

THE TRUE SIGNIFICANCE OF DEVI POOJA*

(H.H. Sri Swami Sivanandaji Maharaj)

India now celebrates after the achievement of her long-cherished goal of Independence, the nine-day worship of the Divine Mother—the Durga Puja. It is important for all to know and rightly understand the real spirit and significance of this worship so that tangible spiritual and material benefit of a lasting character may be derived by every one to a maximum extent.

Rightly understood, the method of this worship shows you the true way to lead the divine life. It teaches you to live in such a way as to make your life a real and practical worship and adoration of the Divine Mother. It reveals the secret of rising from darkness, untruth and mortality unto the grand realm of light, truth and ever lasting life.

The three aspects of the Devi Pooja are Goodness, Prosperity and Knowledge. Goodness reveals the Truth; Prosperity ushers in happiness; and Knowledge precedes the dawn of intuition and leads you to the goal of Satchidananda. To strive to bring about these three above-mentioned factors into the life of mankind constitutes the real invocation and adoration of the Divine Mother who is manifest in every form of the humanity.

Ritualistic or ceremonial worship is no doubt good, but it is the living worship that truly transforms and spiritualises you more quickly and leads you on to the highest

realisation. To consecrate the Divine Mother in the holy altar of your heart, to manifest Her Divine Power within and to live to serve and do good to all is the best and the dynamic way to adore and worship the Divine Mother, Durga.

To invoke the Goddess Lakshmi, you have to try ceaselessly to bring prosperity into the lives of all. Its significance is to be large-hearted and generous, charitable and kind. The Sadhak will have to strive hard to remove the pain and sorrow and to bring happiness to all as per his capacity. Those who are monetarily gifted, to them I would ask to open free dispensaries for the poor patients, feeding centres for the destitutes, to educate the illiterate and to aid and encourage through every means to increase the wealth of the country; for where prosperity and happiness prevails, there alone Goddess Lakshmi is more easily propitiated.

Now, to manifest the Goddess Saraswati you have to educate yourself first. You have to become a flood of light, and thereby, you should radiate the Divine Knowledge to everyone. Such sincere aspirants can go to the slums and backward, illiterate localities and give free lessons on secular and spiritual matters as well. As such you can offer the grandest and worthiest form of worship to Devi Saraswati.

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The message of Navaratri is a call to purity, plenty and wisdom. Where wisdom and virtue combine and become livingly manifest, there we have the Divine Life. Therefore, you should strive your best to grow in spirituality and aspire fervently to

usher in an era of living purity, of dynamic virtue and of practical wisdom.

All hail to such living worship! And all hail to such a cosmic worshippers. May the blessings of the Divine Mother usher in peace, plenty and prosperity to everyone's life!

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THE LIGHT THAT ILLUMINES*

(H.H. Sri Swami Sivanandaji Maharaj)

Diwali Day is the occasion of the Festival of Lamps. Lamps illuminate everything and flood the four quarters with brilliant light. Light is the triumphant foe and dispeller of darkness. Darkness flees in fear at the approach of Light. Light is Divine. Light brings with it bright joy and cheerfulness. Diwali is, therefore, the symbol of Divinity spreading in and lighting up the life of man on earth. Diwali reminds you of the real inner Ananda or the joy of the spirit that pervades this world of mortal clay. Diwali announces the advent of Light and the flight of darkness. It is the triumph of *Atmic-Jyoti* over *samsaric Ajnan-andhakar*.

Light stands for all that is Divine. Darkness is always associated with Ignorance and *Tamas*. Atman is referred to as *Paramjyoti*, the Supreme Light-Transcendent. The rays of this Great Light are *Satyam, Jnanam, Anantam; Santam, Sivam, Shubham, Sundaram, Kantam*. Verily it flashes as Knowledge, Love, Purity and Bliss. Therefore, wherever and whenever you spread knowledge, purity, love, truth, joy

and goodness, there and then you truly celebrate Diwali. For when you live and propagate these qualities you verily manifest Atman and thereby illuminate everything with the radiance of Spirit.

Each thought, each utterance and act of yours which serves to brighten another's life is indeed a true Diwali lamp lit in the temple of Blessedness. To visit a hospital-ward with flowers and sweet words and to bring a smile to a pain-stricken patient's face is truly to light up a Diwali lamp. To read out an inspiring spiritual book to one sorrowful with bereavement or similar grievous loss and thus lighten up his heart is verily the lighting of a Diwali lamp. Removing the darkness of ignorance and worldliness is indeed the grandest Diwali illumination!

To keep brightly alive this effulgent Atmic Flame through fuel of constant Sadhana is the real significance of Diwali celebration. This Adhyatmic illumination is kept brilliant with the power of unremitting spiritual practices like meditation, Japa,

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Kirtan, etc. The polish to prevent dullness and make this Lamp shine is the polish of Service. Constant Karma Yoga protects the lamp of Inner Diwali from the rust of *Tamas* and the grime of impure sensual *Vasanas*. Guard this spiritual flame with *Vairagya* and *Vichara*.

On Diwali day the illumination serves to remind you of Atman, the Light of lights that illuminates the chambers of your heart. Become conscious of this *Antar-Jyoti*. That is your Real Self. Live, move and have your being in this luminous Self-Consciousness. Your life must become radiant with the awareness of this Inner Spiritual Light. Then and then alone Diwali would be really complete and worthwhile. This is the purport of Diwali.

Light up every part of your being with the Light of Truth, Love and Purity. Shine bright with Atmic Light. Fill your thoughts, feelings, speech and acts with this Atmic Light. Make all your thoughts dazzle bright with the white flame of purity. Let all your feelings and emotions glow with the soft, warm, radiance

of the lamp of Universal Love lit up in your heart. Make your speech a source of illumination to the hearers. Let your words be such that will brighten up others' lives with joy, courage and good cheer. And lastly, may all your actions scintillate with the splendour of true spirit of Karma Yoga : *Ishwararpan* and *Virat Puja*.

Fear, pessimism, dejection, weakness and timidity are all the products of *Tamas*. They dwell only in darkness. On this bright Diwali day make a firm resolve to banish forever the darkness of *Tamas*. Become fully illumined with the lasting brilliance of pure *Sattwa*. Be courageous. Be optimistic, joyous and strong. Convert yourself upon this joyous, auspicious day into a luminous spiritual personality. Shine as an Atmic beacon-light illuminating the gloom of worldly life.

Let the Inner lamp of Diwali drive off the darkness of diversity and reveal the underlying Atmic Unity in the Universe!

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THE IMPORTANCE OF RIGHT DIET

Diet plays a prominent part in keeping up Brahmacharya. There are different compartments in the brain and each food produces its own effect on each compartment and on the general system. A confection of sparrow produces aphrodisiac effect. It directly stimulates the reproductive organs. Garlic, onions, meat, fish and eggs stimulate the passion.

Give proper attention to food. Have moderation in diet. Take Sattvic food such as milk, fruits and wheat. Occasional fasting checks passion, calms the emotions, controls the Indriyas, and helps Brahmacharya.

—**Swami Sivananda**

PHILOSOPHER-REALIST *

(Sri Swami Chidananda)

Philosophy a writer once defined as the conversation carried on by the great minds across the continents over and above the head of the teeming multitudes. This, in fact, it is. The multitudes, therefore, almost entirely miss philosophy altogether. Thus one finds that serious metaphysics and deep research into questions of eternal reality shine as ornaments to the cultural structure of the race but fail to reach down and redeem the 'common man'. They are only treasured as precious heritage. Historically we see how the mastermind of the great Vyasa was led ultimately to feel the inadequacy of the classic Vedas and abstruse Brahmasutras for the task of universal enlightenment. The Brahmasutras left the masses untouched. The thousand and one defects, deficiencies and incapacities of the ordinary individual had to be considered if philosophy had to become a tangible force for transformation and redemption. A vision of frank realism could alone evaluate the true need of average humanity and labour to fulfill it. Vyasa had it, and did his work through the vast Puranic literature. It was a tremendous labour of love, and out of it the Gita stands a monument of extreme realism and human understanding. This explains why the Gita has continued down to this day as a tremendous force and influence throughout India.

It is precisely this intensely realistic attitude of Swami Sivananda that has rendered him peculiarly the inspirer and spiritual awakener of thousands of people literally throughout the world. When the first

inkling of his Mission stirred in his bosom one third of a century ago, the subtle lure of the hoary Himalayas and the holy Ganga drew him irresistibly to the northern reaches of Bharatavarsha. Shedding off with impatience the irksome folds of the mantle of secular life, the spiritual seeker, Kuppu Swami, repaired forthwith to that holy region sanctified by the sages and the seers of yore, to plunge himself into rigorous austerity and Sadhana. That was to prepare the ground for the dynamic work which was to be turned out in the later years.

PHILOSOPHY AND REALISM

More than two decades ago Swamiji commenced the task of systematically awakening up the entire nation, and, within recent years, has stirred up the people of the land from end to end to bestir themselves in the spiritual path.

Through his powerful writings, filled with the force of his spiritual personality, he has created in everyone a keen thirst for divine life. He has made them realise the supreme importance of human birth and its real, lofty purpose. He has thrilled the people by presenting vividly to their vision the glorious goal and realisation that is their very birthright. He has sacrificed his whole life for the work of inspiring mankind and making people do practical spiritual Sadhana. He is the man for the multitude, and the multitude constitutes the ninety-nine per cent of mankind.

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VALUE TO THE SEEKER

Swami Sivananda is a Kevala Adwaitin and his philosophy is one that asserts the absolute falsity of all changing phenomena whilst regarding the Supreme alone as the only real entity. But the unique combination of the philosophy and the intense realism that exemplifies in himself has given him a wonderful insight into the practical difficulties of the struggling man. This has been the factor to decide his position in and his value to mankind today. For, he is not a mere inspirer alone. He awakens and inspires and, in addition, works unceasingly in guiding the aspirants throughout their Sadhana, keeping a close watch over their progress, pointing out and removing the numerous obstacles that beset them on the path. He suggests to them methods to combat and overcome difficulties that are personal and peculiar to each individual temperament, constantly heartening them up during their failures, acting as a hope in their despair and consolation, encouragement and strength in the inevitable setbacks and disappointments during their upward march.

The exuberant genius of many a saint of the past had been a fount of inspiration to many. They inspired many but stopped with that. They lit up a flame in the hearts they touched. In Swami Sivananda the world has one who is not content with lighting the flame alone. He has lit up the flame of spirituality and aspiration in countless hearts, and having done this, he feeds the lamp to keep the flame alive, guards and protects the flame from adverse winds and trims carefully the wick, when the need does arise. He has an unerring eye for inescapable facts. Too well does he know the limitations, weaknesses and the handicaps of the average aspirant struggling for the attainment of Truth.

COMPREHENSIVE VIEW

In seeking to make everyone strive for the attainment of the life's goal, Swami Sivanandaji leaves aside no aspect of their life as constituted today. He takes into consideration all the above factors, and this it is that has resulted in his carrying on his awakening message so very effectively and successfully. He takes the typical man of today as he is. He does not segregate the individual from his domestic, social, professional and economic setting. He does not address his precepts to him as an isolated entity. No, for this would mean preaching to a special class because such whole-timed, isolated ones, form only a small and distinct group. For this group he sets aside always a separate set of instructions that invariably finds a place in his voluminous writings. They appear under the titles such as 'Special Instructions,' 'Advice to Aspirants', or 'To Whole-timed Sadhaks', etc. The purpose of this modern awakener-guide is to reach one and all.

To this end he sets about emphasising the fundamental unity of mankind, sifting the non-essential values of life and religion, and bringing to light the essential, underlying unity of approach, diverse creeds and beliefs of the world. The spot by the side of the holy Ganga near Rishikesh, the fascination of the sacred atmosphere of which charmed and held him firm from the day he set foot thereon, there budded and blossomed forth the flower of his spiritual austerity in the shape of the Divine Life Society, synthesising all creeds and Sadhanas for a united onward march towards the fulfilment of life's supreme purpose. Through The Divine Life, the voice of this all-embracing institution, Swamiji is consistently spreading the message of tolerance, truth, purity and loving service, throughout the land.

The triple-vows of Ahimsa, Satya and Brahmacharya he has placed before us as the key to the attainment of Divine Life in and through the world. How comprehensive and all-inclusive he has sought to make his message will be apparent the moment one considers the range of his teaching. He directly addresses the aspirants making no distinction of race and religion. European or Indian, Hindu or Christian, Muslim or Parsi, are all equal as aspirants in the spiritual path, and as such is his approach towards them. He is in the midst of them all through his writings. He freely mingles with them all through his books. He says: "Man cannot ignore any aspect of his being. He has in himself all the aspects—intellectual, emotional, occult and active. It is the Yoga of synthesis, the integral development of all the above aspects that is best suited to the modern age. Keep one Sadhana as the axis and combine all the others as harmonious auxiliaries to it." It is through synthetic practice of religion that he would have us attain the goal of life.

RATIONAL ADJUSTMENT

The ultimate findings of philosophy, the fundamental truths of religion and spiritual life are constant and invariable. They are the same today as they were centuries ago. But external conditions have altered a great deal. Man, his outlook on life and the quality of his receptivity to higher ideas and ideals, have vastly changed with the passage of time. The ancient ideal was for the seekers to devoutly approach the sage. But today the characteristic of life is commercial and the economy of society is money-economy. In the day-long struggle for bread, man does not find time even to care for the health and culture of his own physical body. Much less has he time to approach men of God, sit at their feet and imbibe spiritual truths by years

of close association and service. Therefore, today the man of spirit approaches the struggling seeker, adopting methods and media current in his social structure and pattern of life. Hence we see this monk and philosopher rise from his austere meditation, descend from the heights of abstruse philosophy down into the plains of facts and realities.

Here he finds himself faced with a task more difficult and is compelled to contend with forces more formidable than his predecessors of yore. The encroachment of purely materialistic ideas and ideals from outside has vitiated and clouded the culture of the land. The sons and daughters of the soil have broken away from the spiritual moorings and in many cases turned actively antagonistic to spiritual values. They are sceptic towards religion. Thus the dual task of combating the anti-spiritual forces that is deep-rooted in the present-day humanity and then leading them on the spiritual path, of converting and redeeming them, has come to his share. Fully conscious of the state of affairs and unshakably convinced of the psychological law that the positive must and does overcome the negative, Swami Sivanandaji untiringly strives to keep up a constant battery of spiritual ideas, to break down the citadel of irreligion and scepticism. He has flooded the land with a powerful flow of spiritual ideas whose force has been slowly, yet surely, uprooting the evils of the modern age from the minds of the masses and bringing back to them a realisation of the paramount duty of life and urgent necessity for practical spiritual Sadhana.

His message has reached man in every walk of his life. His call has gone home to the student, housewife, householder, retired man and even the brother-monk. He has his admonition for the teacher, the doctor, the lawyer, the businessman and for ladies and

children even. Thus into forests and cities, into homes and offices, into hospitals and court-rooms, his voice enters and awakens a note of ready response. The nation today has come to look upon him as a guide,

philosopher and friend, who, for all his depths of metaphysics, has, for humanity's sake, the practical end ever in view in all that he says, does and teaches. He is a gem in the forehead of the Himalayas, of Mother India.

THE WAY THE MASTER WORKED

It was about 4 o' clock in the evening. A stout young man was brought on a stretcher to the Sivananda General Hospital. The man on the stretcher was seriously wounded. Blood was oozing all over his face and his face was swollen. Two policemen, surrounded by a little crowd, were coming along.

The Policemen were enquiring for the doctor. The doctor came after a while and attended on the patient. First-aid was given. His wounds were dressed. He was practically unconscious.

Then came forward the Policeman with the story of the person. He narrated: "His name is Sri..... He is a dacoit. He used to hide himself on the branches of trees on the roadside waiting for passersby. Man, woman, young or old, anyone who comes that way alone, he jumps on them, frightens and threatens them and robs them of whatever they have, money or jewels, etc. This is his regular occupation. It so happened, yesterday he did the same thing with a middle-aged villager who was passing that way. The villager somehow escaped him and returned with 3 more persons to attack him. But this fellow, hiding on the branches, threw stones on these men and they ran away. They reported the matter to the police. Then the villagers and some policemen joined together and rounded him up. But somehow the dacoit escaped and started running while the villagers and the police started chasing him from both the directions. He couldn't escape and while running, unfortunately, he fell in a wayside pit, about 20 feet deep, broke his six teeth and suffered severe wounds all over his body. Then the villagers got down the pit, took him and brought him out. By the time we reached the hospital here, he became unconscious.

The Policeman finished his story and the crowd of curiosity-mongers dispersed and went their way. Soon the news spread all over the place, and the dacoit became the show-room exhibit. Each one came, saw him; some took pity on him, some scolded him and said that he deserved the punishment, and made all sorts of gossips and remarks about the wounded, unconscious man.

It was now 8 o' clock. Swamiji emerged out from his Kutir and was proceeding towards the Satsanga Bhavan.

The news about the dacoit was given to him. Swamiji heard calmly and was proceeding forward. On the way he entered the hospital ward where the injured was lying. Swamiji came near him and stood for a while. Each one gathered there, was anxious to hear Swamiji's reaction and remarks. Swamiji calmly stood for a few minutes.

"Let us now chant Maha Mrityunjaya Mantra for the health and speedy recovery of this person," so saying he started chanting, *Triyambakam*....

After the chanting was over, Swamiji called someone to bring a biscuit-tin from his Kutir. Biscuit-tin was brought. He kept it near him. "Lord Narayana has come in this form. Please give him the biscuits in the morning with tea or milk," so saying he calmly proceeded.

A serene silence prevailed there. Devotees were looking at Swamiji in a sort of reflecting mood.

"Is Swamiji Jesus reincarnated?"

"Is Swamiji the Buddha reappeared?"

"Is Swamiji Tulsidas or Kabir?"

"Is He Guru Nanak, or what else is he then?"

Such were the anxious inquiring looks of the devotees, both, Western and Indian, who were coming along with Swamiji.

"*Bol Satguru Maharaj Ki Jai.*" This sound brought the devotees down once again from their reflecting moods. Then only did they realise that they had reached the Satsanga Hall.

Any commentary or interpretation on the above incident, if at all needed by anyone, is that Swamiji's vision is one of Perfection which sees only the Reality, breaking through all the barriers of name and form, quality and character, in all beings. The thief in our eyes, is the Lord Narayana in his Vision.

This is the vision of Perfection, this is the vision of a Sage, this is Sivananda's vision !

This is what the Flute-bearer of Brindavan says:

*Vidya-vinaya-sampanne brahmane Gavi Hastini
Shuni chaiva shvapake cha panditah samadarshinah.*

TRUE KNOWLEDGE

(Sri Swami Krishnananda)

[Spoken on Vijaya Dasami in 1975]

The most valuable thing in life is life itself, but mankind is likely to make the mistake of imagining that the value of life can be enhanced by accretions from outside. What we call life is a completeness by itself, and it does not stand in need of any attribute or adjective to make it complete. The fact that life is a mysterious wholeness and the idea that it needs additional requirements to make it more complete is an error that comes to high relief with a carefully conducted analysis of our own nature.

We do not stand in need of anything to make us complete. This is a truth that we usually forget. And as a matter of fact, nothing can make us complete by a mathematical addition of quantitative or magnitudinous operations. Any amount of addition of material possession or quantity of any kind cannot make us complete, because our existence is inseparable from the principle of life.

The life that we are living or leading is an inscrutable something which is identical with what we are. On ultimate analysis, we come to know that life is not a process of acting, doing or functioning, but something identical with our own essential being. Inasmuch as life and our existence seem to be inseparable, living a successful life would mean living in such a way as to be in consonance with the characteristics of our own nature. There can be nothing more difficult in life than to live life itself. It is easier to achieve feats which will evoke public approbation than to merely live life, because of

the fact that it is identical with our own self. To conduct oneself is more difficult than to conduct a huge army in the battlefield. We can order the march of a huge garrison in the field of battle, but we cannot order a proper movement of our own personalities in the field of life itself.

The reason behind this difficulty is that our activities, when they are directed to our own selves, become inseparable from our own selves. We are used to regarding life as something other than ourselves. We are accustomed to regarding the world as something different from ourselves, to clinch the whole matter. We are habituated to thinking that activity of life and our personal existence are two different things, so one can afford to be something inside, and another thing in public activity. What a pity!

It has been wrongly assumed by people, by almost everyone in the world, that activity, function, or an office in which one is working has nothing to do with one's own existence or being. This is the reason why we imagine that it is possible for us to behave in a particular way in outer life, inconsistent with what we are in our own inner life. Most people in the world are schizophrenics in the metaphysical sense because they have a double life. It is rare that we find a person who has a single life to live. Everyone has a twofold life—one public life, another private life. This is the malady of life. The greatest disease conceivable is what is called psychological schizophrenia—a split

personality, as they call it in psychoanalysis. It is when a mind assumes two properties, two artificial individualities, and conducts itself in a twofold manner, as if it is two different things altogether; and this malady has managed to infect the lives of people by affecting the very function of the understanding itself.

The greatest endowment of the human being is rationality. We have no property more precious than the power of understanding, logical decision and the ratiocinating capacity. But if the disease sits in that passage, then our thought itself would be diseased. This means to say that when the fundamental instrument of knowledge—which is the basic faculty of all human operations in life—gets affected by a disease, the existence of the disease itself cannot be detected. When a defect gets identified with the nature of our consciousness, it becomes part of ourselves; therefore, we cannot discover the existence of this defect. We cannot know where the mistake lies in our own nature because of the fact that this mistake has become a part of our existence and consciousness.

Observation of the existence and characteristic of this defect of our personality is impossible because it is not an object of our observation; it is our own selves. We are used to empirical observations, examination through a telescope or a microscope in a laboratory, of objects which are other than our own selves, and we have never been taught how we can observe our own selves through a novel type of telescope or microscope. How can anyone know what mistake is involved in one's own life when that mistake has become a part of one's own nature—when it has become inseparable from one's own skin? This is the crucial question of life and unless this problem is

solved, no other problem in the world can be solved.

Problems are not outside in space and time. They are in the creator and the observer of the problem. As the old adage goes, beauty is in the beholder. In a similar manner, we can say the problem is in the person who has been observing the problem. The problem is in the very same person who is seeing the problem, and who complains that there is a problem. How can such a situation be rectified?

The beginning of knowledge is the awakening of oneself to the necessity of discovering this root cause of human illness and to turn the tables round, or to bring about what they call a Copernican revolution. People thought that the Sun was moving around the Earth before Copernicus declared that this is not the truth. The Sun does not revolve around the Earth; the Earth revolves around the Sun. Now we have to bring about a sociological, political, psychological, philosophical and spiritual Copernican revolution. By this what is meant is that we come to a new type of discovery that problems are not around us, harassing us, ready to pounce upon us as completely external to us; they are inside us, and they are not separable from our own individual makeup or the structure of our own minds. The problems of life are as connected with our own mental makeup as the threads constituting a cloth are connected with the cloth itself. There are no threads but the cloth which they constitute, and there is no cloth but the threads of which it is made. The human mind, human experience, the human method of assessment of values, the human way of thinking as a whole is itself a problem, and there are no other problems in life.

(To be continued)

SIVANANDA VIJAYA—AN INSPIRING DRAMA OF 3 ACTS

(By Sri Sundar Shyam Mukut, Hindi)

[Translated into English by D. N. Jhingan, M.A., LL.B.]

The purpose of this play is to inspire, instruct and elevate. We have not the least doubt that it contains all the elements to serve this purpose with an appreciable measure of success.

Moved deeply by the sin and sufferings in this world, the renowned South India Saivaite Saint Appayya Dikshitar invokes the Lord's intervention. Lord Siva promises to be born among men and awaken Humanity to the sublime purpose of life and to hasten their spiritual evolution. Eighteen generations later, the birth of Kuppuswami (Sivananda, the hero of the play) marks the advent of the promised Saviour. Urged on by the Consciousness of his destined mission, Dr. Kuppuswami renounces a brilliant secular career and turning monk, works for and brings about a world-wide awakening, inspiration and spiritualisation. In Him, the modern world sees the fulfillment of the promise given by the Lord to Saint Appayya Dikshitar, centuries ago.

We have made an earnest attempt in the present volume to provide an attractive and dramatic version of this modern saint's inspiring life of lofty renunciation and Vishwa Seva.

DRAMATIS PERSONATE

Appaya Dikshitar: An unequalled scholar in Sanskrit and renowned devotee of Lord Siva.

Narayana Bhattar: Mahant or the Chief Priest of the great Temple at Conjeevaram.

Four Vaishnavas: Disciples of Narayana Bhattar.

Narada: Deva Rishi.

Vengu Iyer: A worthy descendent of Appaya Dikshitar.

Dr. Kuppuswami (Sri Swami Sivananda): The Hero of this drama—Son of Vengu Iyer, first a doctor and then a Great

Saint dedicating his life to the awakening of humanity.

Lord Siva: Kailasapathy Bhagawan.

Kalua: Devoted servant of Dr. Kuppuswami

Purnabhodha and Vishuddhananda:

Disciples of Sri Swami Sivanandaji

Swami Narayanananda and Swami

Ramaswami: Two Sannyasins.

Suresh, Rajesh, Om Prakash and Rajendra:

Students of Sivananda Ashram.

Swami Vishwanandaji: Guru of Sri. Swami

Sivanandaji and Paramahansa

Sannyasi belonging to Sringeri Mutt line.

(Also some children, two boys, two citizens, sick patients, pilgrim, Nathua, Munshi, etc. etc).

Parvathi Ammal: Mother of Sri. Swami Sivanandaji (wife of Vengu Iyer).

Devi Parvathi: Consort of Lord Siva.

Savitri and Kamala: Students of Sivananda Ashram.

ACT I

Scene 1:

Place: Gate of Conjeevaram Vishnu Temple
Time: Morning.

Inside the temple, Arati is being conducted. In sweet melodious notes devotees are singing the Lord's Arati. All musical instruments, temple bell, conch, drums, cymbals, etc. are being played together, which produce an all absorbing sound.

(All Sing)

ARATI

*Hare Rama Hare Rama Rama Rama Hare
Hare!*

*Hare Krishna Hare Krishna Krishna Krishna
Hare Hare!*

*Jeya Jeya aarati Venu Gopala
Venu Gopala Venu Lola
Papa vidura Navanita Chora
Jeya Jeya aarati Venkataramana
Venkataramana sankata harana
Sita Rama Radhe Shyama
Jeya Jeya aarati Venu Gopala*

*Jag ke paalan haar
Apne jan ko bhava saagar se
kar dete ho par*

*Prabho sharan mein jo aata hai
woh man waanchit phal paatha hai
Kaun nahin phir gun gatha hai
dekh tumhen adhaar
Jag ke palan haar*

*Khade hue hain sab nar naari
dikhlawo he Krishna Murari
Apni wah baanki chavi pyari
jate hain balihaar
Jag ke palan har*

*Toot chuki pathwaar hamari
toophaanon ka dar hai bhaari
Kewat ban aao Girdhari
naiya hai majhadhaar
Jag ke palan har.*

(Hail, Hail, Protector of the Universe!
Leadest Thou Your own people
To the other shore of Immortality
He who seeks refuge in Thee
Gets the cherished boon;
Knowing you his own support
Everyone sings thy praise !
Hail, Hail, Protector of the Universe!

All Thy Bhaktas beseech Thee
Pray show us Thy Charming Face
And on those who do surrender
Bestow Thy Divine Grace
Hail, Hail, Protector of the Universe!

Let adrift in the stormy sea
This frail boat is well nigh sunk
Come Thou, O Pilot of life,
Steer it safe to heaven of Bliss
Hail, Hail, Protector of the Universe!

(Enter Appayya Dikshitar—with bhasma besmeared on the forehead and Rudraksha mala around his neck. His face is awe-inspiring and lustrous).

APPAYYA DIKSHITA:-

“Sivaya Namah Om, Sivaya Namah
Sivaya Namah Om, Nama Sivaya
Siva Siva Siva Siva Sivaya Namah Om
Hara Hara Hara Hara Namah Sivaya
Siva Siva Siva Siva Sivaya Namah Om
Bum Bum Bum Bum Namasivaya
Siva Samba Sadasiva Samba Sadasiva
Samba Sadasiva Samba Siva
Siva Siva Sankara Hara Hara Sankara
Jeya Jeya Sankara Namami Sankara
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya

Sambho Mahadeva Deva—Siva
Sambho Mahadeva Devesa Sambho
(Sambho)

Palavanam Ratnakritam—Pala
Netrarchishadhagta Panceeshukeetam
Shoolashataratikootam—Shuddha
Mardendhuhoodam Bhaje Margabandum
(Sambho)

Ange Virajadbhujangam—Abhra
Gangaatarangaabhiraamottamangam
Sringaaravatikurangam—Shuddha
Samsevitanghrim Bhaje Margabandhum
(Sambho)

Nityam Chidanandarupam—Ninhu
Taasesha Lokesa vairi prataapam
Kartaswara gendrachaapam—Kritti
Vasam Bhaje Divya Sanmargabandum
(Sambho)

Kandarpadarpaagnamesam—Kala
Kantam Mahesam Maha Vyoma Kesam
Kundaabhadantam Suresam—Koti
Suryaprakasam Bhaje Margabandhum
(Sambho)

Mandaarabhooterudhaaram—Manda
Ragendrasaaram Mahagowryadhooram
Sindhooradhooraprataapam—Sindhu
Rajaadhidheeram Bhaje Margabandhum
(Sambho)

Oh! Arati is over. Am I late? I shall have the Lord's Darshan, then.

(A voice from behind the screen): Where are you going?

(Enter - four Vaishnavas)

KRISHNA IYENGAR: Look here! This is Vishnu Temple and not a Siva Temple.

SRINIVASACHAR: Have you wandered astray, please?

RAGHAVACHARY: Saivas have no business to come here.

VENU GOPALAN: Please go back without demur.

APPAYYA DIKSHITAR: This is the Lord's Temple. Let me have the Lord's darshan. Why do you stop me?

KRISH: Do you all hear what he says?

SRINI: We have heard everything. He cannot have darshan.

RAGHA: Pray, direct him to some Siva Temple. Then he will walk away.

APPA: What is the harm, gentlemen? I simply desire to have the Lord's darshan.

KRISH: (laughing) What else could thou wish—the Lord's gold ornaments? The temple gets desecrated by the mere entry of Saivas.

APPA: Are Saivas so despicable?

SRINI: (with a cynical smile) They are adorable, are they? There can be no comparison between Lord Vishnu and Siva.

RAGHA: One is the storehouse of beauty and the other is a mendicant besmeared with ashes.

VENU: Friend of Ghosts! Snake-Charmer playing with cobras and serpents

(Continued on the page No. 17)

SADGURUDEV'S DIVINE INSTRUMENT CELEBRATES ITS DIAMOND JUBILEE

'I live to serve. I live to make you all happy. I live to help you all in destroying the ignorance and in attaining the Goal of life – Kaivalya, the final Beatitude.'

(Sadgurudev Sri Swami Sivanandaji Maharaj)

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'Superior is wisdom-sacrifice to the sacrifice with objects, O Parantapa (scorcher of the foes). All actions in their entirety, O Arjuna, culminate in knowledge.'

With this sublime dictum of Srimad Bhagavadgita in mind and great zeal and enthusiasm in heart to serve humanity by dissemination of spiritual knowledge, Sadgurudev established the Yoga Vedanta Forest Academy Press on 20th September 1951. He considered the gift of knowledge, as the greatest gift. For this, He felt the printing press to be more important than the platform. What was heard might be forgotten in a day, but recorded knowledge would be of lasting benefit. He attached so much importance to this work that even when there was a financial crisis in the Ashram, He was willing to shut down the kitchen, but not the press. **"We can all go to the Kshetra and live on alms" He would say, "but the Jnana Yajna must go on"**.

Since the time of its establishment, the Press is working day and night ceaselessly to bring about the much needed spiritual

awakening all around the world by radiating the Divine Message of Sadgurudev. It has given to humanity the priceless treasures of His books on Yoga, Bhakti, Vedanta and Ethics. It has placed within the reach of everyman of the world the practical way of attaining the Supreme Goal of life. It is beyond one's power to find how many earnest souls have sipped the cup of joy through the spiritual lessons and sublime teachings of Sadgurudev.

With the grace of Lord Almighty, this divine instrument of Sadgurudev completed Sixty Years of its magnificent service to humanity on 20th September 2011. The auspicious occasion of its Diamond Jubilee was celebrated in a befitting manner at the Headquarters Ashram. A special Puja was offered to the sacred Padukas of Sadgurudev in the Samadhi Shrine. Thereafter, the machines of the Press were reverentially worshipped. It was followed by a special Satsanga in the Samadhi Shrine wherein H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj and H. H. Sri Swami Yogavedantanandaji Maharaj in their brief discourses, glorified the significance of Jnana Yajna commenced by Sadgurudev. The programme concluded with the felicitation of all the sadhaks and workers of the Press.

May the Lord Almighty bless the Press to continue its glorious service to the humanity in an ever increasing measure and

thereby fulfil Sadgurudev's Divine mission
and gladden His heart. □ □ □

 (Continued from the page No. 15)

APPA: Please do not speak of the Lord thus.

VENU: Why not? We do not fear anybody.

KRISH: Why should we fear? We do not take
bhang. We take cups of ambrosia.

SRINI: It is your lot, sir, to take poison.

KRISH: There can be no comparison
 between the flute and the *damroo*.

RAGHA: And the trident is no weapon before
 the *sudarshan*.

KRISH: Please go back, dear Sir, these are
 the orders.

APPA: Whose orders?

SRINI: Those of our Bhattar.

APPA: Who is your Bhattar?

RAGHA: He is the *Mahant* of this temple.

VENU: He is very ill-tempered. All are afraid
 of his anger.

KRISH: Beware! lest you should be the victim
 of his wrath.

SRINI: So get thee gone, my dear Sir!

APPA: (*firmly*) I shall not move without the
 Lord's *darshan* (*sits down*).

KRISH: See, how he sits here.

SRINI: Shall I call the Bhattar?

RAGHA: Pray, call him Srinivas! He alone
 can remove this Saiva.

SRINI: (*Looking in front*) Lo, here comes the
 Bhattar himself.

VENU: Now shall our friend come to his
 senses.

(*Enter Narayana Bhattar —Vaishnava Tilaka
 on forehead, a golden rosary round
 the neck and a silk dhoti. A man of
 stout build, impressive face and a
 large tuft of hair tied up on the head.
 He holds a thick cudgel with silver top*

*knob. He wears a pair of wooden
 sandals*)

BHAT: Why are you standing here, Children?
 Have you received the Lord's
Prasada?

ALL FOUR: (*after salutations*) Yes,
 Gurudeva! We have taken it.

KRISH: This *Saiva* has entered the temple.

BHAT: (*Looking at Appayya Dikshitar*)
 Narayan! Narayan! How does he
 come here?

SRINI: We know nothing, Guruji. We saw him
 enter the temple while we were
 returning after taking *prasad*.

RAGHA: He is so adamant in his resolve to
 have the Lord's *darshan* that he pays
 no heed at all to what we told him.

VENU: We were about to call you, Maharaj.

BHAT: Hark ye. *Saiva*! Do not dream of
 entering the temple. You can go back.
 The gate-way is open.

APPA: (*Saluting the Bhattar*) I shall go away
 when I have got the Lord's *darshan*.
 Pray, permit me to go in.

BHAT: (*gazing fiercely*) You and *darshan*?
 (*emphatically*) im...pos...sible!

APPA: Why, Sir?

BHAT: I need not tell you why? You cannot
 have *darshan* (*with raised voice*).
 These are my orders.

APPA: Your orders and in Lord's Temple.
 What do you mean, Sir?

BHAT: You are getting insolent. Behave
 yourself, (*to vaishnavas*) Turn him out
 instantly. Narayan! Narayan!!
 Narayan!!! (*Goes in swiftly*).

KRISH: Do you follow now what orders we
 have got to carry out?

SRINI: Pray, Sir, how would you like to be turned out?

RAGHA: Drag him out!

(All prepare to catch hold of Appayya Dikshitar. A loud noise is heard. Idol of Vishnu changes into that of Siva. All the four Vaishnavas begin to tremble with fear and run away. Appayya Dikshitar goes in front of the image and repeats prayers with great devotion.)

APPA: Salutations to Thee, O! Mahadeva,
Adorations to Thee, Lord Viswanath.
Prostrations to Thee, Kailasapathi,
My homage to Thee, O Pasupati.
Lord of Kailasa, Mahadeva,
Lord of Bhutas, Sadasiva,
How kind and merciful art Thou!
I am ever devoted unto Thee.
Thou art my sole refuge, O Lord.
Thou art my saviour, Prabhu.
Friend of the meek, Lord of fallen,
Save me O Lord! Trahimam,
Protect me, O Lord! Rakshamam.
Infinite, Immortal Lord of Universe,
One without a second, bestower of
real Bliss
Thousand salutations and million
prostrations!
Namo Namah, Namaste, Namo
Namah Sivayah.

(Being overpowered with devotional ecstasy Appayya Dikshitar catches hold of the idol's feet. Celestial light fills the temple immediately. Lord Siva appears out of the idol and slowly plays his damaroo.)

LORD SIVA: O Appayya, dearest Devotee! I am highly pleased with you. Ask for any boon you like.

APPA: *(with choked voice)* Glory to Thee! O Umanath! I have got everything

today. What else shall I ask of Thee, O Lord! Pray, let me ever be devoted to Thee!

SIVA: This I have already bestowed on you. Ask for something else.

APPA: My Lord.....

SIVA: *(Looks with love and mercy)*

APPA: O Lord of the universe! All worldly people are miserable. Have mercy on them. *(Bows down his head)*.

SIVA: *(smiling)* I know thy object. Have patience. Thy desire shall be fulfilled. In your eighteenth generation there shall be born a person to relieve the distress of worldly people. He shall be known as Sivananda. He shall guide people to real, eternal happiness through knowledge, action and devotion. He shall be endowed with My splendour.

(Lord Siva disappears. Bhattar and his disciples enter completely nonplussed. Looking at the image of Lord Siva they are struck with wonder. All prostrate at the feet of Appayya).

BHAT: *(with troubled look)* Please pardon me, O Venerable Saint! Unknowingly I have disgraced you. I was blind on account of ignorance. Today my eyes have been opened. Save me *(falls at Appayya's feet.)*

APPA: *(raising him up)* Why do you say so, Maharaj? I am your humble servant. You have done me no insult. Why do you ask for my pardon? Lord Vishnu appeared in the form of Lord Siva in order to remove all notions of difference. Look! Look!! How pleased He is! *(Points to the image)*. Let us all sing the Lord's praise.

(All sing in Chorus):-

*Jeya Siva Bhole Bandaari.
Hey Ashuthosha hey Tripurari.*

*Pathithon ko paawan karte ho,
Sukh dekar dukh ko harthe ho,
Sharanagat hain aaj tumhaari,
Meto sare sankat bhari*

*Jataa-joot main gang biraaje,
Shesh Nag ki mala saaje,
Ek haath main shool liye ho,
Ek haath dhamroo dhaari*

*Uma Ramana Karuna ke saagar.
Naaw bhanwar main hai yah jarjar
Paar lagaa do aakar aba tum
Bigad gayi hai dashaa hamari*

*Glory to you O Lord Siva.
Hail, Hail, Siva! Hail, Hail, Siva!
Thou dost purify the fallen
Removest distress, bestowest Bliss.
We all take refuge in Thee.
Do Thou remove all our pains
Hail. Hail. Siva! Hail, Hail Siva!*

*Adorned with the Ganges Stream.
Serpent garland round your neck
Trident held in one hand
And Damroo in the other.
Hail, Hail, Siva! Hail, Hail, Siva!*

*Consort of Uma, Ocean of Mercy,
The boat of life is caught in storm*

*Lead it Thou to the other shore,
Pitiable is our lot.
Hail, Hail, Siva! Hail, Hail, Siva!*

*Kailasavasi Shambhu tum ko laakhon
pranaam
Tum ko laakhon pranaam*

*Anga vibhuta sira ganga viraaje,
Gale naag aur trishula viraaje,
Bhootapishacha nikata nahin aave,
Kailashavasi naam tumhare
Aise bhole vale tum ko laakhon pranaam
Tum ko laakhon pranaam*

*Kamadev ko tumane jalaayaa,
Gayaa bhagya phir use jagaaya,
Alakha niranjana naam kahaaya,
Devan main badhaa deva kahagaya
Damarudhaari Shambhu tum ko laakhon
pranaam
Tum ko laakhon pranaam*

*(All prostrate at Lord's feet. There is a
loud boom. Image of Lord Siva is seen
transformed into that of Vishnu).*

*Govinda jeya jeya, Gopala jeya jeya
Radharamana Hari Govinda jeya jeya
Sankara jeya jeya Gopala jeya jeya
Umaramana Hari Sankara jeya jeya.*

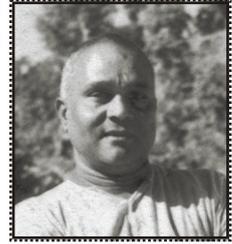
(CURTAIN DROPS)

(To be continued)

Charity is a rare grace granted by God to man. Truly it
"Covereth a multitude of sins." The secret of charity is the
ability to identify yourself with the person towards whom
you are being charitable. It is the ability to enter into the joy
and sorrow of others. It is the ability to treat others as you
treat yourself.
—**Swami Chidananda**

SIVANANDA'S CONTRIBUTION TO THE WORLD*

(Sri Swami Paramananda)



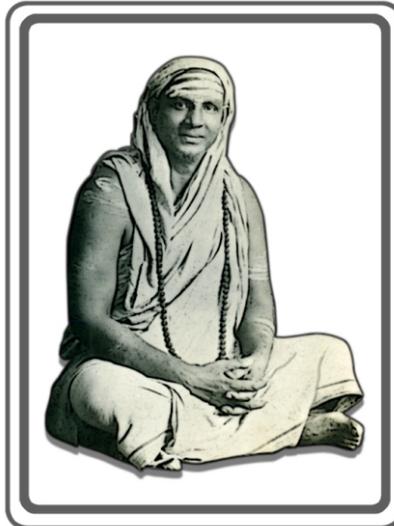
“Swami Sivananda is one of the foremost spiritual luminaries of the world” is the expression from the hearts of millions all over the world. He is a personality entirely free from blemish and devoid of the least trace of selfishness or egoism. His life is touched and illumined by the light of inner realisation, purity, power and wisdom. He stands in the sylvan environs with his magnetic personality which gives an unfailing directive to raise and elevate our body, mind and spirit, so that our life in this world may become as noble and elevated.

At the youthful age of 36, Swami Sivananda heard the Divine Call, gave up all his worldly attachments and made a long jump from Malaya to Himalaya. His spiritual make up is remarkable and he rose to the supreme height of a universal being which saw God glowing in every face, in every object. His life is an epitome of all that is best for the rejuvenation of the failing body, sinking mind and slumbering soul of men and women who are

encircled in an abyss of disease, vice and ignorance.

Swami Sivananda smiles like a child and it radiates joy and bliss, and gives tremendous hope for our future. Thousands who come in touch with the Swamiji with burdens of worries, disappointments, afflictions and worldly tortures, find solace, peace and happiness in his presence and turn a new leaf in their life, enjoy an indescribable peace and share their joy with others. The greatest charm in his life lies in his universal love and generosity, his smile and the way he deals with people individually.

At no time in the history there was an Ashram with such high principles and international reputation with aspirants from all countries to find various avenues for evolution, suitable to their own taste, standard and temperaments. With his influence, charm and wonderful power of attraction, Swami Sivananda is able to change the conscience of mankind towards the path



*Published in 'Sivananda—Our Divine Master' in 1963

divine. People admire the many-sided multifaceted aspects of His Holiness and his Ashram. He makes his presence felt in every part of the world—his spiritual power, perfume and love spread and bring peace and prosperity to his disciples. With ease he administers the different departments of the Ashram and miraculously effects a great spiritual uplift in every part of the globe.

Swami Sivananda does not speak eruditely about religion but proclaims it through the force of his example, manifesting his spiritual power through his every action and word. He has shown the way to millions of people all over the world and proclaims it and embodies it to a degree incapable of human understanding. Thousands have

been transformed into divine beings by the change influenced by Swamiji through his silent prayers, his publications, his smile or a word.

Swami Sivananda represents the modern age and stands out as the most prominent spiritual Messenger of the day conveying his message of universal love and brotherhood to every nook and corner of the globe. No wonder Sivanandanagar, the earthly abode of the Immortal Sage, Sivananda, has become a Paradise that buzzes with Sattwic activity from morning till night and supplies the nectar of Eternal Bliss not only to those who are fortunate to go there, but also to many who are thousands of miles away. May Sri Swami Sivananda live long!



ETERNAL TRUTHS*

(Dr. Oscar C. Pfaus. Ph. D., D. Litt.)

When Cicero took the issue with the problem of peace or war by writing to Atticus: "I prefer the most unjust peace to the justest war that was ever waged", he expressed the sincere desire of the majority of the war-weary people of his turbulent time. But the great Roman orator failed to suggest the remedies with which the evil of war, the curse of mankind, could be successfully eliminated.

Sri Swami Sivananda gave us this remedy. His definitions of peace and war are eternal truths; as pure and sparkling as the wisdom contained in the Upanishads.

When the Sage of Ananda Kutir wrote to me he knew about our plights in Central

Europe, although living far away in the country of the awe-inspiring loftiness of the Himalaya, he wrote about our problems as if he would have been living with us in Europe all his life. His whole heart was in the words he conveyed to me; and on reading them I knew that one had spoken, to whose mind the barriers of time and space are nonexistent.

How wonderfully did he define our situation and our maladies when he said:

"A true seeker of truth knows no despair".

"With faith in the Lord, let us learn to stand up and face life as it is, and strive

*Published in 'Yogi Sivananda' by Western Disciples in 1956

forward away from the self-made prison house. The weakness and cruelties which the Europe of to-day is accused of have been the lot of all nations at all times down the History. These are not going to be cured by any number of revolutions or organizations of the few. No charter, no declaration, no constitution, can bring about over-night a perfect world of harmony, peace and plenty. World salvation depends upon the individual salvation; the world perfection is achieved through the individual perfection. Perfect thyself; thou hast perfected the world”.

“A generation of Christs, Buddhas and Vivekanandas alone can materialise the dream world of perfection. And this kind of a perfect world by supermen is possible; and the present-day agonizing cruelties are the great darkness before the dawn. It is a necessary schooling through which generations must pass in order to realise the futility of their endeavours, the hollowness of their achievement, the finiteness of their gains and the sorrowness of their joys”.

“The All-merciful Lord is manifesting only His extreme kindness in whipping us

through such gruesome periods of history. If we are made to weep it is because our animalism can melt away the easier and the earlier only through such a painful operation”.

“Never despair. Despair when it sneaks into a heart is a warning that the light of faith has blown off. In faith, patience and religious industry, through steady practice, eliminate all weaknesses and passions from your heart. Where animalism ended, Divinity has come”.

I was deeply moved by this eternal wisdom, by this willingness to guide, to befriend, and to help, I took up the wonderful copy of the Srimad Bhagavad Gita with which he had blessed me, and reading the 71st verse of the Second Discourse:

“The man attains peace who abandoning all desires moves about without longing, without the sense of mine and without egoism”.

I realised that Swami Sivananda has spoken not to me alone, but to us all, and that the voice of faith must be heard. □ □ □

Peace is not in the heart of the carnal man. Peace is not in the hearts of ministers, advocates, businessmen, dictators, kings and emperors. Peace is in the hearts of Yogins, sages, saints and spiritual men. It is in the heart of a desireless man, who has controlled his senses and the mind. Greed, lust, jealousy, envy, anger, pride and egoism are the enemies of peace. Slay these enemies by the sword of dispassion, discrimination, and non-attachment. You will enjoy perpetual peace.

—Swami Sivananda

HE FRIGHTENED GOD

(Sri Swami Ramarajyam)

This story is related to the childhood of Saint Namdev. His father was a priest in a temple. One day his father had to go on a journey. He assigned Namdev the task of worship in the temple.

Namdev sat down to perform the worship. Putting a bowl full of milk in front of the idol of God, he said affectionately, "Take it."

He began to watch the idol with an intent gaze, thinking that the idol would pick up the bowl and drink the milk, but the idol stirred not in the least. The bowl remained where it was.

Namdev said to the idol, "You accept the food offered by my father. Today I am offering you the milk. Why do you not accept it?"

Namdev kept looking at the idol, waiting for a reply. When he got no reply, he felt like crying. He repeated his question—this time with love tinged with mild anger—but he got no reply.

Now Namdev started crying. Shedding tears, he said, "You will have to take the milk. I insist that you do."

Even then the idol did not respond, Namdev picked up a knife, lying nearby, and said, "If you do not take the milk, I will slit my throat."

And, he put the knife on his throat.

This frightened God into thinking that His devotee might well take his life because of Him. He appeared in the flesh before him immediately and began to drink the milk.

This is a true story, dear children. Guess, why God appeared before Namdev.

Namdev had a strong faith in God and he had taken the idol for God. He had offered the milk to God, and not to the idol. God responded to his faith.

You can also become like saint Namdev. If you call Him as Namdev did with a strong faith in Him, He will appear before you too.

□ □ □

The experience of the Eternal and the destruction of the ego are simultaneous events. The diverse world cannot, therefore, be said to be a necessary "means" in the individual's struggle for Self-realization. If the world is a means, the world is also the end, and we "reach" nothing "through" the world. A perishable means cannot lead to an eternal end. Knowledge, which is not of the world, is eternal, and it is this that is the means and the end, too.

—Swami Krishnananda

USE YOUR COMMON SENSE

(Sri Swami Atmaswarupananda)

The enquiry, Who am I? is not one of the four principal yogas, but it is certainly an integral part of them. Indeed, Ramana Maharshi used to say that no matter what other yoga you follow, ultimately you will have to enquire into who you are. Actually, that makes scriptural sense, because the scriptures tell us that our fundamental error is wrong identification. So if we want to correct that fundamental error, we should enquire into who we really are.

The normal method is to follow the path of negation, of *neti neti*, not this, not this. I am not the body because I say, my body. I am not the mind, or intellect, or even the ego, because I say my mind, my intellect, my ego. I am not the witness of it all, because I know the witness. We come to the conclusion that we certainly exist, we are very real, but it is impossible for the mind to know who we are. Then, if we are wise, we will rest in that not knowing.

However, we need to do more than just rest in not knowing. We have to learn how to function in this world from that not knowing. How is that done? Normally we function from either our head or our heart. Either we are functioning through our thinking or our feelings; we constantly react and act from

either our emotions or our intellect. But that is not always effective by any means. Both our mind and our emotions can confuse us and mislead us. So one instruction is to use our common sense: “Function from your common sense.”

The mind and the emotions will always be unreliable. Our common sense knows what to do. So when we are confused, when we want to know the right thing to do, we bypass our mind, we bypass our emotions, and we listen to our common sense.

If we wanted to locate our common sense, we could locate it in our gut. Scientists have even found some of the same molecules in the stomach as are in the brain, and people will often say, my gut tells me to do this or to do that. We have no idea what our gut will tell us to do, but we trust it—because we have gone beyond the mind and emotions and are abiding in a universal part of ourselves.

Therefore, after having used enquiry to discover that ultimately we cannot know who we are, a down to earth way to function from the universal part of ourselves—and what will also benefit us tremendously in our daily life—is to continuously remember to use our common sense.

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

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

One woman came to Sivananda Home in strange circumstances and totally by chance. Many times she repeats her earlier statements, when breath by breath, sigh by sigh, a life, marked by hardships and afflictions is led as an offering, a testimony of faith and surrender in her own words... This is her story.

She got married at the tender age of fifteen and gradually five children were born to her. While her husband was a tailor by profession, she used to work here and there, doing all kinds of odd jobs, to make both ends meet. On one unfortunate day, she and two of her young children were offered a drink, mixed with some unknown stuff, and all the three of them became "mad", as she recounts. Due to this mental agony, she was driven out of the house by her husband and in-laws. She lost her children on the way, was driven over by a blue bus in Delhi, got injured, and was rushed to a hospital, where she was treated for a couple of weeks, for severe soft tissue injuries on her leg. At the same time, being pregnant for about six months, she lost

her unborn child. When she was discharged from the hospital, there she was left all alone on the street. Her mind was not in a proper state,—as she herself recalls,—and agitated and restless, she roamed from here to there, exposed to harassment, street dogs and sexual abuse. From Delhi, she travelled to Rishikesh, partly on foot, partly by bus, train and tempo. She continued her Yatra to Neelkanth, where she visited all the temples, even the holy shrine of Parvati Devi, high up in the hills. Her leg wound was far from cured, and she had to bandage it herself with some cloth, or whatever material she could get. On her way down from Neelkanth, she almost succumbed to weakness and was lifted by some good Samaritans all the way to Laxman Jhula. Then a milk man put her on his cart and helped her further up, putting twenty rupees in her hand when he dropped her off, a few miles ahead. Some unknown passers-by accordingly left her at the gate of Sivananda Home, where she was admitted in a state of dehydration, abdominal infection and severely infected gangrenous ulcer on her leg, infested with maggots. The first question jokingly came from her mouth, when her scalp was cleaned from lice and completely shaved: "Are you working in a beauty-parlour?" Her open-mindedness broke the ice immediately and she started singing Bhajans and whatever other songs came into her mind, which she has been

doing till today. In all His Mercy, the Lord lifted her from the street and took her into His shelter, in His humble abode, where she is happily recuperating, singing and praising His Holy Name. Hara Hara Mahadev!

"We are kept and we are captive, till You free us. Vaguely unimagined, till You dream us. Aimlessly unguided, till You lead us

home. Passed over and passed by, until You claim us. Orphaned and abandoned, till You name us. Hidden and disclosed, till You expose our hearts. By Your gift, we might give. By Your Voice we speak, and by Your strength, no longer we'll be weak."

(from: Nichole Nordeman)

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

CELEBRATION OF 124th BIRTHDAY OF MOST ADORABLE SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

ॐ नमो भगवते वासुदेवाय
H\$éUm'¥Vdm[a{Y'2 &
'w'wjyUm\$ eaÊ¶\$ M
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'I offer salutations to my preceptor Sivananda who is the ocean of nectarine mercy. He is the sole, refuge of Mumukshus (aspirants for Liberation). He removes the fears of those who take refuge in Him.'

The 124th Birthday of our most adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and sacredness on 8th September 2011 at the Headquarters Ashram.

The day's programme commenced with early morning prayer and meditation followed by inspiring talks by H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Atmaswarupanandaji Maharaj. Soon after that a *prabhat-pheri* was organized. A special Havan was also performed at the Ashram Yajnasala for the peace and welfare of the world.

In the forenoon session, a grand *puja* was offered to the sacred *padukas* of the Holy

Master in the beautifully decorated Samadhi Shrine. The Samadhi Shrine hall was packed with sannyasins, brahmacharins, Sadhakas and devotees who had assembled to pay their loving homage to Beloved Gurudev. After the *puja*, there were *bhajans- kirtans* glorifying our adorable Divine Master and illuminating and elevating discourses by H. H. Sri Swami Vimalanandaji Maharaj, H. H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Yogavedantanandaji Maharaj on His life and teachings. Two books in English and one in Malayalam were also released on this sacred occasion.

In the evening, a special *puja* and *arti* was offered to Mother Ganga in the loving remembrance of Sadgurudev at the Vishwanath Ghat. During the night Satsanga, in addition to the regular prayer and chants, Sushri Ambika of Mysore offered her *pushpanjali* at the sacred feet of Worshipful Gurudev in the form of beautiful Bharat Natyam Dance. The celebration concluded with *arti* and distribution of special *prasad*.

May the Divine Master of Ananda Kutir, our Eternal Guide and Inspirer, Sadgurudev Sri Swami Sivanandaji Maharaj bless us all to

strive sincerely to attain the Divine Perfection
in this very birth. □ □ □

CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters undertook certain cultural tours within the country. Upon invitation and request, on June 19, 2011 Swamiji Maharaj joined the "Vyas Pooja Utsav-2011" of SAMKALP of Delhi. 'Samkalp' is a Project run by Jan Kalyan Siksha Samiti (Regd.) of Delhi. It was established in 1986, and since then it is engaged in the noble work of ensuring that honest, sincere, socially committed, nationally inspired, innovative and imaginative persons including those from disadvantaged segments of Indian Society should join the civil services of the country. It has been offering facility to such young men and women for preparing them for the civil service examinations, both for the written exams and the *viva voce* tests. It also inculcates in them the lofty Indian values of honesty, integrity, compassion, devotion to duty, loyalty, etc. It is a non-profit organisation led by Sri Santosh Taneja and offers services to the youth on highly subsidised basis, purely with the motive of selfless service. There are a group of dedicated and committed faculty members who willingly render their service through the organization. As result, every year, over the years, there have been excellent achievements in the examination, and there is steady increase in the number and share of the successful candidates, as also in the area coverage in the country. Now it serves all the regions of

the country and this year in the 2011 Civil Services Exams, 431 successful candidates had gone through the Samkalp out of the total number of eight hundred and odd, thus about more than 50% of the total successful candidates which is quite remarkable and deserves appreciation. Every year SAMKALP holds the Vyas Pooja Utsav to felicitate the successful candidates and to give them further guidance. Swamiji Maharaj presided over the function and addressed the successful candidates giving them valuable advice, guidance and blessings for their career and life as a whole.

From 31st August to 5th September, Swamiji maharaj visited Swami Sivananda Centenary Boys' High School, Khandagiri, in Bhubaneswar, Odisha. On 1st September Sri Swamiji attended Sri Ganesh Puja at the school on the occasion of Sri Vinayak Chaturthi. Swamiji attended the meeting of Managing Committee of the School and the Annual General Body Meeting on 2nd September. Sri Swamiji also participated in the Prayer class of the School, both morning and evening, on some days, and also addressed the students. On 3rd September, Swamiji Maharaj attended a meeting of the teachers and also addressed them giving necessary guidance.

There was a Satsang organized at the residence of Sri Sudarsan das, of DLS Khandagiri Branch on 4th September, in

which Swamiji also participated and blessed the devotees with a short discourse. That happened to be Radhashtami day.

Swamiji Maharaj visited Baripada in Mayurbhanj district in connection with the Zonal DLS Sadhana Shivar and Spiritual Conference from 7th to 11th September.

On the 7th Swamiji Maharaj inaugurated the Blood Donation Camp organized by the DLS Baripada Branch under the Red Cross, at the Rotari Club premises. Sri Swamiji also took part in the Yajna for World Peace conducted by the Branch.

In the evening of that day the 5-day Zonal Spiritual Conference and the Sadhana Shivar was commenced. This was organized by the DLS Baripada Branch. Many devotees from all over Odisha attended this. This was also attended by Paramapujya Gajapati Maharaj Sri Dibya Singha Debji, many saints of the DLS, Professors, and other dignitaries. Swamiji Maharaj gave a discourse and blessings in the inaugural session.

On 8th the Branch celebrated the holy Birthday of Worshipful Gurudev Swami Sivanandaji Maharaj with Paduka Puja, etc. in which Swamiji Maharaj also participated.

Swamiji presided over the Spiritual Conference and Sadhana Shivar, and gave discourses and blessings in the different sessions—in the Brahmamuhurta prayer, forenoon, and in the evening—on all days from 8th to 11th September.

The Zonal Spiritual Conference and Sadhana Shivar was a grand success in all respects. It helped to revive the activities of DLS Baripada Branch. It also gave great inspiration to the DLS members and devotees from different Branches who took part in it. The local devotees of Baripada and the nearby areas were also greatly benefited by it.

On 10th September Swamiji Maharaj visited Central Jail, Baripada and attended a Satsang of inmates organized on the occasion. Swamiji also addressed the inmates with a talk.

From 13th to 20th September Sri Swamiji visited Chidananda Hermitage Shanti Ashram, Baliguali (Puri). Swamiji attended meetings in connection with Sadhana Ganga on 16th and 20th. He had also discussions about the management of the Ashram in its various aspects during his stay there.

God is One. God and His law are one. God is pure Spirit. God is the path and the goal. Realise God here and now and be happy for ever.

* * *

When there is tension in the mind, when you are worried, when you cannot meditate, do Kirtan. You will be relaxed. Kirtan is nectar, divine food.

—Swami Sivananda

CULTURAL TOUR OF SRI SWAMI PADMANABHANANDAJI MAHARAJ

With the grace of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj, the Divine Life Society Malviya Nagar, Jaipur Branch, completed twenty five years of its service to the Divine Mission of Sadgurudev on 10th September 2011. To celebrate this glorious occasion of Silver Jubilee, the Branch organised a Spiritual Conference from 10th to 11th September 2011. Sri Swami Padmanabhanandaji Maharaj, General Secretary DLS Headquarters inaugurated the Conference and blessed the gathering with his talks on Dharma as enunciated in Scriptures and in the teachings of Sadgurudev. Sri Swami Tyagavairagyanandaji Maharaj, Trustee, Divine Life Trust Society, Sri Swami Yogavedantanandaji

Maharaj, Trustee and Registrar of Yoga Vedanta Forest Academy, Sri Swami Vaikunthanandaji Maharaj and Sri Swami Dharmanishthanandaji Maharaj of Headquarters Ashram attended the Conference and delivered discourses. Yogasana and Meditation Class, Prabhat-Pheri and Paduka-Puja were also conducted. Besides the devotees from Jaipur, the Conference was attended by the delegates from Punjab, Haryana and Chandigarh. The Conference concluded with the felicitation of the revered saints and the devotees who helped in making this Conference a success.

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

TOUR PROGRAMME OF SRI SWAMI DHARMANISHTHANANDAJI, DLS, HEADQUARTERS

1. 8 th to 9 th Oct. 2011	Nabha (Punjab)	One day Sadhana Sibir
2. 11 th to 19 th Oct. 2011	BHEL. (Haridwar)	Yoga Sibir
3. 4 th to 6 th Nov. 2011	Ahmedabad (Gujarat)	Spiritual Conference
4. 1 st to 6 th Dec. 2011	Raipur (Chhattisgarh)	Sadhana Sibir
5. 7 th to 8 th Dec. 2011	Nagpur (Maharashtra)	Satsang
6. 22 nd to 23 rd Dec. 2011	Bhawanipatna (Odisha)	Silver Jubilee of Subhadra Kshetra
7. 29 th Dec. 2011 to 1 st Jan. 2012	Rourkela (Odisha)	Spiritual Conference and youth Camp
8. 6 th to 8 th Jan. 2012	Gopalpur (Odisha)	Divine Life Conference
9. 10 th to 19 th Jan. 2012	Gandhi Nagar (Gujarat)	Yoga Sibir
10. 21 st to 25 th Jan. 2012	Kolkata (West Bengal)	Sadhana Sibir

Contact No. 9412140300, 9027042120

REPORTS FROM THE D.L.S. BRANCHES

Ahiwara (Chhattisgarh): During the month of August 2011, the Branch held daily Satsanga and on Ekadasis Mahamrityunjaya Mantra Japa. The special activities were Rudra Abhishekam on 8th August, 6-hour Akhanda Japa of 'Om Namoh Bhagavate Vasudevaya' Mantra on Sri Krishna Jayanti, and Puja and Havan on Punyatithi of H.H. Sri Swami Chidanandaji Maharaj.

Ambala (Haryana): The Branch conducted daily half-an-hour Mahamrityunjaya Mantra Japa and evening Satsanga, as well as chanting and Bhajans on Tuesdays. It also conducted Video Satsang on 14th August and 2-hour collective Mantra Japa on Sri Krishna Jayanti. The programme for Punyatithi of H.H. Sri Swami Chidanandaji Maharaj was Paduka Puja and Bhajan-Kirtan. Social service through two Homoeopathic clinics and Jalaseva was continued.

Badhiausta (Odisha): *Special Activities:* (1) Sri Krishna Jayanti: Brahma-muhurta Sadhana, Paduka Puja, Nagar Sankirtan, Puja with one lakh offerings with the chanting of 'Om Namoh Bhagavate Vasudevaya' Mantra, Sri Vishnu-sahasranama Stotra Parayana, Bhajan-Kirtan in the forenoon; and in the evening reading from Srimad Bhagavatam, midnight Arati, etc.,—200 participants. (2) Bhagavata Saptaha: daily Brahma-muhurta Sadhana, Parayana by 5 devotees in the morning, talks on Srimad Bhagavatam in the evening. (3) Punyatithi of Swami Chidanandaji Maharaj: early morning session, Nagar Sankirtan, Paduka Puja, concluding ceremony of Bhagavata Saptaha, Brahmana Bhojana, distribution of food and medicines to the poor and needy, talks on Revered Swamiji's life and teachings, Prasad Sevan by all the three hundred participants.

Barbil (Odisha): Regular Activities: weekly Satsanga at the Ashram on Mondays;

Home Satsanga at the residence of the devotees on Thursdays; Chidananda Day—Sadhana day with Paduka Puja, Srimad Bhagavad Gita Parayana, Prasad Sevan, as well as evening Satsanga; Balvihar class on Sundays; Sivananda Charitable Homoeopathic Dispensary—558 patients were treated in July.

Special Activities: (1) Guru Purnima and Sadhana Week: Jnana Satra. (2) Aradhana Day: Daylong programmes.

Bellary (Karnataka): Besides daily Puja, the Branch conducted Sunday Satsanga with Paduka Puja. Puja with Archana was performed on Sri Guru Purnima, Aradhana Day and Punyatithi of Swami Chidanandaji Maharaj on 28th August. Matri-Mandali arranged study class from July 4 to 11 and Dhyana Yajna on 18th July. Discourses on Mandukyopanishad were held from August 23 to 28.

Berhampur, Lanjipalli (Odisha): On Chidananda Punyatithi, the Branch organized special programmes including Paduka Puja, Bhajan-kirtan, distribution of food and clothes to the poor, etc. It was given wide publicity in the local newspapers.

Bhanjanagar (Odisha): The Branch conducted weekly Satsanga on Sundays, Sri Vishnu-sahasranama Stotra Parayana in Ekadasi Satsangas, and Sri Sundara-kanda Parayana on Sankranti day. It held its 359th and 360th monthly Sadhana Days on Aradhana Day and Chidananda Punyatithi with Paduka Puja, Havan, discourses on the Life and Teachings of the two Gurus, and Prasad Sevan. Sri Guru Purnima programmes included Paduka Puja and Archana in the morning session, and Havan, Puja, discourses, etc., in the evening Satsanga. It also organised on Sri Krishna Jayanti, Sri Krishna Puja, Paduka Puja, special Havan, reading from Srimad Bhagavatam, Bhajans, etc.

Bhubaneswar (Odisha): In addition to daily morning Paduka Puja, the Branch held weekly Satsanga on Thursdays, and 3-hour Akhanda Sankirtana of 'Sri Rama Jai Rama Jai Rama' Mantra followed by Harihata (Parayana of Srimad Bhagavatam by all the 64 participants), special Satsanga on July 28, August 13 and 25, and Sadhana Day on 31st July. Sri Guru Purnima, Aradhana Day and Chidananda Punyatithi programmes were 7-hour session of early morning prayer-meditation, Prabhat Pheri, Paduka Puja with Lakshya Archana, recitation of Sri Vishnu-sahasranama Stotra, Srimad Bhagavad Gita and Sri Hanuman Chalisa, Havan, Sadhu Seva, Anna Dana (to 120 orphan children of Anandashram on Sri Guru Purnima, and two other orphanages on Chidananda Punyatithi), Prasad Sevan, and 2½ hour evening session with talks on 'Guru Tattva' on Sri Guru Purnima, 'Life of Swami Sivananda and His Instructions' by Revered Swami Dharmaprakashanandaji on Aradhana Day, and Video show on Chidananda Punyatithi. During the 8-day Sadhana Satra (July 16-23) the daily activities were early morning prayer-meditation, inspiring talk by Revered Swami Anandaswarupanandaji, Yogasana class, Paduka Puja with one lakh offerings, and evening session of discourses by the Swamiji on 'Srimad Bhagavad Gita in Daily Life.' Other Special Activities were (1) Car Festival; Sri Jagannath Sahasranama Archana. (2) Discourses on 'Basic Question of Life: July 5-6-7. (3) Sri Balabhadra Jayanti: Sri Balabhadra Sahasranama Archana on Rakhi-Purnima. (4) Sri Krishna Jayanti: 24-hour Akhanda Japa of 'Om Namo Bhagavate Vasudevaya' Mantra. (5) Youth Activities: competition of Gita chanting (12th Chapter), Universal Prayer in Odiya and English, essay writing and elocution on spiritual subjects.

Bikaner (Rajasthan): Regular Activities: 2-time Puja, weekly Satsanga with Svadhyaya, twice Matri-Satsanga with Sri Sundarakanda

Parayana, Havan on Chidananda Day, Sivananda Library and scholarship to poor students.

Special Activities: (1) Sri Krishna Jayanti: special Puja, Bhajan-Kirtan. (2) Chidananda Punyatithi: Paduka Puja, talks, paying homage and narrating memories, distribution of fruits, sweets, biscuits to students of school for retarded children and school for the blind. Sri Srimad Bhagavad Gita Parayana on the next day. (3) Sri Ramayana Parayana: month long musical Parayana of Sri Rama-Charita-manas from July 17 to August 15. (4) Sri Goswami Tulsidas Jayanti: a talk on his life and teachings, Sri Sundarakanda Parayana. (5) Special Puja on Somavati Amavasya.

Bilaspur (Chhattisgarh): The Branch held Satsanga on Sivananda Day and Chidananda Day, Satsanga for children on 13th August, and Sadhana Day on 14th August. It organized discourses on Sri Rama-Charita-Manas from August 13 to 16. On Chidananda Punyatithi Paduka Puja was performed in the morning, and special Satsanga with Mahamantra Kirtan was in the evening.

Chatrapur (Odisha): In addition to the daily Satsanga, the Branch conducted weekly Satsanga on Thursdays, 3 home Satsangas, Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on Sankranti. It also organized a special Satsanga on Sri Tulsidas Jayanti, special Puja-Archana on Sri Krishna Jayanti, and 8½ hours special programmes—Prabhat Pheri, Paduka Puja, Gita Svadhyaya, Sri Rama-Charita-Manas Path, Mahamantra Kirtan, distribution of food and clothes to the poor, etc—on Chidananda Punyatithi.

Chikiti (Odisha): The Branch has launched as a part of Birth Centenary of Revered Sarat Chandra Deoji Yoga Programmes in 100 Schools. In August 1145

students from five schools were imparted guidance in Yogasana, Pranayama, ethical and moral values. As Jnana Yajna inspiring spiritual booklets were given free to the students. It also held special programmes on Sri Krishna Jayanti, on Chidananda Punyatithi, and on the birth anniversary of Revered Swami Sivananda-Gurusevanandaji.

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

Special Activities: (1) Sri Guru Purnima: Paduka Puja, Bhajan-Kirtan, a talk by Revered Swami Ramakripanandaji, Prasad Sevan, special evening Satsanga. (2) Aradhana Day: Paduka Puja, Bhajan-Kirtan, poor feeding, a special lunch to all the participants. (3) Chidananda Punyatithi: Paduka Puja, Bhajan-Kirtan. (4) Sri Krishna Jayanti and Nanda Utsava: celebrations for two days. (5) Special Sadhana Day: to chalk out Revered Deoji's birth centenary programmes, Presidents and Secretaries of all the Branches

of Ganjam District participated, sumptuous Prasad Sevan. (6) Simha Sankranti: Paduka Puja in the morning, Special Satsanga in the evening. (7) Special Paduka Puja: on 10th July in the home of a devotee.

Faridpur (U.P.): In addition of the regular activities of continuous mass (month-long) Parayana of Sri Rama-Charita-Manas, the Branch organized special Satsanga on Rakhi Purnima with Paduka Puja, and on Sri Krishna Jayanti, special Puja, decoration, Bhajan-Kirtan, Arati, Bhog and Prasad distribution.

Gandhinagar (Gujarat): The Branch held Satsanga on 25th August, a spiritual talk by Revered Swami Dharmanishthanandaji on 6th August, special functions on Sri Krishna Jayanti and Chidananda Punyatithi. Homoeopathic treatment was given by Dr. Meghani.

Ghari (Manipur): The Branch conducted Satsanga with discourses on Bhagavad Gita on 23rd June, on Sri Radhaji on 29th June (120 participants), and on Bhagavad Gita on 31st July (180 participants).

ANNOUNCEMENT

THE DIVINE LIFE SOCIETY, WEST BENGAL—SADHANA SHIBIR

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 21st to 25th January 2012 at Sri Kashi Viswanath Samity Complex, Hamiragachhi, Railway Station-Malia, West Bengal.

Participation Fee will be Rs. 300/- per person for delegates from West Bengal and Rs. 100/- per person for delegates from other States.

The last date of enrollment is 31st December 2011. The Enrollment form has to be sent to Sri Bijoy Swain, 4C Meher Ali Mondal Street, Mominpur, KOLKATA—700 027, West Bengal.

For Enrollment and information please contact:

Dr. P.K. Samantaray 09002080514, Sri C.B. Sehgal 09830144147, Sri Nitul Parekh 09830040730, Sri Prafulla Mahapatra 09438303624 and Sri Bijoy Swain 09339392845.

All devotees are requested to participate.