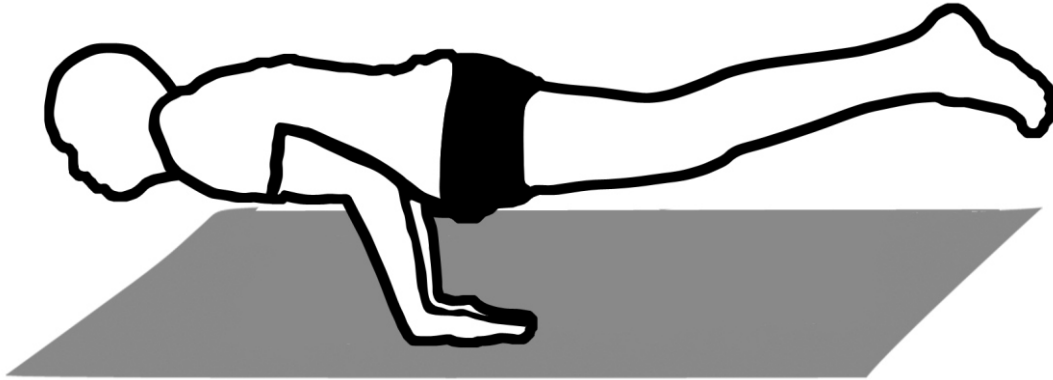
Do not underestimate the value of your mind. It is your precious friend. It is your great well-wisher. It is an invaluable helper. It is a source of all good. Know it as such, treat it as such, utilise it as such. Then you will be wise. Then you will rejoice.

—Swami Chidananda

Yoga for Health

MAYURASANA

(Sri Swami Chidananda)



TECHNIQUE

Kneel on the floor with the knees slightly apart and the toes resting on the ground. Bend the body forward, join the arms together and rest the palms on the floor, with the two little fingers touching each other, and all the fingers pointing to the feet. Keep the arms firm, bent at the elbows. Let the forearms be kept close together.

Slowly bend forward and rest the abdomen on the elbows, and the chest on the upper part of the arms. Stretch the legs back one by one, and keep them together, stiff. Exhale and stretch your body, raising and keeping the legs straight. Secure balance and further stretch out the body parallel to the ground, and remain in the pose as long as you can comfortably. Retain the posture for a few seconds to start with. Gradually increase the duration to two or three minutes with normal breathing. To release from the pose, first lower the head and then the legs. Then place the knees by the side of the hands and there-

after release the position of the hands. Lie flat on the floor and relax in Savasana.

You would notice that your balance and the duration of stay in the Asana, increase as your wrists gradually gain strength.

Note: Beginners may find it difficult to maintain the balance when they raise the feet off the ground. Sometimes, they may have a fall forwards and may cause hurt to their nose. To avoid this, a cushion may be kept in front. When there is any difficulty to keep the balance, try to slip on the sides. In the final position, the head, trunk, legs and feet will be in one straight line, parallel to the ground.

BENEFITS

Besides strengthening the forearms, elbows and wrists, this Asana removes various abdominal diseases. It increases digestive power and tones up the stomach, kidneys and spleen. It is specially beneficial to those suffering from diabetes. Proper circulation of fresh blood is effected into the internal organs of the abdominal region.

GLORY OF BRAHMACHARYA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

SECRET OF HEALTH AND LONGEVITY

Pure air, pure water, wholesome food, physical exercises, out-door games, walking with brisk steps, rowing, swimming, light games (like tennis, etc.), all contribute to the maintenance of good health, strength and a high standard of vitality. There are indeed many ways to gain health and strength. These ways are, doubtless, indispensable requisite. But Brahmacharya is the most important of all. Without Brahmacharya all your exercises are nothing. Brahmacharya is the master-key for opening the realms of health and happiness. It is the cornerstone of the edifice of bliss and unalloyed felicity. It is the only specific thing that keeps up true manliness.

The vital energy, the Veerya which supports your life, which is the Prana of Pranas, which shines in your sparkling eyes, which beams in your shining cheeks, is a great treasure for you. Remember this point well. Grasp fully the importance and value of this vital essence of life. Veerya is all-power. Veerya is all-money. Veerya is God. Veerya is God in motion. Veerya is God's Vibhuti. Lord Krishna says in the Gita: "*Paurusham nrishu*" (I am the seed or virility in men). Veerya is the essence of life, thought, intelligence and consciousness.

Practice of celibacy augments immensely one's mental energy and mental strength. Mental strength is far superior to physical strength. Look at Mahatma Gandhiji!

Physically he was frail. But his tremendous mental strength was due to his Brahmacharya.

Abstinence or continence is the corner-stone or foundation on which the pedestal of Moksha stands. If the foundation is not very strong, the superstructure will fall down when there is heavy rain. Even so, if you are not established in Brahmacharya, if your mind is agitated by evil thoughts, you will fall down. You cannot reach the summit of the ladder of Yoga or the highest Nirvikalpa Samadhi.

He who has even a little bit of Brahmacharya will tide over a crisis of any disease very easily. If it takes a month for an ordinary man for recovery, this man will be completely alright in a week.

By the establishment of continence, vigour is obtained. The Yogi gets Siddhi (perfection) by attaining perfect mental and physical Brahmacharya. It helps him in achieving divine knowledge and other Siddhis. When there is purity, the rays of the mind are not dissipated. Focusing of the mind becomes easy. Concentration and purity go together. Although a sage talks a few words only, a deep impression is produced on the minds of the hearers. This is due to his Ojas Sakti which is conserved by the preservation of semen and its transmutation.

Practice of Brahmacharya gives strength (inner), good health, peace of mind and long life. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments strength, vigour and vitality. It gives power to face the difficulties in the daily battle of life. A perfect Brahmachari can move the world and can command nature and the five elements like Jnana Deva.

Have you realised, my dear friends, the importance of Brahmacharya? Have you re-

cognised, dear brothers, the true significance and glory of Brahmacharya? How can you expect to be strong and healthy if the energy that is acquired through various means with great difficulty and at a great price is wasted daily? It is impossible to be strong and healthy unless men and women and boys and girls try their level best to keep up Brahmacharya or the vow of celibacy.

(To be continued)

(Continued from page 5)

Therefore, understand this law that true peace can only come into a mind that is at peace with itself, that has become refined and subtle, that has been wiped clean of the Tamasic and Rajasic qualities,—the desirous nature, the sense-nature. Where there is presence of Sattva there is purity of mind. Mind becomes subtle and refined. Peace comes. In that peace happiness or the supreme

reality begins to ascend. Dharma lays down the pattern of life—a life of self-control, a life of discipline, a life of discrimination and renunciation, a life of the practice of virtues, of moderation, simplicity, self-restraint, purity and dispassion. That is the essence of Dharma and that is why Dharma becomes the spirit of life and the means for attaining God-realisation.

(Continued from page 9)

6. Fix the mind on the breath as in the first exercise and practise the following six affirmations by repeating them half-a-dozen times each, alternating with a deep feeling of the absorption of their meaning, while breathing spontaneously, without concentration. After one month, add retention, with repetition of the relevant affirmation and concentration on the heartbeat.

KEY TO SUCCESS

a. Inhale peace, retaining repeat “profound harmony” and exhale conflict. b. Inhale love, retaining repeat “spiritual fullness” and exhale resentment or ill-feeling. Likewise: c. Generosity, charity of heart, selfishness. d. Understanding, patience, intolerance. e. Honesty, truth, insincerity.

f. Compassion, selfless love, attachment.

One may formulate other autosuggestions as per the need of the moment. Each of these exercises can be done for a few minutes, sitting in a comfortable posture with closed eyes, but with the back, shoulders and neck straight without being rigid. When tension builds up or the quality of meditation becomes shallow, discontinue and resume the next day. A session of half an hour daily, preferably in the morning before breakfast or in the evening either before or two hours after dinner, is recommended. It can be prolonged and done in the morning and evening as per the individual’s inclination. Motivation, quality and regularity are important. As Patanjali says, practice is the key to success.

(To be continued)

GOD—YOUR SUPREME GOAL

LONG FOR A GURU

“A Guru is necessary, but you must first prepare the ground for the reception of the seed of knowledge from him. The Guru cannot do this for you. Simple living, simple food, simple clothing, aversion to sensual pleasures, speaking the truth, developing a heart of love, continence, endurance, self-control—all these you will have to develop.”

Mon. Bogroff listened spellbound as the Master continued, “You should have a keen longing to meet a Guru and to be initiated by him. Then God Himself will provide a Guru for you. Good books written by realised Yogis who have trodden the path, will help you greatly. Mere talk will not do. You must practise.”

Mon. Bogroff, a Russian businessman living in France, was on a flying visit to Ananda Kutir, being prompted to see the Master by Sri B. L. Nehru, one of the Master’s admirers in Delhi.

SPIRITUAL CHURNING

“I am glad you take so much interest in agriculture and dairy farming. They are very essential for maintaining the health of every man in India. But there is another, a supreme type of butter, a knowledge of which is essential for every man, especially in India. That butter is that of Atma! Do you know how to churn the sheaths and take the butter of Atma?” asked the Master, when Sri Ramdas, M. Sc., informed him of his forthcoming visit to the U.S.A. for prosecuting his studies in agriculture and dairy farming.

“Swamiji, I have not even heard of this churning and how to obtain this butter of Atma. Please let me know the process.”

“You have to attend the Forest Academy to obtain a knowledge of this butter. The five sheaths of the body represent the vessel that holds curd. Om is the churning rod. Practise meditation on Om with the feeling that you are the all-pervading Atma. You will soon obtain the butter of Atma, which will make you immortal and ever blissful.”

The scientist said, “Thank you very much, Swamiji. You have really opened my eyes now. I shall practise this spiritual churning to eat the butter of Atma and become immortal.”

REAL KARMA YOGA

“In youth itself man should try to lead a simple life, repeat God’s Name, practise yoga, do enquiry, study the Gita and other scriptures, and control the senses. Singing Kirtan and Japa of the Divine Name will bestow perennial joy and supreme inner peace. But you can realise this only if you practise,” the Master said while conversing with an American businessman.

“Yet the youth will not listen. Only when man gets knocks and blows in the daily battle of life will he turn to God. Why not thank God for His mercies and adore Him in every form. Do selfless service also.”

“Yes, Swamiji, we are in a way doing this. We earn money, work and support the family. So we are all Karma Yogis,” put in the American.

“This is a serious mistake,” said the Master. “What do people know about the secret and technique of Karma Yoga? They are attached to their families; they waste their lives in earning for the sake of the belly, and imagine that they are doing Karma Yoga. What do they really know of Karma Yoga? Karma Yoga is different. You should give up egoism. You should renounce the feeling that you are the doer. You should identify yourself with the Atma.

“A little of this selfless service, even if imperfectly done, is good. It will purify your heart. Combine service with Japa, Kirtan and meditation. You will realise bliss.

“The next time come here and stay for at least a week. You will have ample time to engage yourself in intense Sadhana.”

ALL SUNK IN IGNORANCE

Dr. Sri Pattawardhan, Ph.D., of Roorkee, came to have the Master’s Darshan.

“The Master remarked, “Dr. Saheb, everybody wants to become a Ph.D. or D.Litt. or I.C.S. or M.B.B.S. No one wants to know the nature of the Atma. No one wishes to understand the play of Maya and the Gunas, what the mind is, what relation there is between man and Brahman, how to get eternal bliss, how to free oneself from bondage. Man does not believe in the everlasting life that exists beyond the senses. He does not believe in

transcendental matters. Every individual wishes to have a wife, some children, bungalows, gardens, cars, and money in the bank. His mental current naturally flows towards objects. He does not believe that the repetition of the Divine Name can produce joy and inner peace.”

“I suppose there is a period of life for such beliefs and practices, Swamiji.”

“This is the best period—youth! What will you do in old age? You will be deaf, so how can the sound of the Lord’s Name enter your ears, how can you enjoy Kirtan? You will not be able to see, then how can you read holy books, like the Gita and other scriptures? You will not be able to sit in one posture continuously and do Japa, you will not be able to control the senses. Thus, Sadhana will be impossible. You will waste all your precious life in useless pursuits and turn to the spiritual path only when it is too late.”

The doctor asked, “Swamiji, if all become Sannyasins, what will become of this world?”

“This can never be,” replied the Master. “Why do you bother about this? Your mind tricks you and wants to dupe you. The omnipotent Lord can create another batch of individuals in a minute. Mind your business! Enquire and remove your ignorance!”

The doctor became silent. He was convinced.

The time is already passing. Energy in the body is leaking through various channels. You can even now refill it by the practice of Asanas, Pranayama and meditation. You can conserve your energy. You can rejuvenate yourselves. Yet, there is hope. You must start upon the great pilgrimage of your life, not in the unknown future, but right now. Never forget the goal.

—Swami Sivananda

Children's Page

EMPEROR OF EMPERORS

(Sri Swami Ramarajyam)

Jesus Christ often told this story to his disciples.

Once there was an owner of a garden. He required some labourers to work in his garden. He sent for them and they started their work early in the morning. As an afterthought, he decided to call some more labourers. In the afternoon some more came and started working; still he felt that some more hands were required. And, so, when the sun was about to set, came a third group of labourers and began to work.

The work was stopped at sunset. The owner paid wages to the labourers. The labourers, who had been working since the morning, observed that those who had come about the time of sunset got wages equal to them. They were unhappy at this and said, "Did they work like us from morning till evening?"

The owner replied, "Tell me, have you received full payment for your work, nay, more than what was settled with you?"

The labourers said, "Yes, we have received more than what was settled with us, more than what is commensurate with the work done by us." The owner said, "The wages I have paid is not related to the

amount of the work done. What I have paid accords with the immense wealth I have got."

The labourers could not understand what he was saying and simply gazed at him with staring eyes. To elucidate his statement the owner further said, "I do not possess much material wealth, but I do possess immense wealth of love. Only that person can possess this wealth, who showers love on others without wishing to be loved by them. This wealth never decreases, however much it is spent. I have unbounded love for all of you—those who have been working since the morning and those who started working late. That is why I have paid equal wages to all, and for the same reason I have given more than what I had settled with them."

Dear children, shower your love on others—shower as much love as you can. If you are loved by others, thank God for that but never aspire to be loved. Thus you will become an emperor of the kingdom of love. Only an emperor of this kingdom can give anybody anything that belongs to him; he can give without being asked and can give more than the required quantity or number. He does not keep an account of what he gives. He is the Emperor of emperors.

Remember the Lord as often as you can. He is your inner Ruler. Pray to Him fervently, with humility and devotion, for purifying your nature and helping you to realise Him. Live for God. Live to do your duty. Boldly face all the passing problems of this petty, earthly life.

—Swami Sivananda

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

The Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near Laxman Jhula, a Home with medical facilities for sick destitute people, for the ones ostracized and abused by the society; for the uncared, the unloved, the lowly, the lonely, the least and the lost.

It is a temporary home in this temporary world, sometimes for a long-term stay, sometimes for only a little while.

A few days ago, one of the inward patients left for his eternal home. With severe anorexia, anaemia and unable to stand on his feet any longer, this Babaji was admitted a couple of months earlier, pulled out of a drainage along the road in front of the Ashram Headquarters. After doctor's consultation and investigations he was diagnosed being with cancer in a terminal stage, having invaded the lungs, abdomen and brain.

"As the rivers flow into the ocean, so may you flow to the Absolute, the ocean of bliss immortal, where there is no diversity, no disharmony, no imperfection."

(Swami Sivananda)

During the month, patients were discharged after treatment, and new patients got admitted in Sivananda Home. One of them was a Swamiji, suffering from high fever, expectorant cough, anorexia and dehydration.

Having neither shelter, nor dry clothing, he got completely wet all through, till the bones were just shivering and shivering. Overwhelmed by the early rainy showers, he was not able to reach a place of refuge in time due to the condition of his ailing body. How much valuable a dry blanket, warm clothing and a damping glass of tea would be in such a condition can be appreciated!

One of the other new admissions was a youngster, found lying near Sri Gurudev's Ashram, in distress, with multiple injuries over the whole body, allegedly beaten up with sticks and rods, and not able to walk. Crying of pain and anxiety during the cleaning and dressing of the wounds, wondering "Where have I come?", this mentally challenged brother got everyone's full attention. But behold! In his agony and pain, in his frustration and desolateness, with his burdened and battered life, while seeing an image of Lord Mahavir on the wall of the ward, pointing his finger towards it, he screamed out: THIS IS HANUMAN!

"One thing in the world you should never forget. If you forget everything, except that one thing, then you need not worry about anything. But if you have done everything, except that one thing, then it is as if you have not done anything at all." (Rumi)

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ahiwara (Chhattisgarh): During the months of April and May 2008, the Branch conducted daily Satsanga and special Puja on Ekadasis. On Sri Hanuman Jayanti special Puja and other programmes were arranged.

Ambala (Haryana): In addition to the daily evening Satsanga, the Branch had, on Sundays, Mahamrityunjaya Mantra Japa for half an hour, on Mondays Siva Mantra Japa for 15 minutes, on Tuesdays and Saturdays Sri Hanuman hymns, on Thursdays Guru Bhajans, and on Fridays Devi Bhajans. It also conducted Ekadasi Satsanga and Sunday video Satsanga. It arranged special Satsanga with Sri Swami Dharmanishthanandaji for two hours in the morning and also in the afternoon on 18th April, special Satsanga on 7th May (150 participants) and on 28th May. It continued social service through two homoeopathic clinics and Jalaseva.

Badakuani (Orissa): Regular Activities: 2-time Puja; recitation of Sri Vishnu-sahasranama Stotram and other Stotras in the morning, and discourses on Srimad Bhagavatam, Bhajan-kirtan, etc., in the evening; the weekly Paduka Puja and Satsanga on Thursdays; Paduka Puja on Sivananda Day; Akhanda Japa Kirtan on Chidananda Day; and Srimad Bhagavad Gita Parayana on the second Sunday.

Special Activities: Two mobile Satsangas of which one was in a nearby village; special Paduka puja six times; Sri Ramacharit Manas Parayana during Sri Vasanta Navaratri; and a free Homoeopathy Camp.

Badhiausta (Orissa): The Branch held its 1777th mobile Satsanga at the 108th place. 100 devotees of the Branch and 100 from the villages attended it. A discourse on Divine Life, distribution of free medicines and Narayana Seva were the other main features of this special occasion.

Berhampur (Orissa): Regular Activities: 2½-hour weekly Satsanga on Sundays; mobile Satsanga at the residence of devotees on Saturdays; Srimad Bhagavad Gita Parayana on Ekadasis; Sri Sundarakanda Parayana on Sankranti Day; Paduka Puja on Thursdays, Sivananda Day and Chidananda Day; and the monthly Sadhana Day on the third Sunday.

Special Activities: Sri Ramacharit Manas 9-day Parayana and Katha from April 17 to 25 with Maha Yajna on the concluding Day at the Medical College

ground; special programmes on Sri Rama Navami and Sri Hanuman Jayanti.

Barbil (Orissa): The Branch held the weekly Satsanga at the Branch on Sundays and mobile weekly Satsanga on Mondays. 425 patients were treated through Sivananda Homoeopathic Dispensary in a month.

Bareilly (U.P.): The Branch renders social service in different ways: providing drinking water at 3 points on the railway station—one near booking office and also on the two platforms; displayed inspiring thoughts on the road leading to the crematorium and temple, arranging free medicines to the poor patients; arranging wheelchairs and stretchers for the needy at the Railway Station; distributing tea and nutritious breakfast at 7 different places for the poor during the winter; financial help for the marriage of girls from poor families and arranging for the ritual of the last remains of the dead in Ganga at Haridwar.

Bhanjanagar (Orissa): Regular Activities: Weekly Satsanga on Sundays with Svadhyaya of "Ponder These Truths". Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra and other recitation; Sri Sundarakanda Parayana on the Sankranti Day.

Special Activities: Collective recitation of Sri Ramacharit Manas by 50 devotees from April 5 to 13; 108 Avartana of Sri Hanuman Chalisa by 300 devotees from 4 a.m. to 2 p.m. on Sri Hanuman Jayanti; 9-day Jnana Satra from March 5 to 13 with study of the Vivekachudamani in the morning and of Sri Kapil Gita of Srimad Bhagavata Skandha III in the evening; and 9-day Ramayana Katha by Smt. Kamala Kumari Panigrahi from March 23 to 31.

Bhawanipatna (Orissa): The Branch conducted biweekly Satsanga on Thursdays and Sundays, the monthly Sadhana Day on the first Sunday in Swami Sivananda Bal Vikas Vidyapith, Paduka Puja on Sivananda Day, and also a programme of special Puja, Mahamrityunjaya Mantra Japa and Srimad Bhagavad Gita Parayana. On the birth anniversary of H.H. Sri Swami Krishnanandaji Maharaj, after Paduka Puja, fruits and sweets were distributed to 75 poor people.

Bhilai (Chhattisgarh): The monthly Satsanga of the Branch on the first Sunday includes Paduka Puja, Bhajans, Sankirtan, Mahamrityunjaya Mantra Japa, Arati, Bhog, etc. In Matri-satsanga, recitation of Sri Hanuman Chalisa is done on Tuesdays, of Sri Lalita-sahasranama Stotram on Fridays and of Sri

Vishnu-sahasranama and Srimad Bhagavad Gita (9 Chapters) on Ekadasis.

Bhubaneswar (Orissa): The Branch held the weekly Satsanga on Thursdays, two mobile Satsangas, the monthly Sadhana Day on the last Sunday of the month and 12-hour Akhanda Kirtan on Chidananda Day. On Sri Hanuman Jayanti, chanting of Sri Hanuman Chalisa was done 108 times. Sri Rama Navami programme included 6-hour Akhanda Kirtan, reading of Sri Ramayana (the birth of Sri Rama), Homa, recitation of hymns, Mantra Japa, etc. It also organised 24-hour Akhanda Nama Japa Yajna on April 27-28 followed by Nagar Kirtan on the 29th.

Bikaner (Rajasthan): Regular Activities: 2-time Puja, daily 2-hours Satsanga with Svadhyaya of Sri Valmiki Ramayana; Matri-satsanga with Sri Sundarakanda Parayana on 8th April and 13th May, and with rendering of the Sikh Scripture on 26th April and 30th May; Sivananda Day special Satsanga with Paduka Puja; Yajna on Chidananda Day; and social service through scholarships to poor students, Sivananda Library and Yogasana-pranayama class.

Special Activities: (1) Sri Vasanta Navaratri: Sri Ramacharit Manas Parayana, Sri Rama Mantra Kirtan, Birth celebration and other special programmes on the Navami; special Durga Puja and Kanya Puja on Navami, (2) Sri Hanuman Jayanti: special Puja, Sri Sundarakanda Parayana, Bhajan-kirtan, etc., (3) Pratishtha Mahotsava Anniversary: collective Mantra Japa, distribution of fruits, biscuits, sweets in blindmen's school. (4) Sri Adi Sankaracharya Jayanti: discourse and recitation (5) Sri Buddha Jayanti: discourse and Sri Sundarakanda Parayana.

Chandigarh: In addition to the daily programme of Bhajan-kirtan for one hour, evening Satsanga with Svadhyaya of Sri Ramacharit Manas, and Yogasana class in the morning and evening, the Branch conducted the Sunday morning weekly Satsanga with Svadhyaya and collective chanting of Mahamrityunjaya Mantra. Free medical consultation on Sundays and Bhandara (free food) on the last Sunday every month were the other regular features.

The birth anniversary of H.H. Sri Swami Premanandaji Maharaj was celebrated on 7th May with a discourse by Revered Sri Swami Ramarajyamji who also gave two talks on 'Moral Values' to the school children. Sivananda Day was a day of special spiritual significance. 80 devotees participated in the 24-hour Akhanda Japa of Mahamantra. Swamiji gave talks at the commencement and conclusion of this Mantra Japa.

Chatrapur (Orissa): Besides the daily Satsanga and the weekly Satsanga on Thursdays, the Branch

conducted four mobile Satsangas of which one included Sri Sundarakanda Parayana. The monthly programmes of Sivananda Day and Chidananda Day with Paduka Puja, and Sri Sundarakanda Parayana on the Sankranti Day were continued.

During Sri Vasanta Navaratri a large number of devotees joined the collective Parayana of Sri Ramacharit Manas. On the concluding day special Puja of Sri Rama was done with one lakh Archana followed by 108 Avartanas of Sri Hanuman Chalisa. Revered Sri Swami Arpananandaji graced the programmes on the last two days. The Branch also arranged two special Satsangas with spiritual talks of Swamiji.

Chennai, Anna Nagar (Tamil Nadu): The Branch organised a special function on Chaitra Purnima. Portraits of Gurudev Swami Sivanandaji Maharaj and of Sri Elango Adigal were unveiled. Revered Sri Swami Surya Chandranandaji and three dignitaries spoke on Yoga and meditation. Chandra Namaskara Asana was practised by the gathering.

Chennai, Triplicane (Tamil Nadu): The Branch conducts Paduka Puja on Sivananda Day every month regularly. Invariably more than a hundred devotees, many of whom are coming from long distances, participate in this programme with faith and love for Gurudev. Another regular activity of the Branch is its Free Endoscopic Medical Camp by Dr. L. Alagusundaram. The 65th Camp was on 6th May.

Chennai, Washermenpet (Tamil Nadu): The Branch organised a special function on Sri Rama Navami. The function started at 8 a.m. with Puja of Guru, Sri Rama, Sri Sita and Sri Hanuman, followed by recitation of Sri Hanuman Chalisa 108 times in various melodious classical Ragas. The function concluded at 6 p.m. with Arati and Mahaprasad. Morning breakfast and midday meals were also served to the participants.

Chikiti (Orissa): The regular activities at Chidananda Ashram were daily Satsanga as well as Paduka Puja in the morning and the weekly Satsanga in the evening on Thursdays. On Sri Rama Navami the programmes were Guru Paduka Puja, Sri Rama Puja with 1000 offerings, reading from Sri Ramayana of the Chapters narrating the birth of Sri Rama, etc. There was a spiritual Conference in the town. Revered Sri Swami Sivachidanandaji, Revered Sri Swami Shraddhaswarupanandaji, Revered Sri Swami Gurupremanandaji and Revered Sri Swami Ramakripanandaji attended the Conference.

Gandhinagar (Gujarat): Regular activities: Satsanga with Svadhyaya on all Mondays, Thursdays, Saturdays; daily Yogasana Class for women in the evening, and the general class in the morning; Yogasana training class from 1 to 10 every month; Narayana Seva

on Sivananda Day and distribution of nutritious snacks to the school children on Chidananda Day; financial aid to a leprosy colony and poor patients; and Homoeopathic Clinic and Sivananda Library.

Special Activities: (1) Lunar New Year's Day: Gayatri Yajna. (2) Paduka Puja on 12th April, (3) A visit to a famous Devi temple and other religious places—a daylong programme. (4) Sri Rama Navami special celebration. (5) Sri Hanuman Jayanti: a daylong outing to a famous temple place and recitation of Sri Hanuman Chalisa. (6) A mobile Satsanga on 26th April. (7) Special Puja on Sri Adi Sankaracharya Jayanti. (8) Distribution of dry rations and biscuits to the poor on 1st April.

Gurgaon (Haryana): The regular activities of the Branch were the weekly Satsanga on Sundays, Matri-satsanga with Sankirtan on Mondays, Sri Sundarakanda Parayana on Tuesdays, Katha and Havan on Ekadasis, Satyanarayana Katha and Bhajan-kirtan on Purnimas, Bhandara on the last Sunday every month, Sivananda Charitable Health Centre.

Jaipur, Malaviya Nagar (Rajasthan): The regular activities of the Branch are daily one hour meditation session, daily Svadhyaya, the weekly Satsanga and Havan on Sundays, Matri-satsanga on Tuesdays and Fridays, distribution of food to the destitutes on Tuesdays, and Sivananda Homoeopathic Dispensary. During Sri Vasanta Navaratra there were daily Bhajans and Kirtans by Matri-mandali, and a special Bhandara on Ashtami.

Jaipur, Raja Park (Rajasthan): Regular Activities: daily Srimad Devi Bhagavata Katha in the morning and Sri Siva Purana Svadhyaya in the afternoon; daily evening Satsanga with Sri Ramayana Svadhyaya and Sri Rama Mantra and Mahamrityunjaya Mantra Japa; Sunday morning weekly Satsanga with Sri Gayatri Mantra and Mahamrityunjaya Mantra, Havan, meditation, etc., Matri-satsanga on Mondays; collective Japa of Mahamrityunjaya Mantra for one and half hours on Thursdays; recitation of Sri Sundarakanda and Sri Hanuman hymns on Saturdays; Swami Sivananda Charitable Homoeopathic Dispensary—treated 964 patients during May; daily Yogasana class; financial help to 24 poor widows and scholarships to 80 students every month; dry rations—pulses, sugar, edible oil, tea, etc.—to a leprosy colony; distribution of food to the poor daily and on Sundays sweets also 300 beneficiaries; and Swami Sivananda Spiritual Library; and public water cooler.

Special Activities: (1) The birth anniversary of H.H. Sri Swami Premanandaji Maharaj: Paduka Puja and Satsanga in the morning and Matri-satsanga in the evening. (2) Sri Satyanarayana Katha on 20th May.

Jajpur Road (Orissa): The regular activities of the Branch are daily Paduka Puja, weekly Satsanga on Thursdays, monthly Sadhana Day on the third Sunday every month, and special Paduka Puja and poor feeding on Sivananda Day.

Jeypore (Orissa): The Branch conducted 2-time Puja, weekly Satsanga on Sundays, mobile Satsanga on Thursdays, and Puja, Havan and Prasad Sevan on Sivananda Day. On the Oriya New Year's Day (Mesha Sankranti) Sri Sundarakanda Parayana was done by 60 devotees. On Sri Rama Navami, Balakanda (from 'Manas') Parayana, Havan, Puja, Archana, Arati and Prasad Sevan by 75 participants were the highlights. On the birth anniversary of H.H. Sri Swami Krishnanandaji Maharaj there was Paduka Puja in the morning, and in the evening Satsanga with a talk, Svadhyaya, Bhajan-kirtan, etc.—participants 45.

Kantabanji (Orissa): The Branch held the weekly Satsanga with Svadhyaya of Srimad Bhagavad Gita, Sri Ramacharit Manas on Sundays regularly.

Khatiguda (Orissa): The Branch conducted the weekly Satsanga on Thursdays, a mobile Satsanga on 11th May, and Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana. In the monthly Sadhana Day on the first Sunday, 12-hour Akhanda Kirtan of Mahamantra and Narayana Seva were the main features.

Khurda Road, Jatni (Orissa): The Branch holds regularly daily Satsanga, and 12-hour Akhanda Japa of "Om Sri Rama Jaya Rama Jaya Rama" Mantra on Chidananda Day.

Khurja (U.P.): The Branch conducted Satsanga on Sundays, 1-hour Sankirtan of Mahamantra by men in the evening and by Matri-mandali in the afternoon on Ekadasis, and daily Yogasana class for men in the morning and for women in the evening. A one-day special Yogasana class was arranged on 20th May.

Lakhimpur-Kheri (U.P.): The Branch held the weekly Satsanga with Svadhyaya of Bhagavad Gita, Mahamantra Sankirtan and meditation on Mondays.

Malkangiri (Orissa): The Branch organised a 3-day spiritual conference at Malkangiri Sivananda Ashram. H.H. Sri Swami Nirliptanandaji Maharaj, Revered Swami Sivananda-Gurusevanandaji, Revered Sri Swami Amritanandaji, Revered Sri Swami Kirshnapremanandaji, Revered Sri Swami Jijnasanandaji and others gave inspiring discourses.

Moirang (Manipur): The Branch held Satsanga daily. It organised free Yoga camps at four places with 320 participants.

Nalgonda (A.P.): The Branch conducted daily Satsanga with chanting of 108 names of Sri Lakshmi,

Sri Vishnu-sahasranama Stotra Parayana, Svadhyaya of Bhagavad Gita and Sri Chaitanya Ramayana, and on Fridays Sri Lakshmi-sahasranama Stotra Parayana. It also organised one mobile Satsanga in April and three in March.

Nandini Nagar (Chhattisgarh): Regular Activities: Daily 2-hour early morning session of prayer and recitation; weekly mobile Satsanga on Thursdays; Matri-satsanga with recitation of Sri Sundarakanda on Saturdays; Ekadasi Matri-satsanga with recitation of Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita; and 6-hour Akhanda Mahamantra Kirtan on 3rd of every month.

Special Activities: (1) Chaitra Navaratri: daily special Satsanga, Kanya Puja and Bhog on Navami. (2) Sri Hanuman Jayanti: 12-hour Akhanda Path of Sri Hanuman Chalisa.

Nayagarh (Orissa): The Branch conducted the weekly Satsanga on Wednesdays, Sri Sundarakanda Parayana on Saturdays and the monthly Sadhana Day on the second Sunday every month (on Sri Hanuman Jayanti in April). It also celebrated Sri Rama Navami with special programmes.

New Delhi, Sri Swami Sivananda Cultural Association: The Branch organised daily mass prayers and moral value teaching to the primary school students in the morning and Yogasana and meditation class in the evening. The programme schedule of its Sunday Satsanga is Srimad Bhagavad Gita Parayana on the first Sunday, Sri Vishnu-sahasranama Stotra Parayana and meditation on the second, Paduka Puja and Bhajan-kirtan on the third, and Bhagavad Gita Svadhyaya and group discussion on Sadhana on the last Sundays. Free distribution of nutritious food to the school children once a month is continued.

New Delhi, Vasant Vihar: The weekly Satsanga of the Branch includes Sri Sundarakanda Parayana on the first Sunday, Sankirtan and meditation on the second, Svadhyaya of Gurudev's teachings on the third, and a spiritual discourse on the fourth.

Panchkula (Haryana): In addition to the daily Satsanga with Svadhyaya of Isavasya Upanishad and Kenopanishad, the Branch held mobile Satsanga on Sundays. The Satsanga on last Sunday is combined Satsanga with Chandigarh Branch.

Paralakhemundi (Orissa): The Branch organised a 9-day Ramayana Katha and Parayana during Sri Vasanta Navaratri.

Raichur (Karnataka): During the month of May, the daily morning prayer session included recitation of Sri Datta-sahasranamavali.

Raigarh (Chhattisgarh): Sri D.D. Mishraji, the President of the Branch breathed his last on 30th May. For this there was a Satsanga-cum-condolence meeting on 2nd June, where rich tributes were paid to Sri Mishraji by many dignitaries of the town.

Raipur (Chhattisgarh): The Branch conducted the weekly Satsanga on Sundays, one hour Akhanda Kirtan of 'Om Namah Sivaya' Mantra on Mondays, and special Puja and recitation of Sri Vishnu-sahasranama Stotram on Ekadasis. Sri Rama Navami programme included special Puja, Havan and 12-hour Akhanda Japa of Mahamantra.

Rajkot (Gujarat): The Branch conducts the weekly Satsanga on Thursdays and discourses on Sundays at Sivananda Bhavan. At one Satsanga Kendra, on Saturdays Satsanga with talks on Sri Ramacharit Manas is held. At the second Kendra there is daily Satsanga. Matri-satsanga is on Fridays at the third Kendra.

It also runs various health activities as social service: (1) Free Homoeopathic Clinic —500 patients every month treated. (2) Free Homoeopathy Clinic in another town (3) Eye Camps in three centres where more than 300 patients are examined every month. (4) Free all-Diseases Diagnostic Camps. (5) Financial help to poor patients.

Rangabeda (Orissa): In addition to the daily activities of morning Paduka Puja, evening Satsanga, and Yogasana class, the Branch conducts the weekly Satsanga on Thursdays. It had also organised a Bal Sivr Camp in which 35 students from class VII to IX had participated.

Salipur (Orissa): Regular Activities: 2-time Puja; daily morning prayer-meditation followed by one hour Kirtan, one hour Japa, recitation; study class, prayer, meditation in the evening; the weekly Satsanga on Sunday evening; Sri Sundarakanda Parayana on the first Saturday; Srimad Bhagavad Gita Parayana on the first Sunday; Yogasana class on the second Sunday; monthly Sadhana Day on the third Sunday; Sivananda Day—Paduka Puja in the morning and Satsanga in the evening; Swami Sivananda Charitable Hospital—527 patients treated in April-May.

Special Activities: (1) Sri Rama Navami, special Puja, Archana, 12-hour Akhanda Japa of Sri Rama Jaya Rama Jaya Rama Mantra. (2) Sri Sankaracharya Jayanti: recitation of more than 20 Stotras composed by the Acharya during the morning and afternoon session; a special evening Satsanga with a talk throwing light on the life and literature of the Acharya, his Advaita Siddhanta and on his work "Prabodha-Sudhakara". (3) Sri Narasimha Jayanti; reading of the narration of Sri Nrisimha Avirbhava from

Srimad Bhagavatam Skandha VII. (4) One hour Kirtan of 'Om Namoh Bhagavate Vasudevaya' Mantra on the Sankranti Day. (5) 6-hour Akhanda Japa of Mahamantra on 29th May.

Sunabeda (Orissa): In addition to the daily Satsanga with Svadhyaya of 'Bhakti Yoga', the Branch conducted biweekly Satsanga on Thursdays and Sundays. The free medical unit at the Ashram site treated 80 patients during April.

Surendranagar (Gujarat): Besides the daily Satsanga, the Branch held discourses on Sri Ramayana on Sundays. With the active efforts, initiative and enthusiasm of the members Satsanga Kendras have been started in two villages—80 km. away Kathada with the weekly Satsanga and also weekly Matri-satsanga, and Savada with weekly Satsanga. Social service in the form of distribution of food to 8 needy families, Goseva (serving fodder to cows) by the Youth Wing, and feeding ants, birds, dogs, etc., is continued. It started water huts at three different places.

Vadodara (Gujarat): The Branch conducts Satsanga on Thursdays, and Paduka Puja and Mantra Japa on Sivananda Day and Chidananda Day. It renders social service through Homoeopathic Dispensary (4-days in a week), Ayurvedic Dispensary (2-days), acupressure treatment at subsidized rate, and distribution of medicines to the poor patients.

Varanasi (U.P.): The Branch had its regular Satsanga on 11th, 18th and 25th May, and on the remaining Sunday it arranged a mobile Satsanga.

Visakhapatnam (A.P.): In addition to the daily morning meditation and Yogasana training and evening Satsanga-svadhyaya, the Branch conducted the weekly Satsanga with recitation of Sri Vishnu-sahasranama Stotram and Sri Hanuman Chalisa on Mondays, and Srimad Bhagavad Gita Parayana on Ekadasis. A special programme of Bhajans was on Sri Adi Sankaracharya Jayanti. Free Medical check-up by Dr. N. Nageswar Rao was on 5th and 12th May. On Sri Rama Navami, Sri Sita Rama Kalyanam and other programmes were from 9.00 a.m. to 2.30 p.m.

OVERSEAS BRANCHES

Hong Kong (China): The monthly Satsanga of the Branch held on the second Saturday every month, was on 8th March. The main features were 1-hour chanting of Mahamrityunjaya Mantra, a talk on Gurudev's 'The Voice of the Himalayas' by Sri Hari Cheng, Arati and Prasad (46 participants). On the remaining Saturdays 1-hour chanting of Mahamantra was done (96 participants during March). In January-February-March, 697 new participants joined the regular Yogasana Class covering essential Asanas, breathing techniques and meditation. A 2-session special Yoga Workshop was also held in March. In the 8-session course on "Yoga and Practical Guide on Synthesis Yoga" commenced from 15th March. 37 participants had joined. The course is an integral part of Yoga Teacher Training Course.