

GITA SANDESH

(H.H. Sri Swami Sivanandaji Maharaj)

Blessed Immortal Self,

My message to you all on this most memorable occasion of Gita Jayanti is "Recall again the lofty message of the great scripture, harken to the voice of the blessed Lord, strive to live each moment of your life in the spirit of the Gita Sandesh. Seek to mould yourselves on the ideal presented in verse 4 of the twelfth chapter which says: *Samniyamendriyagraamam sarvatra samabuddhayah, Te praapapnuvanti maameva sarvabhoothahite rataah* (Having restrained all the senses, even-minded everywhere, intent on the welfare of all beings—verily they also come unto Me.) Restrain your senses perfectly, have equal vision, be ever intent on the welfare and happiness of all creatures.

The Gita is not merely a book, it is not a mere scripture. It is a living voice carrying an eternally vital and indispensable message to mankind. Its verses embody words of wisdom, coming from the Infinite Ocean of Knowledge Absolute itself.

The voice of the Gita is the Call of the Supreme. It is a Divine Sound explained. The mightiest primal Source of all existence, all power is the manifest sound-symbol OM. It is the Divine Word or the *Sabda*. It is the *Nada-Brahman* whose unceasing call, eternal message, is "Be ye all ever merged in the eternal unbroken continuous consciousness of the supreme truth". This is the sublime message that the Great Gita elaborates and presents in an all comprehensive and universally acceptable form. It is verily this mes-

sage of the Bhagavadgita that I wish to recall and reproclaim with emphasis to you on this great day.

To be always conscious of the Divine, to feel always the Divine presence, to live always in the awareness of the Supreme Being, in the chambers of your heart and everywhere around you, is verily to live a life of fullness and Divine Perfection, even upon earth. Such *Smaran* and such *Bhav* will release you forever from the clutches of Maya and free you from all fear. To forget the Supreme is to fall into Maya. To forget Him is to be assailed by fear. To live in unbroken remembrance of the Supreme Truth is to remain always in the region of Light, far beyond Maya's reach.

Feel always that Flame burning brightly within your own Self. See that Light shining through every form and face. Learn to recognise the unmistakable Presence behind every phenomenon. One who lives this way never strays away from the light of Dharma. He never loses sight of the Truth. He never falls into darkness. Such a one never utters falsehood, for he knows the Lord as the Antaryami dwelling in the innermost recess of his being. He never commits sin, for nothing can be hidden from the all-pervasive Lord. He ever does his duty heroically and courageously, knowing that the real doer is indeed the Lord who impels him to act upon this earthly stage.

Mark carefully how the Gita again and again stresses upon this lofty message. The Lord declares *Mayyeva mana aadhatsva*

mayi buddhim niveshaya (Fix thy mind on Me only, thy intellect in Me—Ch. XII. 8). Keep Thou thy mind (fixed) in Me, in Me place thy reason too. Then again, *Tasmat sarveshu kaaleshu maamanusmara yuddhyacha, Mayyarpitamanobuddhih maamevaishyasyasamsayam*. (Therefore, at all times remember Me alone and fight. With mind and intellect fixed or absorbed in Me, thou shalt doubtless come to Me alone—Ch. VIII 7). *Yogasthah kuru karmani sangam tyaktva Dhananjaya*. (Perform action, O Arjuna, being steadfast in yoga, abandoning attachment—Ch. II-48) perform action remaining united with Me in heart, mind and soul.

The Gita guides you to glory with the watch words '*Manmana bhava*', '*Matpara*', '*Matchitta*' (with the mind fixed on Me and having Me as the highest goal). The Bhagavan bestows the following definite assurance through the Bhagavadgita, *Teshaamaham samuddharta mrityu-samsaarasaagaraat; Bhavaami nachirat Paartha mayyaaveshitachetasaam* (To those whose minds are set on Me, O Arjuna, verily I become ere long the saviour out of the ocean of Samsara—Ch. XII 7). I become the saviour from mortal Samsar for them whose minds are set on Me. Such is the most illuminating message of the Gita, seeking to lead mankind to a life of perfection even while perform-

ing his pre-ordained role. Long has this message been neglected by man. Forgetting the Lord the world has turned towards sense-indulgence and mammon. A terrible price has been paid. Enough of this forgetfulness for the Lord has amply warned man against heedlessness: *Atha chettvam-ahankaaraanna shroshyasi vinashyasi* (If out of egoism thou will not hear, then thou shalt perish—Ch. XVIII, 58).

My message on this memorable day is: Harken to this message of the Gita. Rise in response to the Divine Call of the Lord. Steep yourself in the sublime wisdom of the Gita. Systematically and diligently study the Gita daily. Reflect upon the great lessons conveyed through it. Live in the spirit of the Gita. Try to feel and realise the Truth now and here. When in doubt go through the monumental works like the Jnaneswari of Sri Jnanadev, the classic commentary of Sankara and the like. Or again, follow the example of living saints and sages, men of God, who are verily embodiments of the Gita-ideal.

May the blessed Lord, the giver of the Gita, from whose Divine Lips flowed forth this life-giving stream of profound wisdom this day, centuries ago, shower His Grace and infuse you with strength and power to mould your lives on the Gita-ideal. May you all be inspired this day to strive to live in the spirit of the Gita.

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—The Divine Life Society

THE HEART OF THE BHAGAVAD GITA

(Sri Swami Chidananda)

Bhagavad Gita, this celestial song of 700 verses is the Scripture among Scriptures, the precious mine of wisdom, and was given to the world by the Almighty Lord Sri Krishna thousands of years ago. Since that blessed day, Gita has continued to throw a beam of light upon the high-way of life, illumining the path of mankind to its goal of Godhead. Innumerable commentaries have been written upon the Gita; whatever be the interpretation given to its teaching, all are agreed that Gita contains the very cream of the message of the Vedas and that Gita is pre-eminently practical. The very Chhandas and the very literary structure of the Gita are such that once the scripture is recited or heard, the words stick to the mind from there to inspire us forever.

Without expatiating upon the various Yoga Margas described in the Gita we shall merely endeavour to discover the core of the Bhagavad Gita, the heart of the Gita.

This wonderful scripture which throws a flood of light on the day-to-day problems that face man in this war-a-day world, reminds us that our greatest friend and worst foe is within us. It is the mind. The mind when it is united with the higher self is our friend; when it is united with the lower self full of cravings and desires for sense-objects, is our enemy. It is common experience that in us there is this dual-current of the higher divine nature and the lower animal nature. Sometimes the mind is linked to the higher nature and man feels

he is a veritable God. Sometimes the mind is linked to the lower nature and he feels that he is a devil. What is worse still, often the upward and downward pulls operate at the same time: and man often is perplexed and wonders if he is a God or a devil.

And the Gita declares "*Uddhared-
aatmanaatmaanam*", with the help of the mind itself the mind has to be purified. With the help of one part of the mind, the other has to be controlled. With the help of that part which is in union with the higher self, the part that is associated with the senses and their objects, should be controlled and purified. This is the struggle. This is the very core of Yoga Sadhana.

At this juncture, Arjuna asks a very interesting question. "The mind which is impetuous like a wind, is hard to control. It would appear to be easier to control the wind than to control the mind. How is that to be done, then?"

In His answer to this does Lord Krishna reveal that He is a realist. He does not philosophise about it and say that it was a silly question which Arjuna should not have asked. The Lord agrees that the mind is difficult to control. It is difficult, but not impossible. It is possible to control it by Abhyasa and Vairagya. These are the two words that no aspirant will ever afford to forget.

Abhyasa and Vairagya are not two separate things. They complement and strengthen each other. They are obverse and

reverse of the same coin. Without constant Abhyasa, Vairagya will wane. Without Vairagya, Abhyasa would not be possible. What is it that prevents a Sadhaka's sustained effort at Self-realisation? It is lack of Vairagya.

Sages and Saints have always emphasised that Vairagya can be cultivated and sustained by Satsang, Swadhyaya and Manana (company of the wise and of the saints, study of scriptures, and constantly contemplating upon the truths revealed in the scriptures). The seed of Vairagya is sown in our hearts by saints; and there it has to be nurtured by means of study of scriptures like the Dhammapada, Gita, Imitation of Christ, Vairagya Sataka, etc., and by means of constantly dwelling upon the truths contained in them.

Gurudev has given a beautiful formula for keeping the flame of Vairagya bright in our hearts. REMEMBER DEATH: REMEMBER THE PAINS OF SAMSARA: REMEMBER GOD: REMEMBER THE SAINTS. This is a wonderful formula. We ought to remember these every day, every hour and at every opportunity. Then we shall certainly develop Vairagya. REMEMBER DEATH: and the remembrance of death reminds you that this body and all that pertains to this earthly life is bound to come to an end very soon. The remembrance of death cuts at the very root of Deha-Adhyasa (attachment to the body) and Deha-Atma-Buddhi (mistaken notion that this body is the Self). It enables you to develop an indifference to what happens to the body. The person who remembers death will not worship this body, will not adorn it, and will not worry over it day and night. Even death is a little abstract and vague. Therefore, REMEMBER THE PAINS OF SAMSARA.

Now the elements that would generate Vairagya in you are brought more vividly before the mind. This presents a closer view of the nature of the world. Youth fades like an evening flower. Wrinkles appear on cheeks that were once "filled" and lovely. Diseases afflict the body. Old age sets in very soon. Then there is separation from the loved ones. Loss of property, loss of honour, loss of position, earthquakes, riots and wars deprive you of all that you live for. These bring the nature of Samsara more vividly before your mind. **Sarvam Duhkham Vivekinah:** To a wise man, everything is painful. Then, REMEMBER GOD. On the positive side, Gurudev asks you to remember God. These are the pains of Samsara: but, beyond this is the Immortal, All-Blissful, Satchidananda Atman, Eternal, Pure, Perfect, Full of Knowledge and Wisdom and Peace. The remembrance of God gives hope to your life and inspires you to strive to attain Him. Now, REMEMBER THE SAINTS. They remind you that God is not a mere ideal to be meditated upon, but that God can be realised here and now. Saints bring God nearer to you. They are the living promise of Self-realisation. Thinking of them assures you that you, too, can become like them, attain Self-realisation and be ever immersed in Bliss and Peace. Constantly dwelling on these Four will sustain your Vairagya. And Vairagya will sustain your endeavour to realise God; and that endeavour is Abhyasa.

Coming to Yoga Abhyasa, Bhagavad Gita gives wonderful lessons on the practical side of Sadhana, Study the Gunatraya Vibhaga Yoga, and the Daiva-Asura Sampad Vibhaga Yoga. The Daiva-Asura-Sampad Vibhaga Yoga gives you a list of the virtues you should develop and the vices you should

eradicate. The Gunatraya Vibhaga Yoga is really a three-fold chart showing what thoughts you should entertain, what manner of charity and Tapas you should perform, what kind of food you should take, etc. What is that makes the mind flow towards the sense-objects? It is the qualities of Rajas and Tamas. Increase the Sattwa in the mind; this downward tendency will be arrested. Gita gives you the most detailed instructions to in-

crease this Sattwa. Sattwa sustains Vairagya; and Vairagya sustains Abhyasa. Then it is only a question of time before the goal is attained. Once the goal is attained, there is no more return to this Samsara full of pain and death. Even if we return, we shall return not as bound souls subject to the miseries of Samsara, but as divine souls who come here to work for the welfare of mankind, **Sarva-Bhuta Hite Ratah.**

Let us earnestly contemplate this great fact. It is not through wisdom and concentration alone that one becomes illumined and liberated, but through loving kindness, wishing good for all and engaging in action that is conducive to the good of all.
—**Swami Chidanada**

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BHAGAVAN SRI KRISHNA AS MAHAYOGESHWARA

(Sri Swami Krishnananda)

Bhagavan Sri Krishna is called Mahayogeshwara. The great Lord of Yoga is supposed to be associated with the master of dextrous action, Arjuna. *Yatra yogesvarah krishno yatra partho dhanur-dharah tatra srir vijayo bhutir dhruva nitir matir mama* (Gita 18.78). “There shall be peace and happiness and prosperity of every kind where there is the Lord of Yoga, Bhagavan Sri Krishna, and the master of action, the wielder of the instrument of work, Arjuna. When these two powers unite, perfection ensues.” With these words, the Bhagavadgita concludes.

We all aspire for perfection. We would like to have perfect health and a perfected form of education, a perfection in our fulfillment of needs and the acquirement of our appurtenances of life. We resent imperfection of any kind. We do not like a lacuna to be seen anywhere. Everything should be clean, tip-top, and elegant. The word that indicates all these ideas in our mind is ‘perfection’.

It is the dictum of the Gita that perfection is certain to be attained where these two essential factors are blended together. What are these two factors that have to go together, hand in hand, for the purpose of the achievement of perfection in life? Yoga is one of the factors, whose embodiment here in this context is the master Bhagavan Sri Krishna, and perfection in dealing with things, which is embodied in the dexterity of his friend and disciple, Arjuna. As a Yoga Shastra, it is the declaration of an art of living. It is an answer to the question how we can be happy and

how we can be free from the pains caused by imperfections of any kind. We have a detailed enunciation of this pithy statement throughout the Bhagavadgita gospel—how an inner communion of spirit which is yoga has to be always in consonance with the impulse to work, to do anything, to perform the duties of life.

The necessity to do anything at all in one’s life arises on account of the very law that operates behind the existence of human individuality. The physical body, the individual person, cannot even survive without an action that is incumbent upon its very existence. The necessity for the individual to act perpetually in some way or the other arises on account of the finitude of every type of individuality and the need felt by this finitude to compensate its imperfection, consequent upon its finitude by association with the outer atmosphere of similar finitudes.

The external finitude is represented by human society and the physical universe, with which each person has to deal. Our function in life is the handling of these two phenomena before us every day—human society and the vast physical nature, *prakriti*. The rules of *prakriti*, or nature, bind the individual to such subjection that any violation of its dictates would be detrimental not only to the peaceful existence of the individual, but the very existence of the individual itself. We have to harmoniously place ourselves in the context of physical nature, and also in the

context of human society, of which we are ingredients.

It is impossible not to engage oneself in an action of some kind, due to the very fact of there being this twofold phenomenon of human society and physical nature. These do not just stand outside us as things to be dealt with at our discretion, but are there as forces that have a clutch over our very individual constitution, so that it may be safely said that society and nature not only control human individuality but, in a way, constitute the very fibre of human individuality. Briefly, these are the reasons why it is necessary for an individual to work, and it is impossible not to work. This is emphatically mentioned.

But how would we work? It was told that action is a must. Work has to be done. Day in and day out, from moment to moment, we have to be conscious of our involvement in human society and physical nature. They impinge upon us continuously. Any lethargic ignorance in respect of the existence and operation of these two forces would tell upon us and weigh heavily upon us. Here is the principle of the Arjuna in human individuals, the perfected specimen of relation with external nature and external society.

When we deal with things, we are not supposed to merely fumble and create a mess. Every action is supposed to be a decent artistic performance. Our behaviour has a beauty in itself. It is as beautiful as anything in the world that can be beautiful. The beauty of our performance, our work, our deeds and duties enhances in proportion to the intensity of, or the extent of, the harmony that is ingrained in our relationship with human society and nature. Such a person is a beautiful gentleman, a beautiful individual. The beauty of the human personality is automatically implied in the beauty that is inherent in the har-

mony existing between the human individual and the phenomena mentioned. Thus, Arjuna becomes a specimen of perfect individuality: a mould of humanity into which everyone may have to be cast. But we are cautioned at the same time that all effort that one may put forth in the direction of this execution of perfection in the art of maintaining harmony with society and nature—with all this given and granted—there would be something required over and above all these enthusiasms and honesties of intention; and that is the yoga spoken of.

Arjuna is a perfect man, doing perfect deeds—a specimen of human individuality, no doubt—but Krishna has to be there with him. Not only has Krishna to be there with Arjuna, he has to be within Arjuna himself as a guiding intelligence. This charioteer of the Mahabharata context, Bhagavan Sri Krishna, driving, moving forward the vehicle of Arjuna is not only an external guide in the purely military and political fashion, but also an inner director, an intelligence that helps the very understanding of the person engaged in the action.

The association of Krishna with Arjuna is the association of yoga with work. The Mahayogeshwara Sri Krishna is so-called because of his supreme attainment of *atmatva*—unifiedness in terms of selfhood, which is the highest yoga we can conceive of. “Through *atmayoga* I have demonstrated this great vision before you,” says Sri Krishna in the Bhagavadgita. All yoga is finally *atmayoga*. It is the unitedness of the self with the spirit of all things. This is not necessarily implied in learning how to work perfectly.

A good management expert—a director of a company—may be an expert in his line, but that would not suffice in the end when one faces what they call the brass tacks of nature.

The world contains many more secrets, unknown and inaccessible to the human mind, so that no one can be so entirely confident that nature has been mastered, or another person's mind has been understood. Neither of these is possible, finally, if yoga is absent or is not blended with this honesty and enthusiasm behind perfect work. Arjuna, the great perfected individual, cannot stand for a moment if Krishna is not there.

The word 'yoga' is difficult to explain, especially here when we speak of yoga as the power of God or the strength of the superman Bhagavan Sri Krishna. We all have some idea of what yoga is. What is the yoga of which Bhagavan Sri Krishna was a master? We do yoga every day—exercises of different kinds. Exercises are definitely yoga; but exercises, only, need not be yoga. As every work can be yoga, and yet no work need be yoga without a condition attached to it, our *sadhanas* and spiritual practices well known in daily life may be regarded as yoga practice under given conditions; but they need not be yoga if these conditions are not fulfilled. Even the littlest of work is a divine dedication and can be called yoga; but even the largest achievement in the world need not be yoga, for certain reasons.

The yoga aspect of the work comes in when we have an insight into what yoga is in our daily conduct. It is a cognisance of our being in tune with the vital forces at all times—more than what we conceive ourselves to be. There are powers in the world more than human powers. And even the employing of human resources that are apparently successful before our eyes has a secret backing of certain forces which are not always human. Mere human endeavour cannot lead to final success. Knowingly or unknowingly, we are receiving the benefit and the

grace of powers that range beyond the powers of human potentiality; and if we have succeeded anywhere, it is because of some sort of rapprochement that appeared to be there between our active powers of work and the beneficent powers that are superhuman.

This superhuman-associated factor is designated here as the yoga-shakti of the superman Bhagavan Sri Krishna; and as the Gita is a yoga shastra, a scripture of the daily performance of spiritual sadhana, it amounts to saying that not only the so-called spiritual outlook of seekers of Truth, but even what we wrongly call the secular side of work—both these have to be actively cognisant of the operation of forces beyond themselves.

There is the tendency in everything to transcend itself. The dissatisfaction which everyone and everything feels in himself, herself or itself is the urge for a self-transcendence ingrained in all individuality throughout nature. We cannot stagnate in a given condition of our existence. There is growth and change and transmutation seen everywhere, within as well as without. This impulse to self-transcend is the secret working of a power which is not visible to ordinary eyes but which incessantly works everywhere. Winkless is the act of God. Sleepless is nature. Man may sleep, but nature does not sleep. We may take rest, but creation does not take rest. It is incessantly active towards the achievement of a great purpose that it has placed before itself—namely, the gathering of all its forces into a singleness of consciousness and action, meditation and work, which both blend into a single being in that perfect Absoluteness which is called God Almighty.

In a very interesting manner, there has been a union between Bhagavan Sri Krishna and Arjuna throughout this epic performance.

They are companions, friends. Bhagavan Sri Krishna was a friend, a companion, a guide and a philosopher to Arjuna; but he was also a Guru. A Guru is a master who has a say over the very soul of the disciple; and the Guru does not impart mere external instruction as we have in schools, but motivates the growth and impulsion of the soul of the student. God Himself may be said to be a friend of all. God is the friend of all creatures. But he is not merely a friend; He is the soul of all beings, the Lord over all things.

The power of yoga is, therefore, an externally conditioning and restraining power in our day-to-day life. But beyond that it is a disciplining power, internally, in terms of our own consciousness—the very self of ours. Yoga cannot be known by anybody except by yoga itself. Yoga does not arise from some person; yoga arises only from yoga. Intriguing indeed is this statement! Yoga is not a commodity that comes from outside. It is not grown in a field or stocked in a market. It cannot be purchased. It has no weight or any kind of measurement characteristic of things. The practice of yoga, therefore, is not just a physical performance, because everything that is physical is measurable; but yoga is immeasurable. It is also not a work of some kind that we do, because every work is finite and also measurable, and yoga is immeasurable. It is not a good deed and a praiseworthy action, merely, that is commendable to human society, because even that is perishable in its end; and yoga is imperishable.

An imperishable attitude is maintained even when we perform a so-called perishable action. This is the friendship of Bhagavan Sri Krishna with Arjuna. Sri Krishna represents an immeasurable spirituality, and Arjuna represents the pinnacle of measurable performance. Phenomenon reaching its zenith is

Arjuna, and what is above phenomena is that inscrutable Bhagavan Sri Krishna, whose thoughts and actions no one could understand. How God acts, man is not supposed to know, because the circumference of human conduct is just the circumference of the psychophysical individuality. And considering the fact that even so-called voluntary actions performed by the individual with utmost intelligence can ultimately lead to success only by an unseen participation of super-human forces, we can well imagine what yoga it is that the Gita refers to when Bhagavan Sri Krishna is regarded as Mahayogeshwara.

It is necessary for every one of us to accept from the bottom of our hearts that in everything that we do, behind every thought that may emanate from our minds—anything whatsoever connected with us—there is an unseen factor before which we have to bend our heads in submission. Ultimately, we cannot give a solution to anything in this world. The ultimacy is not here in this world, because nothing in the world is ultimate. We may reach a penultimate point with the best of our capacities, but there the matter ends; there is still something beyond. This beyondness is the vital factor intelligently and resistlessly operating in the cosmos; and yoga here, at least, would mean the extent of our being aware of this association of super-natural forces in our day-to-day life—the extent to which God is with us in our daily life.

That extent to which we are aware of God's presence with us and in us, that extent is also the yoga that we perform. There is nothing else required of us than just being an instrument. Things shall take care of themselves, but they will take care of themselves only if we are submissive and project not the fierceness of our egoism—and permanently,

perennially, always accept the necessity to receive succour from this supernatural power. The world needs something which is not in this world. The world survives because of a call that it is receiving, eternally, as it were—in answer to which call, nature evolves and runs in a great speed. With all bag and baggage, all things in nature hurry forward, as in the epic context we have the unconscious or the superconscious rushing of the spirits of the Gopis of Vrindavana to the centre that pulled them with the music of the cosmos.

In reply to this great call, the universe gets characterised by restlessness. The more we love God, the more we feel restless within ourselves. It is a divine uneasiness which has to be there if the flame of that response to God's call has to be properly kindled and kept up forever. Why is everything active in this world? Why are we active every moment, every day, day in and day out? Why is there coming and going of things? Why is there evolution and involution? These are the

busy movements of creation as a whole in response to the master's call—God calling.

Everybody is busy when there is a great performance coming on. For days together, sleeplessly, we find people running about doing this and that, all for seeing that things are set in order for the attainment or the achievement to come: the great function. This great function is yet to take place. It is the celebration of the unity of the world with God. For that great marriage ceremony, we may say, of earth and heaven, man and God, this preparation is going on in the form of the activities of creation in all the business of life.

As St. John of the Cross said, it is an adornment for the spiritual marriage. We are adorning ourselves every day, keeping ourselves spick and span in our performances. Everything must be tidy and perfect, we say. This so-called perfectness that we are keeping before our minds is nothing but the requirement we are conscious of for placing ourselves in a proper position before that great incoming occasion—the ceremony of communion.

Meditation is rightly done when its object is the totality of which the visible and the conceivable are just aspects. In such meditation individuality is swallowed up into Universal Being.

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Here comes the knowledge that the experiencer, the experiencing process and the experienced object or condition are all one.

* * *

Identify yourself with that which is everywhere.

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As the dream-world vanishes in waking, the waking world vanishes in the experience of the Absolute.

—*Swami Krishnananda*

HOW WE SHOULD CONCEIVE OF GURUDEV

(Sri Swami Atmaswarupananda)

Gurudev is worshipped not only on special occasions such as his birth anniversary, but every day of the year—both in the ashram and all around the world. However, whether the worship is a group worship or a personal one, each devotee will have his or her own individual way of both worshipping Gurudev and conceiving of him. No two individuals will be exactly the same.

A few have met Gurudev in person, were even initiated by him. Their worship will be unique to them and personal in a way that it cannot be for the rest of us. Some will worship Gurudev in his universal form. Others will worship him based upon his teachings. Pujya Swami Chidanandaji once said, “Gurudev’s Universal Prayer, Sadhana Tattva and Twenty Important Spiritual Instructions are Gurudev for me.”

Actually, it doesn’t appear that Gurudev is concerned with how we relate ourselves to him. One day his disciples said to him, “Some say you are the greatest karma yogi, some say bhakta, others jnani, others a raja yogi. Gurudev, what are you really?” Gurudev replied, “Let them see what they want to see.” So in whatever way we conceive of Gurudev, in whatever way we worship him, his great heart will welcome it.

But then, is it possible that Gurudev might have had a preference as to how we should conceive of him and worship him? When he used to sign his letters, frequently, perhaps most often, he would first write, Thy own Self. Perhaps that was a message to us as to how he would like us to conceive of him.

Gurudev was a tremendous expression of pure love. If we feel about someone else that they are our own self, there can be no greater expression of our love. Maybe we worship him, we love him, because he first loved all of us. However, to return that love means that we should see him the same way as he sees us—as our own Self. This is not some theoretical Self, some Self of our imagination, but the self that we feel ourselves to be right in our gut.

This is the real Self. It can never be found; it can never be defined, but it is real. Perhaps that is the purpose of all our worship—to know Gurudev as our own Self—to actually realise what he declared about us when he wrote, Thy own Self. Through his grace may we clearly recognize what he truly wanted us to understand when he addressed us thus.

Divinise your life! Spiritualise all your activities and live, move and have your being in this world in a state of God-consciousness. Identify yourself with your divya-atma-svarupa and live in the awareness that God resides in this body-temple of mine. And let all your actions bear witness to the supreme perfection of the indwelling God.

—**Swami Chidananda**

LUST AND PASSION

(H.H. Sri Swami Sivnandaji Maharaj)

[Continued from the previous issue]

FASHION—A TERRIBLE CURSE

He who wears simple dress, who is free from this terrible scourge of fashion only can do Karma-Yoga. One should be fully aware of the disastrous effects of fashion.

People are dying for fashion. Gents and ladies have become absolute slaves of fashion. If there is slight error in the cutting of a gown or uniform, there are damage suits in courts in London and Paris against tailors. Even Delhi and Mumbai have become Paris nowadays. You can see the multifarious fashions in the evening. Fashion consists in half-nudity. They will call this scientific, hygienic ventilation of the exposed parts. Half the chest, half-arms, half-legs must be exposed. This is fashion. They have full control over their hairs. This is their Siddhi or psychic power. They can cut it and dress it in any way they like in a hair-dressing saloon. Fashion increases and excites passion.

Even a poor lady at Delhi pays one hundred rupees for making a simple ordinary frock. She never thinks a bit how her husband will be able to manage all these things. Poor husband! a slave of passion! a miserable soul! borrows here and there something, takes bribes in various ways and pleases his wife anyhow with an outward smile and an inward burning resentment. He kills his conscience, destroys his intellect and walks self-deluded in this world, and gets carbuncles and pyorrhoea as a result of his bad actions. He cries when he is in trouble: "I am a great sinner. I cannot bear this pain. I have done many bad actions in my previous birth.

O Lord! forgive me, save me." But he never tries a bit to improve his lot in this birth.

The whole world can be clothed out of the cuttings of the vain, fashionable people. Money is wasted enormously in fashion. Man wants after all very little on this earth, a pair of ordinary clothes, four breads and a tumbler of water. If this money that is wasted in fashion is utilised in virtuous actions, in charity and service of society, man will be transmuted into Divinity. He will be in the enjoyment of eternal peace and bliss. What do you see now, instead, in fashionable people? Restlessness, anxiety, worry, fear, depression and pallor of face. They may be dressed in silken gowns or dinner suits in up-to-date fashion and style with stiff double collar ties and bows. But you see in their faces cheerlessness and ugliness. The canker of worry, greed, passion and hatred has eaten the very core of their hearts.

If you ask a Baron of England to remove his boots and hat when he is about to enter a Hindu temple, he feels he has lost all personality. Look at the vanity of an egoistic man. A small piece of leather, a card-board covered with a cloth make up a mighty Baron; minus these he dwindles into an airy nothingness. There is no spirit or strength in him. The pulse fails at the wrist. He cannot talk now with the same force. The world is full of people with a small heart and little understanding. They imagine that turbans and fashionable long coats, hats and boots constitute a big man. A really big man is one who is simple and free from egoism and Raga-dvesha (likes and dislikes).

Why do ladies and gents put on fashionable dress? They want to appear as big people in the eyes of others. They think they will get respect and honour by putting on fashionable dress. The wife wants to appear beautiful in the eyes of her husband. She wants to attract him. The husband puts on fashionable dress to attract his wife. The sister of ill-fame wants to get more customers by putting on fashionable dress. This is all delusion. Can a fashionable dress give real beauty? This is all artificial decoration, temporary false glittering, decaying false beauty! If you possess good virtues such as mercy, sympathy, love, devotion and forbearance, you will be respected and really honoured. This will give everlasting beauty even though one is clad in rags.

Fashion is a terrible curse. It is a dreadful enemy of peace. It infuses evil thoughts, lust, greed and devilish tendencies. It fills the mind with worldly taints. It begets poverty. Fashion has made you beggar of beggars. Annihilate this desire for fashion to the very root. Wear simple clothing. Have sublime thinking. Do not keep company with fashionable people. Remember those saints who led a simple life and those living persons of today who are very simple. Simplicity will cause piety. It will infuse divine thoughts. You will be free from worry and unnecessary thoughts. You can devote more time to divine contemplation and spiritual pursuits.

A Sattvic man or lady is really beautiful. He or she does not require any artificial decoration with gold pins, with nose screws or with any ornament or fashionable dress. Millions of people are attracted unconsciously towards them, even when they are in very poor dress.

How simple was Mahatma Gandhi in his dress! He had a loin cloth only. How simple was Ramana Maharshi! He had a Koupeen only. A loin cloth and a Koupeen were their personal effects. They did not want suit-cases or trunks to carry their dresses.

They were as free as a bird. Avadhutas like Krishnashram of Gangotri, Brahmendra Saraswati of Sendamangalam, Salem, Tamil Nadu, had not even a Koupeen. They were absolutely nude. They were in the same state as they were when they were born.

This body is like a big wound or ulcer with various filthy discharges. It has to be bandaged simply with any piece of cloth. Silken, laced borders, frills, etc., are not necessary. It is the height of folly to decorate this filthy perishable compound of flesh and bone with artistic borders. Have you realised your foolishness now? Stand up. Give up fashion now. Take a vow. Give me a definite promise that you will use simple clothing from this very second.

You came naked. You will go naked. Your silken waist-thread and upper-cloth even will be snatched for the use of your grand-children, when you are on the death-bed.

Why, then, do you make these ceaseless selfish efforts for earning money and preparing fashionable dress? Realise your folly. Learn to discriminate. Get wisdom of the Self and rest in everlasting Peace.

O fashionable man! O fashionable woman! O ye slayers of inner Atman! Why do you waste your time, energy and life in vanity, in running after fashionable dresses? This is highly preposterous. The beauty of beauties, the undecaying source of beauty, the everlasting beauty is ever shining in the chambers of your hearts. The whole beauty of this world is a mere shadow or reflection of the fountainhead of beauty. Purify your heart. Control your mind and senses. Sit quietly in a room and meditate on this beauty of beauties—your immortal friend, Atman, or the highest Self. Realise this Self. Then and then alone you are really happy. Then and then alone you are really rich. Then and then alone you are really a big man.

(To be continued)

Sivananda's Gospel of Divine Life

FOUNDATION OF YOGA AND REALISATION

ON THE MASTER'S SALVATION AGAIN

There was a mild breeze over the Master's mystic remarks about his own salvation. Some of the aspirants were discussing the significance of his utterance.

The Master quietly appeared in their midst and began to explain, "What is there in salvation? My nature is to serve, serve and serve everyone. I do not long for salvation. Even great saints and seers, who have realised the Supreme and thus liberated themselves from the wheel of births and deaths, long to come back to the earth-plane, as they often do, to serve suffering humanity and assist struggling souls on the path to God. I will insist on taking birth after birth to serve you all and to help aspirants march forward to the goal."

"Swamiji, even the gods will be jealous of you then."

"That is the point. I will defeat Maya in her own realm. She must cry before Brahma Himself that she is undone, that aspirants have started to progress rapidly on the path, and that the slumberers also have been awakened. Then Brahma out of fright will give me salvation!"

"A brilliant idea, Swamiji," said Sastriji, "Who can truly understand the glory of service except yourself, the very embodiment of the spirit of service!"

YOGA STEP BY STEP

Sri Satya Sadan, a young Yoga enthusiast, wished to know the direct road to liberation.

The Master explained it to him, "The direct path is Jnana Yoga. Practise it. Read the scriptures. Realise that you are the Self. You will have to sit quietly and meditate. Go on meditating on the true import of the Mahavakya till you actually realise the Truth."

"True, Swamiji, I have heard that said before. I have read it in the scriptures, too. But I wish to actually realise Brahma. Otherwise how am I to understand that what the *Upanishads* declare is the truth? I want to guard myself against falling into the snare of a mere hallucination. And this 'Aham Brahmasmi' assertion might also be a hallucination," replied Sri Satya Sadan.

"That is the trouble. What the great seers and sages have said cannot be false. But why does not man realise the Truth easily? The scriptures say that there are three kinds of obstructions to the perception of this Truth. The first is impurity, the second, oscillation of the mind, and the third, the veil of ignorance. Introspect and find out which of these you have. If you find that you have impurities like lust, anger and greed, you will have to eradicate them through the practice of Karma Yoga. If you experience only oscillation of the mind, you will have to practise worship to steady it. If you have the veil of ignorance only, you will have to do constant contemplation on the import of the Mahavakyas, till the Truth flashes within you."

"Swamiji, I am not interested in all these. I only want direct realisation of Brahma."

"That is like a clerk wanting to become a commissioner! The clerk has to work hard, get quick promotions, and pass stage after

stage and examination after examination. Then only can he aspire to become a commissioner. Can a matriculate become an I.C.S. officer immediately? He has to first graduate at the university and work hard to get through the I.C.S. examination. Only then can he become an able I.C.S. officer. Similarly, you have to first acquire Sadhana Chatushtaya Sampath."

"What is that, Swamiji?"

"You have not even heard of that? It is discrimination between the Real and the unreal, dispassion towards the objects of the world, and acquiring of divine qualities like endurance, courage, equal vision and faith. Lastly, it is a burning desire for liberation. After acquiring these qualification you should approach a Guru and learn the truths from him. That is what the Gita says."

"Yes, Swamiji, I have read this in the Gita."

"No use merely reading it; you should put into practice what you know. You do not wish to develop divine virtues, but you want direct realisation of Brahman at once!"

Silence

"All this is not good. Ohji, please approach some good Mahatma, live with him, serve him and learn. Do not try to become a Swayam Siddha Mahatma!"

"May I stay with you, Swamiji?"

"As you like. But here all the aspirants have a clear grasp of the task before them. So they engage emselves in the practice of the Yoga of synthesis. They combine work, worship, study and Yoga. If you can also fall in line with them, you can stay; or, seek some good Mahatma, serve him and learn to meditate."



IMPORTANT ANNOUNCEMENT

Kindly send all remittances by Indian Postal Order (IPO), Bank Drafts or Cheques in favour of "**The Divine Life Society,**" **Shivanandanagar, Uttarakhand.** The Bank Drafts/Banker cheques, shall be payable at the following Scheduled Banks of "**Rishikesh**":

"State Bank of India, Punjab National Bank, Punjab and Sind Bank, Union Bank of India, State Bank of Patiala, Oriental Bank of Commerce, Canara Bank, Indian Overseas Bank, Bank of India, Bank of Baroda."

* Please always write the purpose of remittance, full postal address and Telephone Number.

* Personal Cheque can be sent, if the remittance is more than Rs. 200/-.

* **As far as possible try to avoid remittances through Money Order.** The Money Orders are forwarded electronically and does not contain purpose of remittance made by devotees or any other messages. Therefore if the remittances are made by Money Order, please send a separate letter indicating M.O. number and the purpose of remittance.

—THE DIVINE LIFE SOCIETY

Children's Page

WINNER OR LOSER?

(Sri Swami Ramarajyam)

A big crowd outside the Tokyo airport of Japan was watching a show which was very interesting. Two men standing face to face were behaving in a way which gave the impression that they were going to attack each other.

Sometimes they would shake their fists at each other. At other moment they would move their arms and legs with a gesture of anger. Sometimes they would pace forward to gesture their readiness to thrash each other. Occasionally they would make faces at each other and tease each other. Surprisingly, none of them was attacking, or even touching, each other. In fact, they were trying to incite each other to lose temper. Whoever of the two would have lost temper, would have been declared a loser.

What an excellent idea! If you lose your temper and react negatively, you are a loser and if you contain yourself, you are a winner.

Dear children, what do you do when you get angry or are angered by others? Do you give vent to your anger? Do you retaliate? If you do, that means you are a loser. In spite of incitements to behave angrily, if you keep calm and do not get upset, then you are a winner.

He, who expresses his anger, does not win. The winner is the one who keeps calm and remains unruffled. It is this which determines victory or defeat. Poverty or richness, weakness or strength, low or high standard of living are not at all the factors which determine victory or defeat.

THE GOAL OF LIFE

The true goal of life is to get back to the source from which we came. Just as the rivers flow restlessly till they join the ocean, the ultimate source from which they got their supply of water, just as fire leaps and burns furiously till it merges in its own origin, so too, we would be restless here till we obtain His grace and become one with Him.

The sole object of life is the attainment of Self-realisation or absolute freedom. The aim of man's life is to unfold and manifest the Godhead which is eternally existent within him. The purpose of life is to lose all sense of distinctive personality and be dissolved in the Lord. The attainment of the Infinite Life is the supreme purpose of finite life.

—Swami Sivananda

Yoga in Daily Life

BHAKTI YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

Bhava is the main basis of Rasa. The relish of eternal Bliss which the devotee enjoys during his ecstatic state of Bhava Samadhi is called Rasa.

Rasa is of the essence of Lord Krishna. Rasa is the nectarine transcendental Bliss. Lord Krishna is the repository or fountain-source of Rasa.

Taste the Krishna-Bhakti-Rasa through Rati or Prema and attain immortality.

Bhakti is intense devotion towards God. It is Prema of Prabhu. Sraddha and Visvas are the incipient stages of devotion. They develop into Bhakti. Later on faith is the most important thing in the path of devotion.

The qualifications for the attainment of Bhakti are a pure loving heart, faith, innocence, simplicity, truthfulness, Arjava, Vairagya and Brahmacharya.

God looks upon all with an equal eye. We all know how Sri Ramachandra ate the fruits already tasted by the Bhilini Sabari. Sudama's grains are more welcome to Lord Krishna than the most sumptuous feast that can be offered by a mighty potentate on this earth. What He wants is your loving heart. He neither wants a big temple nor rich presents from you.

Bhakti can be acquired and cultivated. Constant Satsanga with devotees and Bhagavatas, repetition of His Name, Sri Ram, Sita Ram, Hari Om, etc., constant remembrance of the Lord, prayer, study of religious

books such as the Ramayana, the Bhagavata, Hari Kirtan, service of Bhaktas, etc., can infuse Bhakti in your heart.

Lust, anger, greed, Moha, pride, jealousy, hatred, egoism, desire for power, name and fame, hypocrisy are all obstacles in the way of Bhakti Yoga.

Remove lust by entertaining pure thoughts; anger by love, Kshama, etc.; greed by charity, honesty, disinterestedness; Moha by Viveka; pride by humility (Namrata, Vinaya); jealousy by magnanimity, nobility and Mudita; hatred by love; and egoism by unconditioned, unreserved and ungrudging self-surrender to the Lord, Atmanivedana or Saranagati.

Pray fervently like Prahlada. Sing His Name like Radha. Weep in solitude like Mira on account of Viraha Agni. Do Kirtan like Lord Gauranga. Sing Bhajan like Ram Prasad of Bengal. Dance in Divine ecstasy like Chaitanya Maha Prabhu and enter into Bhava Samadhi. Repeat His Name like Valmiki, Tukaram or Ram Das.

Be up and doing, my dear friends, in spiritual Sadhana, Bhajan, etc. Never waste a single minute. Wasting time is the highest sin. Lord Rama will surely crown your efforts with success.

Combine all the love you cherish towards all worldly objects, wife, son, wealth, property, relatives, friends and then apply this

combined love towards God. You will realise in this very second.

Repeat His name 200 Malas daily (200x108 = 21,600 times). Sing His praise. Do Hari Kirtan. Repeat His Stotras and hymns. Live in Ayodhya, Brindavan, Pandharpur, Mathura for some months. Control the Indriyas. Eat simple food. Wear simple clothing. Lead a simple, natural life. You will develop Bhakti soon. Cultivate Vairagya towards sensual objects. Have Mithya and Dosha Drishti for objects. Objects are unreal, perishable. They are attended with various sorts of pains and miseries. Vairagya will come by itself. Raga for objects is an enemy of Bhakti.

Repeat the formulae "I am Thine. All is Thine. Thy Will be done." Have perfect self-surrender. Then only you will have Darshan of God. Do not keep any desires for you. Destroy egoism completely. A Bhakta gets Salokya, Sameepya and Sayujya Mukti. He lives near God. He serves God. He enjoys all His Aishvaryas. He gets Krama Mukti. In the end he gets Jnana.

WHERE IS GOD?

Where is God? Is He only in the temples, churches or Musjids? No. Is He only in the four Vedas or Upavedas or six Vedangas or six schools of philosophy or eighteen Puranas or sixty-four sciences? No. Is He in the places of pilgrimage or Tirthas alone? No. No. No. Where is He then? "*Hridi Sarvasya Tishthitam* (Gita XIII-17)—Wisdom, the object of Wisdom, seated in the hearts of all." He is not very far. He is quite close to you. "*Anoraniyan mahato mahian atmasya jantornihito guhayam.*" Subtler than the subtlest, greater than the greatest, He is located in the cavity of your heart, in the innermost recesses or chambers, the Hridaya Kamala.

"*Nayamatma pravachanena labhyo na medhaya na bahuna srutena*" (Katha Upanishad). Not by arguments, not by extreme intelligence, not by the voracious and wide study of scriptures, will you reach God. You can reach Him by sincere Sadhana or ascetic spiritual practices. Avoid wrangling and vain quibbling. Make genuine efforts.

(To be continued)

BHAKTI IS OPEN TO ALL

Bhakti can be practised under all conditions and by all alike. Learning, austere penance, study of the Vedas, and brilliant intellect are not needed for the attainment of Bhakti or devotion. What is wanted is constant and living remembrance of God, coupled with faith. That is the reason why the path of Bhakti is available for everyone.

Nishada was born in a low caste; Sabari was a rustic woman; Dhruva was an uneducated boy; Vidura and Sudama were very poor; Vibhishana was an ugly Rakshasa; Hanuman was a monkey; Jatayu was a bird; Gajendra was an elephant; the Gopis of Brindavan were not initiated into Vedic rites; but all these attained God- realisation on account of their devotion and self-surrender.

—Swami Sivananda

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

By the Blessings of Sri Gurudev, the Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near Laxman Jhula. It provides medical facilities for sick destitute people, who sometimes need a long-term medical treatment or otherwise a temporary retreat under Gurudev's shelter, before continuing the journey as it unfolds.

Such was the case of a boy, around six years old, who was brought in for admission to the Home. A naughty one, running and running around, putting into his mouth whatever he could grasp, be it a piece of soap, a plastic box or any toy. Immensely hungry he was, and he would fill his stomach up to the brim. Mute he was, though he could bring out: "Ammi! Ammi!", and at night he was heard uttering in all kinds of low and high voices: "Allah! Allah! Allah! No other words would come from his mouth. After a couple of days, by the kind intervention and efforts of two noble hearts, the Lord's devotees and instruments, the boy was shifted to another place and at the same time a write-up with his photograph was put into the local newspaper. Next day only, a couple turned up, whose mentally challenged son was missing since one month. On the day of Eid, when he was playing outside the house, he suddenly had disappeared. So many tears the mother had shed, offered so many prayers, and finally they could re-unite! When the kid arrived in

the arms of his mother, all his agitation, sadness and anxiety seemed to just vanish away. He finally reached Home sweet Home. "Our hearts are restless in us, until we find rest in Thee, O Lord" (St August).

Praise be and Glory to the Almighty One, Allah, the All-Merciful and Most Compassionate.

Another admission was an old-aged Babaji, who suffered a stroke and was left behind with a paralysed right side of the body. Not able to move on his own, he was lying on the side of the road and developed bedsores on all pressure points. Dehydrated and without clothes, the control over his outgoing functions gone, he was just on his own. When he was asked what he would like to have, he said he did not want anything but liberation from this earthly plane. This Baba started eating a little bit after some days, and is accommodated and recuperating under medical and nursing care in one of the wards of the Home.

*"O Merciful One, My little sparrow-nest
lies broken,*

I am left, a prisoner thus...

*Life is a prison; everyone must serve
his term.*

A heavy burden, and I, a prisoner,

O Merciful One,

But still remain, O Merciful One,

Thy prisoner only

O Merciful One." (from Dayaghana).

"Feed the hungry. Clothe the naked. Serve the sick. This is Divine Life."

(Swami Sivananda)

DRISHTI DANA YAJNA AT THE HEADQUARTERS ASHRAM



“Service to Humanity is Worship of God,” says Holy Master Sri Swami Sivanandaji Maharaj. Inspired by this Divine Dictum, Sivananda Mission Virnagar in collaboration with the Divine Life Society Headquarters organised an eye camp (as in yesteryears) at the Sivananda Charitable Hospital, Shivanandanagar, Rishikesh, in the sacred memory of Sri Swami Yajnavalkyanandaji Maharaj (Dr. Adhwaryooji) from 3rd to 10th October 2009.

The Camp commenced with the blessings of H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President and H.H. Sri Swami Padmanabhanandaji Maharaj, General Sec-



retary. During this period, fourteen Screening camps were held in rural and hilly areas around Shivanandanagar and Rishikesh. 1794 patients were treated during the screening. Out of 1684 patients screened, 392 patients underwent eye surgery and were implanted lenses. The operations were performed by Dr. C.L.Verma, an internationally renowned surgeon and dedicated CMO of Saurashtra Central Hospital, Virnagar and Dr. Chitra Singh, an eminent surgeon of Rishikesh. The Ashram provided all facilities, and free food and accommodation to all the patients and their attendants.



The Divine Life Society Headquarters acknowledges and appreciates the generous donations of Smt. Snehalataben Shukla, Sri Vikram Bhattji and other devotees, the sincere and dedicated efforts of Sivananda Mission Virnagar, the medical and paramedical staff, volunteers of Rajkot Branch, the hospital staff of the Ashram and all others who directly and indirectly contributed in making this Yajna a success. May the Grace of Lord Almighty and benedictions of Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj be upon all.

—The Divine Life Society

VEDA PARAYANA AT THE HEADQUARTERS ASHRAM

The Divine Life Society Headquarters Ashram organised a seven-day Veda Parayana programme from 14th to 20th October 2009 in the sacred memory of Parama Pujya Sri Swami Krishnanandaji Maharaj. Two Brahmacharins of Badri Bhagat Veda Vidyalaya—Shri Mahesh Mule and Shri Krishna Mishra did the Vedic Chanting.

Mula Parayana of Shukla Yajurveda Samhita, Madhyandini Shakha, was performed from 14th to 19th October 2009 at Sri Viswanatha Mandir. The chanting of selected Mantras from Samhita and Shatapatha Brahmana was also done during night Satsanga in the Holy Samadhi Mandir on 15th, 19th and 20th October, 2009.

H.H. Sri Swami Padmanabhanandaji Maharaj introduced the different sections with short explanation. Brahmacharins, Sannyasins and Sadhaks of the Ashram and devotees attended the programme. Devout and soulful recitation of sacred Vedic Mantras filled the atmosphere with divine vibrations of indescribable peace and joy and transported all to the ancient Vedic times.

The two Brahmacharins were honoured by H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President and H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary of the D.L.S. Headquarters.

—*The Divine Life Society*

VALEDICTORY FUNCTION OF 63RD BASIC YOGA-VEDANTA COURSE

The valedictory function of the 63rd Basic Yoga-Vedanta Course was held on Tuesday, 13th October, in the Yoga-Vedanta Forest Academy Lecture Hall. After the invocatory prayers, Sri Swami Yogavedantanandaji welcomed all. Prof. Rajender Kumar Bharadwaj ji read the report of the course. Thereafter some of the students expressed their impressions about the course.

H.H. Sri Swami Yogaswarupanandaji graced the function and awarded the certificates to the students and honoured the members of the faculty. Sri Swami Yogavedantanandaji gave book packets as Jnanaprasad to the students.

H.H. Sri Swami Yogaswarupanandaji said in his valedictory address, "It is the grace

of Gurudev and Mother Ganga that you could stay and complete your course here. Now you go back as representatives of Gurudev. 'Practise and preach' is the dictum of the Upanishads. And Gurudev said, 'teach by being and learn by doing'. Your body and mind have been transformed. Keep it up and keep on getting up early in the morning. This single act will solve many problems." Emphasising the need of daily prayer, Swamiji narrated an interesting story about the word 'PUSH' which stands for 'Pray until something happens'!

The function came to a close with Saraswati Pooja and Prasad distribution

—*The Divine Life Society*

DEEPAVALI CELEBRATION, GO-PUJA AND GOVARDHAN-PUJA AT THE HEADQUARTERS ASHRAM

On 17th October 2009, the Ashram glittered with multi-hued lights and oil lamps, it being the glorious occasion of festival of lights—Deepavali. Mother Lakshmi, the Goddess of prosperity and auspiciousness, was offered a grand worship during night satsang in the Holy Samadhi Hall. In addition to regular chants, there were devotional prayers and Kirtans glorifying the Divine Mother, recitation of Kanakadhara Stotra and Ashtottarashatanama Archana. H.H. Sri Swami Padmanabhanandaji, General Secretary, DLS Headquarters gave blessing message

on this august occasion. The Satsanga concluded with Arati and distribution of special Prasad.

The next day, on 18th October, there were Go-Puja and Govardhan-Puja at the Vishwanath Goshala of the Ashram. The cows, visible manifestations of Goddess of prosperity—Sri Mahalakshmi, were worshipped and fed. A Satsang with Bhajans and Kirtans, Arati to Go-Mata and Lord Krishna and a ceremonial feast were the special features of the celebration.

SRI SKANDA SHASHTHI CELEBRATIONS

The joyous occasion of Sri Skanda Shashthi signifying the glorious victory of Lord Skanda over demonical forces was celebrated with great pomp and élat at the Headquarters Ashram from 19th to 24th October 2009. The shrine dedicated to Lord Skanda in the Bhajan Hall was the venue of the worship. During the first five days, the Lord was worshipped with Abhisheka (sacred bathing of the deity), Alankaram (ornamentation) and floral Archana to the chanting of Vedic Mantras and Bhajans-kirtans. The worship concluded with grand arati and distribution of special Prasad. Every evening the Bhajans and Kirtans glorifying Lord Skanda were also sung.

On the Sri Skanda Shashthi Day i.e. 24th October 2009, a Kavadi procession with Kirtans started from the Ganesh Temple on the banks of Mother Ganga and was received at the Bhajan-Hall. Following this, the grand Abhisheka, Archana and Arati were performed. Six Kumars representing the Six-Faced Lord Skanda were worshipped, fed and given gifts and Dakshina. The worship concluded with distribution of the sacred Prasad.

May Lord Skanda bless us all to be triumphant against the demonical forces of ne-science and worldliness.

Sri Krishna was a perfect Master. He was a Karma Yogi, Bhakta, Raja Yogi and Jnana Yogi. He preached Karma, Upasana, Yoga and Jnana. Lord Sri Krishna drove the chariot in the battlefield, and danced with the Gopis in the shady retreats of Vrindavana, and taught Yoga and Jnana to Uddhava and Arjuna. The four Yogas are blended in His Gita or the Immortal Song. —*Swami Sivananda*



REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Babanpur (Orissa): During the month of September, 2009 the Branch conducted weekly Satsanga on Sundays, Paduka Puja on Thursdays and two mobile Satsangas. On the occasion of the First Punyatithi Aradhana of Parama Pujya Sri Swami Chidanandaji Maharaj, it held 24-hour Akhanda Kirtan on August 16-17, and organised Japa, meditation, Sadhana guidance, Paduka Puja, huge Nagar Sankirtan, night Satsanga, Narayana Seva and distribution of biscuits, etc., to 1200 students.

Badakuanl (Orissa): The Branch conducted daily 2-time Puja followed by prayers and recitations and also discourses on Srimad Bhagavatam. It had Paduka Puja in the morning and Satsanga in the evening on Thursdays, and Paduka Puja on Sivananda Day. It organised 5-day Sadhana programme on the 1st Punyatithi with early morning meditation, Paduka Puja with the thousand names, Srimad Bhagavad Gita Parayana, Sri Ganga Arati, and evening Satsanga.

Bangalore, Taskar Town (Karnataka): The Branch organised Narayana Seva on the occasion of Chidananda Jayanti and distributed food packets, fruits, biscuits, clothings, and cash to 150 inhabitants of a leprosy colony.

Barbil (Orissa): The Branch conducted the weekly Satsanga in Sivananda Bhawan on Mondays and at the residence of the devotees on Thursdays, and the monthly Sadhana Day on Chidananda Day. On Sri Krishna Jayanti the daylong programmes concluded with Sri Krishna Janma Puja and Prasad Sevan. On the occasion of the First Punyatithi 4-day discourses of Revered Swami Ashimanandaji were organised and the programmes on the Punyatithi Day included early morning prayer-meditation, 12-hour Akhanda Mahamantra Kirtan, Paduka Puja, Gita Path, Narayana Seva (including distribution of clothings), Prasad Sevan, evening Satsanga, etc.

Baripada (Orissa): The Branch had Paduka Puja on Sundays and the monthly Sadhana Day on 2nd August and 6th September. Special Paduka Puja was arranged on Sri Krishna Jayanti, the First Punyatithi Day, Sivananda Jayanti and Chidananda Jayanti. There were two mobile Satsangas. A special Satsanga was held on Sivananda Jayanti in an Old Age Home and on Chidananda Jayanti in a school for the Dumb and deaf and biscuit packets were distributed. Narayana Seva was also done on these two occasions. The Branch distributed food to 80 poor people on Sri Krishna Jayanti, to 50 children on the 1st Punyatithi and to 100 poor persons on Sri Ganesh Chaturthi.

Bellary (Karnataka): In addition to daily Puja and Satsanga, the Branch conducted Paduka Puja on Sundays. It also arranged special Paduka Puja on the First Punyatithi, Sivananda Jayanti and Chidananda Jayanti and also a spiritual discourse on Sivananda Jayanti.

Bhawanipatna (Orissa): The Branch held Satsanga on Thursdays and Sundays, two mobile Satsangas and one special Satsanga on 30th August. Paduka Puja is performed every month on Sivananda Day. On Sri Krishna Jayanti, Paduka Puja and a special Satsanga were organised. The First Punyatithi programmes included Paduka Puja, Narayana Seva and Svadhyaya.

Bhilai (Chhattisgarh): The monthly Paduka Puja and Satsanga were on 2nd August. In Matri-satsanga recitation of Sri Hanuman Chalisa on Tuesdays, Sri Lalita-sahasranama Stotram on Fridays, and Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita Parayana on Ekadashis was done. Sivananda Jayanti programmes were jointly organised with Bhilai, Nehrunagar Branch and included Paduka Puja, Archana by all the devotees and concluded with Prasad Sevan (Sumptuous lunch). Similar programmes were organised on Sri Chidananda Jayanti in the Jagannath Temple.

Bhimkanda (Orissa): The Branch conducted daily Paduka Puja and weekly Satsanga on Sundays. The programmes on Sivananda Jayanti included Paduka Puja, Prabhat Pheri, Havan and Narayana Seva, and on Chidananda Jayanti Paduka Puja and distribution of new clothes to the poor.

Bhongir (A.P.): The Branch has completed the first phase of construction of Sri Muralee Krishna Temple and Satsanga Hall, in which collective chanting of Sri Vishnu-sahasranama Stotram, Guru Puja and Bhajan-Kirtan were arranged on the First Punyatithi. It also organised 10-days Ganesha Mahotsava with daily Puja, Bhajan-Kirtan, etc., on the occasion of Ganesha Chaturthi.

Bhuj (Gujarat): The Branch arranged four Satsangas with spiritual discourses and Svadhyaya. It organised jointly with two other NGOs a Free Dental Camp in the memory of H.H. Sri Swami Chidanandaji Maharaj. 103 patients were treated and given free medicines. It also held a special meeting to pay homage to Sri Jamiyatram Vora, the Founder President of the Branch, who passed away at the age of 95.

Bikaner (Rajasthan): In addition to 2-time Puja and daily Satsanga, the Branch held twice a month Matri-Satsanga in which Sri Sundarakanda Parayana and Sikh Scripture's Path were done. The programmes

on Sivananda Jayanti and Chidananda Jayanti were Paduka Puja with Abhisheka and Archana by all the devotees present, discourses, Bhajan-Kirtan, Arati and Prasad. During the Navaratri, special Puja, 9-day Parayana of Sri Ramayana and that of Sri Durga Saptashati, daily special Puja, and Kanya Puja on the concluding day were the main programmes. Daily Yogasana class, financial aid to poor students and Sivananda Library were continued.

Chennai, Washermenpet (Tamil Nadu): The Branch organised a public function to celebrate Sivananda Jayanti. The main programmes were Guru Puja, recitation, Bhajans, Arati and Prasad.

Ghatpadamur, Jagadapur (Chhattisgarh): The daily activities of the Branch were early morning prayer-meditation, Ramayana Path, recitation, Arati, Yogasana class in the morning, and half-an-hour Sankirtan followed by Satsanga in the evening. The Branch conducted Paduka Puja on Thursdays, Parayana of Sri Sundarakanda on Saturdays, and of Sri Vishnu-sahasranama Stotram on Sundays. On Chidananda Jayanti, Paduka Puja and one hour Sankirtan were arranged. On the concluding day of 11-day Ganesha Puja on Ananta Chaturdasi, Sankirtan was done for one hour. Navaratri programmes included 9-day Parayana of Sri Ramayana and of Sri Durga Saptashati, and on the concluding day, Kanya Pujan, Havan and 3-hour Akhanda Sankirtan.

Gumergunda (Chhattisgarh): The regular activities of the Branch were daily 3-time Arati, early morning prayer-meditation and Yogasana class in the morning, and daily 2-hour Satsanga in the evening; Paduka Puja on Thursdays, Sri Sundarakanda Parayana on Saturdays, and recitation of other deities' Stotras on other days. Special activities were: (1) Chidananda Jayanti: Paduka Puja and 3-hour Akhanda Kirtan 'Om Namo Narayanaya' Mantra; (2) Navaratri: Special Puja, reading of Sri Durga Saptashati, 12-hour Akhanda Sankirtan on the concluding day, Havan, Kanya-Pujan and Bhandara.

Gurgaon (Haryana): Regular activities: Satsanga on Sundays, Matri-Satsanga on Mondays, Sri Sundarakanda Parayana on Tuesdays, Katha and Havan on Ekadasi, Sri Satyanarayana Katha and Bhajan-Kirtan on Purnima, Bhandara on the last Sunday of the month and Sivananda Charitable Clinic treating more than 200 patients per month.

Special activities: (1) Sri Guru Purnima: Paduka Puja, discourses, Sri Sundarakanda Parayana and Prasad Sevan; (2) Aradhana Day: Spiritual programmes; (3) Sri Krishna Jayanti: Bhajan-Kirtan, midnight Arati, Prasad.

Jajpur Road (Orissa): In addition to daily Paduka Puja, the Branch held weekly Satsanga on Thursdays and special Paduka Puja and Narayana Seva on Sivananda Day. On Sivananda Jayanti the programmes were early morning meditation, 'Om Namo Bhagavate Sivanandaya' Mantra Japa, Paduka Puja, Narayana Seva and a special Satsanga in the evening. On Chidananda Jayanti, the programmes were morning meditation, 'Om Namo Narayanaya' Mantra Japa, Paduka Puja, Bhajan-Kirtan, Narayana Seva, Prasad Sevan, Video Satsanga in the evening, distribution of blankets to the poor, financial aid for a medical camp.

Jeypore (Orissa): The Branch conducted twice-a-day Puja, weekly Satsanga on Sundays and mobile Satsanga on Thursdays, and Havan, Svadhyaya, Guru Puja on Sivananda Day. The programmes on the first Punyatithi were early morning prayer-meditation, Prabhat Pheri, Paduka Puja, reading from biography of Swamiji, discourses, feeding the Brahmins, poor children and 30 inmates of a local orphanage, and Prasad Sevan by 120 participants. Sri Krishna Jayanti programmes were Satsanga, Puja, Havan, 'Om Namo Bhagavate Vasudevaya' Mantra Sankirtan, recitation of Bhagavad Gita, reading from Srimad Bhagavatam, midnight Arati and Prasad Sevan by 60 devotees.

Kakinada, Madhavapatnam (A.P.): The Branch held 2-hour Satsanga on Sundays. It organised special programmes on Sivananda Jayanti and Chidananda Jayanti. It also rendered social service through Homoeopathic clinic.

Kantabanji (Orissa): The Branch had Satsanga with Svadhyaya of Bhagavad Gita on Sundays regularly.

Khatiguda (Orissa): The Branch had weekly Satsanga on Thursdays, Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, 12-hour Mahamantra Kirtan and Narayana Seva on 2nd August, and a mobile Satsanga on 9th August. The first Punyatithi programmes were early morning prayer-meditation, Prabhat Pheri with Mahamantra Kirtan, Paduka Puja, Bhandara, 12-hour Akhanda Mantra Japa and evening Satsanga.

Keonjhar (Orissa): The Branch conducted weekly Satsanga on Sundays, on the last Sunday of the month Paduka Puja in the morning and a mobile Satsanga in the evening, and a special mobile Satsanga on 21st September. The programmes on Sivananda Jayanti and Chidananda Jayanti were Brahma-muhurta prayer-meditation, Paduka Puja, Svadhyaya, Bhajans in the morning and evening Satsanga with Svadhyaya and discourses.

Khurda Road, Jatni (Orissa): In addition to the daily Satsanga, the Branch organised early morning prayer-meditation, Paduka Puja, Svadhyaya, discourses, Prasad Sevan by all the participants on Sri Guru Purnima, the Aradhana Day, the First Punyatithi, Sivananda Jayanti and Chidananda Jayanti, and also Bhajan Sandhya on the Aradhana Day. It held Srimad Bhagavata Saptaha from September 17 to 23 with Poornahuti Havan on the concluding day and daily 3-hour Satsanga and Bhajans from September 9 to 16. Narayana Seva was done during all the above functions.

Moirang (Manipur): The Branch held weekly Satsanga on Sundays. In the monthlong Yogasana Training Class 200 trainees were benefited. It organised special programmes on Sivananda Jayanti, Sri Krishna Jayanti, Radha Ashtami and Sri Vamana Jayanti.

Nandini Nagar (Chhattisgarh): In addition to the daily 2-hour morning session of prayer and recitation and evening Satsanga, the Branch held mobile Satsanga on Thursdays, Matri-Satsanga with Parayana of Sri Sundarakanda on Saturdays and of Sri Vishnu-sahasranama and Srimad Bhagavad Gita during the two Ekadasi Satsangas and 6-hour Akhanda Mahamantra Kirtan on 3rd September. It organised 3-day programmes on the occasion of Sivananda Jayanti. On 6th September, 12 hour Sri Manas Goshthi with 13 scholars coming from as far as 150 km highlighted niceties of Sri Ramacharita Manas. On the 7th, 12-hour Akhanda Japa of 'Om Namo Bhagavate Sivanandaya' Mantra was done. On Sivananda Jayanti, after one hour early morning session, Nagar Sankirtan Yatra was taken out from 5.30 to 8.30 a.m. Havan, discourses, distribution of fruits to the Hospital patients, and Prasad Sevan (lunch) by 500 devotees were arranged. On Chidananda Jayanti, the programmes were Havan and Bhajan-Kirtan. During Navaratri Puja, daily Satsanga and Bhajan-kirtan, and Kanya Pujan and Prasad Sevan by 50 devotees were organised.

New Delhi, Swami Sivananda Cultural Association: The Branch conducted daily mass prayer and moral teachings for primary school students in the morning and Yogasana-meditation class in the evening. It organised a special programme on the First Punyatithi. It was graced by the Holy presence of H.H. Sri Swami Padmanabhanandaji Maharaj, Revered Swami Dharmanishthanandaji and Dr. Vishwamitrajai Maharaj, with Smt. Mohini Giri Mataji as the Chief Guest. The programmes included Paduka Puja, Bhajan-Kirtan, speeches, Bhandara Prasad and feeding 200 destitute widows in Vrindavan. The programmes on Sivananda Jayanti were Paduka Puja, Bhajan-kirtan and Prasad.

Raigarh (Chhattisgarh): The Branch held weekly Satsanga on Tuesdays. In the special function on the First Punyatithi, some dignitaries and many devotees paid rich tribute to Swamiji Maharaj. It also organised special programmes on Sivananda Jayanti and Chidananda Jayanti. Paduka Puja, Guru Puja, Meditation, Bhajan-kirtan, and speeches were the main items on Chidananda Jayanti.

Raipur (Chhattisgarh): The Branch had weekly Satsanga on Sundays, and on Ekadasi special Puja and Sri Vishnu-sahasranama Parayana. It conducted special Puja and Bhajans on Sri Ganesh Chaturthi and a special programme on the First Punyatithi. The programmes on Sivananda Jayanti were morning meditation and Sankirtan, distribution of fruits in a leprosy colony, and a special evening Satsanga. Chidananda Jayanti programmes were morning meditation, Sankirtan, Paduka Puja in the morning, and evening Satsanga with spiritual talks and Bhajans.

Rourkela (Orissa): The Branch conducted daily morning meditation followed by Yogasana class, Paduka Puja in the morning and Satsanga in the evening in Shivananda Ashram on Thursdays, and mobile Satsanga on Sundays, Paduka Puja on Sivananda Day and Paduka Puja and special Satsanga on Chidananda Day. The monthly Satsanga in Drustihina (Blind) Vidyalaya on 30th August was observed as a Sadhana Day. A doctor devotee examined the students and gave them necessary treatment. Sivananda Homoeopathy Dispensary treated patients on Sundays. Special activities during August: (1) The First Punyatithi: Prabhat Pheri, Paduka Puja, Guru Bhajans, Shraddhanjali to Swamiji Maharaj, mass Narayana Seva, etc. (2) Sri Krishna Jayanti: Paduka Puja, 12-hour Akhanda Japa of 'Om Namo Bhagavate Vasudevaya' Mantra, Havan, Bhajan-kirtan, midnight Arati and Prasad.

South Balanda (Orissa): The Branch conducted 2-time Puja, weekly Satsanga on Fridays and a special Satsanga on 25th September. Its 17-day special spiritual activities began with Sivananda Jayanti programmes—Prabhat Pheri, Brahmamuhurta meditation, Paduka Puja in the morning, a 3-hour Satsanga in the evening, and two health camps in a leprosy colony and in a school for Blind, Deaf and Dumb. From September 9 to 15, 2½ hour discourses on Sri Narada Bhakti Sutras, on 16th Sri Hanuman Chalisa Parayana, on 17th Paduka Puja in the morning and 3-hour Akhanda Japa of Mahamrityunjaya Mantra, on 18th Sri Vishnu-sahasranama Stotra Parayana, on 19th 12-hour Akhanda Sankirtan of Mahamantra, from September 20-23 Srimad Bhagavata X & XI Skanda Path and discourses. The programmes on Chidananda Jayanti were early morning Prabhat Pheri and meditation, Paduka Puja, speeches on "Gita and Teachings of Gurudev

Swami Chidanandaji Maharaj" for 3 hours, Prasad Sevan (midday meals) by 250 devotees and a video show of Swamiji's visit to this Branch.

Sunabeda (Orissa): Regular activities: Daily morning Puja, Srimad Bhagavata Path, Japa, and in the evening one hour Mahamantra Sankirtan followed by Gita Path; biweekly Satsanga on Wednesdays and Saturdays; Bala (Children) Satsanga on Sunday; Narayana Seva on Tuesday; and Paduka Puja and Sri Vishnu-sahasranama Stotra Parayana on Ekadasis. Special activities: (1) Sri Guru Purnima: early morning meditation, Havan and Paduka Puja in the morning, and evening Satsanga; (2) One month Parayana of Sri Ramayana during the month of Shravan; (3) Sri Krishna Jayanti: morning meditation and Paduka Puja, 12-hour Akhanda Japa of 12-syllable Mantra, Sankirtan, recitation of Sri Vishnu-sahasranama and Sri Gopal-sahasranama, reading relevant portion of Srimad Bhagavatam, Abhisheka, Archana, midnight Arati; (4) The First Punyatithi: morning meditation, Paduka Puja with 1000 Archana, Narayana Seva, distribution of sweets and pens, Prasad Sevan and a public programme with a talk by Revered Swami Rameshwaranandaji in the evening; (5) Mahasamadhi Day: on 28th August 12-hour Akhanda Japa of 'Om Namo Bhagavate Sivanandaya' Mantra.

Vadodara (Gujrat): The Branch conducted Satsanga on Thursdays, Paduka Puja and Mantra Japa on Sivananda Day and Chidananda Day, guided meditation session on the first and fourth Sundays, and group discussion on Isavasya Upanishad on the other three Sundays. On the First Punyatithi, after Paduka Puja, the devotees went to a leprosy colony 15 km away and did Satsanga and distributed food, and in the evening a Satsanga was arranged at the Branch. It continued social service through Homoeopathic (4 days a week) and Ayurvedic (2 days) dispensaries, distribution of medicines to the poor patients of the Government Hospital and acupressure treatment.

Varanasi (U.P.): The Branch held fortnightly Satsanga on September 13 and 27, a mobile Satsanga on 20th September and a special Satsanga on the visit of H.H. Sri Swami Padmanabhanandaji Maharaj with his discourse, on 30th September. It organised Paduka Puja and Satsanga on Sivananda Jayanti and Chidananda Jayanti.

Vikrampur (Orissa): In addition to the twice-a-day Puja, prayer and meditation, the Branch conducted weekly Satsanga on Wednesdays, Matri-Satsanga on Thursdays, and Paduka Puja on five occasions during the month of September. A special Sadhana Day was arranged on 20th September—150 devotees from all over Angul District participated. The programmes on Sivananda Jayanti were Prabhat Pheri

and 6-hour Akhanda Japa of 'Om Namo Bhagavate Sivanandaya' Mantra, and on Chidananda Jayanti, Prabhat Pheri, etc. Special Puja and Havan were performed on Sri Bhagavata Jayanti.

Visakhapatnam (A.P.): Besides the daily Bhajan-Sankirtan from 5.00 PM to 6.15 PM, every Monday the weekly Satsanga was from 6.30 to 7.30 in the evening. Daily Yogasana class and Free Medical Check-up on Mondays were continued. Recitation of 3 chapters of Bhagavad Gita and full-moon meditation were other regular activities. Special Activities (1) Guru Purnima: 70 devotees attended Paduka Puja and Vyasa Puja. Narayana Seva was the other programme. (2) First Punyatithi: Special Satsanga, Bhajan-kirtan and Sri Laxmi-sahasranama Stotra and Sri Hanuman Chalisa. (3) Sivananda Jayanti: Paduka Puja, Bhajan-Kirtan, speeches, Prasad—more than 80 devotees attended the programmes.

OVERSEAS BRANCHES

Hong Kong (China): The Branch held the monthly Satsanga on the second Saturday, 11th July, with one hour Mahamrityunjaya Mantra Japa followed by a talk on Gurudev's teachings by Revered Sri Hari Chang—47 participants. On the remaining Saturdays it held one hour chanting of Mahamantra—total 36 participants. Regular Yogasana classes including breathing techniques and meditation benefited 282 new participants in July and 251 in June. Yoga workshop taught Pranayama techniques to 12 participants in 4 sessions. Chanting class taught Sri Hanuman Chalisa to 55 participants. The Branch also organised a Yoga Gala on 13th June to celebrate 9th Anniversary of the D.L.S. Yoga Centre (77 participants).

Mauritius, Rose Hill: The regular activities of the Branch were Satsanga on 4 days every week, daily Yogasana class, and Sivananda Day programme. It organised 5 functions to celebrate 122nd Birth Anniversary of Gurudev H.H. Sri Swami Sivanandaji Maharaj: On September 6, celebrations at Mahebourg; on 8th at Sivananda Ashram with Paduka Puja and feeding the poor; on 9th, distribution of books to Swami Sivananda State Secondary School and Swami Sivananda Government School; on 12th celebration at Sivananda Healing Association; and on 13th, concluding ceremony with speeches, distribution of books and Mahaparasad at the Ashram.

Sri Durga Puja activities: From September 19 to 26; Puja in the morning, Sri Devi Mahatmya Parayana and Satsanga in the afternoon, and Bhajan-kirtan in the evening. On the 27th Poornahuti programmes and Mahaparasad.