
THE BASIC IDEALS OF THE DIVINE LIFE SOCIETY

(Message of Sri Swami Sivananda for the Silver Jubilee of the Divine Life Society in 1961)

Some seekers of Truth who did not wish to be bound up by any creed or dogma, felt the need for establishing an institution which would neither seek to propound an exclusive spiritual cult nor a particular religious movement, but embrace every essential truth found in all the religions of the world. They offered me their noble submission, and the Divine Life Society came into being in 1936.

In the beginning I had no desire to found an institution, but merely wished to spread the message of the Lord in a quiet, modest way. I was satisfied with printing some leaflets, containing the essential teachings of Divine Life, and allowing some publishing agencies to print a few of my books, for the dissemination of spiritual knowledge. But the Lord willed more, and more became increasingly more.

SPIRITUAL HOME FOR ALL

The consequential problems of twentieth-century materialism, war and unrest, clashing of religious dogmas and intolerance, had created a spiritual hunger in the people, which had to be met with maximum freedom of conscience and belief. There had to be a spiritual home for everybody, which sought no qualification but sincere aspiration and which imposed no restriction but the dictates of one's own higher mind.

There had to be a universal abode, where everybody could profess one's own religion and grow according to the law of one's individual growth, irrespective of each other's

cultural and spiritual backgrounds, breathing the air of freedom and universality, love and fellowship, goodwill and mutual understanding. A Christian was not required to change his religion but to be a better Christian, a Hindu a better Hindu, a Muslim a better Muslim. Such was the basic purpose of the foundation of the Divine Life Society.

COMMON GOSPEL

Divine Life is Yoga in daily life. Yoga is spirituality in practice. I do not ask anybody to run away into forests or caves. I have always said: 'Serve one another. Co-operate with one another. Understand one another. Have goodwill towards each other. Change the angle of vision—from self-interest to common interest, from materialism to spirituality, realizing the presence of God in all. Feel that you are one with the whole universe. Broaden your outlook. Purify your lower nature.' This is the gospel of the Divine Life Society.

Stick to the ideals of truth, love and purity. Truth is reality—that which is enduring, permanent. Love is an expression of truth in life, for truth is the indwelling substance in all. Without truth, love is brittle, and devoid of purity, love does not flower. A pure man only can have true love in his heart, and only he, whose heart is filled with love for God and His creation, can know what is truth and is able to follow the path of truth. Therefore, truth, love and purity are the common ideals of the Divine Life Society.

MAIN INJUNCTION

My injunction has ever been: 'Serve, love, meditate, realize; be good and do good.' These words sum up the teachings of all the scriptures of the world. They are the basis of a divine life. Love flows from the heart of one who meditates on God. Service is a natural expression of love. Realization is the fruit. Goodness springs from a divine life; they are synonymous. Being good means doing good, because one cannot be good by merely being good to oneself, but by doing good to others. Thus, the Divine Life Society stresses the need of being intensely practical. Its approach to the life of man, to the progress of society, is dictated by practical utilitarianism.

Divine Life is the link that binds all humanity as one great family. It gives one the opportunity of understanding one's relationship with God, between one another, between oneself and the world. It is the key that unlocks the treasure of Self-knowledge and enables man to understand the laws of life. It is the basis of all philosophies, the mother of all religions and the way of life that all humanity can follow. To spread the message of Divine Life among all, everywhere, is the central objective of the Divine Life Society.

PRACTICAL TRAINING

Since the past twenty-four years, the Divine Life Society, with its vast network of Branches all over the world, has exercised a very positive influence in the lives of thousands of people, professing different religions as well as philosophical approaches. In its own humble way, the Society has sought to enshrine Divine Life in the hearts of as many people as it could contact. Members and associates of the Society, whose only condition is to formally state that they would endeavour to lead a life of truth, love and pu-

rity to the best of their capacity, have felt a great spiritual influence come into their lives, when they began to practise simple Sadhana in right earnest.

Here, at the Headquarters, countless seekers from practically all parts of the world have received training in ethical discipline, concentration and meditation, Yogasana and Pranayama; they have had the opportunity to learn in theory and practice: Jnana Yoga or the process of intellectual fulfilment in intuitive realisation; Bhakti Yoga or the process of emotional consummation through devotion and surrender to God; Raja Yoga or the process of occult attainment in mystic super-consciousness; and Karma Yoga or the process of right understanding in the performance of action as worship of the Cosmic Being in and through dynamic selfless service of one's fellow-beings.

FOREST ACADEMY

Since the establishment of the Yoga-Vedanta Forest Academy in 1948 at the Headquarters, the tutorial part of this training has been systematized, and thousands of students—Indian and those from abroad—have drunk deep the milk of ancient spiritual knowledge from this Yogic *alma mater*. Those who do not have the opportunity to come here, are given the scope of training and receiving guidance through correspondence, which constantly flows in and out of here. The Branches of the Society, the Yoga-Vedanta Centres and the Study Circles in the six Continents, meet the needs of the local seekers by way of routine classes, personal contacts with leaders trained at the Headquarters, as well as holding regional Divine Life Conferences. The itinerant monks of the Society also provide welcome spurts to the dissemination of spiritual knowledge

wherever they go, and this is perpetually supported through ever-flowing books and periodicals, from here and from the Branches.

The medical aspect of service is not neglected, neither is the educational aspect. The General Hospital and the Eye Hospital here constitute a dual centre of attraction for patients from near and far due to the up-to-date specialized form of medical relief and dedicated service. The younger generation is served by a school and those intending to go in for higher studies are provided with the necessary facilities. The Branches of the Society constitute themselves after the model of the Headquarters in their activities and have indeed been doing very commendable service to the people.

DYNAMIC DISSEMINATION

My advice to all is: 'Lead the Divine Life, and lead others through personal examples. Practise and let Divine Life radiate from you. Let every Branch of the Society be a shrine of Truth, and let every member be a moving temple of Divine Life. Each one of you has a mission: to spread the gospel of Divine Life! Dedicate yourself to it. This is the need of the hour. Do not wait to be approached by people. My method is to be always on the lookout for opportunities. Watch out for opportunities and utilize them. Be full of initiative. Create opportunities to serve the people and carry the message of Divine Life from door to door. Of all gifts the gift of spiritual knowledge is the greatest.

There is a great need for a cultural revival. True culture consists in the blossoming of spirituality in the life of man. In this lie the prosperity of the nation and the secret of

world peace. The people are not lacking in their readiness to receive spiritual knowledge. That was my experience during my All India-Ceylon Tour in 1950. Wherever I went, I found seething masses of people eager to listen to the tenets of Divine Life, eager to know their real godly heritage. It is wrong to deny them their birthright. Thus, the dynamic functioning of a Cultural Mission in India and abroad, which would spread the gospel of Divine Life and serve the people in other ways too, is a very welcome feature of the Silver Jubilee celebration of the Divine Life Society. I wish that the Mission should reach as wide a circle as possible, and I am sure, that its efforts will be crowned with success everywhere—thanks to the interest and co-operation of the people.

WORTHY INSTRUMENT

The real spirit of religion must once again be re-established. Religion must flower in the heart of man. There is a strong urge among the people to imbibe the grace of religion and shed bigotry and dogmatism. This did find ringing evidence in the speeches of the delegates to the 'Parliament of Religions' which was convened at the Headquarters in April, 1953. There is a great longing for religious unity and spiritual fulfilment in all understanding hearts. This longing must be met. The Cultural Mission of the Society is a worthy instrument to do so, and that will indeed be a most befitting way of celebrating the Silver Jubilee of the Divine Life Society.

God bless the Cultural Mission and all those that are associated with it, as well as all those who will come under its beneficial influence.

To live in God, to commune with God, is Yoga.

—*Swami Sivananda*

(Swami Chidananda's Letter of 1st January 1968)

THE GLORY OF GURUDEV'S UNIVERSAL PRAYER

Radiant Immortal Atman!

Blessed Beloved Divinity!

Adorations and homage unto the supreme Universal Being! Salutations to you in the holy name of our worshipful Guru Sri Swami Sivananda. At the dawn of the New Year I send you through this letter my sincere greetings and good wishes for long life, health, happiness, prosperity and highest spiritual blessedness. May God shower upon you His divine grace and fill all your days with joy, peace, plenty and spiritual beauty. May all obstacles be overcome, may all difficulties depart, may all problems be solved and may discord give place to harmony. May the music of Divine Life fill your life with melody and sweetness.

Upon this solemn and auspicious moment of the conclusion of the old year and the commencement of the New Year, I wish to proclaim to you briefly Gurudev's Message of Divine Life. Resolve to live a life of selflessness and service unto all beings. Worship God with devotion and develop divine love. Meditate upon the Supreme Being each day without fail. Ever aspire to realise the eternal Reality (God) through right enquiry, discrimination, metaphysical reflection and spiritual contemplation. Strive to lead a pure life of noble good conduct and holiness in thought, word and deed. Be a doer of good action. Develop the vision of the One in the spirit of Unity. Practise the presence of the divine and dedicate all the actions to the divine. Life is meant to manifest the highest divine nature that is inherent within you. Utilise life towards this sublime end here and now. Start living the Divine Life today. Waste not time. Post-

pone not. Do not hesitate. Do not worry. Be bold and cheerful. You will have a glorious future. Strive with fullest hope. You are bound to succeed. You will succeed, I assure you, my beloved friend! God speed you upon this bright path to divine perfection and eternal blessedness.

Today at the threshold of the New Year I call upon all and appeal to and urge you to exert ceaselessly and do your best to give a positive touch and constructive turn to the atmosphere and mood of negativity, vandalism and arrogance that appear to be prevailing on all sides. Live and work to uphold the name and honour of your Motherland, of your culture. Work for love and unity. Do everything you can to save the integrity of your country and its worthy way of life. By every means strive to safeguard the ideals and values you have inherited from the life and labour of numerous noble dedicated sons and daughters of our country.

The two great needs of humanity as a whole are being neglected everywhere, and this is resulting in gloom and confusion. These vital needs are to live with idealism and to adhere to virtue. Social ills, economical ills and political ills, all result out of the degradation of the human nature and character through loss of faith in idealism and the development of selfishness. Consequently virtue has become rare and unhappiness and confusion are the direct results. The law of life cannot be ignored and broken, nor its consequences escaped. The Law is that virtue and goodness ultimately lead to welfare and happiness. Misery and misfortune are the inevitable results of evil ways of living.

This is a fact. And when will man be wise and realise this? There is great urgency to do so now. Do all that you can to practise and uphold these two great principles, idealism in life and adherence to virtue. Man must be guided by them; otherwise there is no way out of conflict, calamity and suffering. Why court sorrow and needlessly invite sufferings upon yourself when you behold the gateway that leads to joy and blessedness, to peace and stability? I ceaselessly pray that wisdom may prevail and mankind will invite joy and well-being through the Good Life. Blessed Atman, join me in my prayers. Let us pray ceaselessly for universal welfare, prosperity and happiness.

Let me remind you of worshipful Gurudev's admonition. He said, "Watch and pray. Pray and work. Work and wait". This then must you do to achieve any worthwhile goal before this life passes and you have to quit this stage of the eternal drama of life. Be watchful. Be prayerful. Be active and be patient. Activity without prayer will lead you to great bondage. Prayer without watchfulness will be assailed by temptations too strong to overcome. Work without patience will lead to frustration and pessimism. Prayer when not backed up by corresponding work to express itself runs the risk of evaporating into unrealistic sentimentalism. Be watchful. Pray and diligently labour to make the prayer come true. Work and patiently wait upon the will of God. For: to work is your duty and is the part that you have to play. The bringing about the result of work you should leave in the hands of God.

In the meanwhile chill winter has closed upon these northern parts. Yet despite the cold there are always some earnest souls braving the winter and seeking the peace and spiritual inspiration of this abode of Gurudev

Sivananda at the bank of the Ganga. The special Forest Satsanga at the Dattatreya Temple on the 20th December on holy Dattatreya Jayanti day was reminiscent of the holy function during Sri Gurudev's time. The Forest resounded with the Kirtan of the Lord's Name and the devotees partook of the Prasad squatting under the trees upon the bare earth in the jungle. Holy Christmas was solemn and inspiring and actively assisted by a number of seekers from abroad who happened to be present on that Great Day. The midnight worship of the great Yogi of Nazareth, the divine incarnation Jesus, was celebrated with devotion as well as gaiety and joy. It gave the seekers from foreign lands a touch of homely spirit of their holiest and most important festival. They were made to feel that this too was their home and that they were truly in the midst of their family—their spiritual family. The 24th Pratishtha Anniversary of Lord Sri Viswanath was celebrated at the Sri Viswanath Mandir on the 31st of December. That night the Satsanga went beyond midnight and concluded with the solemn midnight meditation in the last portion of the departing year and carried into the first quarter of the New Year. All the devotees arising from the meditation took leave of one another after exchanging New Year Greetings.

Beloved friends, a New Year lies before you. Look forward and move into this period ahead with faith and hope and in charity. The past has passed. Forgive and forget your erring friends or offenders. Enter into a new life of divine compassion, goodness and magnanimity. Now, this day, take God into your home and make Him a member of your family. Learn to live with God, in God, for God. Establish Him in your heart. Express Him through your life. Let your home radiate with the living presence of the divine. May the entire family grow into a divine household.

Strive to achieve this and this will be your greatest contribution to contemporary society as well as to Bharatavarsha, your Mother Country. This would constitute the really wise, sane and rational process of bringing about a true Welfare State. The goodness of man is the key to the happiness of mankind. Individual character and conduct is the root of social and national welfare. Character is the greatest wealth. *Sadachara* is divine. In character lies the secret of successful planning and of enduring attainments. Our culture stands for character. I commend to you the UNIVERSAL PRAYER by Sri Gurudev as the unailing formula for happiness, prosperity and success. Peace and progress will result from this great prayer. The sublime essence of all the scriptures and the teachings of all the saints and men of wisdom are contained in this wonderful prayer. Make it your life-breath. Beloved Friend, try earnestly to live this prayer. During this year propagate this prayer far and wide. It is of priceless worth. Each line of it is more worth than its weight in gold! I request all of you to read this, to try to get the prayer printed (in any size, big or small, and on any paper, fine or coarse) and distribute it widely and freely. Print it on one side only so that people can paste it on a board or frame it. Translate it into your vernacular language. Get it published in monthly or weekly magazines or daily papers. Introduce it in schools, clubs and groups. It is uni-

versal. It belongs to the whole world. It is above religion. Let this world-saving prayer reach every home. Make this prayer circulate throughout the universe. Teach it to your children. Recite it daily at dawn and eventide. MAKE THIS YEAR A PRAYER YEAR! Great good will come from it. In this issue of the magazine I have had this Universal Prayer printed on a separate page. You can carefully detach the page by cutting along the dotted line. Preserve it as a special New Year's gift from Gurudev Swami Sivananda, the holy Master of the Himalayas. It will bless your home. It will take you towards divine perfection. It shows the path of Divine Life. May God bless you. May this New Year be a glorious year for you. You have my best wishes for long life, health, happiness, prosperity and success. I send you my love, regards and salutations in the name of God and in the name of Gurudev Sri Swami Sivananda, the light of our life. You are divine. Therefore live divinely. Abide in God and walk in Light.

Yours in Sri Gurudev,

Swami Chidananda
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1st January 1968

If you wish to meditate you close your eyes to see Him within. You can equally well open your eyes and see Him everywhere. If meditation means dwelling upon that Reality, you can thus make your entire life a constant, unbroken meditation. Seeing with the eyes, hearing with the ears, touching with the hands, breathing with your nostrils, could become a meditation.

—*Swami Chidananda*

NAVARATRI—THE WORSHIP OF MAHADEVI

(Sri Swami Krishnananda)

[Continued from the previous issue]

Namo visvasrije purvam visvam tadanu bibhrate, atha visvasya samhartre tubhyam tredhasthitatmane. This is the commencement of a prayer in Kalidas' Raghuvamsha Kavya made by the gods when they went to the abode of Narayana and prayed to him for redress from the sorrows inflicted upon them by Ravana. What is the beginning of this prayer? *Namo visvasrije purvam*: Prostration to Thee who appearest as the Creator of all things. *Visvam tadanu bibhrate*: Prostration to Thee who appearest as the Sustainer of all things. *Atha visvasya samhartre*: Prostration to Thee who appearest as the Transformer and Destroyer of all things. *Tubhyam tredhasthitatmane*: Prostration to Thee who appearest as all these three things. He does not become these three things; He Himself is the judge and the executive and the legislature, if we can imagine such a thing. The legislature, the executive and the judiciary are not identical. They are three facets of the administrative principle. But what if one thing is all three? Previously, the king was all three. He was the judge, he was the executive, and he was also the legislative authority. He could do anything. Such seems to be the manner in which the origin of things operates in this world, and our religious interpretation of this cosmic activity is in the form of the worship of Siva or the worship of Shakti. In whatever manner we may try to understand this mystery, this mystery indeed is what lies at the back of our irresistible urge to worship Mahakali, Mahalakshmi, Mahasaraswati ev-

ery year, whether or not we understand what we are doing.

Calcutta, where the Durga Puja is very famous and people begin to prepare for it a month before, is also the place of Marxists. The Marxists say, "What is there; let the Puja go on." They have all heart and soul for this performance of Durga Puja in the centre of Calcutta, and outside the premises where the worship is going on, they sell the works of Karl Marx. Whatever it is, let Karl Marx be there, but inside him there is something operating, transcending him. And so, finally, what man thinks is not the final judgement of things. All political and administrative dogmas and pronouncements have something behind them which compels them to think in that manner. We have democracies, plutocracies, aristocracies, tyrannies, monarchies. We have peace and war. We have everything in this historical process of the universe. But all this is not finally an original thought contemplated by the human being. He is forced to move in this direction by the requirement of cosmic forces. History is a movement of forces in the cosmic structure, which manifests itself as human, political and historical procession.

There is, therefore, something that remains which is still not properly understood. When we say that God created the world, that ununderstood mystery is the mystery of the relationship between God and his Shakti—Rudra-Shakti, Siva-Shakti, Brahma-

Shakti and Vishnu-Shakti. It cannot be understood. Actually speaking, if we dispassionately judge phenomena, one cannot understand what the relationship between a man and a woman is. Though we think that everything is clear, it is not clear. It will become more and more unclear when we probe deeper and deeper in the phenomenon called this duality of the sexes. It cannot be understood unless you transcend both these things. You have to cease to be a man and cease to be a woman; then you will know what the relationship is between you. As a man, as a woman, this relationship cannot be understood because you are one party. One party cannot judge another party. Therefore, human beings are not in a position to adequately understand this mystery, because who are human beings? They are either men or women. They think only in terms of their social relationship; and the connection between Siva and Shakti or Narayana and Vishnu, etc. is not a social connection. It is impossible to understand what connection it is. The fourth section of the first chapter of the Brihadaranyaka Upanishad begins by placing a great enigma placed before us. *Atmaivedam agra aseet purushavidhah*: The Cosmic Person, as it were, existed in the beginning. This is the concept of the personality of God as is prevalent in Christianity, for instance, and also in the Vaishnava and the Saiva doctrines in India. God is a person.

But we have to carefully understand the meaning of the word 'person'. It is not a human person; it is The Person, Mahapurusha,

the Purusha Sukta's great divinity, and Purushottama, in the language of the Bhagavadgita. This Original Being, which has become the Creator as well as the created, has also brought out an eternal problem between the relation of cause and effect, to the chagrin of all philosophers right from the beginning. Even today we cannot know how an effect comes from a cause. If the effect is totally outside the cause, we cannot say it has any connection with the cause. If it has a vital relationship, inseparably, with the cause, then there is no such thing as an independent effect at all; only the cause is there. Either way, we cannot know what has happened. The cause has not produced the effect if the effect is inseparable, in a sense, from itself. Clay has not produced the pot. Though we can carry water in a pot, we cannot carry water in clay. So there is a difference between the clay and the pot. Is there not a difference? Yes; but what is the difference? If we break the pot, it will become the original substance from which it came.

So we do not know whether there was a cause for this universe or whether this world has really come as an effect from this cause. Who created it and how did it come? The conclusion of the Nasadiya Sukta of the Veda is: "He Who created it may know it or not." The poet says, laughingly, as it were, "Perhaps He Himself does not know how He created it." *Ya va veda, ya va na veda*: He may know, or He may not know.

(To be continued)

What is knowledge? It is an assimilation of the object into the consciousness.

One has to be friendly with every stage of creation, and Yoga is nothing but this establishment of amity and friendliness in every level of creation.

—Swami Krishnananda

THE EGO IS A USEFUL TOOL BUT A DREADFUL MASTER

(Sri Swami Atmaswarupananda)

The goal of the Vedic way of life is *moksha* or liberation. One time when Pujya Swami Chidanandaji was speaking, he suddenly asked the question, "What are you to be liberated from?" After a few moments he answered his own question with one word: "Yourself."

This is a teaching that is difficult for most of us to grasp, because we think that the ego is going to experience liberation, whereas the truth is that we already are what we are seeking. That thou art, the scriptures declare. Our need is to be liberated from who we think we are.

How is this to be brought about? Gurudev said, "Kill this little I. Die to live. Lead the Divine Life." Scriptures speak of ego death. But is this imagery one hundred per cent correct? There is no question that it is necessary for a reversal in our normal way of thinking, which is that we, the ego, are going to achieve liberation. But there is another imagery taught in the Vedic way of life, and that is that as long we are in the body, we need some ego, and they have likened it to a burned-out rope. It still looks like a rope, but it can't bind anything.

The ego is actually a very useful tool. It

is what allows the human being to reason, to compare. This can only be done by objectifying objects. In a no-mind state where the ego disappears, objects are there, but you can't objectify them to compare and to reason in the same way. Therefore, the ego is created by the mind to objectify objects and that makes reasoning possible. It is the subject; everything else is the object. As such it is a very useful tool.

Unfortunately we have identified with this tool, and it has become not only our identity but our master. The purpose of our spiritual life is not necessarily that we dispose of the tool altogether so that it no longer exists, but rather that we see the tool as a tool. We say my ego. It means that the ego belongs to us. It is not what we are. The challenge of the spiritual life is to recognize this subtle separation and not to lose that recognition.

We are meant to use this subject-object relationship that *maya* has created as a tool for our evolution. Therefore, while Gurudev may have used such dramatic language as kill this little I, die to live, ultimately killing this little I means that we see it for what it is, a useful tool but a dreadful master.

Sit less, serve more. Hate less, love more. Take less, give more. Talk less, think more. Preach less, practise more. Worry less, laugh more. Rest less, work more. Sleep less, meditate more.

—Swami Sivananda

BRAHMACHARYA SADHANA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

THE DUTIES OF A BRAHMACHARI

The Brahmachari should go to sleep after his Guru but should get up in the morning before his Guru gets up.

He should chant loudly the sacred Vedas early in the morning and make the place sacred with the waves of spiritual sound.

He should get for the Guru whatever he may want and should not grudge to do any sort of work. The Brahmachari should serve his Guru with thought, word and deed with intense devotion.

The Brahmachari should not overeat. Overeating begets ill-health and that is a hindrance to all progress. Let him, therefore, avoid overeating. Overeating shortens one's life, proves hostile to acts which lead to final blessedness, is sinful and is condemned by the wise. Therefore, one should avoid over-eating.

Let him take cold bath daily in a river or a tank and keep his body free from all diseases.

The Brahmachari should not indulge in fine arts. Fine arts creates in him a passion for the opposite sex and earthly desires and enjoyments. He should not sing and dance, should not apply scents to his body, and should not beautify his body with flowers and sandal-paste.

Decoration of the body, singing and dancing create earthly attachments and therefore, they are fit to be shunned by the Brahmachari.

He should not shave his hairs on the head etc., for the beauty of the body, for it goes against Brahmacharya. He should not wear nice clothes, for beauty goes against Brahmacharya.

The Brahmachari should be of very good conduct. He should behave properly before elders and his study-mates. He should not have connections with people of the world.

To the Brahmachari Gayatri Mantra is the sole refuge. Gayatri bestows health. Gayatri gives peace. Gayatri guides him in self-control. Gayatri leads him to the highest region. Gayatri is everything for the Brahmachari. The Brahmachari should daily do Gayatri Japa one thousand and eight times.

Through Japa alone the Brahmachari attains success no matter whether he performs any other Vedic sacrifice or not.

Through the contact of his senses with their objects of gratification, he undoubtedly acquires sin. Hence, by controlling them, one achieves success. Control of the senses is possible for the Brahmachari only through Japa.

The Brahmachari should not desire for earthly objects. Never is desire extinguished by enjoying the objects. On the other hand, it increases like fire after pouring ghee over it. These senses, the Brahmachari should not try to suppress by force; for they cannot be controlled except by knowledge.

The study of sacred scriptures, renunciation, the performance of religious sacrifices,

self-control and devotional austerities, made by him who is wicked at heart can never be successful. Therefore, the Brahmachari should be pure at heart at all times.

The greatest duty of the Brahmachari is self-control. He, who having heard, touched, seen, eaten or smelt anything whether good or bad, does not feel pleasure or pain, is said to have conquered his senses. If only one sense manages to leak out, all his wisdom leaks out, like water of a water-bladder through its outlet.

Without being asked, he should not speak anything to any person or should he speak if any question is put to him without decorum. In such cases the intelligent one should behave like a dumb person.

Where there is no virtue or gain, or where there is no perspective of a counter-balancing service, there knowledge should not be imparted by the Guru, like a good seed in barren soil.

That Brahmachari who sits on a bed or cushion on which his preceptor is used to sitting on, shall find no good prosperity either in this or the other world. At the arrival of the preceptor, he should stand up and prostrate before the Guru with faith and devotion.

Of one's own progenitor and teacher of Wisdom, the teacher of Wisdom is superior to his progenitor, since the birth of a Brahmana through knowledge is his eternal existence; both in this and the next world. The birth of a man through the lustful meeting of his parents in his mother's womb is the birth which he has in common with the beasts. The birth which the spiritual preceptor procreates for him is real, decayless and immortal.

Grey hairs do not make an old man. A young man, who has studied and has knowledge is really old. Elderliness is not according to wealth or prowess or age.

Persecuted or oppressed he must not hurt the feelings of others. Let him wish or do no harm or injury to anybody. Let him not use

a harsh word that bars the gate of blessedness to anybody.

Let him shun worldly honours like a poison throughout his life. Desiring immortality, let him court humiliation all through his life.

The highest Tapasya is study of the Veda and acquiring knowledge. During that penance, he should not apply oil to the body or wear garlands of flowers. While residing with his preceptor, he should control his senses and observe these rules of conduct for purpose of self-purification.

Let the Brahmachari be pure. Let him forswear the use of honey, scents, garland, and articles of sweet taste. Let him refrain from visiting women or killing animals. Let him renounce the use of anointments, collyriums, shoes and umbrellas. Let him renounce lust, anger, greed, dancing, singing and music, gambling with dice, idle gossips, scandal, falsehood, embracing and casting lustful look on females.

He must always sleep alone with pure thoughts. He should take all care to act according to the convenience of the preceptor and never of himself. He should always sit on a lower level than the preceptor. Within sight of his preceptor he should not sit in an easy or careless posture. He shall not utter his preceptor's name even at his back, and should not mimic his gait, speech or voice.

The preceptor is living image of Brahman and his authority should not be questioned or doubted.

Let him acquire knowledge even from a Sudra, the highest virtue even from a man of vile caste, a good conduct even from an enemy, a good word even from an infant. Let him see good alone everywhere.

One who thus undeviatingly practises the vow of Brahmacharya, obtains an excellent status after death and stands not under the necessity of reverting to human existence. **(To be continued)**

Yoga in Daily Life

RAJA YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

CHITTA

Sometimes you go to sleep at night with the thought "I must get up very early in the morning to catch a train." This message is taken up by the subconscious mind and it is this subconscious mind that wakes you up unfailingly at the exact hour. Subconscious mind is your constant companion and sincere friend. You repeatedly fail at night to get a solution for a problem in Arithmetic or Geometry. In the morning when you wake up you get a clear answer. This answer comes like a flash from the subconscious mind. Even in sleep it works without any rest incessantly. It arranges, classifies, sorts all facts and works out a proper satisfactory solution. This is all due to subconscious mind.

With the help of the subconscious mind you can change your vicious nature by cultivating healthy, virtuous qualities that are opposed to the undesirable ones. If you want to overcome fear mentally deny that you have fear and concentrate your attention upon the opposite quality, the ideal of courage. When this is developed fear vanishes away by itself. The positive always overpowers the negative. This is an infallible law of nature. This is Pratipaksha Bhavana of the Raja Yogins. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. You can establish new habits, new ideals, new ideas and new tastes and new character in the subconscious mind by changing the old ones.

The functions of Chitta are Smritti or Smarana, Dharana (attention) and Anusandhana (inquiry or investigation). When you repeat a Mantra it is the Chitta that does the Smarana. It does a lot of work. It turns out better work than the mind or Buddhi.

All actions, enjoyments and experiences leave their impressions in the subconscious mind in the form of subtle impressions or residual potencies. The Samskaras are the roots of causing again Jati, life and experiences of pleasure and pain. Revival of Samskaras induces memory. The Yogi dives deep inside and comes in direct contact with these Samskaras. He directly perceives them through the inner Yogic Vision. By Samyama (concentration, meditation and Samadhi) on these Samskaras, he acquires knowledge of previous lives. By doing Samyama on the Samskaras of others, the Yogi gets the knowledge of their past lives also.

When you desire to remember a thing you will have to make a psychic exertion. You will have to go up and down the depths of the different levels of the subconscious mind and then pick up the right thing from a curious mixture of multifarious irrelevant matter. Just as the mail sorter in the Railway Mail Service takes up the right letter by moving the hand up and down along the different pigeon-holes, so also the sorter in the subconscious mind goes up and down along the pigeon-holes in the subconscious mind and brings the right thing to the level of normal

consciousness. The subconscious mind can pick the right thing out from a heap of various matters.

A Samskara of an experience is formed or developed in the Chitta the very moment when the mind is experiencing something. There is no gap between the present experience and the formation of a Samskara in the subconscious mind.

Smrithi or memory is the function of Chitta (subconscious mind). It is a separate faculty or category in Vedanta. Sometimes it is Antarangata (comes under the mind). In Sankhya philosophy it is included in Buddhi or Mahat Tattva. The Chitta of Patanjali Rishi's philosophy of Raja Yoga (Yogaschitta Vritti Nirodha) corresponds to the Antahkarana of Vedanta. **(To be continued)**

Children's Page

YOUR FAULTS AND OTHERS' MERITS— A RIGHT THING TO PONDER

(Sri Swami Ramarajyam)

When God Brahma was about to start the work of creating the universe, he said to himself, "How nice it would have been, had there been someone to point out good and bad points of my creation!" So he created a critic. He told the critic, "Look, you should point out to me good as well as bad points of whatever I create. This is your work."

The critic started his work. Of each and every piece of creation he would point out only the bad points and find a fault with it. When Brahma created an elephant, the critic said, "The elephant cannot look upwards." When a camel was created, he said, "It is a very lazy creature." When a monkey was created, he said, "It is very naughty."

Brahma was quite upset. With great effort he created the best living creature of this universe—a man. The critic, who was wont to find faults with others, examined all his features thoroughly and said, "If there were a window in his heart, one could see through it everything hidden there."

Ponder, dear children, if like that critic, you have also made a habit of finding faults with others. Brahma had told the critic to point out to him both good and bad points of his creation, but the critic pointed out only the bad points—the faults. He forgot that he himself was also a creation of Brahma. He did not pay attention to his own faults at all.

Whenever you find a fault with someone, better think, before pointing it out, if the same fault can be discovered in you. Those who have faults should also be judged on their merits. Pay attention to their merits and try to translate them into action. Your knowledge of others' faults should only act as a pointer to your own faults and remind you of the need to get rid of them.

Sivananda's Gospel of Divine Life

LIVE DIVINELY

NIRVIKALPA SAMADHI

In reply, the Mastger narrated the following incident. He said, "When the Kurukshetra war had terminated and the Kauravas were killed, Udanka approached Lord Krishna and enquired of Him why He sided with the Pandavas and brought about the destruction of the Kauravas, whereas both of them were His own creation. The Lord explained how He had tried His best to avert war and establish peace between the cousins, and how, only after He found that the Kauravas were bent on fighting that He allowed the war.

"When Udanka further asked why the Lord did not change the mind of the Kauravas and make them love the Pandavas so that the war could have been avoided, the Lord replied that people had free will and He would not coerce it, but would wait till they of their own free choice developed love for Him and His Will."

STICK TO ONE PLACE

Is Sri Shroff leaving today?" the Master asked Swami Chinmayanandaji.

"Perhaps not, Swamiji. His health was very bad again last night."

"What happened?"

"Swamiji, he gets easily upset over tri-

fles. The problem of travelling by day in the hot sun in a bus worried him so much that he got blood pressure again!"

"Quite true. Only aged people know their difficulties. It is a trifling thing to youth but a real problem to an aged man like him with all his weak heart and blood pressure. A young man will not be able to understand. When I was young I was doing double somersaults, but now diabetes and other ailments make it difficult for me even to walk. Age has its own limitations. You should try to understand aged people and sympathise with them.

"All these problems will be solved if you stick to one place. The Ashram is my entire world. You will be able to do a lot of service and yet save yourself these botherations if you stick to one place and go on with your work."

AN EDUCATIVE CONTEST

The early morning university class was over. Ganga Prasad Sharma's presence drew the Master's attention. When he saw people getting up to leave, he said, "Don't get up yet. O Ganga Prasadji! O Vishnu Swamiji! Now both of you demonstrate your skill in the performance of Yoga Asanas. Let us see who wins."

Both got ready and came into the arena.

“Now Ganga Prasadji will demonstrate some intricate Asana. Do something which Vishnuji will not be able to perform.”

Ganga Prasadji demonstrated a most wonderful pose, where the body had to be subjected to several awkward and difficult bends.

Vishnu Swamiji tried but could not reach perfection.

“Ganga Prasadji, you have won. Now Vishnu Swamiji will demonstrate something which you will not be able to perform.”

Vishnu Swamiji demonstrated Shakti Chalan Kriya. Ganga Prasadji could not do that. Finally, Vishnu Swamiji also scored a victory as Ganga Prasadji did not know Vayu-Bhakshana.

It was a very amusing and educative contest.

“These contests have another effect also. When you practise alone or with less proficient people, you slowly develop a satisfaction that you are good. But when you find someone who can do better than you, you feel ashamed. You slowly yearn to achieve

greater and greater perfection. The goal is God and nothing short of it should produce satisfaction.”

TRUE KARMA YOGA

Ganga Prasad was also a painter. He had brought an exquisite drawing done by him. And he had it framed in a heavy frame, too, not minding the cost.

“That is the spirit of a karma Yogi,” said the Master. “He does not leave things half done. He completes everything properly. If Ganga Prasadji had simply given the painting unframed there would have been the chance of it getting spoilt. In spite of the fact that it might have cost him forty rupees to frame it, he has done it. Now it is safe.

“Karma Yoga does not mean doing things in a slipshod manner, thinking that that is the way to remain unattached to the action and its fruit. This is Tamasic negligence. It means doing actions efficiently and perfectly, and yet remaining unattached to the fruits, Karma Yoga means doing all actions as offerings to the Lord and worship of Him.”

Swami Sivanandaji Maharaj was a great admirer of Adi Sankaracharya and in his teachings you will find the spirit of Sankara. If you can understand Swami Sivanandaji Maharaj properly, you can understand Sankaracharya also. Of course, it is very difficult to understand both, because they are many-sided geniuses. So let us study their works and try to live a practical life of Vedanta and Bhakti.

—*Swami Krishnananda*

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

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

A figure was moving in the cold early morning wind at the side of the road. A bundle of cloth, A bunch of blankets, but deep hidden within a figure, trembling, shivering and coughing. Once admitted, it appeared to be a female adult, suffering from high fever and with a weight of 24 kg only. After investigations she was diagnosed with Lung Tuberculosis and was immediately put on medication and diet. Initially she could not tell her name or place of living, but gradually she mentioned a variety of names and places in all different states of India. A scattered and dispersed life that slowly settled down in the daily routine of the Home. She opened up, started communicating with others, gained weight and captured one and all with her innocent honest smile.

Only a few days later, a mentally chal-

lenged boy was brought in for admission. He was found lying at the roadside near the Headquarter premises. He would scream and run around and though his understanding is intact, he seems not to have the ability to talk. The winter has set in for all of us, but for our sisters and brothers who have their shelter under the open sky, it is a survival of the fittest.

More patients were admitted this month with severely infected ulcers on the legs, who are slowly improving under medication and daily cleaning and dressing of the wounds. Recently, one lady patient was picked up from a drainage, where she was lying down partially clothed, injured on her head and eye and in a semi-conscious state of mind. After recuperating, she mentioned that her belongings were robbed, after she was drugged and got hurt when she fell down. She was an educated lady, who could recall and write down her complete address in the neighboring area and who got discharged a few days after recovering. Jai Sivananda. Jai Chidananda. Jai Sri Ram.

*"God is good. All the time. He put a song
of praise. In this heart of mine.
God is good. All the time. Through the darkest
night. His Light will shine." (D. Moen)*

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



INTER SCHOOL ESSAY COMPETITION AT DEHRADUN

In connection with the Platinum Jubilee of the Society an inter school essay competition was held at Dehradun on 15th November 2010. The subject of the essay was "Crisis of character in the country, ways and means to cure this chronic malady", in which many children from various schools participated.

The Prize distribution of this competition was held on 5th December 2010 at Shanti Niwas, Dehradun, His Holiness Sri Swami Vimalanandaji Maharaj commenced the function with the 'Jai Ganesh' Kirtan. Following this the welcome address was given by Brig. Sabherwal. In his welcome address he stated that the children had put in effort to bring out good essays. Some had even discussed the magnitude of the problem and its solution in detail. Brig. stated that the present generation is degrading day by day and the main aim of conducting this competition is to bring awareness in them about our culture and tradition so that they grow up knowing them. He pointed

out Mahatma Gandhi quote, “Be the change you wish to see in the world” to the children and told them to understand the great value about the tradition and heritage of our country. He encouraged them to read the religious books of saints and sages which would help them to cultivate virtues and follow some principles in their life.

After this Mrs. Leena Khera sang two Bhajans with her rich and melodious voice. The President Maharaj honoured her.

Finally the President Maharaj addressed the gathering with the glorious life of Sat Gurudev Sri Swami Sivanandaji Maharaj. He explained to the children in detail about the intense period of Gurudev’s penance and his attainment of Ultimate Realisation. His desire to share the happiness and bliss that he achieved through his penance made him to found the Divine Life Society in 1936. The magnitude personality of Sri Gurudev attracted thousands of devotees from India and abroad. Gurudev’s teachings were simple and very easy to understand by all. Dissemination of spiritual knowledge and service to the needy were very dear to Gurudev. During his lifetime three Presidents of India came to Rishikesh to pay their respects to Gurudev. In spite of all these Gurudev ever remained humble and simple. The President Maharaj also read out about what Gurudev had said for the children. In this way Swamiji Maharaj inspired the children to imbibe the noble qualities of Sat Gurudev.

The following children were awarded the prizes.

1. First Prize **Arushi Mittal** from Bright Lands School
2. Second Prize **Shikha Chaudhary** from Bright Lands School
3. Third Prize **Aakash Deep Rawat** from Col. Brown Cambridge School

Consolation Prize

1. Sai Sangeet Jain from Welhem Girls School
2. Shalalini Rai from Him Jyoti School.

Before the conclusion a message from the ex-governor of Uttarakhand, H E Sri Sudarshan Agarwal was read out. The message contained about the yeomen service the Society has been rendering by imparting spiritual values and ethics among the masses and how the children should make use of this opportunity to build up their abilities. The programme concluded with closing prayers followed by Aarati and Prasad distribution.

**CELEBRATION OF THE SIXTY SEVENTH ANNIVERSARY OF
MAHAMANTRA SANKIRTAN YAJNA**

*'Harernama Harernama Harernamaiva
Kevalam
Kalau Nastyeva Nastyeva Nastyeva
Gatiranyatha'*

Glorifying the significance of singing of the Divine Name, Sadgurudev Sri Swami Sivanandaji Maharaj says –

“Kirtan is nectar. Kirtan is divine food for the soul. Kirtan can make you immortal.

Sing the Mahamantra—

*Hare Rama Hare Rama Rama Rama
Hare Hare,
Hare Krishna Hare Krishna Krishna Krishna
Hare Hare”*

The Mahamantra Sankirtan Yajna commenced by the Holy Master on 3rd December 1943, is being continuously carried on, round the clock and for all the days of the year in the Bhajan Hall for world peace for the last sixty seven years. The blessed day of the Sixty Seventh Anniversary of this Sacred Yajna was celebrated with great sacredness and spiritual gaiety at the Headquarters Ashram on 3rd December 2010.

As a prelude to the Celebration, the collective chanting of the most sacred Mahamantra was done daily for three hours from 27th November to 2nd December 2010. On the auspicious day of 3rd December, special Satsang and worship were conducted from 9 a.m. to 11 a.m. at the Divyanama

Mandir. A Havan for the peace and welfare of the world was also performed on this august day at the Ashram Yajnasala.

At 3.30 p.m., a beautifully decorated palanquin, with the portraits of Lord Sri Rama, Lord Sri Krishna and Sadgurudev, was taken in a procession which wended its way from the Ashram to Kailash Gate. The flags and placards with Mahamantra and the soulful and ecstatic chanting of the Mahamantra filled the entire atmosphere of Muni-ki- Reti with divine vibrations. It was followed by the floral Archana to the chants of Ashtottarashata-Namavali of Lord Sri Rama and Lord Sri Krishna and Arti in the Bhajan Hall. The programme concluded with the blessing message by H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters and distribution of sacred prasad.

During the night Satsang, in addition to regular chants and prayers, H.H. Sri Swami Vimalanandaji Maharaj, President DLS Headquarters blessed the gathering with his inspiring talk.

May Lord Sri Rama, Lord Sri Krishna and Sadgurudev bless us all with the constant remembrance of the Divine Name.

*'Nihshwase Na Hi Vishwasah
Kada Ruddho bhavishyati
Kirtaneeyamato balyat Harernamaiva
Kevalam'*

Virtue abides where there is truth and the Lord abides where
there is devotion. Therefore cultivate virtue and develop devotion.

—Swami Sivananda

GITA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM

*'Samsarsagaram ghoram tartum Ichhati
yo janah
Gitanavam samaruhya paaram yati
sukhena sah'*

(He who wishes to cross the fearful ocean of Samsara, reaches its other shore easily by mounting on the boat of the Gita.)

'The Gita contains the divine nectar. He who drinks the nectar of the Gita through purification of the heart and meditation, attains immortality, eternal bliss, everlasting peace and perennial joy.'

(Sadgurudev Sri Swami Sivanandaji Maharaj)

The blessed day of the advent of the glorious scripture 'The Bhagavad Gita' was celebrated with great sanctity and devoutness on 17th December 2010 at the Ashram. A special Satsanga was organised from 9 a.m. to 11.30 a.m. in the sacred Samadhi Hall wherein all the eighteen chapters of the celestial song were recited by the sannyasins,

brahmacharins and visitors of the Ashram. Thereafter, floral archana was offered to the Lord Krishna to the chant of Ashtottara-shatanamavali. The Satsanga concluded with arati and distribution of sacred prasad. A Gita Yajna was also performed with the chanting of the verses of the Gita for the peace and welfare of the world at the Ashram Yajnasala on this auspicious day.

During the night Satsanga, the inspiring and soul-stirring Gita Jayanti message of Worshipful Sri Swami Chidanandaji Maharaj was read. H.H. Sri Swami Vimalanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj also enlightened the gathering on the ineffable glory of the divine scripture—The Bhagavad Gita. The Satsanga concluded with Arati and distribution of prasad.

May Lord Krishna and Sadgurudev bless us all to live in the spirit of the Gita.

SRI DATTATREYA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM

*'Aadau Brahma Madhye Vishnurante
Devah Sadasivah
Murtitrayaswarupaya Dattatreya
Namostu Te'*

The Birth Anniversary of the Divine Trinity—Lord Dattatreya was celebrated with great sacredness and devotion on 20th December 2010 at the Headquarters Ashram. A special Satsanga was organised from 9.00 a.m. to 11.30 a.m. at Dattatreya hillock wherein a grand worship, with *abhisheka* and *archana* to the Vedic chants, was offered to the idol of Lord Dattatreya enshrined in the beautifully decorated Dattatreya Temple. The

simultaneous singing of melodious and soul-elevating *bhajans* and *kirtans* glorifying the Avadhuta Guru filled the hearts of the devotees with indescribable peace and bliss. The Satsanga concluded with *arati* and distribution of the sacred *prasad*.

During the night Satsanga, Sri Harihar Singhji, a senior inmate of the Ashram, delivered a talk on the glorious life of Lord Dattatreya and his twenty four preceptors.

May the divine grace of Lord Dattatreya and Sadgurudev inspire us to strive sincerely to attain the Divine Perfection in this very birth.

PRATISHTHA MAHOTSAVA OF SRI VISWANATHA MANDIR

'Lord Siva is God of Love. His grace is boundless. Repeat His mantra 'Om Namah Sivaya'. He will bless you with His vision.' (Sadgurudev Sri Swami Sivanandaji Maharaj)

Lord Sri Viswanatha is the presiding deity of the holy ashram of Sadgurudev. Lord Sri Vishwanatha and the other idols of Sri Viswanatha temple were installed by Worshipful Sadgurudev's holy hands on 31st December 1943. The sacred day of the 67th anniversary of the Pratishtha (consecration) of Sri Viswanatha temple was celebrated with great devotion and deep reverence at the Headquarters ashram on 31st December 2010.

Preceding the day of the celebration, the chanting of the sacred Panchakshari Mantra was conducted in the temple for three hours in the afternoon from 27th to 29th December 2010. The *akhand kirtan* of the sacred mantra was held from 7 a.m. to 7 p.m. on the follow-

ing day. On the auspicious day of 31st December, a grand worship with *abhisheka*, *alankara* and *laksharchana* to the chanting of Vedic mantras was offered to Lord Sri Viswanatha enshrined in the beautifully decorated *sanctum-sanctorum* of Sri Viswanatha temple. All the Sannyasins, Brahmacharins, Sadhaks and visitors of the Ashram participated individually in the abhisheka and archana. The simultaneous chanting of Panchakshari Mantra and singing of soul-stirring hymns on Lord Siva filled the hearts of all the devotees with divine ecstasy. At midday the celebration concluded with the offering of *Mahabhog*, *Mangalarati* and distribution of sacred *prasad*. A Havan was also performed for the peace and welfare of the world on this sacred day.

May the abundant benedictions of Lord Sri Viswanatha and Sadgurudev shower upon all.

NEW YEAR CELEBRATION AT THE HEADQUARTERS ASHRAM

Make the New Year an ideal year filled with 365 ideal golden days Divinely Lived; they may be 365 days filled with Truthfulness, Compassion, Kindness and Purity and Nobility of thought, word and deed. (Worshipful Sri Swami Chidanandaji Maharaj)

As per yesteryears, the ushering of the New Year was celebrated with great spiritual fervour and gaiety at the Headquarters Ashram in the night of 31st December 2010. The celebration commenced at 7.30 p.m. with prayers and Stotra-chanting. Devotees from South Africa, Haridwar and the Ashram offered their Pushpanjali at the lotus feet of Sadgurudev in the form of melodious and soul elevating *bhajans* and *kirtans*.

H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj blessed the gathering with their inspiring talks. The gathering also had the divine privilege of having the Darshan of Worshipful Sri Swami Chidanandaji Maharaj and receiving His soul-stirring New Year Message through electronic media. This was followed by silent meditation till 12 midnight while bidding farewell to the year 2010 and welcoming the New Year 2011. The celebration concluded with *arati* and distribution of special *prasad*.

May Lord Almighty and Sadgurudev bless us all to fill this New Year with Divinity.

CULTURAL TOUR OF SRI SWAMI PADMANABHANANDAJI MAHARAJ

Sri Swami Padmanabhanandaji Maharaj, General Secretary, D.L.S Headquarters, undertook a cultural tour of London (UK) at the kind invitation of Sri Anil G. Mehta, President of the DLS Branch London, from 10th to 21st December 2010. This tour was to celebrate the DLS Platinum Jubilee programmes organised by the DLS London Branch, run by Sri Anil and Rajeshwari Mehta.

Swamiji Maharaj was cordially received at London Heathrow Airport on the evening of Friday the 10th December 2010 by Sri Anilji, Rajeshwariji and their daughter, Shardaji and Sri Hitesh Panchalji.

Sri Swamiji stayed with the Mehta family during his entire visit. His main residence was at a new flat purchased by Sharda Mehtaji, just a few minutes' walk from the DLS Branch Centre. This was to ensure privacy and also some rest for Swamiji.

The DLS London Branch had organised on most evenings a Satsang for the devotees. All the Satsangs commenced with the DLS opening prayers and continued with Bhajans by Sri Anil Mehta and other devotees and children. This was followed by interactive participation and discussions on subjects raised by the devotees. The Satsangs concluded with the chanting of one Mala of Om Namoh Bhagavate Sivanandaya, Hanuman Chalisa, DLS Arati, closing prayers

and Shanti Mantras. Then followed distribution of Prasad.

Sri Swamiji commenced his cultural programme on Saturday morning, 11th December with a devout Paduka Puja and prayers to bless Sharda's new flat where Swamiji was staying. In the evening, an interactive DLS Satsang was held in the home of Dr. Jayantbhai and Meena Mehta in Morden, Surrey. Many devotees attended and Swamiji spoke on the Bhagavat Gita and answered questions raised by the devotees.

On Sunday evening, 12th December, Swamiji attended a DLS Satsang held at the home of Sri Harshadji and Shobhna Parekh in Uxbridge. The devotees who attended the Satsang enjoyed the interactive format of the Satsang where Swamiji answered many questions of the devotees.

On Monday evening, 13th December, Swamiji was invited to attend the 90th Birth Anniversary Celebration programme of Parama Pujya Sri Pramukh Swamiji Maharaj, the present spiritual head of the Bochasanwasi Shri Akshar Purushottam Swaminarayan Sanstha (BAPS), which was held at the Holy Sri Swaminarayan Mandir in Neasden, London. Swamiji was cordially received by the senior Swamiji of the Mandir, Sri Yogvivek Swamiji Maharaj and attended the Mandir Arati at 7pm. Swamiji was then given a guided tour of the spectacular Mandir. Later Swamiji had Maha Prasad with the

Swamis of the Mandir and then attended the main programme. Sri Yogvivek Swamiji welcomed Swami Padmanabhanandaji by garlanding him and introduced him to the assembled devotees and spoke a few words on the close association of Parama Pujya Sri Pramukh Swamiji Maharaj and H.H. Swami Chidanandaji Maharaj. Sri Swami Padmanabhanandaji Maharaj then gave a short talk on the significance of observing and celebrating one's Guru's birth anniversary. He said that the Guru should live in and through the disciple and that alone will open the gates of the spiritual path.

On Tuesday, 14th December, Swamiji visited the home the Sri Hitesh Panchal and blessed their home with a Satsang.

On Wednesday, 15th December, Swamiji travelled to Bristol and visited the home of Charles and Helena Kangai where a DLS Satsang was held with a number of devotees.

On Thursday, 16th December, another Satsang was held at the London Branch in the evening.

On Friday, 17th December, Swamiji was invited to the Yoga Group (Art of Living) in Edgware, North London, where he had an interactive Satsang with the hosts on the subject of Ashtavakra Gita, which is a profound enquiry into the nature of reality.

On Saturday, 18th December, Swamiji attended a Home Satsang arranged by Sri

Anil Mehta and Rajeshwari Mehta. This Satsang was conducted by the children. There was an unexpected heavy snow fall in the afternoon and Swamiji joined the children in the garden playing in the snow.

On Sunday 19th December, Swamiji graced the Engagement Ceremony of Sharda to Hitesh, son of Dhirajlal and Dakshaben Panchal. The entire ceremony had a spiritual energy due to Swamiji's presence. Swamiji gave a short talk to the couple on the significance of marriage and blessed Sharda Mehta and Hitesh Panchal by reciting Mantras from the Vedic scriptures.

On Monday 20th December, Swamiji visited the home of Chris and Zarine Pegler, ardent devotees of Shri Shri Ananda Mayee Maa. After lunch Swamiji visited the Ramakrishna Mission in Maidenhead, Surrey. He was welcomed by the Swamiji in charge of the centre. Sri Swamiji shared memories of his association with the Ramakrishna Mission in India.

During his visit Swamiji met many devotees and he was very pleased to see their genuine thirst for spiritual knowledge. The various Satsangs and question-answer sessions brought about great inspiration and joy and peace among them.

On Tuesday 21st December, Swamiji took the return flight to India and arrived safely at the DLS Headquarters on Wednesday, the 22nd December.

(1) THE 37TH ALL ANDHRA DIVINE LIFE SOCIETY (2) WEST BENGAL

THE TWO DAY CONFERENCE OF THE DIVINE LIFE SOCIETY IN PATIALA

The Patiala Branch of The Divine Life Society had organized a two-day Spiritual Conference in Patiala on 20th and 21st of November 2010 at the Veer Haqiqat Rai Senior Secondary School, Patiala. They have clubbed this Conference with the Platinum Jubilee celebration of the Divine Life Society Headquarters. The main theme of the Conference was "Youth Awakening".

On both these days Sri Swami Vimalanandaji Maharaj, Sri Swami Nirliptanandaji Maharaj, Sri Swami Ramarajyamji Maharaj and Sri Swami Dharmanishthanandaji Maharaj gave discourses to the audience. Besides, many other dignitaries also spoke on the occasion.

The Conference was well attended not only by the local public but also by delegates who came from different places of Punjab and Haryana. Many students from the nearby colleges took part in this Conference. They raised numerous questions in order to clarify their doubts. Cultural programme was also organized during these two days.

Sri Chaman Kaliya, the President, Sri Surendra Garg, Secretary, and many other members of the Patiala Divine Life Society Branch had put in their efforts to conduct this Conference in Patiala for the first time which turned out to be a grand success.

BHARATIYA VIDYA BHAVAN'S ESSAY COMPETITIONS—2010

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

BHAVAN'S SWAMI SIVANANDA MEMORIAL ESSAY COMPETITION—2010

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

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

MEDIUM: **Hindi**

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

Requirements

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

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—THE DIVINE LIFE SOCIETY

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Agra (U.P.): During the month of November 2010, the Branch had Satsanga on Sundays, Havan on Tuesdays and daily Yogasana session. It held a get-together on Dipavali. A 2-day Yogasana Training was arranged in an Inter-college for girls.

Ahiwara (Chhattisgarh): The Branch held daily Satsanga and collective Japa of Mahamrityunjaya Mantra on Ekadasi. Special Puja was done on Dipavali and 108 lighted lamps decoration on the Panchami.

Ahmedabad, Usmanpura (Gujarat): The main activities of the Branch were daily Yogasana class and monthly Paduka Puja.

Ambala (Haryana): The Branch held weekly Satsanga on Sundays and recitation of Sri Hanuman hymns on Tuesdays. A special Satsanga was on 26th November. One-hundred fruit-giving trees were planted in a nearby village. Homoeopathy Seva was continued.

Aska (Odisha): The Branch held biweekly Satsanga on Sundays and Thursdays, and Sadhana Day with Paduka Puja. A spiritual talk and Svadhyaya on 31st October. It organized a free medical camp on 10th October.

Babanpur (Odisha): The Branch conducted Satsanga on Sundays, Paduka Puja on Thursdays a mobile Satsanga on Sankranti with 108 repetitions of Sri Hanuman Chalisa, and another mobile Satsanga on 28th November. It also organized 5-day Sri Rama-charita Manas Maha-Yajna on November 17 to 21. It also held four mobile Satsanga in October.

Badakuanl (Odisha): The Branch continued its regular activities of twice-a-day Puja followed by recitation, Srimad Bhagavat Svadhyaya in the evening. Paduka Puja and Satsanga on Thursdays and Paduka Puja on Sivananda Day.

Badhiausta (Odisha): The Branch organized under the Platinum Jubilee Celebrations a 3-day intensive programme on November 27-28-29. Daily: Brahmamuhurta prayer-meditation, Sankirtan Yatra, Paduka Puja and evening

Satsanga. In addition it organized a Youth Camp-250 students participated; 3-day Sadhana Camp; 24-hour Akhanda Kirtan; Sri Sundarakanda Parayana and Katha; distribution of clothes and cash to the destitutes, free medicines to the poor patients, and of Jnana Prasad to students; discourses of the Divine Life Society, cleanness Seva in nearby villages, etc. Devotees from seven villages with Satsanga centres participated in all these activities.

Balangir (Odisha): The Branch conducts Satsanga on Saturdays and Paduka Puja on Sivananda Day. It organized 5-day discourses on Sri Ramayana from October 26 to 30. Swami Chidananda Health Centre continued giving free Allopathic, Ayurvedic, Homoeopathic and acupuncture treatment and medicines.

Bangalore (Karnataka): Regular Activities: Satsanga with Paduka Puja, Sankirtan and Svadhyaya of Gurudev's writings; Satsanga on Fridays with Parayana of Sri Vishnu-sahasranama and Sri Lalita-sahasranama Stotras; on the first Sunday of every month grand Abhishekam, Satsanga and Svadhyaya in a temple; on the third Sunday 3-hour Akhanda Kirtan and on the fourth Sunday 3-hour devotional music.

Special Activities: (1) Navaratri: Svadhyaya on 'God As Mother', divine music. (2) Sivananda Youth convention in commemoration of the Diamond Jubilee of Gurudev's discourse in 1950, two video shows—"The Life and Teachings of Swami Sivananda" and "Arise, Awake and Illumine", question-answer session, quiz programmes, Book Exhibition of books by Gurudev and H.H. Sri Swami Chidanandaji Maharaj, release of the book "Light that Enlightens" by Sri V.L. Nagaraj etc.

Barbil (Odisha): The weekly Satsanga of the Branch was on Thursdays and mobile Satsanga on Mondays. On Kartiki Purnima Paduka Puja was followed by Bhagavad Gita Path and Prasad Sevan. Sivananda Charitable Homoeopathy Dispensary treated 950 patients in two months.

Bargarh (Odisha): Regular Activities:

2-time Puja, daily evening Svadhyaya, daily Yogasana class, Paduka Puja on Thursdays, Satsanga on Saturdays, Study circle on Sundays, and daily Homoeopathic clinic. The Branch held a Sadhana Day on Kartiki Purnima.

Baripada (Odisha): The Branch conducted Paduka Puja on Thursdays, the monthly Sadhana Day with Paduka Puja on 7th November, and a special mobile Satsanga. It supplied free medicines to 78 inhabitants of a Leprosy Colony, and distributed food to 150 inhabitants of another colony. It also distributed biscuits and sweets in an orphanage on 3rd, 9th and 26th November.

Berhampur, Lanjipalli (Odisha): On 28th November, besides the regular activity of monthly Narayana Seva, there was a special Satsanga with Svadhyaya, recitation of Sri Hanuman Chalisa, and Path from Sri Ramacharita Manasa.

Bhawanipatna (Odisha): The Branch conducted biweekly Satsanga on Thursdays and Sundays, the monthly Sadhana Day on 3rd October, and Paduka Puja on Sivananda Day.

Bhongir (A.P.): In the daily evening Satsanga Sri Vishnu-saharsanama Stotra Parayana is also done.

Berhampur (Odisha): The Branch held daily early morning session of Japa and meditation, Bhajan-kirtan and Paduka Puja in the morning, and Satsanga with Svadhyaya in the evening. On 31st October, on the visit of five office-bearers of Co-ordinating Committee a special meeting was arranged.

Bhubaneswar (Odisha): The Branch had weekly Satsanga on Thursdays, the monthly Sadhana Day on the last Sunday every month and Harikatha on Chidananda Day. *Special Activities:* (1) A mobile Satsanga in a nearby village. (2) Sri Krishna Jayanti: 24-hour Akhanda Kirtan of 'Om Namoh Bhagavate Vasudevaya' Mantra. (3) Sivananda Jayanti: Early morning prayer-meditation, Prabhat Pheri, Svadhyaya, Paduka Puja with one lakh oblations, recitations, Havan, Parayana of 9 chapters of Bhagavad Gita, Video show, distribution of food and clothes to 80 children of a school for orphans, talks on the life and teachings of Gurudev, etc. (4) Chidananda Jayanti: Early morning session, Prabhat Pheri, Paduka Puja with one lakh oblations, recitations, Parayana of

the remaining 9 chapters of Bhagavad Gita, Havan distribution of food to 90 students of a school for blindmen, distribution of fruits; loafs, biscuits and medicines to the patients, and in the afternoon Harikatha, prize distribution by Revered Sri Gajapatiji Maharaj 40 winners of Gita chanting, essay, elocution and Universal Prayer chanting competitions for students followed by inspiring talks by him and Revered Sri Swami Dharmaprakasanandaji. (5) Sadhana Satra; the 17-day Sadhana Satra from September 8 to 24—Brahmamuhurta session, Yogasana, Paduka Puja, special Puja with one lakh Archanas to different deities in the forenoon, and Bhajan-Kirtan, discourses on Srimad Bhagavad-Gita and Sri Ramacharita-Manasa. (6) Blood Donation Camp on 19th September.

Bikaner (Rajasthan): Regular Activities: 2-time Puja, daily 2-hour Satsanga with Srimad Bhagavata Svadhyaya, mobile Satsanga on November 9 and 27, Paduka Puja on Sivananda Day, Havan and Japa on Chidananda Day, daily Yogasana class, Sivananda Library, and cash aid to poor students. *Special Activities:* (1) Platinum Jubilee 6-day Programmes: November 25-30 Sri Swami Vaikunthanandaji's visit and daily discourses; Paduka Puja in devotees' residence on November 27, 28, 29; essay competitions on Sri Ramacharita Manasa and on Life and Teachings of Swami Sivananda: Gita chanting competitions; (2) Dipavali: special Puja, Stotra Path, decoration. (3) Goverdhan Puja, Annakut, Prasad distribution (4) Kartika: monthlong Puja of the holy fig-tree (Pippal) and Tulasi plant. (5) Sri Guru Nanakji Jayanti: Sikh scripture's Path, Sankirtan, Prasad.

Bilaspur (Chhattisgarh): Satsanga on Sivananda Day and Chidananda Day.

Brahmanatarla (A.P.): In addition to the daily one hour Mahamantra Sankirtan followed by Satsanga, the Branch held mobile Satsanga on Thursdays, monthly Parayana of Srimad Bhagavad Gita on Ekadasi and Sankirtan on the other Ekadasi. Food is distributed to about 150 destitutes on Mondays.

Chandigarh: In addition to the daily evening Satsanga and daily Yogasana class, the Branch had on Sundays weekly Satsanga with Svadhyaya, free food to about 300 persons, and

free medical consultation and medicines to about 50 patients. It organised a 3-day Camp for children—both conducted by Revered Sri Swami Ramarajyamji, Revered Sri Swami Dharmarishthanandaji who visited the Branch on November 14th and on 28, 29, 30, and gave talk in a special mobile Satsanga on the 29th.

Chatrapur (Odisha): Besides the daily evening Satsanga, the Branch conducted weekly Satsanga on Thursdays, 8 mobile Satsanga (one in a nearby village) in October-November, Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on the Sankranti—17th October and 16th November. The annual feature of Sri Ramacharita Manas monthlong Parayana during Kartika month found good response. On the concluding day on November 21, Revered Sri Swami Ramakripandanandaji addressed the large gathering.

Chennai, Anna Nagar (Tamil Nadu): The Branch Satsanga with a talk on “Divinity and Immortality” on 28th November.

Digapahandi (Odisha): Regular Activities: 2-time Puja, biweekly Satsanga on Thursdays and Sundays, a special Satsanga on Sankranti Day, Paduka Puja on Sivananda Day and Chidananda Day.

Special Activities: (1) Talks on ‘Spiritual Education and Ethical Teaching’ by Revered Sri Swami Ramakripanandaji and the Secretary of the Branch in a High School on 1st November. (2) Yogasana Class by Swamiji on 6th November in the same High School. (3) Srimad Bhagavata Parayana 24-hours on Kartiki Purnima.

Faridpur (U.P.): Regular Activities: daily Puja, daily Parayana in Sri Ramacharita Manas (monthlong) Parayana, Satsanga with Svadhyaya on Wednesdays. *Special Activities* (1) Dhanvantari Jayanti: Lamp decoration. (2) Prabodhini Ekadasi: special Puja of Lord Vishnu.

Ghatpadamur, Jagadapur (Chhattisgarh): The Branch conducted daily early morning prayer-meditation, Sri Ramayana Path, Puja, Yogasana class, and in the evening half an hour Sankirtan followed by Satsanga, Paduka Puja on Thursdays, recitation of Sri Sundarakanda on Saturdays and Sri Vishnu-sahasranama Stotram were the other regular activities, Sri Laxmi Devi

Puja and Lamp decoration marked Deepavali celebration. On Prabodhini Ekadasi 3-hour Akhanda Kirtan was done.

Gumergunda (Chhattisgarh): The routine of the Sivananda Ashram is 3-time Viswanath Mandir Puja, daily early morning prayer-meditation, and Yogasana class daily, 2-hour evening Satsanga, Paduka Puja on Thursdays and Sri Sundarakanda Parayana on Saturdays. On Dipavali there was Sri Laxmi Devi Puja, Satsanga, special decoration.

Hansura (Odisha): *Special Activities:* (1) Punyatithi: 12-hour Akhanda Mahamantra Kirtan on the previous day, on the Punyatithi Day 5 a.m. to 6 a.m.: Prayer-meditation, 6 a.m. Prabhat Pheri, 8.30 Paduka Puja, 11 a.m. to 2 p.m., Bhajan-kirtan, 2 p.m. Prasad Sevan. And also distribution of fruits to the sick, and cash and clothes to the poor. Evening Satsanga. (2) Sivananda Jayanti: participated in the programme of a nearby Branch. (3) Chidananda jayanti: a conference of D.L.S. devotees on the previous day; on 24th September: prayer-meditation, Prabhat Pheri, Paduka Puja, Bhajan-kirtan, Prasad Sevan, Srimad Bhagavad Gita Parayana at 3 p.m. and Satsanga at 6 p.m.

Imphal (Manipur): The monthly Satsanga on Purnima included a talk on Bhagavad Gita. Sivananda Jayanti was celebrated with Paduka Puja, Bhajans, talks and release of Gurudev’s “Bhakti and Sankirtan”, and Chidananda Jayanti with Paduka Puja and Kirtan.

Jaipur, Malaviya nagar (Rajasthan): Regular Activities: Daily one hour meditation, and study circle; weekly Satsanga and Havan on Sundays; Matri-satsanga on Fridays; daily Yogasana class; distribution of food to the poor on Tuesdays; and Swami Sivananda homoeopathic dispensary. The Branch organized Annakut and Prasad Sevan on Goverdhan Puja Day.

Kakinada, Madhavapattanam (A.P.): In addition to its weekly Satsanga, the Branch held Satsanga on Tuesdays and Fridays at two other centres and two mobile Satsangas. It continued Free Homoeopathic Camps on Sundays.

Kantabanji (Odisha): The Sunday Satsanga of the Branch included Bhagavad Gita Svadhyaya and spiritual talks also.

Khariaguda (Odisha): The 101st mobile Satsanga of the Branch on 31st October included early morning Japa-Dhyana, Yogasana, Prabhat Pheri and Paduka Puja in the forenoon, and recitation and Svadhyaya in the afternoon; and talks in the evening session.

Kolkata (West Bengal): The branch conducted daylong Sadhana with Paduka Puja, Video-show, recitation, Japa, etc., on 28th November (56 participants), and a Medical Camp for children—152 children treated.

Nalgonda (A.P.): The Branch held daily Satsanga with Sri Ramayana Svadhyaya and recitation of Sri Vishnu-sahasranama and on Fridays Sri Lalita-sahasranama Stotras. It organized special evening Satsanga on the Punyatithi Day, Sivananda Jayanti and Chidananda Jayanti with a talk by the secretary, and distributed fruits and biscuits to the inpatients of the Government hospital.

Nandani Nagar (Chhattisgarh): Regular Activities: Brahma-muhurta session of prayer and recitation from 4.30 to 6.30 a.m.; daily evening Satsanga; weekly mobile Satsanga on Thursdays; Matri-Satsanga with Sri Sundarakanda Parayana on Saturdays; and Ekadasi Matri-Satsanga with recitation of Bhagavad Gita and Sri Vishnu-sahasranama Stotram. *Special Activities:* Branch Foundation Day: a special Satsanga and Siva-Abhishekam on November 21; Havan in the morning and 3-hour special Satsanga in the afternoon.

New Delhi, Vasant Vihar: The Branch had Satsanga on Sundays with Sri Sundarakanda Parayana on the first Sunday, meditation on the second, Svadhyaya on the third, and a discourse on the fourth Sunday.

Patiala (Punjab): The Branch organized Northern India Zonal Divine Life Conference on November 20-21. H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, Revered Swami Ramarajyamji, Revered Swami Dharmanshthanandaji, Revered Swami Bhaktibhavanandaji, Revered Swami Ramapremnandaji, Revered Swami Vedanandaji, Prof. R.K. Bhardwaj Ji and many other scholars and dignitaries graced the conference. A large number of devotees from 9 States participated in it.

Phulbani (Odisha): The Branch conducted

2-time Puja, weekly Satsanga on Sundays, and Paduka Puja on Sivananda Day and Chidananda Day. It organized Bhagavata Saptaha from November 14 to 20, and the concluding day ceremony with Havan, Aradhana, Nama Sankirtana, etc., on November 21. The main programmes on H.H. Sri Swami Krishnanandaji's Punyatithi were Paduka Puja, Mantra Japa and Sankirtan.

Rahama (Odisha): The Branch held Paduka Puja in the morning and Satsanga in the evening on the Punyatithi Day of H.H. Swami Chidanandaji Maharaj, Sivananda Jayanti and Chidananda Jayanti.

Rourkela (Odisha): Regular Activities: Daily early morning meditation followed by Yogasana class; Paduka Puja in the morning and weekly Satsanga at Sivanada Ashram in the evening on Thursdays; weekly mobile Satsanga on Sundays; Paduka Puja on Sivananda Day; Paduka Puja in the morning and evening Satsanga on Chidananda Day; and Sunday medical camps. *Special Activities:* (1) Sri Krishna Jayanti: Paduka Puja, Mantra Japa, Puja, Kirtan etc., upto midnight, Havan, Prasad. (2) Punyatithi: Dhyana, Prabhat Pheri, Yogasana, Srimad Bhagavad Gita and Sri Vishnu-sahasranama Stotra Parayana, Bhajan-Kirtan, talks, Narayana Seva, Prasad Sevan, evening Satsanga, etc. (3) Sivananda Jayanti: Dhyana, Prabhat Pheri, Yogasana, Paduka Puja, Parayana as above, a talk by Revered Swami Saswatanandaji, distribution of food and cash to the poor, Prasad Sevan, evening Satsanga, etc. (4) Youth Camp: on 19th September, 85 students participated, Revered Swami Sakshatkaranandaji gave talks and conducted the camp. Gita chanting and portrait drawing (of H.H.S.C.) programmes as above in 1 and 2.

Rourkela, Steel Township (Odisha): *Special Activities:* (1) Sri Krishna Jayanti: various programmes from 6 a.m. to past midnight. (2) Nanda-Utsava: as Sadhana Day, 150 devotees participate and took Prasad (lunch). (3) Sivananda Jayanti: early morning meditation Prabhat Pheri, Paduka Puja, Bhajan-kirtan, etc., and Prasad Sevan and Narayana Seva, talk by Revered Swami Brahmasakshatkaranandaji. (4) Chidananda Jayanti: all the above programmes

plus two more talks. (5) Bhagavata Saptaha from September 23 to 29.

The Branch held its weekly mobile Satsanga also.

Salipur (Odisha): The Branch conducted 2-time Puja daily recitation and Dhyana in the morning and Satanga with recitation and Svadhyaya in the evening, Paduka Puja on Sivananda Day and Sri Sundarakanda Parayana on 9th October. The activities on Sundays were Srimad Bhagavad Gita Parayana on the First, Yogasana and meditation on the second, Sadhana Day on the third, special Satsanga on the fourth and 6-hour Akhanda Japa on the fifth Sunday. It imparted Yogasana training to 96 students in October. Sunday medical Camps treated 130 patients with free medicines.

Sivathiyapuram (Tamil Nadu): The Branch members are doing Bhajan-Kirtan daily. It has started a full-time spiritual library-cum-reading room

South Balanda (Odisha): Regular Activities: 2-time Puja, Satsanga on Fridays Satsanga for children on Sundays, Paduka Puja in the morning and 3-hour Satsanga in the evening. *Special Activities:* (1) 3-hour Akhanda Mahamantra Kirtan on 4th November. (2) Bhagavata Saptaha on November 15 to 21—Prasad Sevan by 1200 persons including 29 families from leprosy colony on the concluding day.

Sunabeda (Odisha): The Branch had Satsanga with Svadhyaya on Thursdays and Sundays. Special Puja was performed in the Ashram by ladies on Sri Maha Ashtami and Vijaya Dasami. The Rasa Lila Purnima being the initiation day of many members, the Branch organized Paduka Puja, Havan, Mantra Japa in the forenoon and special Satsanga in the evening.

Vadodara (Gujarat): Gurudev Swami Sivanandaji Maharaj had inaugurated Vadodara Branch on 1st November 1950 during his All-India Spiritual Tour. In commemoration of this great event, the 10th All Gujarat Divine Life Conference was organized on October 30, 31 and 1st November, the Diamond Jubilee day. H.H. Sri Swami Nirliptanandaji Maharaj, H.H. Sri Swami

Padmanabhanandaji Maharaj, Revered Swami Tyagavairagyanandaji, Revered Swami Ramarajyamji, Revered Swami Nirakaranandaji, Revered Swami Dharmanishthanandaji, Revered Swami Bhaktipriyananda Mataji, Dr. Pankaj Joshi Senior Professor, Prof. R.K. Goyal, Vice Chancellor, M.S. University, Dr. Anil Kane, former Vice Chancellor M.S.U. Dr. Guntant Shah, Shri Haribhai Kothari—both well known scholars, three other reputed Mahatmas and one Brahmachari gave inspiring spiritual discourses. Jal-tarang and Shahanai recital, classical dance, folk dance, Bhajans and Sri Sundarakanda recitation—all by renowned artistes were the other highlights. A Souvenir, ten priced publications and ten booklets for free distribution were released.

The Chief Minister of Gujarat sent his blessings and message to the Diamond Jubilee Conference wishing a great success. It is very kind of him.

Varanasi (U.P.): The fortnightly Satsanga of the Branch was on November 14 and 28.

Vikrampur (Odisha): In addition to the daily activities of early morning prayer-meditation, 2-time Puja and Satsanga and Svadhyaya in the evening, the Branch also held weekly Satsanga on Wednesdays, one mobile Satsanga and Paduka Puja on three occasions.

OVERSEAS BRANCHES

Mauritius Branch, Rose Hill: Regular Activities: Satsanga, Yogasana Class. Special Activities: (1) Sivananda Jayanti—the Birth Anniversary of Gurudev Swamiji Maharaj: Five day programmes: (i) 8th September Guru Puja and poor feeding at the Ashram; (ii) On the 12th Celebration at Mahebourg; (iii) On 16th distribution of Gurudev's books in a Government School; (iv) On 18th Celebration at Sivananda Healing Association; (v) On 26th concluding ceremony at the Ashram—Bhajan-Kirtan, talks, Mahaprasad. (2) Sri Durga Puja: daily Puja 9 a.m. to 10.30 a.m., Devi Mahatmya Path 1 p.m. to 3 p.m., Satsanga 3.30 p.m. to 4.30 p.m., and Bhajan-kirtan in the evening. On the Poornahuti Day Mahaprasad also.

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