1. The city of the unborn (Brahman) whose knowledge is permanent, has eleven gates. Adoring Him, one does not grieve, and liberated (from all bonds of ignorance), he becomes free. This verily is That.
3. O world-teacher Siva, thou art of noble birth, purehearted and well-versed in all the sciences. Thou art a heroic sage devoid of all attachment to worldly pleasures, and foremost amongst those who have completely controlled their senses. Thou art a mine of supreme good conduct and art ever engaged in discussing metaphysical problems. Thou art the foremost of the wise, endowed with a brilliant spiritual aura, and adored by all. O ocean of mercy that art gracious to those who look upto thee for succor, save me thy humble suppliant.

4. O world-teacher Siva, thou art the foremost of the wise and the fulfiller of all desires. Thou art over surrounded by the good, and thy noble deeds are acclaimed by the world. Thou art ever on the look out for new ways of bestowing permanent happiness on humanity. O ocean of mercy that art gracious to those who look upto you for succor! Be compassionate to me. Destroy the heaps of sin stored up in the chambers of my mind and save me thy humble suppliant.

(To be continued)
Every aspirant in the spiritual path becomes a victim to the mood of depression in the beginning of the Sadhana period. You will have to overcome this mood through discrimination, reflection, Vichar, singing Hari’s Name, prayer etc. this mood is like a passing cloud. You should not be unnecessarily alarmed. It will pass off soon if you are vigilant.

Do not mistake emotion for devotion. Whenever you get the mood of depression sing Hari’s name vigorously by sitting alone in your room with a melting heart. You may sing silently. This is an easy method to drive away this undesirable mood.

Try to control wild outburst of weeping. This is a weakness and negative state. But allow the pearl-drops of Divine thrill or ecstasy to trickle down occasionally when you are in a profound prayerful mood or meditative state.

Shed the precious tears of Divine Prema when you are alone, when you are in communion with the Lord. Do not weep in the presence of others. The rare pearl drops of Divine Prema are the out-come of melting of the heart by the fire of the devotion and the fire of Viraha or painful separation from the Lord. Many people develop a habit of weeping and tears flow on account of frequent irritation of lachrymal glands that secrete or manufacture the tears but not on account of pure devotion.

Sometimes man feigns to be a devotee and sheds false tears just to make his neighbors think that he is a great devotee and on account of sympathetic action of his neighbours also begin to weep. You will witness a nice scene of a band of weeping people in a Sankirtan gathering but in the case of heart there will be no iota of devotion. Devotion is a very rare gift of God. Weeping is not by itself a criterion to judge the devotional nature of a man or a woman. Do not mistake the crocodile tears of a hypocrite Bhakta for genuine pearl drops of Divine Prema which inspire and elevate the bye-standers. One may not weep outwardly and yet he may be a genuine silent devotee.

Open the doors of your heart. Let the lightning spark of love arise in your heart. Let the love pierce you through and through. Let the heart sing to heart. Let your soul mix with the Supreme Soul. Let the heart-lotus blossom and waft its sweet Divine fragrance. Let the Divine thrill strike the strings of your heart. Let the tears flow now on your cheeks. Let the Divine ecstasy fill your whole being.

Lord Hari is an ocean of mercy. He has boundless love for his devotees. He is a purifier of the sinful and the fallen. He
accepted even Ajamila and that fallen woman Pingla. He drove the chariot of Arjuna in the battle-field. He ran to save Draupadi and Gajendra. Though He is the master of the three words, He is a slave of His devotees.

Sit silent. Collect the dissipated rays of mind. Become serene. Repeat God’s Name. Hari Om or Sri Ram or Om Namah Shivaya. Your happiness will know no bounds. God will dwell in your heart.

May Lord Narayan take you to His bosom and bathe you in the sacred waters of Divine Prema and transcendental Bliss!

OM Shanti!

SIVA AND SAKTI

The Supreme Lord is represented as Siva, and His power is represented as His wife—Sakti, Durga, or Kali. Mother Durga is the energy aspect of the Lord. Without Durga, Siva has no expression; and without Siva, Durga has no existence. Siva is the soul of Durga. Durga is identical with Siva. Lord Siva is only a silent witness. He is motionless, absolutely changeless. He is not affected by the cosmic play. Durga does everything.

Siva is omnipotent, impersonal, inactive. He is pure consciousness. Sakti is dynamic. The power or active aspect of the immanent God is Sakti. Sakti is the embodiment of power.

Siva and Sakti are related as Prakasa and Vimarsa. Sakti or Vimarsa is the power that is latent in the pure consciousness. Vimarsa gives rise to the world of distinctions. In other words, Sakti is the very possibility of the Absolute’s appearing as many, of God’s causing this universe. God creates this world through Srishti-Sakti, preserves through Sthitisakti and destroys through Samhara-sakti.

There is no difference between God and His Sakti, just as there is no difference between fire and its burning power. Sakti is inherent in God. Just as you cannot separate heat from fire, so also you cannot separate Sakti from God, the possessor of Sakti. Sakti is Brahman Itself. Siva and Sakti are one. Siva is always with Sakti. They are inseparable. Worship of Durga or Parvati or Kali is worship of Lord Siva.

—Swami Sivananda
Puranas are sacred scriptures through which the wise seers of ancient times have tried to give us the precious treasures of wisdom, inspiration and guidance. They are holy books into which great sages have packed in deep facts about human life and the secret of success herein and hereafter. Thus these Puranas, the holy repositories of abundance of spiritual knowledge, the sacred treasure-house of vast wealth of vital wisdom of life, have ever exerted a profound influence upon the progress and development of the glorious culture and civilisation of India. The Puranas are the framework into which have been filled the knowledge of the ways and means of conquering man’s lower nature, achieving integral perfection and attaining the glorious goal of a sublime Divine Consciousness. All these they have done through the medium of didactic stories, narratives of deep esoteric significance and symbolism and rich allegory. Knowing well that basically a Hindu is religious in temperament and essentially a being of faith, these sages wove the fabric of such allegory and symbolic narrative around some popular, powerful and permanent aspect of Divinity or a great and renowned Rishi. This Divine personality usually forms the central figure of each particular Purana. You have therefore the Siva Purana, the Vishnu Purana, Skanda Purana, the Varaha Purana, the Matsya Purana, the Markandeya Purana, the Narada Purana, etc. An important portion of the Markandeya Purana consists of the renowned Devi Mahatmya which glorifies Divinity in its aspect of Sakti or Devi. It is comprised of 700 verses and hence it is also known as Devi Sapta Shati. And here you have a brief summary containing the very essence of this great scripture of Devi Mahatmya.

Suratha, a king of the solar race, has been defeated by his enemies and forced to flee his capital. He is wandering in exile in a forest. Here he meets a Vaisya merchant named Samadhi who is in a similar predicament, having lost everything reduced to penury and abandoned by his own wife and children. Both the king and the Vaisya merchant are dejected and their thoughts are constantly going back to their family, possessions and property, due to attachment. They fall into conversation and are puzzled as to why their thoughts are again and again dragged towards and centred upon those very persons, things and places whence so much sorrow and pain have come upon them. To solve this vexing problem they approach a sage dwelling in that forest. In answer to their query, the sage tells them that their
minds behave in this manner due to the mysterious power of Divine Sakti, Maha Maya. The king and the merchant, —Suratha and Samadhi,—are eager to know more about this Divine Sakti, Maha Maya, and her Lilas and glory; and in answer, the sage narrates Devi Mahatmya; and the narrative unfolds thus:

Before the dawn of creation, at the commencement of the Kalpa when Lord Maha Vishnu is reposing upon the bosom of the vast undifferentiated ocean, two terrible Asuras,—Madhu and Kaitabha,—arise out of His Cosmic Being. They are terrible. They are dangerous and having perceived Brahma they set upon him to destroy him. Threatened by these powerful Asuras and menaced by their malevolent motive, in great fear Brahma invokes the supreme, indescribable Divine Power, the Primordial Power, Para Sakti or Adi Sakti and implores her merciful intervention.

The Divine Mother appears and awakens Lord Narayana from His Cosmic slumber. The Lord engages Madhu and Kaitabha, the two Asuras in battle and destroys them both. Thus ends the first phase of the narrative.

All the Gods and the celestials hail the Mother with cries of victory. Mahishasura, a powerful demon, has overcome all the Devas and has subjugated them. He is terrorising the three worlds. He is enraged to hear the Devas crying victory unto the Mother. He thinks that he alone is supreme. He is arrogant in the extreme. He will tolerate no other being to question his power. Therefore, he decides to make war upon the Divine Sakti whom the Devas are hailing. He confronts the Mother with drawn weapons. There ensues a terrible fight. Bitter is the struggle. The Asura fights from all the elements. He takes fearful forms. But darkness cannot stand before light. The Divine Power is the Supreme Power. Truth always triumphs. Victory is to the Supreme Reality. Devi slays the Asura. The Divine overcomes the undivine. Thus ends the second phase.

The Divine Mother whose glory shines and dazzles in the three worlds is seated in the Himalayan region in the form of Saila Putri. At this time Sumbha and Nisumbha, two powerful Asuras, hold absolute sway over all the worlds. They have subdued all the Devas, Yakshas, Gandharvas, Kinnaras and the like. They have rested and got into their possession all the best of things like the celestial Airavata, Uchchaisravas, Kamadhenu, Kalpakavriksha and the Chintamani. They are intoxicated with the pride of their prowess and their conquests. Their desire is insatiable. They want to possess more and ever more. Two Dutas from the Durbar of the Powerful Asura brothers behold the Divine Mother and decide that she should come into the possession of their royal Masters. They inform the Asura Sumbha of their find. Sumbha sends at once a royal messenger to bring Devi to his court. Devi says she can come only to one who conquers her in combat. She refuses to go with the messenger. The messenger conveys the news to Sumbha.
He blazes with anger and sends Dhumralochana. Dhumralochana tries to lay his hands upon Divine Sakti. Devi with a single Humkar of anger reduces him to ashes. He is consumed in the flames of Devi’s wrath. Next the Asura, Raktabija, comes to fight. He is an Asura of extraordinary magical powers. Moreover, he is in possession of a boon by which whenever a drop of his blood falls on the earth immediately a new Asura springs upon the earth from. So every time the Devi wounds him and spills the blood, countless powerful Asuras spring anew and fill the field of battle. Devi invokes Kali, the terrible dark-hued deity. All-powerful Kali slays the Asura Raktabija, sucking in with her terrible outspread tongue the Asura’s blood more quickly than it can flow out of his wounds. Kali sees that his blood never reaches the earth. Thus, the Asura Raktabija is destroyed by the Devi. Sumbha and Nisumbha now confront the Devi. A great battle ensues. Nisumbha is killed and ultimately Devi with her trident deals the death blow to Sumbha also. The undivine forces are thus totally annihilated. The Divine rules supreme. Vidya has overcome Avidya. Light has conquered darkness. Knowledge shines with the destruction of ignorance. Joy, bliss and immortality reign supreme. The Divine Mother shines in glorious triumph. All hail to Maha Sakti. Glory be to the Mother.

DURGA—LAKSHMI—SARASVATI

The Divine Mother is everywhere triple. She is endowed with the three Gunas, viz., Sattva, Rajas and Tamas. She manifests as Will or Iccha-sakti, Action or Kriya-sakti, and Knowledge or Jnana-Sakti. She is Brahma-sakti (Sarasvati) in conjunction with Brahma, Vishnu-sakti (Lakshmi) in conjunction with Lord Vishnu, Siva-sakti (Mahakali or Durga) in conjunction with Lord Siva.

Sarasvati is cosmic intelligence, cosmic consciousness, cosmic knowledge. Lakshmi does not mean mere material wealth like gold, cattle, etc. All kinds of prosperity, glory, magnificence, joy, exaltation, or greatness come under Lakshmi. Appaya Dikshitar calls even the final Liberation as Moksha-samrajya-lakshmi. Mahakali is the transformative power of Divinity, the power that dissolves multiplicity in unity.

The Devi assumes many aspects according to the tasks to be performed by Her—sometimes sweet and tender, and at others, terrible and devouring. But She is always kind and gracious to Her devotees. Arjuna, the Pandava hero, worshipped the Goddess before starting the fight against the evil-minded Kauravas. Sri Rama worshipped Durga at the time of the fight with Ravana, to invoke Her aid in the war. He fought and won through Her grace.
VIJAYA DASAMI REQUEST

(Sri Swami Krishnananda)

With the conclusion purnavati of the glorious worship of the Universal Mother of things, Adi Shakti, the supreme power of the Absolute—Durga, Lakshmi, Saraswati—we humble followers of Sri Gurudev Swami Sivanandaji Maharaj on the bank of holy Ganga at this auspicious moment seek to surrender our spirits at the altar of God the Almighty for universal welfare, for the salvation of all beings, for the solidarity of humanity, for the peace, health and fulfilment of the life of everyone in this world. “May the Divine Grace be upon everyone” is our humble prayer at this sacred moment.

On holy Sri Vijaya Dasami, the time has come for not only people like us here in an ashram but for all people everywhere to assess their own situations, to recognise where they actually stand in this world and cast a retrospective outlook on their past, analyse with a probing analysis their present, and also be aware of the future at the same time. It is a part of the wisdom of man to assess the value of life, connecting it with the past, relating it to the present, and apprehending the future in a correlative synthesis. Now is the moment when mankind has to wake from his deep slumber of complacency.

Nothing in this world that is finite can be self-complete. “There’s a divinity that shapes our ends, rough-hew them how we will,” said the poet. So is the truth slowly descending on our heads today like a Damocles sword and not permitting us to sleep any more since we are rudely being shaken by the transitions of time and the consequent effects that are being produced by these transitions of the movement of history in the form of time’s process.

That God exists is a great solace to everyone, and nothing can be a greater solace to us than that our Father exists and has the strength to take care of us. Nothing can make us more happy than the conviction that our parent is alive and He has the power to take care of us under every circumstance, in every condition, at every moment of time. This gives us satisfaction, and must give us satisfaction. But at the same time, we must also be vigilant in the sense that we do not play a double role in our own selves in our recognition of the presence of this Almighty power immanent in the whole universe. Simultaneously with the recognition of the presence of the Almighty's greatness, magnificence and glory there is the little mischievous weakness of man crawling like an insect and disturbing this glorious heritage of man in his capacity to accept the greatness of the Almighty. Man is mischievous simultaneously with his
greatness that he can invoke God’s presence. The mischief is in the mind of man, and nothing can be more mischievous than that. Our devotion to God is hypocritical and, therefore, we must also accept that God must be aware of this state of our minds.

I remember the very humorous, touching and most illustrative story told by Sri Ramakrishna Paramahamsa Deva. Our devotion to God, says Sri Ramakrishna, is like the sorrow of a woman whose husband is dead and who strikes her head on the ground before all people as if the whole world is cracking under her feet because she has lost the most beloved object, which is her husband, but simultaneously has the consciousness that the ornament in her nose is not affected by the striking of the head on the ground. She is aware of this ornament in her nose because if she strikes her head in too violent a manner the ornament may be broken. This is the love that she has got for the husband which goes together with this nath, as they call it, an ornament which women wear in the nose.

This is not a story, this is not an anecdote, this is not something at which we laugh, but something that explains every one of us. We are all in the position of this lady. We have a great love for our husband, and because we have lost our husband we strike our head down with great devotion, but we are conscious that we have a large bank balance, we are ministers, we are chief secretaries, we are presidents, and we have very dear values in this Earthly existence. We may have even a little tape recorder, which is enough to pull us down to this Earth. Why go to big things? There are small things—a walking stick, a kamandal, a transistor, a costly wristwatch—that can pull us down.

It requires a little bit of searching our hearts. Do we really want God? And as Sri Swami Sivanandaji Maharaj used to say, it is all a question of demand and supply. God’s constitution emphasises on the principle of demand and supply. When there is a demand, supply has to come. If there is no demand, how can there be a supply? Do we want the protection of God, or are we also strong? We feel that we also have strength. We cannot deny this kink in our heads that has crept into our hearts, which can explain our own disadvantages and our failures in life. Man does not want God. He may be a scriptural pundit, he may be an advertised mahatma with international yoga centres, but all these will not cut ice before the vigilant eye of God.

I am mentioning all this because today the Earth is shaking, as it were, with a burden of evil, and I do not know when the Earth will descend to such an extent that an Avatara like Sri Krishna has to come. Such an Avatara descends when the Earth cannot bear this burden any more and she cries before the great Lord. She bears the burden to a certain extent, like a donkey that carries the weight of bricks, but a time comes when it cannot bear this weight. It will crack. The donkey will fall down with the weight of too many bricks on its back.
Are we interested in sinking our spirits to such a low level that the Earth should crack under our feet and God should descend with His wrath? I do not think that we should summon the wrath of God. When Sri Krishna comes, he comes with a double role: to establish the Kingdom of God—dharma samsthapanarthaya—but He will also perform an operation like a physician, like a surgeon, and that aspect may not be a palatable and happy thing. While God plays a positive role of establishing the righteousness of the Kingdom of Heaven, He also plays the role of bringing into a subjection of transformation everything that is contrary to the enlightening effect of this Kingdom of God.

So my humble request—I do not call it a message—at this moment is that each one of us has to collect our spirits into a focus of concentration, which has to work a miracle in its own manner. No one can work a miracle so instantaneously as God Himself, and everyone who is sincerely, honestly, from the bottom of one’s heart united with God can also work this miracle. So while it appears as if we are in a terrible condition today in every field of existence, there is no need for despair because the strength of God is unthinkable, unimaginable, beyond space, beyond time, and instantaneous in action. On the one hand, we have to be very vigilant about our own weaknesses and pitiable condition of existence; on the other hand, we must also be happy that some element of memory still remains in some people in this world, that Dharma is not completely dead, and with this little memory of the glorious capacities and potentialities in man, we can invoke God’s presence. Thus is my humble prayer. May God triumph—satyamevajayate—and peace be to His creation.

MATTER, ENERGY AND SPIRIT

Mother is the creative aspect of the Absolute. She is symbolised as Cosmic Energy. Energy is the physical ultimate of all forms of matter, and the sustaining force of the spirit. Energy and spirit are inseparable. They are essentially one.

Matter is reducible to energy. The Prasnopanishad says that Rayi and Prana—matter and energy—constitute the whole of creation. Matter is the outward index of the inward Power that is expressed by God. The Power that originates and sustains the universe is not the Jada Sakti or the electrical energy which is the ultimate reality of the scientists, but Chaitanya Sakti, the Power of the immutable consciousness of Brahman. In fact, it is not a Power which is of Brahman, but a Power which is Brahman.

—Swami Sivananda
Gurudev said that while there are many schools of Vedanta, the highest truth is Advaita, which means “not two.” The prime declaration of Vedanta is that Brahman alone is without a second. Why, as in the West, didn't they call the philosophy monism or oneness and leave it at that? Why this emphasis on “not two” and “without a second”? The reason is that if we want to philosophize, we can imagine the whole universe being one. We see everything as that Brahman alone, but we leave ourselves out. We are the one who is knowing that Brahman alone is. Vedanta wants us to include ourselves, and so they say, “not two,” and “without a second.” And in this they point out to us what is perhaps the major problem of our spiritual life.

We can have many experiences, even of oneness, we can understand the theory, but in our practical life, we don’t include ourselves in that oneness. And without that, we are still seeing separation even though we may imagine that we are seeing oneness.

What is the major factor that keeps bringing our minds back to a state of separation instead of resting in oneness? What is it that arouses within us our feeling of being the centre of the universe and seeing everything else as something separate from ourselves, not part of ourselves?

The scriptures answer in various ways. They say that the problem is desires. Why is that the problem? Because if we want something, we make it separate from ourselves, an object of our desire. We objectify it. We give it independent importance as an object. The moment we do so, we give ourselves an independent existence as the subject that wants that object. It is the basic cause of ego.

They also say that the wheel of samsara has only two spokes, like and dislike, and the Judaeo-Christian tradition says that the fall of man from his state of oneness was caused by judging good and evil. The moment we like or dislike something or judge it as being good or evil, we objectify it, we make an independent existence of it, and that causes the rising within us of a separate subjectivity or ego.

Oneness or “not two” is always the fact. We create the sense of separation. It has become so much our way of functioning that we cannot even imagine what oneness might be like. We come closer to it in meditation, in worship, in repeating God’s name. Perhaps we come closest to it when we take a walk in the forests which are vibrating with the oneness that they are.

Therefore, we must finally realize that God-realisation or Self-realization is not getting something new. It is discovering what the ever-present fact is. That means that the mind needs to be trained to give up wanting, to give up liking and disliking and, in the absolute sense, judging good and evil. This is why they teach us to be content, to be more philosophical and to thus discover, which means to uncover, the Truth that is always here and now.
I am laddu. I am very sweet and delicious. All love me very much. I am liked very much by children. Their mouth waters when they see me and hear my name. There is no big Bhandara or marriage-feast without me. Sadhus simply devour me voraciously.

I make a crying child laugh and dance in joy. I give life to a weak man. I become fat and flesh; and shine in the cheeks and skin. People take great care of me. They keep me in good boxes and almirahs and big costly vessels. I increase the value of sugar, ghee and flour of gram.

The Indweller in me is Atman or God. I cannot live without Him. If people love Him in the same way as they love me, they would have attained eternal bliss long, long ago.
RIDDLES by Swami Sivananda

1. I am a messenger from God; I come to teach you. I love you; but you hate me. Who am I?

2. You pray for me; but when I come, you run away from me. Who am I?

3. He wears a black coat; and he is an expert watchman? Who is he?

4. Which key is the hardest to turn?

5. Who is the person that tastes without a tongue, hears without ears, sees without eyes and smells without a nose?

(Answers to the above Riddles given at the end of this Section)

Dear Children,

Work while you work, play while you play,
That is the way to be cheerful and gay.
Take interest in games,
Play ring tennis and badminton.
Be strong, be healthy.
Be good, do good.
Be sincere, be truthful, O Dear!
May Lord bless you, parents and all.

Thy own Atman,
Sivananda.
There are many Life Insurance Companies. There are free Insurance also. Songsters insure their throat, violinists insure their fingers, dancers insure their feet. But all these are worthless. There is no safety or security.

All companies may fail. Insure your life with God. Do self-surrender unto Him.
Rest in Brahman or the Absolute. You have insured everything. You need not pay any premium. You will attain the supreme wealth of the Lord plus Immortality and Eternal Bliss.

Swami Sivananda

---

Search for the words given below, in the forest of letters:
Insurance, Safety, Security, God, Self-Surrender, Brahman, Premium, Wealth, Immortality, Bliss
This is the story of a devotee by the name of Jaideva.

Once a king honoured Jaideva with a generous gift of money and valuables in his court. On his way back home Jaideva was looted by robbers. The cruel robbers also chopped his arms and legs and threw him into a dry well.

Jaideva kept his composure while lying helplessly in the well. He began to sing God’s names after the pain in his body subsided a little. At that time another king named Lakshman Sen passed the place where the well was situated. He was accompanied by his soldiers. When he heard a human voice coming from the well, he curiously peeped inside it. He ordered his soldiers to bring Jaideva out. He was very much impressed by his devotion to God. He took him to his capital city.

Jaideva stayed on there.

Once, on the occasion of a royal festival, many sadhus were invited to take food. The robbers, who had looted Jaideva, also came in the guise of sadhus to take food. Jaideva recognised them. Pointing at them, he said to the king, “They are my friends. Kindly entertain them suitably.”

Like on open-handed host, the king gave them plenty of money, clothes, etc. When they began to depart, the king provided a few soldiers to escort them for their safety. On their way the robbers told the soldiers, “Jaideva and we used to serve together in the court of a king a long time ago. There Jaideva committed a heinous crime. The king sentenced him to death. We appealed to the king to mete out less severe punishment to him. Then the king got his legs and arms cut off. Thus his life was saved. Here in this court Jaideva was afraid of us lest we revealed this secret. It was for this reason that he had requested the king to treat us with special attention.”

The robbers had already done Jaideva immense harm. Now they were lying too. It was too much for God. Then by His will the ground, where they were standing, suddenly cracked off. The robbers fell down the crevasse and lost their lives.

It grieved Jaideva to hear the news of their death. He mumbled, “I had thought they were poor; they had been committing robbery due to their unsatisfied need for money and they would stop doing so after getting money from the king. Alas! they had to die. O God! forgive them. May they be blessed with beatitude.”

This loving utterance of Jaideva immensely pleased God and, lo and behold, his (Jaideva’s) arms and legs re-appeared.

Dear children! You must forgive those who have caused you harm. You should bear them no ill will. Then you will become the children with a difference. God shall shower you with his abundant grace, nay He shall always be with you.

ANSWERS to the Riddles (in box)

(1) Pain (2) Rain (3) A lock (4) Donkey (5) Brahman or God.
NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

CELEBRATION OF 126th BIRTH ANNIVERSARY OF
THE MOST WORSHIPFUL SADGURUDEV
SRI SWAMI SIVANANDAJI MAHARAJ

Sivananda Jayanti is the day of auspiciousness, joy and extreme sanctity. Gurudev Swami Sivanandaaji Maharaj’s advent meant a spiritual rebirth to all of us who were born into Divine Life through our contact with Him.

(Worshipful Sri Swami Chidanandaji Maharaj)

The 126th Birthday of our most adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and rejoicing on 8th September 2013 at the Headquarters Ashram. The day’s programme commenced at 4.30 a.m. with 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 wherein the devotees carrying Sadgurudev’s beautiful portrait and devoutly singing Divine Names started from Samadhi Shrine and wending their way to Gurudev’s Tapasya Kutir across the river Ganga returned back to the sacred Samadhi Mandir. A special Havan was also performed at the Ashram Yajnashala for the peace and welfare of the world.

In the forenoon programme, after the ceremonial worship of sacred Sivalinga installed upon Sadgurudev’s Samadhi, a grand Puja was offered to the sacred Padukas of Guru Bhagawan in the beautifully decorated Samadhi Shrine. The Samadhi Hall was filled to its capacity with Sannyasins, Brahmacharins, devotees and guests of the Ashram who had assembled to offer their love and devotion to the Beloved Gurudev. The Silver Padukas of Sadgurudev were placed in the centre around which senior Swamijis of the Ashram and devotees sat in a ring for the Puja. The Abhisheka of
the holy Padukas was performed with chant of Purusha Sukta and Narayana Sukta. After the offering of beautiful rose garlands, fragrant Chandan and Kumkum, commenced the Archana and flowers started raining from all directions through numerous hands.

After the Puja, there were soul-stirring Bhajans-Kirtans glorifying our Divine Master and elevating discourses by H. H. Sri Swami Vimalanandaji Maharaj and H. H. Sri Swami Nirliptanandaji Maharaj on His life and teachings. Six books and special Birthday Issues of ‘The Divine Life’ and ‘Divya Jeevan’ were also released on this sacred occasion.

In the evening, a special Puja and Arti were offered to Mother Ganga in the loving remembrance of Sadgurudev at the Vishwanath Ghat. During the night Satsanga, H. H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Adwaitanandaji Maharaj and H.H. Sri Swami Yogavedantanandaji Maharaj paid worshipful tributes to Gurudev by their brief inspiring talks. An illuminating Birthday Message given by Sadgurudev on 8th September 1938 was also read by H. H. Sri Swami Padmanabhanandaji Maharaj. The celebration concluded with Arti and distribution of special Prasad. All the gathered devotees felt blessed and completely saturated in divine joy to participate in this sacred celebration.

May Lord Almighty and the Divine Deity of Ananda Kutir bless us all with intense aspiration and sustained enthusiasm to lead the Divine Life.
CHILDREN FROM KECHALA VILLAGE
ODISHA, VISIT THE HEADQUARTERS ASHRAM

Auro Mira Vidya Mandir School, situated in Kechala, a tribal village (accessible only through boat) in the remote area of Koraput district, Odisha, is a unique education center under the aegis of Auro Mira Services Society, which endeavours for the all round development of the tribal children to enable them to become an integral part of the society. To enrich their lives spiritually and morally, the school management organised a visit to the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj.

A group of thirty eight tribal children of Auro Mira Vidya Mandir School (17 boys and 21 girls of age between 8 to 12 years), accompanied by their seven teachers came to the Ashram on 14th September 2013 for a five day visit. The activities for the children were designed with a view to give them a glimpse and a little practice into Sadgurudev’s Yoga of Synthesis. They practised Bhakti Yoga in Collective chant Session at Bhajan Hall and in Bhajan-Kirtan Class by Swami Devabhaktanandaji Maharaj and enthusiastically participated in Clean Himalayas Project conducted by Swami Amritrupanandaji Mataji as their Karma Yoga activity. These little Karma Yogis toiled hard for one hour for three consecutive days and turned out tremendous work by picking up about one Tonne garbage from the Ganga Ghats. They learnt their Hatha Yoga lessons from Swami Dharmanishthananandaji Maharaj in Yogasana-Pranayama class and received wisdom
teachings in interactive sessions with Swami Yogavedantanandaji Maharaj and Swami Ramarajyamaji Maharaj. They also got the blessed opportunity to have Darshan of Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj and listen to their inspiring Kirtans at Audio Visual Library. They evinced keen interest in the Crossword Competitions based on the teachings of Sadgurudev organised by Matri Satsanga Group at the library. Apart from that, they attended Satsanga and Ganga Arati daily at Sri Gurudev Kutir and night Satsanga at sacred Samadhi Shrine as well.

The children presented a special programme during night Satsanga for two days wherein their sonorous and soul elevating chanting of Vedic Mantras, beautiful performance of Sanskrit skit and fervent and joyous singing of hymns and prayers and their courteous manners and loving interaction with Ashramites exhibited their budding talents and well groomed personalities and also the dedicated and sincere efforts of their teachers. On the day of their departure, H.H. Sri Swami Vimalanandaji Maharaj blessed them with his inspiring words and H. H. Sri Swami Padmanabhanandaji Maharaj blessed them with gifts and Jnana Prasad. The children left the Headquarters Ashram cherishing the delightful and inspiring memories of their visit to the holy abode of Sadgurudev Sri Swami Sivanandaji Maharaj.

May the abundant blessings of the Lord Almighty and Sadgurudev be upon them all.
SRI GANESHA CHATURTHI CELEBRATION AT
THE HEADQUARTERS ASHRAM

The fourth day of the bright fortnight of Bhadrapada Month is sacred to Lord Sri Ganesha. This auspicious day of Sri Ganesha Chaturthi was celebrated with great sanctity at the Headquarters Ashram on 9th September 2013.

A special Ganesh Homa was performed at Ashram Yajnashala for the peace and welfare of the world. The Ceremonial Worship of the Lord Sri Ganesha enshrined at Sri Vishwanath Ghat commenced at 9 a.m. with Abhisheka to the Lord to the chant of Purusha Suktam and Narayana Suktam. Thereafter, Archana with sacred Durva grass and flowers was offered to the Lord to the chant of Sahasranamavali followed by Arti and distribution of special Prasad. H. H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Adwaitanandaji Maharaj, inmates, devotees and guests of the Ashram attended the Puja. The night Satsanga comprised of talks by H. H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Adwaitanandaji Maharaj and Sri Swami Hariharanandaji Maharaj and melodious Bhajans–Kirtans by the Sannyasins of the Ashram. The Celebration concluded with Arti and Prasad.

May Vighna-Vinayaka Lord Ganesha and Sadgurudev remove all the obstacles on our spiritual path.
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.

Sometimes one wonders why people still suffer from Leprosy, since it has been declared as a curable disease in our country. And that is indeed a fact. The disease is completely curable, when treated in the initial stage, with a full course of Multi Drug Therapy, for two or three years daily intake of medicines, without interruption.

For people, who developed deformities and handicaps, the disease could still come to a standstill, but the handicap would often be of a permanent nature. The Leprosy patients who are living in Sivananda Home are not able anymore to look after the needs of their own failing body. They receive food, clothing, shelter, medical treatment, adjustments related to their handicap and nursing care.

Practically, one can take the example of one of the inmates of the Home, who due to this same disease, lost completely his eyesight, lost his fingers, suffers from pain in the nerve of his face region, and besides that not able to walk at all. He is bedridden, and only comes out sometimes in the wheel chair. He needs to be bathed, he needs to be fed, his wounds need being dressed and he requires help for the bathroom. But alas! How much easier is it to feed, than to be fed, to bathe, than to be bathed, to clean others, than to be cleaned. To allow others, to accept one’s dependence on others as a fact of one’s life; these are difficult processes in a human’s existence. This same person, who surrenders himself everyday to the people who come to serve him, is at the same time of great service to them; by allowing them, by being kind to them, by offering his body to them, by teaching how to detach oneself. This gentleman is a true crusader of Gurudev’s message: “I am not this body, not this mind, immortal self I am.”, and reminds us every day again that the world does not contain only of patients and so-called helpers, but that we all are HIS patients, needing to surrender ourselves, trusting that we won’t fall, but in His arms, hoping that once we will reach that inner state of mind, peaceful, blissful, and filled with LOVE, HIS LOVE, radiantly shining through each and every one of us.

Om Shanti. Shanti. Shantih. Hari Om.
SUPER SPECIALITY HEALTH CHECK-UP CAMP BY THE DLS GURGAON BRANCH

Serve the poor and the sick with Atma Bhava. this is the highest Yoga.
—Sadgurudev Sri Swami Sivanandaji Maharaj

To put into practice this sublime precept, the DLS Gurgaon Branch has been running a charitable Homeopathy Dispensary and a Physiotherapy Clinic in Gurgaon and organising Health Camps as well.

To mark the sacred occasion of 126th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj, the Branch organised a Super Speciality Health Check-up Camp on 8th September 2013 wherein a team of twelve eminent doctors of Medicity, Gurgaon offered their voluntary services. The investigations covered nearby all common areas viz. Orthopaedics, Respiratory, Cardiovascular, Diabetes, Cancer, Urology etc. Free medicines were also provided along with test reports. About 600 people were benefitted by this altruistic endeavour of the DLS Gurgaon Branch.

May the Lord Almighty and Sadgurudev bless the DLS Gurgaon Branch to continue to render such sacred service to humanity.
INAUGURATION OF THE 75th YOGA-VEDANTA COURSE

Real religion is nothing but Self-realisation. Real religion is eternal life in the Spirit.

(Sadgurudev Sri Swami Sivanandaji Maharaj)

To initiate the seeking aspirants into the great truths of real religion, the Yoga-Vedanta Forest Academy, Headquarters Ashram commenced its Seventy Fifth Basic Yoga-Vedanta Course on 30th August 2013 at YVFA Hall. Forty six students came to the sacred Ashram of Sadgurudev Sri Sivanandaji Maharaj to be blessed with the wisdom treasure.

The Inaugural Day programme commenced with worship at Sri Durga and Sri Dattatreya temples. After the invocatory prayers, H. H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters inaugurated the Course with the lighting of the lamp and in his inaugural address referring to Yama-Nachiketa episode from Kathopanishad inspired the students to be wise like Nachiketa and choose the Sreyo Marga for attaining eternal happiness. H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, DLS Headquarters in his blessing message advised the students to follow Sadgurudev’s Twenty Important Spiritual Instructions to lead the divine life. The function came to a close with Puja to Mother Saraswati and distribution of holy Prasad.

May the abundant grace of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

INAUGURAL FUNCTION OF BIRTH CENTENARY CELEBRATIONS OF WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ IN ODISHA

By the Grace of Lord Jagannatha and Sadgurudev Sri Swami Sivanandaji Maharaj, the Inaugural Function of the Birth Centenary Celebrations in Odisha of Worshipful Sri Swami Chidananda Saraswati Maharaj will be held from 24th to 26th January 2014 at “Chidananda Hermitage Shanti Ashram” Baliguali, Puri. This function will be graced by senior Swamijis from Rishikesh Headquarters Ashram and eminent saints from various spiritual organizations and faiths. The three-day program will include sessions in Sadhana and discourses on the life and teachings of Swami Sivananda and Swami Chidananda and the role of The Divine Life Society in Spiritual regeneration of the Society in the present day.

Devotees of all the Branches of The Divine Life Society in Odisha are cordially invited to participate in this Inaugural Function.

Application for enrolment may be sent with Delegate Fee of Rs. 500/- per person to following address by Bank Draft or Account Payee Cheque in favour of “Swami Chidananda Janma Shatabarshiki Samiti, Odisha” payable at any Scheduled Nationalized Bank at Bhubaneswar :- General Secretary, Swami Chidananda Janma Shatabarshiki Samiti, Odisha, Sivananda Sanskrutika Kendra, Ashok Nagar, Bhubaneswar, Odisha -751009.

The last date for Enrolment is 31st December 2013.

For further information kindly contact:
Sri Jaya Chandra Nayak 09438849049, (General Secretary of the Samiti)
Sri Bipra Charan Patra 09437078041, (Vice-President Co-ordination of the Samiti)
ANNOUNCEMENT

DIVINE LIFE SOCIETY, WEST BENGAL – SADHANA SHIBIR

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 29th January to 2nd February 2014 at Manav Seva Trust Complex, Hamiragachhi, Railway Station-Malia, West Bengal, on Howrah-Tarakeshwar Railway line (53 k.m. from Kolkata).

Participation fee will be Rs. 301/- per person for delegates from West Bengal & Rs. 251/- per person for delegates from other states inclusive of food and accommodation.

The last date of enrollment is 31st December 2013. 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
- Sri Bijoy Kr. Swain 09339392845.

All Devotees are requested to participate.

—The Divine Life Society

REPORTS FROM THE D.L.S. BRANCHES

Ambala (Haryana): Regular Satsanga activities continued in the branch with Maha Mrityunjaya Mantra Japa, Swadhyaya, prayers, Arti and a video show on 2nd Sunday of the month. Tuesdays-Hanuman Chalisa, Sri Sankat Mochan Path and Sri Ram Charita Manas path. Sri Krishna Jayanti was celebrated. Jalseva is continued as usual. Services of Free Homeopathic Dispensary is continued.

Aska Branch (Odisha): Regular biweekly Satsangas held on every Sunday and Thursday at the Branch. A special Paduka Puja was conducted on the occasion of Janmashtami Celebrations and many devotees participated actively in the function. Sadhana day was observed on 25th of August 2013 and about 300 devotees participated and after Arati and Shanti Path the function was concluded with Anna Prasad.

Bellary (Karnataka): Apart from daily Puja, the branch conducted Satsangas regularly and on all Sundays Paduka Puja with Ashtottara Archana, Maha Mrityunjaya Mantra, Shanti Mantras and prayer for world peace and distribution of prasadam after maha mangalarathi. 5th Punyatithi Aradhana of H.H.Sri Swami Chidanandaji Maharaj was observed on 28th August 2013.

Bangalore (Karnataka): Regular activities of Satsanga continued in the Branch. Paduka Puja on Thursday, Swadhyaya of Gurudev’s literature, Devi Puja on every Friday with Lalita Sahasranama and Vishnu Sashasranama and study of Devi Mahatmyam. On 17th August 2013, Akhand kirtan of Mahamantra was conducted followed by chanting of Guru Gita and Maha mangalarati. Yogasana classes were conducted on all Sundays at the Satsanga hall on all the four Sundays.

Baripada (Odisha): The Branch conducts Paduka Puja daily and monthly Sadhana day on 4th of August 2013. Rakhi Purnima on 21st and
Sri Krishna Janmashtami on 28th August with special Satsangs concluded with Prasad sevan.

**Berhampur (Odisha):** Sri Krishna Janmashtami was celebrated in the Branch on 28th August 2013. Gita Parayan, Sundarakanda Parayan on 2nd and 17th and Paduka Puja on 8th and 24th, Sadhana Day on 3rd Sunday of the month was conducted. About 250 devotees participated in all the functions.

**Bhubaneswar (Ashok Nagar Branch-Odisha):** Sri Gurupurnima and 50th Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated by the Branch on 22nd and 31st July 2013 respectively and also the Golden Jubilee function of the Branch on 2nd July. A new building constructed for “Office and Sivananda Library” was inaugurated by Pujya Gajapati Maharaja Sri Dibya Singha Deb. The Sivananda Pillar was constructed on the occasion of the 50th Anniversary of Sri Sadgurudev. A free medical camp was arranged in which about 100 patients were benefitted. Biscuits bread and fruit packets were distributed among 550 indoor patients of Capital Hospital in Bhubaneswar.

**Bilaspur (Chhattisgarh):** Regular and mobile Satsangs were conducted by the Branch. Sri Krishna Jayanti and Nandotsava was celebrated and all the members and other devotees attended the Satsanga.

**Bhishmagiri (Odisha):** The Branch conducted weekly satsangs on every Sundays. Special activities:- Baladev Jayanti and Rakhi Purnima were celebrated. Sri Krishna Janmashtami was celebrated on 28th August 2013 and Nanda Utsava on 29th August with Bhagavat Path, Bhajan Sankirtan puja archana with Narayana Seva and distribution of holy Prasad.

**Badhiausta (Odisha):** Apart from regular activities, the Branch celebrated Sri Krishna Janmashtami on 28th August 2013 with 400 devotees participating in Bhagavat Katha and discourses on Sri Krishna Leelamrutha. 5th Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed on 3rd September 2013.

**Barbil (Odisha):** Regular weekly Satsangs and residential Satsangs and Balvihar Classes are held by the Branch. A Sadhana day on 24th of July was celebrated with Paduka Puja, Gita Patha, evening Satsanga concluded with Prasad sevan. Around 630 patients have been undergone free Homeo treatment in Sivananda Charitable Homeo dispensary run by the Branch.

**Deogarh (Odisha):** The Branch conducts regular weekly Satsangs every Sunday and on every last Sunday of the Month Paduka Puja and reading from Gurudev’s literature, Shivananda Ashottara and Chidananda Ashottara shatanama Archana with the bhajans and kirtans. Guru Purnima was Celebrated on 22nd July 2013 with Paduka Puja, Mahamantra chanting and discourses on aims and objectives of DLS and the life of Sri Vyasa Bhagavan and concluded with Prasad sevan.

**Digapahandi (Odisha):** Regular Satsanga activities continued. Julana Yatra was celebrated in the Mandir on 17th August and Sri Krishna Jayanti and Nandotsava was celebrated on 28th and 29th August 2013 in the Branch in a most befitting manner. Sri Gurupurnima was observed on 22nd July 2013 and 50th Anniversary of Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was observed with Paduka Puja and concluded with holy Prasad sevan.

**Gandhinagar (Gujarat):** Apart from regular Satsanga activities the publication of “Chidananda Sandesh” is being continued on 25th of every month. Yoga and Pranayam training camp was organized from 1st to 10th August 2013. On 8th of September birth anniversary of H.H.Sri Swami Shivanandaji Maharaj was celebrated with special Guru Paduka Puja. Sri Ganeshotsav was celebrated from 9th to 13th September 2013.

**Jeypore (Odisha):** The Branch celebrated the Holy Gurupurnima on 22nd July and Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj on31st July 2013 in a
befitting manner with special Satsanga and Prasad sevan and also food packets were distributed to Orphan School students. A debate competition held on the life history of Sadgurudev, and the topic was “Educational value in the light of Vedantic Thought” for students. Sri Krishna Jayanti was Celebrated on 28th August, 2013 with special Satsanga and concluded with Prasad sevan. The Koraput District Charitable Homeopathy Dispensary treated about 750 different types of patients.

**Khatiguda (Odisha):** Apart from regular Satsanga activities the branch conducted Ekadasi Satsanga on 2nd and 17th August 2013 with Sri Vishnu Sahasranama Parayana. On 28th Sri Krishna Janmashtami was celebrated with special puja and a night Satsanga and concluded with Prasad Sevan.

**Khandagiri (Bhubaneshwar-Odisha):** Daily satsangs, weekly satsangs on Sundays and Matri satsangs on all Mondays continued. 12 hours Ram Nam on Chidananda day, Ghosa Yatra of Lord Jagannath, Balabhadra and Maa Subhadra celebrated on 10th July and Bahuda Yatra on 18th July 2013. Holy Gurupurnima was celebrated on 22nd July with Nagar Sankirtan, Paduka Puja and discourses held on Guru Tattwa.

**Lanjipalli (Odisha):** In addition to the regular weekly satsangs on Sundays, and Sadhana Day on the Last Sunday of the month with Guru Paduka Puja, bhajan kirtan, the Branch held special Satsanga on 28th and 29th August to celebrate Krishna Janmashtami and Nandotsava and the local Shivananda Shishu Vihar Students participated and sweets and fruits were distributed among them.

**Lanjipalli Ladies Branch (Odisha):**-Daily Satsanga activities continued. Raksha Bandhan utsav was celebrated in the ashram premises on 20th August. Special Satsangas held on 28th and 29th August 2013 celebrating Krishna Janmashtami and Nandostsav respectively with the visit to three schools in Gosani Nuagam area, a School for the Blind, School for Harijan and Balashram (School for Orphans) where snacks and sweet packets were distributed with a brief Satsanga.

**Lucknow (U.P.):** Regular satsang activities continued with Jai Ganesh kirtan, Guru Stotra, Shanti path and recitation from Srimad Bhagavad Gita and reading from the literature of Gurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj with arti and offering bhog to Lord.

Special Satsanga was organized on 22nd July 2013 on the auspicious occasion of Sri Gurupurnima at HAL Welfare Centre Lucknow and concluded with the distribution of sacred Prasad among the assembled devotees.

**Madhavapatnam (A.P.):** Regular Sunday and Wednesday Satsangas continued and free medical campaign also continued with Narayana Seva at the Branch.

**Nuagam (Odisha):** The Branch conducts daily Satsangas. The Branch had arranged a Seva programme in the premises of the Regional Leprosy Training And Research Institute of Babanpur and clothes and eatables were distributed for the patients.

**Nandini Nagar (Chattisgarh):** Daily satsangs, weekly mobile satsangs and Matri satsangs on Saturdays continued in the Branch. Debate competitions were arranged in different schools of local area, the subject being “Bhakti in Ramacharitmanas” for Middle School Students and for Higher Secondary Students, the subject was “Role of Ramacharitmanas to make Man to Godman and the winners were awarded cash prize and certificates. The Branch conducted Shiv Abhishekas at different branches in the Shravan month and Sri Krishna Janmashtami on 28th August was celebrated with special Satsanga and concluded with Prasad sevan.

**Sunabeda Ladies Branch (Odisha):** Regular Satsanga activities continued. Sri Gurupurnima on 22nd July and Punyatithi Aradhana of Sri Swami Shivanandaji Maharaj on 31st July was celebrated. On 28th August sacred Krishna
Janmashtami was celebrated with special puja and Sri Bhagavat Mahapuran Parayan by the members of the Branch. A blood donation camp was arranged on 7th July and about 24 people donated blood including the Branch members.

**Surendra Nagar (Gujrat):** Regular Satsanga activities continued. 50th Punyatithi Aradhana was Celebrated by organizing SANDESH YATRA to about 51 villages to spread the teachings and messages of Sadgurudev Sri Swami Sivanandaji Maharaj from 23rd july to 30th july2013 visiting 81 schools and about 17778 students were given an introduction to life and teachings of Sadgurudev. The women's branch planted 180 Banyan trees and one of the tree was named in the name of Swami Sivanandaji Maharaj and Swami Chidananda ji Maharaj and also the names of the rishis of yore.

**Sunabeda (Odisha):** Regular Satsanga activities continued. Guru Purnima was celebrated on 22nd July 2013 and Punyatithi Aradhana of Sadgurudev Sivanandaji Maharaj was observed on 31st July 2013 with Paduka Puja, arati and Narayana Seva with distribution of clothes. Yoga classes for ladies continued at the Branch.

**Salipur (Odisha):** Regular Satsanga activities continued. The Sanyas Diksha day of Sadgurudev Sri Swami Sivanandaji Maharaj was Celebrated on 1st June 2013 with Guru Paduka Puja. Health services were rendered through Swami Sivananda Charitable Hospital on every Sunday in which 93 patients were treated and free medicines were distributed. Yoga training both theory and practicals was imparted in the local school/college in which 35 students/staff members participated. Annual 108 Sri Hanuman Chalis was conducted on Raja Sankranti on 15th June and Akhanda Mahamantra Japa was conducted on 23rd June 2013.

**South Balanda (Odisha):** Everyday two times Puja in the morning and evening and general Satsanga on every Friday evening continued regularly. Paduka Puja was done on 8th and 24th August on the occasion of Sivananda Divas and Chidananda Divas and a special Satsanga in the evening. On 12th August 2013, Akhanda Mahamantra Kirtan for 3 hours was arranged for the sake of world peace and Universal brotherhood. On 28th August, “Janmashtami Mahostav” was Celebrated in a most befitting manner and a special Satsanga was arranged on 29th August 2013.

**Vishakhapatnam (A.P.):** Free yoga and Meditation classes were conducted by the branch every morning. Everyday mornings Sri Vishnu Sahasranama and on every Friday Lalita Sahasranama parayana was done. Mahamrityunjaya Havan on every Trayodashis and on 28th August 2013, Sri Krishna Janmashtami was celebrated with the pravachan on Sri Krishna Janma Rahasyam concluded with Prasad sevan.

**Varanasi (U.P):** Satsanga held at Vriddha Ashram on 11th and 25th August 2013 with bhajan, kirtan, Gita parayan, Mahamantra japa etc., and after arti Prasad was distributed to the participants.

**OVERSEAS BRANCHES**

**Hongkong (China):** Regular Satsanga activities continued in both the Cheung Sha Wan and North Point Yoga Centres of the Branch. A talk on the teachings of Gurudev (Yoga Vedanta Sutras)with 60 participants. Regular Yogasana lessons based on “Practical Guide to Yoga” were continued (with 18 new classes with 198 participants for the month).

Special activities: A Bhajan Practice Class was held on the fourth Saturday as a part of the series of programmes to celebrate “The Birth Centenary of H.H.Sri Swami Chidanandaji Maharaj in 2016”. The Branch has also arranged a special 1 hour chanting session of Maha Mrityunjaya Mantra with prayers for the Northern India’s Flood Tragedy which seriously affected Uttarakhand and for the welfare and peace for all with 26 participants.