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KATHOPANISHAD

CHAPTER II

VALLI ii

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥

15. The sun does not shine there, nor do the moon and the stars, nor do lightnings shine and much less this fire. When He shines, everything shines after Him; by His light, all these shine.

॥ इति द्वितीयेऽध्याये द्वितीया वल्ली ॥

Thus ends the Second Valli of the Second Chapter.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA STOTRAPUSHHPANJALI

(Sri Swami Jnanananda Saraswati)

(Continued from the previous issue)

अस्मत्परमभाग्यैकफलायितविलोकनम् ।
गुरुदेवं शिवानन्दमुनिवर्यमुपास्महे ॥१३॥

13. We worship our Guru Sivananda whom we are having in our presence as the fruit of our great fortune.

सर्वज्ञं सततं समस्तविबुधश्रेणीसमाराधितं
भूतव्रातहितं गिरीन्द्रनिलयं संगीतलास्यप्रियम् ।
गंगासक्तमनस्कमुत्कटतपोनिष्ठं शिवानन्दस-
द्योगीन्द्रं मतिमन्तमीश्वरसमं वन्दे जगद्देशिकम् ॥१४॥

14. Glory to the great saint Sivananda who is comparable to Lord Siva with the crescent moon, who is attached to Ganga, whose mind is always established in austere penance, who takes delight in music and dance, whose abode is in the Himalayas, who is evenly disposed to all creatures, who is always adored by all wise people and who is omniscient.

(To be continued)

GITA JAYANTI MESSAGE *

(H.H. Sri Swami Sivanandaji Maharaj)

Gita day or the Birthday of Srimad Bhagawad Gita is celebrated throughout India by all admirers and lovers of this unique book on the 11th day (Ekadashi) of the bright half of the Marga Sirsha month according to the Hindu almanac. It was the day on which Lord Krishna taught his disciple Arjuna the Celestial Song.

My amiable friends! Many Gita Jayantis have come and gone and yet the darkness of the heart has not disappeared. Become practical men. Live in the spirit of the teachings of the Gita daily. Aspire fervently. Lead a pure life. Watch the evil Vrittis of the mind carefully and nip them in the bud. Introspect and remove your defects. Cultivate good and sublime thoughts. Do daily virtuous actions. Serve the society with a disinterested spirit. Constantly remember those Slokas of Gita which will help you to lead a virtuous and divine life. Repeat them daily.

Stick to your Dharma and truthfulness. Do selfless service. Surrender yourself to the Lord. Have equal vision and balanced mind in success and failure, honour and dishonour, heat and cold, pleasure and pain, happiness and sorrow. Give the mind to the Lord and hands to the service of humanity. Be established in the vow of Brahmacharya. Give up selfishness, meanness, attachment and

egoism. You will free yourself from the wheel of births and deaths, from the bonds of Karma and attain Supreme Peace, eternal bliss and immortality. This is the message of the Gita.

Go through the 'Essence of Gita' contained in the Introduction of my Bhagawad Gita. Live in the spirit of the teachings contained here. You will surely cross this dire ocean of Samsara and attain the summum bonum.

You may know the whole of Gita by heart. You may deliver lectures on Gita for hours together and yet you may not have a ray of the wisdom of the Gita. What is wanted is solid Sadhana with mental non-attachment and regular practice in the early morning hours, of the teaching of the Gita.

Gita gives two Mantras for constant repetition. They are Om in the eighth chapter and Om Tat Sat in the seventeenth chapter. Live in Om or Om Tat Sat, the symbols of Para Brahman or Para Brahman Itself.

Practise the three vows given in the 16th chapter. Develop the virtues that are enumerated in the 13th and 16th chapters which are aids for the attainment of the Knowledge of the Self. You may fail several times and fall down but again stand up as a hero and march forward fearlessly in the spiritual path and reach the goal of life.

*Taken from Divine Life Magazine 1942-43

Srimad Bhagawad Gita is the cream of the Vedas. It is the quintessence of the Upanishads. It is a unique book for all times. The teachings of Gita are universal and sublime. It has a message for the solace, peace, freedom and perfection of all human beings. Dive deep in the ocean of Gita, bring out the most precious pearls of Knowledge and attain Immortality.

May the Lord grant you strength to stick to your vows, resolves, truth and Dharma. May you ever abide in Lord Krishna and His precious teachings. May you all become like Arjuna. May the life of Arjuna inspire you all with noble instincts, noble ideals. Glory to Lord Krishna! Glory to Gita! Glory to Arjuna! Glory to those who follow the valuable teachings of Gita!

LIFE IS A SCHOOL

This does not mean, however, that we should ignore the life in the physical plane of matter. Matter is expression of God for His own Lila. Matter and spirit are inseparable like heat and fire, cold and ice, flower and fragrance. Brahman and Maya are inseparable and one. A life in the physical plane is a definite preparation for the eternal life in Brahman. Life is a great school for learning many useful lessons, and for the development of character and divine virtues. Life is a school in which every sorrow, every pain, every heart-break brings a precious lesson. Life on earth is the means of self-perfection.

The world is your best teacher. This world is your best Guru. There is a lesson in everything. There is a lesson in each experience. The world is the best training ground for the development of various divine virtues, such as mercy, forgiveness, tolerance, universal love, generosity, nobility, courage, magnanimity, patience, strong will, etc. The world is an arena for fighting with the diabolical nature, and for expressing divinity from within. The central teaching of the Gita and the Yoga Vasishtha is that one should realise his Self by remaining in the world. Be in the world, but be out of the world. Behave like the water on the lotus-leaf. Give up the lower Asuric nature which consists of selfishness, lust, anger, greed, hatred and jealousy. Assert the divine nature. Live a life of mental renunciation and self-sacrifice.

—Swami Sivananda

President Swamiji Writes:*

TO ALL D.L.S. MEMBERS AND READERS

Radiant Immortal Atman! Blessed Spiritual Seeker,

Peace and Joy be unto you in this auspicious season of Christmas and upon the eve of New Year. May the Divine Grace of the Almighty and the benedictions of beloved Gurudev Swami Sivananda shower upon you and your near and dear ones and grant you all health, long life, prosperity, success and happiness. May the coming New Year see the removal of all obstacles from the path of your life and the resolution of all problems. May auspiciousness and progress mark your days, weeks and months in this coming New Year. This opportunity I take to express my greetings for holy Christmas and good wishes for the New Year 1987.

Our thoughts are all naturally focussed on and flowing towards worshipful and beloved Sri Gurudev Swami Sivanandaji at this time when the year is coming to an end and the actual Centenary Calendar Year is commencing with the advent of the year 1987. Numerous devotees and disciples of Sri Gurudev are seriously considering the relevance of His life and his teachings to the lives of the peoples of our own contemporary times and their problems, individual as well as collective and to international matters. At this juncture to

share these thoughts related to these considerations is my spiritual privilege.

It is the gross I-ness and My-ness that constitute the main hindrance to human progress and human evolution. The ego, selfishness of the individual human nature is the greatest disease of the human society. Selfishness is the prolific source of all human conflicts, problems, militancy, war and violence. Swami Sivanandaji and his teachings form a practical methodology of transcending the pettiness of the lower side of human nature. Dynamic selflessness in your daily life is his practical prescription for the uprooting of hatred and hostility and eliminating selfishness which is its root cause. Therefore, it is in the fitness of things that we should resolutely launch upon the active practice of selflessness in action in a systematic manner. Fortunately, for us, this has been made possible by a very first teaching of Swami Sivananda in his message. O man! This body has been given for God-realisation. Mind is your friend provided you overcome its propensities and wisely direct its wish-force and desire potential by taking great joy in relieving the pains and sufferings of others by removing the

 *Taken from Wisdom Light-4 Dec.1986

sadness and sorrows of fellow-beings. Such selflessness and spirit of service springs out of a genuine love for your fellow beings. This motiveless love, this universal love is to be acquired by devotion and worship of the Divine Universal Being. From that Being alone true and pure love for all beings can come into your hearts and fill your Beings. God is love. To love God is to attain this gift of love. Link yourself up with God through love and devotion and radiate this love to all creatures. Manifest this love in the form of service unto all beings, for, verily love is service in expression. This is the second important maxim and motto for living your life taught by worshipful Sri Swami Sivanandaji. But the specialty of Gurudev's life and mission went beyond the range of mere social service and formal religion. Guru Maharaj Sivanandaji's great mission in life was to induce all individuals to enter deeper into spiritual life. Therefore, Gurudev strongly maintained the need for unfailing daily meditation with absolute regularity. For, this is the one sure and certain way of awakening your spiritual awareness that is hidden by the veil of self-forgetfulness. It is made still more difficult due to the out going tendency of mind to realise the Divine Reality behind passing names and forms. This Realisation is the goal of human life. This Self-Realisation is the birth right of every human being. This God realisation is the man's true mission on earth. This

ultimate divine experience is the hidden content of your religion beneath its superficial ritual ceremonials and formalities, This is the central hidden teaching of all living religions. Behind the ever altering facade of pure traditions, customs and socio-religious practices that come to prevail through the sanction of generations of half understood adherence. This call to self unfoldment and God attainment is the central message in the inner teachings of the original Prophets and Messengers of God, who stand as the commencing point of the most living religions of the world. If this central message and inner teachings of man's divine mission and his spiritual relationship with God is either forgotten or neglected, then, religion is lost. When religion is thus lost, man ceases to be a human being. He becomes a sophisticated, well dressed, play-acting animal. In this state of (paradise lost) man makes himself the prolific source of inner conflicts, self contradictions, egoistic intolerance, problems and complexes as well as complications to others. This is true of the individual as well as groups of individuals, entire sections of human society as also nations and races as well. A single person can have a hysterical fit. A whole section of human society can lose its rationality and turn hysterical. An entire country or a nation can plunge into hysteria and bring human evolution to a halt. It can bring mankind to the brink of disaster. Past History records

such phenomena. Should we make history repeat itself? If your answer is a definite categorical “no”, then the path of divine life of service, devotion and Self-Realisation is the clear way out of the present world situation into a sane rational noble future.

So long as man is a selfish grabbing creature, commonweal and world welfare will be but a desert mirage. Educate man to renounce selfishness and overcome the grabbing nature, because these are doorways to perdition. So long as man regards himself/herself as a mere earth creature related only to things and people on the earth plane and forgets completely one's fundamental relationship with the cosmic Being, there can be no power on earth which can bring about an inner transformation in your nature and liberate yourself from the selfishness and greed that deprive you from your superior human status. The recognition of your inner link with God and entering into it in a deep way through daily meditation is the real key to make your life sublime. Therefore, Serve, Love, Meditate, Realise constitute the ‘most’ relevant and effective way of life to lead man out of the self created labyrinth in which man is caught and lost. Gurudev Swami Sivanandaji's call to a divine life and his urge to you to practise this in your daily life can ensure the return of normalcy, stability and the sense of security to human life. He summed-up right living and decent human behaviour in these, four cardinal

qualities of head and heart, namely, servicefulness as opposed to selfishness, devotion as opposed to dry scepticism, daily endeavour to abide in Inner Reality through meditation and fourthly to cognise the presence of the Eternal and unchanging Spirit that ever abides as the permanent support of this ever fickle, fluctuating and impermanent world-appearance. Serve, Love, Meditate, Realise constitute his call to mankind. Serve, Love, Meditate, Realise comprise his universal message to the whole world. Serve, Love, Meditate, Realise make-up his blueprint of the Good Life for humanity for all times. The frame works for this good life are the triune human values of compassion, truthfulness and right action.

Oh! Worthy friend, with the advent of each New Year the span of your earth life is shortened. With the passage of each old year you have so much less time for making a success of your life. The past cannot be recalled, not even one single moment or second. But you can fashion your future by the wise utilisation of the present moment. This present time is therefore the all important time. Present is the most significant time, the most effective time and therefore the most precious time. Recognise its value. Realise its significance. Perceive its importance. Your future is but the fruit of what you are now. Your life now and your living of it in thought, word and deed constitute the Seed for the harvest you will reap in

the time that is ahead. Therefore, the urgent imperative of the poet, "Act, act in the living present" in his the Psalm of Life. Hence, as Gurudev said, "the past is finished, don't brood over it. The future is uncertain, don't waste time in fanciful imagination. The present is what you have, be practical. Exert. Utilise your present well and wisely. You shall have nothing to fear, nothing to worry. Blessed Atman, apply this truth now. Be intent and busy in learning lessons all life around you. A great and enlightened Avadhuta and Sage when queried about the source of the light of wisdom which shone like a radiance within him, very graciously answered that the whole world around him and all things in it, animate and even inanimate were constituted the sources of his knowledge and wisdom. His answer was he learned everything from life. All world was his teacher. May you also progress in knowledge and expand in wisdom in this way. May you resolve to apply this wisdom and knowledge right at this present time. This indeed you can ensure a glorious future for yourself and a befitting culmination to your earth life.

Let the advent to Holy Christmas indicating the advent of a divine personality become a suitable and appropriate starting point for your entry into this divine life of compassion, truthfulness, right conduct, selfless service, devout worship, disciplined meditation and continuous quest after

Self-Realisation. When Thursday the first of January dawns may it be for you a new birth into divine life. May it become for you a fresh birth into goodness and Godliness. Let it for you be the advent of resplendent period of righteousness in outer actions and of spirituality in your inner living. I urge you with all the earnestness at my command: Life is short. Time is fleeting. Your body is perishable. Its duration is uncertain. Many are the temptations and obstacles in moving towards life's goal. You cannot afford to delay or postpone the central purpose of your human existence. You can not afford to be heedless to this main mission of your life on this earth. Therefore, beloved Atman, make the Year 1987 a memorable Year in your life. Now is the time for you to do it. This is right place for you to commence doing it. Time is the only opportunity that you have, grasp it. Regret not but rejoice instead. Let happiness be thine and long life, health and success! Beloved and worshipful Holy Master, Gurudev Swami Sivanandaji's choicest blessings grant you fullest success.

A happy and Holy Christmas to you and a Bright Auspicious, Joyful New Year of the Calendar. God be with you. Peace and Joy be unto you!

Swami Sivanandaji
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THE RELIGION OF HUMANITY

(Sri Swami Krishnananda)

Spoken on December 31st, 1972, on the anniversary of the consecration of the Vishwanath Mandir

Sri Swami Sivanandaji Maharaj was a veritable spirituality incarnate. This is a very inspiring and ennobling aspect of his personality, which blessed persons who had his Darshan or had the fortune to be with him and serve him would realise. He was a man of God, and his vision of things was thoroughly spiritual in the sense that he had a uniform attitude to things, whatever be the type of the vision for which he came and the kind of work that he did through this institution, The Divine Life Society. His vision was spiritual, godly, divine; the only motive, intention or purpose of his life on earth was to revive the human consciousness into a higher reach, to shake up mankind from its slumber, to wake people from their sleep and make them rub their eyes and see something new before them.

Therefore, his vision was vast, comprehending the good, the ultimate blessedness and solace of mankind. There was nothing which he did not commence with a prayer. Every writing commenced with a mantra such as Om, or Om Namah Sivaya, Om Namo Narayanaya. Everything was to be consecrated. If a small room was built, it was to be consecrated; and if a visitor came, he had to be greeted with a consecrating mantra and given farewell

with a mantra, with a prayer. He sat for lunch with a prayer, he got up from bed with a prayer and went to bed with a prayer. Every activity, necessary or otherwise, was taken as an opportunity or a medium for the expression of the spiritual ideal in his wondrous life as a great saint.

It was on the 31st of December in the year 1943 that Sri Swami Sivanandaji Maharaj conceived a novel idea of working for the good of mankind in a very silent manner, because the good is not necessarily the visible. He was, as I mentioned, a man of God, and therefore, his *modi operandi* also were godly. How does God work? That was the type of vision he had in respect of things in the world. Among the many institutions that he created for implanting the divine consciousness in the world, one was the commencement of the Akhanda Mahamantra Kirtana Yajna in this hall. It was started on the 3rd of December in the very same year, 1943, for the peace of mankind, and this installation of the divine symbol of Lord Vishwanath on the 31st of December was also done with a similar purpose. The world should be charged with an aura of spirituality, prayerfulness, and goodness of heart and feeling; that was

his intention. And this particular context of the founding of the temple and the commencement of the regular worship or Puja of Lord Vishwanath, Lord Siva, or the Lord of the Universe as a spiritual ritual of daily prayer, recitation of mantras and worship of God has been done specifically for the good of the sadhakas living in the ashram and the visitors that come here with an aspiration to go transformed into a higher form of life.

Swami Sivanandaji Maharaj was not essentially a ritualist; he was a philosopher-saint, but his philosophy was not armchair philosophy or the academician's logic-chopping system. It was a philosophy of living, of humanity, with a vision of truth; hence, in his philosophy nothing could be an alien element. There is no rejection in the philosophy and teachings of Swami Sivananda, nothing foreign in the philosophy which he enshrined in his heart. Anything could be accommodated into it, like the bowels of the ocean. We can throw anything into it and it will go in, because it was a real philosophy of the vision of Truth. It was not an intellectual system or a method of logical argument, but a system of living, a Darshana as we usually call it in our country. The philosophy is a Darshana, a vision of reality. It is not a thought process or a logic of the understanding. We see Truth, and then proclaim it. Real philosophy is a proclamation of the characteristics of Reality after having had a vision of it, and such a philosopher he was. He lived that philosophy, so he was a saint.

The philosopher-saint that Swami Sivanandaji Maharaj was came as a balming incarnation to this century, to this context of modern times, and he created this atmosphere. This is not an ashram that he founded or buildings that he erected, but an atmosphere that he created. A psychological, cultural, human and spiritual atmosphere was initiated when he made up his mind to work for the life supernal.

We are here as humble followers of his footsteps, observing the ceremonies, chanting the Mantras, doing worship, taking God's name, doing service, contemplating and meditating, all for a single purpose. The universe has one purpose before it, not multitudes of purposes. Whatever be the activity of the world, it is directed to a fulfilment of the evolution through which it passes. This single purpose was to be introduced into the mind of mankind, which ordinarily gets distracted by the visions of objects, sensate things. Man being what he is, he easily mistakes poison for nectar, death for immortality, and his own doom for his blessedness, like a moth falling into fire, as they say.

The Shreyas, or the blessedness of mankind, had to be taught, apart from the pleasant sensations which man pursues. The pleasant sensations are not the blessedness of man. His good is something different. Sreyas cha preyas cha manusyametaustau samparitya vivinakti dhirah (Katha 1.2.2). Only a truly enlightened person can know what the good is, apart from the pleasant, and this enlightenment had to be brought. During the passage of time, Godmen

come to awaken the slumbering soul when it goes into sleep. We had Buddha, we had Christ, and we had a pageantry of great Masters who occasionally come like remedies to the ailing souls of mankind and give us a message suited to the context. While the message of Christ was that particular thing necessitated by those characteristics of the time, and the gospel of the Buddha was that which was needed for that time, these modern times require a new kind of approach because the modern mind is too sophisticated and has taken a direction which is so self-complacent that it is difficult to teach it. A satisfied mind cannot be amenable to teaching of any kind, and when the mind is satisfied with this ignorance, no knowledge will be of any use to it.

The method of Swami Sivanandaji Maharaj was befitting the context of the modern mind; hence, it comprehended diverse approaches—religious, scientific, psychological, personal, social and, of course, spiritual—so we will find that in his writings all aspects of human nature are portrayed and given their due in the proper form. It is a huge encyclopaedia of teaching on human nature, human aspiration and the goal of mankind.

One of his insistent methods was to bring the element of God into our life even if we are busybodies engaged in our own professions and vocations. Among the many methods he suggested, one simple but effective method was the acceptance of the fundamental minimum of spirituality, namely, the existence of God. This acceptance

involves an imbibing of certain characteristics of God's existence, a daily recapitulation of these ideas and processes which we generally call the worship of God. The worship of God is different from other types of approach in the world because here the acceptance of the existence of God implies the acceptance of the sole supremacy of truth, which can be invoked with difficulty. The invocation of God into one's life is a hard job because our present conditions and circumstances should be trained to receive those conditions of worship and to make one's life properly tuned to the reception of this higher light.

The worship of God is not merely a physical performance of worshipping through flowers, incense, etc., but a mode of dedication. Worship is a form of dedication of spirit, Atma Samarpana, and this dedication is done by a recitation of Mantras and the performance of the regular routine of formal invocation, Havana, etc., together with a soul-filled prayer for the descent of God's grace. All this was in his mind when he instituted this daily ritual of worship in the temple and made it a regular sadhana for inmates of the ashram. We may, as seekers of Truth, try to bring to our memory how best we could utilise this opportunity for our spiritual uplift, how this Vishwanath Jayanti can become a sadhana for us, and how it could be a very advantageous and beneficial technique of invocation of God.

(To be continued)

SRI SWAMI SATCHIDANANDA

In Honor of His 100th Birth Anniversary

(22 December 1914—22 December 2014)

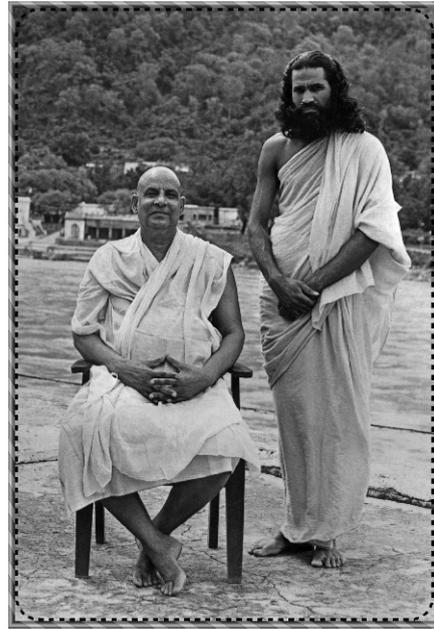
GLIMPSES OF HIS LIFE

On December 22, 1914, during Margali, Sri Swami Satchidanandaji (then named C. K. Ramaswamy or “Ramu”) was born in Chettipalayam, outside of Coimbatore, in Tamil Nadu. This future Yoga Master was born to a pious couple, descendants of a family that included illustrious spiritual leaders. Ramu’s father was Sri Kalyanasundaram Gounder, an acclaim-

Swami Satchidananda was one of the first Swamis to bring to the West the classical Yoga tradition that he learned from his Master, Gurudev Sri Swami Sivanandaji. Sri Swamiji’s teachings blended the physical discipline of Yoga, the spiritual philosophy of Yoga literature and the interfaith ideals that he pioneered. These techniques and concepts created a Yoga culture that is flourishing in the West. Today more than twenty million Americans practice Yoga as a means for managing stress, promoting health and realizing the Self.

Integral Yoga International, founded by Sri Swamiji in 1966, is now a leading institute for Yoga Teacher Certification. Integral Yoga is the foundation for Dr. Dean Ornish’s work in reversing heart disease, Dr. Michael Lerner’s Cancer Help program and Sonia Sumar’s Yoga for the Special Child, among many others are utilised in hospitals and medical centers.

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ed poet, Tamil scholar and unofficial village chief. His mother, Srimati Velammal, was a good-natured and highly spiritual woman. Ramu’s parents were known for their generous hospitality to the many Sadhus and Sannyasis, providing them with food and lodging. They themselves served the holy people. Srimati Velammal washed their garments and cooked, and her husband and son brought the food to these honored visitors.

From his very childhood, Ramu treated everyone with respect, no matter

what caste or station in life. He ignored the cultural conventions and customs that he saw to be inequitable and unjust. He had an innate understanding of the essential principles and teachings of the ancient spiritual tradition into which he was born. When he was seven years old, he gave his first talk on Ahimsa at a conference in Perur, attended by several thousand people. He stood up fearlessly for his classmates and

taught Ahimsa to some friends on their hunting expedition by chasing away their 'catch' by coughing or loud sneezing; to convince them that they need not kill animals for their food, he gathered roots, grains and fruits and made a meal for them.

Ramu was always interested in spiritual as well as in practical pursuits which led him to the university and the study of agricultural engineering, to cinematography and automotive fields, to temple management, to the householder life, and, after losing his wife, to the life of a renunciate.

In 1945, after a year of seclusion, introspection, and meditation in a hut on his family's land, he set out to experience the next stage of his spiritual journey,

(Continued from page: 14)

In addition to numerous Integral Yoga Centers around the globe Satchidananda Ashram-Yogaville, USA, was established in 1979 as a place where people of different faiths and backgrounds can come to study and practice Yoga, and to realize their essential oneness. In honor of his revered Gurudev, Swami Satchidananda built the "Sri Swami Sivananda Centenary Hall," where Satsangs and programs are conducted. Another focal point of the Ashram is the temple 'Light Of Truth Universal Shrine'—LOTUS. People from all over the world come to the LOTUS to meditate and pray. In honor of Sri Swamiji's Centenary, a second 'Light Of Truth Universal Shrine' has been built at his birthplace in South India.

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heading first to the Ashram of his family Guru, Sri Sadhu Swamigal. To further his spiritual growth by learning to control his mind and senses, Ramu practiced intense austerities. He became Sambasiva Chaitanya.

In 1946, he started a spiritual experiment. He decided to wander throughout South India as a mendicant, keeping in mind the thought: "If there is a God," then He will take care of me." As part of this test, he took two vows:

not to keep any money and not to ask anyone for anything, including food. For four months, he wandered wherever his feet took him.

Sambasiva had heard about the great Himalayan sage, Sri Swami Sivanandaji, and he felt a pull drawing him north. In the spring of 1949 he journeyed toward Rishikesh, and in his mind he created a particular image of Sri Swami Sivananda. He imagined that upon arrival at the Ashram, an official would give him an appointment with the Guru. Eventually, he would be presented to the great teacher. Swami Sivanandaji would be seated in Padmasana. He would be a silent, austere man with his eyes closed. When he finally spoke, his

voice would be low, the words mystical and complex.

Sambasiva arrived at Ananda Kutir at 6 A.M. and was told that the Guru was at his private Kutir on the bank of the Ganges. To prepare for the auspicious meeting he scrubbed his body thoroughly in a nearby part of the river, washed his traveling clothes and changed into a fresh outfit which he had saved especially for this occasion. He bought fruit and flowers to give as offerings and hurriedly went in search of the Guru's dwelling.

Before he reached the Kutir, he heard a loud, booming voice and deep, hearty laughter. He was perplexed. Who would be making so much noise near the Swami's Kutir? He came in view of the Guru. A huge figure was seated comfortably in a cane chair. The Swami wore a dhoti that came just below his knees. The rest of his body was bare except for a small towel thrown about his broad shoulders. A few people were seated at his feet, laughing and listening to his jokes. He smiled and clapped his hands frequently. Sambasiva stared. Immediately the shadow-Sivananda disappeared from his imagination. He ran forward and placed his offering at the feet of the Guru. Then he prostrated full-length at his feet, staying in that position several minutes without moving. His heart felt full, almost bursting with joy and love. Slowly Master Sivanandaji bent down, holding the hands of the new disciple tenderly.

Finally Sambasiva stood up slowly, gazing at the great Swami. In Tamil

Master Sivanandaji asked where he had come from.

"South India."

In rapid succession he inquired when Sambasiva had left home, how long it had taken him to arrive in Rishikesh, and, "Are you happy?"

"Oh, Swamiji. I am overjoyed to be here."

"Good, good," he clapped his hands. "You have come to the right place. Your troubles are over. Stop wandering and stick to this place. Stay here." He motioned to one of his attendants. "Bring this man some idli and coffee."

"Coffee, Swamiji?" Sambasiva's eyes widened—a Sadhu drinking coffee!

"Coffee," Master Sivanandaji repeated.

"But, Swamiji, in all your books you say coffee is bad and now you are...."

The master smiled at him. "Do you like coffee?"

Oh, Swamiji, I love coffee.

"Do you take hot chutney?"

Sambasiva shook his head, no. "All right, bring him some idli just with ghee."

Turning back to Sambasiva, Gurudev asked, "How do you like the rest of the Ashram?"—"I was so excited about seeing you, that I came directly here without looking at anything else."

"Well then, do you like me? Am I all right?"

Sambasiva had never been asked such a question by a Swami. "I really don't have the words to express what I

feel. I will say that I'm seeing something completely different from what I expected."

"Ah? What did you expect?"

"Somehow I thought you would be seated on a big throne-like seat, meditating. I thought it would be very difficult to see you personally..." Slowly he wove the image before Swami Sivanandaji's eyes.

"Ah, and would you like to see me like that? Only then will you think that I am a big Swami, hmm?" Gurudev joked.

After breakfast he asked one of the Sannyasin disciples to give Sambasiva a room and told the new Sadhu to relax. Although the trip had been long and tiring, this order was particularly difficult to follow. All day Sambasiva waited for the evening Satsang when he could see his master again.

It was Master Sivanandaji's habit to call upon the new Ashramites and guests during Satsang, asking them to sing, play instruments, talk or in some other way show their talents. That evening he turned his attention toward Sambasiva. "You are a Tamilian. Why don't you give us a lecture in Tamil?"

Sambasiva became suddenly shy. "O no." He looked around in embarrassment. "Swamiji, I'm not prepared to talk."

"Come, come," Master Sivanandaji insisted pleasantly. "Tell us something at least."

Sambasiva came forward, trying to shrink in stature and be less conspicuous. Then he spoke. He spoke of how he had long awaited this

opportunity and of his happiness at being in the Ashram. "We are so fortunate to be at the feet of a Master who is so simple, so friendly, so loving and at the same time so filled with

Swami Satchidanandaji's life and his life's work both aim at awakening humanity from the deplorable Self-forgetfulness. He seeks to inspire everyone to shed off one's narrow vision and to start living with the awareness of one's cosmic identity. Swamiji would have a new consciousness emerge from the present darkness which man has created for himself due to an unspiritual and irrational view of life.

The rare synthesis of the mystical and the practical, the Eastern idealism and Western pragmatism has made Swami Satchidanandaji's work pre-eminently suitable for the North American continent in particular and to the New World in general. The hearts of millions long for love, understanding and peaceful co-existence. Satchidananda Swamiji has proved incorrect Rudyard Kipling's contention that "East is East and West is West and Never the Twain Shall Meet." His noble work turned the above line into, "AND EVER THE TWAIN SHALL MEET." Swamiji's work truly heralds the New Day when this will come true and the world will be the happier for it!

—Swami Chidananda

wisdom." He ended with a short prayer to the Guru.

"Wonderful! Wonderful!" Swami Sivanandaji applauded loudly. "We have a great Tamil lecturer with us now."

"Are you ready to take Sannyas?" Gurudev Sivanandaji asked. "Yes, Gurudev; I'm looking forward to it," Sambasiva answered. The Master

inspected his disciple closely. "You look so beautiful with your long hair and beard. Are you ready to renounce those also?" In the Tamil language the word "uyir" is life and "mayr" is hair. "Gurudev," he replied, "in Sannyas we are supposed to renounce everything. When a disciple isn't even ready to renounce his mayr, how can he pledge his uyir?" Gurudev Sivananda called to everyone, laughing, "You see, not only is he ready to give me his life, he's ready to give me his hair also. That's really wonderful!"

Two months later, in July 1949, Gurudev Sivananda initiated Sambasiva into the Holy Order of Sannyas, bestowing upon him a new spiritual name: Swami Satchidananda. His fellow initiates were Swami Chidananda, Swami Mounananda, and Swami Brahmananda.

The following morning business continued as usual. The new Swami Satchidananda waited in his Guru's office to receive the daily load of correspondence. Master Sivanandaji entered and studied his new Swami curiously. "Satchidanandaji," he said thoughtfully, "I'm giving you a special permission to grow your hair again. You looked so beautiful that way. I want you to look like that again." Satchidanandaji never again cut his hair.

For several months, the new Sannyasin lived on three cups of milk a day. He would drink a cup of milk for breakfast in the Ashram kitchen after he had taken his bath in the Ganges, and he would carefully carry another cup of milk back to his room to keep for lunch. When

Gurudev Sivananda became aware of the situation, he presented the disciple with a thermos bottle, so that the milk would stay fresh until lunch.

The Bhagavad Gita teaches that "Yoga is neither for the person who eats too much nor for one who starves; neither for the person who sleeps constantly nor for one who doesn't sleep; neither for the person who talks too much nor for one who stops talking completely. The middle path is Yoga." One evening, Gurudev Sivanandaji mischievously imparted this teaching to his devotee in quite an unexpected manner.

After Satsang, it was the Gurudev's custom to bring Prasad to be passed around, small pastries or cashews. On this evening, Gurudev carried a glass container with something special. First, he called out to Swami Mounananda, "Mounanandaji, I have something for you. You will love it." He handed the devotee a small green ball. Mounanandaji placed the treat in his mouth and smiled. He swallowed the Prasad, and it was so delicious that he licked his lips.

Then, the Master motioned to Satchidananda, "Come here. Come on. I'm going to give you something delicious." Smiling lovingly at the disciple, he said, "Shut your eyes and stretch out your hand!" and he placed a small, soft ball into the extended palm. Of course, Satchidanandaji assumed that it was the same delicacy that his brother monk had just received.

Gurudev then instructed, "Without looking, put it into your mouth. It's a nice surprise." Satchidananda kept his eyes shut and gingerly popped the ball into his mouth.

FIRE! His entire body burned as though it were on fire, as though a bolt of electricity were coursing through his

Indeed, it is hard to think as God thinks, and it is not easy to be a saint unless his mind is tuned to God's way of thinking. The mission of a saint is multi-faceted, even as the action of God is multi-faceted.

His Holiness Sri Swami Satchidanandaji Maharaj is known to me right from the time the Swamiji had the initiation from Gurudev Sri Swami Sivanandaji Maharaj. Sri Gurudev sent Swamiji subsequently to Sri Lanka for Divine Life work there, to spread the message of God and to be of service to devotees in the Island. Further on Swamiji moved to the West and later came to be known as the spiritual head of the Integral Yoga Institute in the United States of America. In revered Sri Swami Satchidanandaji Maharaj I am able to visualize this picture of a saint. Since the time I have known him, I have observed him to be an example of humility, goodness, compassion and sobriety of behaviour, and a readiness to be of assistance to people in whatever way they approached for succour or help.

—Swami Krishnananda

whole body. The ball of green chutney made its way down his esophagus, creating a trail of heat in its wake. Satchidananda leapt high in the air!

Tears streamed out of his eyes. Gurudev Sivanandaji exploded with laughter, doubling up and holding his stomach. Great tears of mirth gushed out of his eyes.

"Look at the Yogiraj (the title that he had given Satchidanandaji!)" he gasped. "See the Yogi. A little chili made him completely upset." He began to shake with laughter again. "Equanimity is Yoga. Above dualities is Yoga. Above heat and cold, sweet and sour." Finally, his laughter abated. "You should not always take sweet things or live on milk alone. Occasionally, you should take hot things also. Suppose you go into the world to teach, and someone feeds you hot curry. If you show such a reaction, how will your hosts feel? They will feel terrible. You should be able to tolerate anything and everything. Don't stick to one diet. Learn to digest different things just to see how you'll react."

By this time, Satchidanandaji had calmed down. "Thank you, Gurudev. I can assure you this is one lesson I'll never forget!"

It wasn't long before devotees from various Divine Life centers from around India and Sri Lanka began asking for Satchidanandaji. Thus Gurudev Sivananda felt that the time had come for his disciple to honor their requests. Swami Satchidananda left the Ashram in February 1951. Gurudev's parting words were, "Jai Satchidananda! Go and thrill the hearts of thousands. Inspire all, especially students, to take to the path of

Yoga and lead the Divine Life.” The devotee prostrated, holding onto his Guru’s Holy Feet, and then he left to catch his train.

Thus began a life of travel in service that continued for more than half a century. Swami Satchidanandaji’s destiny would take him to the West and all over the world many times over. He would inspire thousands to lead healthier and happier lives. Wherever he traveled, Sri Swamiji delighted in recounting his experiences with his Master. When he spoke about his Gurudev, he would always say that there were no words to describe such a great being of love and light. His eyes would well up with tears of devotion and gratitude as he explained, “I feel very fortunate to have sat at the Holy Feet of the great Satguru Sri Swami Sivanandaji Maharaj. If you see any little bit of truth, knowledge or attainment in me, it is the spark that came from that great Light.”

1963:

Swami Satchidananda conducted a retreat in Jaffna in early July of 1963. On the evening of the 14th of July, he was at the home of a devotee. A prayer meeting was being held, and all the devotees were seated around Gurudev as he led the chanting. After a while, someone took his place and he watched from the back of the room. What happened next is best told in his own words:

“About 7 p.m. a strange feeling spread throughout my body — a burning sensation from head to foot. I felt like fainting. I couldn’t understand what the problem was and decided not to disturb. Slowly I got up and walked into the front yard. The two daughters of my host noticed this and followed me. When they asked what they could do for me, I requested them to bring me an easy chair so I could sit down. Immediately, they went to fetch it. Seeing this, the doctor came outside as well and found me seated in the chair. The girls began to fan me with palm leaves to relieve the heat I felt.

“For half an hour, I was not myself. I felt myself fall into a sort of trance. After a time, I came back to consciousness. The burning had disappeared, but I was left with a feeling of great exhaustion. But almost immediately the tiredness left, and a great charge of energy swept through me. It made me feel completely alert and alive. I told the doctor and the children, “All right, let’s go back in.” I felt that something mysterious had occurred, but what I didn’t know. I knew Gurudev Sivanandaji was ailing at the time, but I could not imagine his passing away. After finishing the Bhajan and saying good-bye to the devotees, a meal was served by my host. I just had something to drink and returned to my sleeping quarters.

“All night I remained in a deep meditative state, unable to sleep. Early in the morning the radio news proclaimed the death of Sri Swami Sivanandaji Maharaj in Rishikesh. It had occurred the

previous evening.—My feelings were mixed. I was very sad about my Gurudev's passing, that he was in his body no more. At the same time though I was overjoyed with the feeling that my Master had entered my own system.

"Immediately I collected the necessary travel documents and drove to Colombo for a flight. My devotees easily got me the proper exchange permit, and in an hour had secured a direct flight to Rishikesh.

"During the final ceremonies, a Siva Lingam was erected on our Gurudev's tomb. I had the privilege of holding the Siva Lingam in position while Sri Swami Chidananda fixed it onto the tomb with special adhesive. This was during the Prathista ceremony."

Swami Satchidananda authored many books on Yoga and was the subject of the documentary 'Living Yoga: The Life and Teachings of Swami Satchidananda.' He founded Satchidananda Jothi Nikethan, an international residential school located in Kallar, Tamil Nadu. Sri Swamiji served on the advisory boards of many Yoga-, World Peace and Interfaith Organisations. International dignitaries, royalty and luminaries welcomed his counsel and invited him to join forums that determined world policy and spoke

about a world vision of peace. Ever modest in his service, Sri Swamiji never claimed any praise for himself, but continued to work untiringly to guide humanity toward a more peaceful course.

Sri Swami Satchidanandaji entered Mahasamadhi on August 19 2002 in Chennai. As a lifelong devotee of Lord Siva, Nataraja, his body was fittingly entombed in Chidambaram, a shrine at Satchidananda Ashram-Yogaville that is named after the famous twelfth-century temple in South India.

There's an old saying: "The fruit doesn't fall far from the tree." No doubt, Sri Swami Satchidananda ripened fully at the worshipful Feet of his beloved Gurudev. Gurudev Sivanandaji recognised his disciple's potential, nurturing it until he was ready to feed others with the nourishment that he had received at the Ashram in Rishikesh. Sri Swamiji had imbibed the powerful teaching of his Gurudev: "Serve. Love. Give. Purify. Meditate. Realize. Be good. Do good. Be kind. Be compassionate." And, like his own Master, he imparted that message not only through his eloquent words and enlightened teachings, but also through his exemplary life of selfless service and unconditional love.

Within the body there is the heart. Within the heart there is a little house. This house has the shape of a lotus. Within the lotus dwells the Atman or Brahman the Eternal.

—Swami Sivananda

An Anecdote:

STORY OF A KAUPEEN AND A BUFFALO

(H.H. Sri Swami Sivanandaji Maharaj)

Once a Kaupeen (underwear) got disgusted with the position it was assigned in the wearer's body. It left him and went to Varanasi. There it was lying on the Ganges Ghat, when a Sadhu who used to wear only a Kaupeen on his person and who had just lost his only Kaupeen in the forceful current of the Ganges, while taking a bath in it, and who had no other cloth to cover his nudity with, chanced to notice this Kaupeen lying on the Ghat, and finding nobody in the vicinity, who could be its possible owner, the Sadhu hurriedly took it, wore it and thus saved his honour. The poor Kaupeen felt sorry that it had to cover the very same part in the Sadhu's person, which it did not want to cover in the body of its previous owner. Hardly two or three days had passed. The Kaupeen began to realise that its new master was more cruel than its previous master, as the Sadhu, having no other Kaupeen, wore it every day all the twenty-four hours, whereas its previous owner wore it only on alternate days. It mused within itself, "What a mistake I have committed! I ought not to have deserted my previous master. My new master does not give me a single day's rest."

Similarly, a buffalo too got disgusted with its hard work of ploughing its master's fields from morning till night. One night while it was let loose for

grazing, it ran off to a distant place. In the new place it was noticed by a farmer, who knowing that it had strayed away from its owner, made himself its owner, yoked it to the plough, and made it till his land day and night. In a few days the poor buffalo got thin and weak, as it had not been accustomed to such hard work day and night. It thought within itself, "Ah, what a blunder have I committed in running away from my previous master? He was indeed kind, for he never made me work at night. But my present, cruel master makes me work day and night and beats me severely with his whip. I wish I had not deserted my previous master."

The Kaupeen and the buffalo realised that none can escape playing one's ordained role in the scheme of God, and any attempt to escape would prove futile and would only land one in greater difficulties and forced fulfilment of the assigned role. The Kaupeen and the buffalo now learned that wisdom lies in meekly surrendering oneself to the Divine Will and discharging one's allotted function, putting up with all the difficulties and inconveniences involved in one's duty.

None can expect ideal conditions to prevail anywhere, for the moment one gets such ideal conditions, the mind will yet find some defects in those conditions

and crave for still better conditions. It is a trick of the mind to escape discipline. A man of discipline puts up with all conditions, adjusts himself to all situations and discharges whatever duties are assigned to him, though difficult they may be, with a willing and cheerful heart. Such a man of discipline only is a true devotee. True devotion is self-surrender, Atma Nivedan. Devotion does not consist so much in Japa, ecstatic Kirtan or elaborate ritual worship as in surrendering oneself to the Divine will and doing one's allotted work calmly in a spirit of Divine worship, without complaining of anything, accepting everything as God sent for one's own quick evolution. The moment one adopts this attitude, every difficulty, every obstacle, becomes a help to march ahead in the path of evolution. To a true devotee who has surrendered himself to the Lord, no task is difficult, no task is mean, no work is an obstacle in the path of his spiritual progress, for he does everything knowing that it is fulfilment of the Divine Will, or it is worship of God, and thus maintains God-consciousness at all times. Yoga is essentially the

maintenance of God-consciousness always. It is not in Uttarakashi or Gangotri or in any place higher up, but it is in the right understanding that everything is God, and all work is Divine worship. Many aspirants leave the world and come to Rishikesh for seclusion. After a while they leave Rishikesh and search for seclusion in Uttarakashi or Gangotri, and in the end they find it nowhere. Even in those places one has to go to others for Bhiksha or alms. One has therefore to create seclusion wherever one lives. Seclusion is more mental than it is physical. Absolute physical seclusion is impossible on earth. Physical seclusion is useless if it is not combined with mental seclusion. By moving from place to place aspirants make no spiritual progress like the rolling stone that gathers no moss, spoil their health, and in the end, like the Kaupeen and the buffalo, they realise their folly in leaving the place where God had brought them, in search of better ones.

Moral: Do not run away from your post of duty. Adapt, adjust and accommodate.

Maya is tempting you in a variety of ways. The fisherman puts a little bait on the hook. It is not out of love for the fish that he does so. It is not out of compassion. It is not to appease the hunger of the fish. His motive is to catch the fish. The fishes on account of their desire to eat, jump towards the hook. They are killed. A hunter spreads a net and throws a few grains. It is not to feed the birds, but in order to catch them and to kill them. Even so, Maya wants to catch the poor Jiva. Therefore, She has put a little bit of polish, a little pleasure-coating in the objects. The objects are pleasure centres only for the deluded man who has no understanding, who has not got the subtle, sharp intellect to know the Truth himself, who is caught in the Samsaric wheel, just as the birds are caught up in the net. —**Swami Sivananda**

Drama:**A MORNING WITH SWAMI CHIDANANDA***[Sri Swami Vishnudevananda]*

(Chidanandaji is seen praying)

*Asato ma sat gamaya,
Tamaso ma jyotir gamaya,
Mrityor ma amritam gamaya.*

*Sarve bhavantu sukhinah sarve santu
niramayah,
Sarve bhadrani pasyantu, ma kaschit
dukha bhag bhavet.*

*Kayena vacha manasendriyairva
Buddhyatmana va prakriter-swabhwat
Karomi yat yat sakalam parasmai
Narayanayeti samarpayami.*

(Prostrates to Siva's Picture.)

Enter a young lad, limping.

Chidananda—Hey Bhagwan! What has happened to you? (Leads him by the hand).

Boy—I am injured, Swamiji. (Weeps)

Chidananda—No, no; just now it will be all right.

(Starts cleaning the wound. The boy weeps).

Chidananda—No, no; I won't hurt you. I will just put the bandage on. You won't feel any pain at all. Repeat Narayan, Narayan.

Boy—Narayan, Narayan... (At that moment Chidananda does a little knifing) Swamiji!

Chidananda—It is alright now! Say: Narayan Narayan (completes dressing). Please drink this. This is Swamiji's Prasad.

(Gives Horlicks. The boy lies down and sleeps. Chidananda fans him)

Enter Moksha Chaitanya.

Moksha Chaitanya—Swamiji, I am having very bad diarrhoea. Please give me some medicine.

Chidananda—Om Namō Narayanaya! What food did you take yesterday?

Moksha Chaitanya—Yesterday, Swamiji? There was a Bhandara in Rishikesh, Swamiji. They served too many Laddus.

Chidananda—And, you took them all! What a wonderful man you are. You know your health. Yet, you are so callous. You see, that is the foremost thing in Sadhana. If you have no control over the tongue, how are you going to make any progress in Sadhana? Swamiji again and again emphasises this. He himself lived on mere bread and Dhal in Swarg Ashram. I have also told you a number of times. If you can't control your tongue, you will go on suffering like this. And the purpose of your coming here also will not be served.

Moksha Chaitanya—Hereafter I will be careful, Swamiji.

Chidananda—Bhagawan has given you good discrimination and inner strength, you see. What a great merit you have acquired in past births to come here, live on the Ganges bank at Gurudev's lotus feet! You must make the best use of this opportunity. (Prepares a mixture, singing "Narayan Narayan") Take this. By

Gurudev's Grace, you will be alright. Don't take tea or chillies. Take only buttermilk or curd.

Moksha Chaitanya—But, Swamiji—

Chidananda—I will give you curd myself. You need not worry about that.

Moksha Chaitanya—I am giving you a lot of trouble, Swamiji.

Chidananda—No, not at all. It is all worship of God for me.

(Moksha Chaitanya prostrates Chidananda says "Brahmarpanam" and folds his palms)

*(Enter a young man,
lean and thin, coughing)*

Chidananda—Maharaj, what is your trouble?

Young Man—Swamiji, I have a very bad cough; very poor digestion. I am getting weaker and weaker day by day. I can't see properly also. Aap ki kripa chaahiye.

Chidananda—Bhagawan's Grace will make you all right. We are but instruments in His hands. I will serve you. But, will you help me a little bit?

Young Man—Anything that you command me, I will do.

Chidananda—Then promise me that you will give up this smoking.

(Young Man simply looks surprised)

Chidananda—You see, God has given you this wonderful instrument, this human body, for doing Sadhana and Seva, and attaining Him. You must utilise it properly. You must treat it as a temple, you see". It is a very delicate instrument. You must handle it carefully. Smoking, drinking, wild life, and over-eating ruin your system. Then you add drugs to it. Lead a healthy life. You will be free from all

diseases; you will be strong, and you can attain success in life, too.

Young Man—I will give up smoking from today, Swamiji, by your grace and blessings!

Chidananda—Gurudev's grace and blessings are upon you. You will succeed in your attempt. (Hands him a bottle) Take this tonic regularly. I will give you an injection now. Come again next week; I will give you one more. You don't have better clothes? All right, please keep these; they are Prasad from Swamiji.

Young Man—You are so kind, Swamiji!

Chidananda—No, no, not I. It is all Gurudev's Kripa.

Exit

(Children run along outside, shouting—"Om Namō Narayanaya, Swamiji!")

Chidananda—Namō Narayana, Namō Narayana, Bhaktu ; Namō Narayana, Kamalu; Namō Narayana, Chandu. Hey child! Come here. (Gives sweets to all of them. Children dance in joy.) Bolo "Ram, Ram, Ram". Arey, Uttam! Tum Mahamantra Kirtan Karo; laddu milega. (Uttam sings Mahamantra) Very good. How sweet is God's Name! It will bestow all joy and auspiciousness on you. Arey, Chandu! Come here. I will show you a magic.

Chandu—Is it a wonderful magic, Swamiji?

Chidananda—Yes, yes. See, here I have placed a banana and covered it with paper. Can you eat the banana without touching the paper?

Chandu—No, Swamiji.

Chidananda—See, I can. But, first verify if the banana is there. (Chandu lifts

the paper to verify; Chandu quickly grasps the banana and swallows it.). See, I have done it. I have not touched the paper.

Chandu—Oh, Swamiji, you have cheated me! (All laugh)

Enter Gadabadaswami

Gadabadswami—What is this? Is this the duty of a General Secretary of a world-wide institution like this? Always playing with children and monkeys! Why don't you do some useful work?

Chidananda—Swamiji, this, too, is an equally important Seva. Children are the visible manifestations of the Lord. You see, unless we ourselves become child-like, we can't realise God. And, Swamiji always insists that his Upadesha must reach little ones who will grasp it thoroughly and will be benefited truly. I don't merely play with children, I make them sing Kirtan and give them wholesome advice also...

(Two children quarrel outside. Chidananda goes to them and separates them).

Why are you quarrelling, Mukut?

Mukut—He scolded me, Swamiji.

Chidananda—Premu, don't scold anyone. You must love all. He is also your brother. If someone scolds you, how much you feel? He will also be hurt if you scold him. Chalo, ask his pardon. Here, take this Laddu. You are a good boy.

(The boys take the laddu, laugh and go)

Chidananda—(to Gadbad):- I feel, Swamiji, this, too, is worship of God. I do not think it is waste of time.

Gadabadswami—But you are spoiling them!

Chidananda—No Swamiji. I do give them a little independence. But that is very

essential if they are to grow into good citizens. I do give them sweets and toys. But that is to make them listen to Swamiji's Upadesha. I make them serve Sadhus, sing Kirtan and do Japa.

Chidananda—All right, you are incorrigible.

(Chidananda prepares tea and offers to Gadabadswami and takes himself; takes a small bucket and rises to go)

Enter a patient

Patient—Swamiji, I have severe head-ache; please give some medicine.

Chidananda—Why don't you go to the hospital?

Patient—Swamiji, please give me something with your hands. I will be cured. I don't want to go to any Hospital.

(Chidananda re-enters the room and gives a pill. Comes out again and takes the bucket.)

Enter Narayani Ma

Narayani Ma—Namo Narayan, Swamiji.

Chidananda—Namo Narayan, Mataji. What can I do for you?

N.M.:— Swamiji, I need a little cashew-nut.

Chidananda—Subramaniam! Please purchase half a seer of cashew-nuts and give to this mother.

Enter Press Manager and Kitchen Manager.

Press Manager—Swamiji, we must get paper for the press immediately; otherwise, Press will be closed tomorrow.

Chidananda—How much do we owe to Bhargava?

Press Manager—About four thousand rupees.

Chidananda—Will he give more credit?

Press Manager—No, Swamiji. You have to pay him somehow.

Kitchen Manager—But, please attend to the Kitchen first. There is no Atta for the evening Rotis.

Chidananda—I wish to call a meeting of all inmates and explain the real position to them. We must solve this problem somehow...

Enter Satchidanandaji

Satchidanandaji—Chidanandaji, Swamiji wants you to explain the Yoga Museum to Prof. Burt.

Chidananda—Please, Please, take Krishnanandaji. You see, I took tea half an hour ago and have not answered the calls of nature yet.

Enter Jagadananda.

Jagananda—Chidananda Swamiji! What is this atrocity going on in the milk department? Should you not take some notice of it?

Chidananda—What is the trouble?

JA: - If that Swami wants, they give him milk, coffee and tea ten times in the morning. But if I ask for a second glass of milk, they don't give.

Chidananda—I get very angry when I hear such complaints. What have we come here for? Have we come here to quarrel over milk and tea? What is your ideal? You have not the slightest idea about Sannyasa. What have you renounced if you have not renounced this greed and desire? Gurudev lived on dry Rotis and Dhal in Swarg Ashram. He practised intense austerities there. That is why, he is so great today. If you waste your time in useless quarrels like these, when will you

evolve? Adapt, adjust and accommodate; bear insult, bear injury; this is the highest Sadhana—says Gurudev. If a man merely refuses a second cup of milk, you feel insulted and start quarrelling. What is this?

Enter Publication League Manager

Publication League Manager—Swamiji, the Press is not printing Mind, Its Mysteries. They say paper is not there. We want all old books of Swamiji to be reprinted. But, nobody takes any interest. You must do something, Swamiji. Hundreds of orders are pending. Otherwise I can't work in the League. I will take up some other department.

Chidananda—O ji! (to the Press Manager) Swamiji, please concentrate upon Mind, Its Mysteries and Control.

Press Manager—Swamiji, there is not a sheet of paper in the Press.

(Conversation is interrupted by a visitor)

Visitor—Swamiji, the water-man has not yet given water in my room.

Chidananda—All right, I will send for him just now. Oh Uttam Please call Avatar Singh. (Takes the bucket and quickly walks away).

All those waiting, suddenly realise that Chidanandaji has given them the slip.

Kitchen Manager—See, I left all my work and came here to discuss the kitchen problems with him; but he has simply gone away.

Yogesh—But, the wonder of it all is: everything is going on smoothly!

Vishnu—That is because of Gurudev's Infinite Grace and Chidanandaji's masterly administration.

(Curtain)

□ □ □

STOP OBJECTIFYING OBJECTS

(*Swami Atmaswarupananda*)

The fundamental teaching of Vedanta is that Brahman alone is without a second. That means that everyone and everything is included. Everything is part of that Brahman alone. There is no second. Therefore, the mahavakya, the great sentence, declares That thou art. We must be That because Brahman alone is with no second. There is no one outside of Brahman.

If that is true, and it is, why isn't it our experience? The truth is that it is our experience, but we are looking for something else. We are looking in the wrong place and in the wrong way. The only instrument we have is the mind, and the mind functions by objectifying objects, objectifying ideas and objectifying ourselves.

When we objectify ourselves, we create what is called an ego, something separate from that One alone without a second. When we seek God, we don't seek that which has no second, we seek something that we can identify as an object. In the beginning, we are looking for a God outside, imagining some cosmic or even personal God that will appear to us as He did to Arjuna. Then we may start looking for God within, but it is always as an object. When we enquire Who am I? we are constantly looking for something that we are. Again, as an object.

We never ask the question, Who is it that is looking? If we enquire long enough, we will finally realize the significance of what Pujya Swami Chidanandaji said, "The Reality is invisible, unknowable. Whatever can be known is not the Reality." That Reality, unrecognized, is always

present. It is here and now. It is That that is looking. It is That that is speaking. It is That that is listening. It is That that enlightens the mind, but it can never be grasped by the mind.

How then can we know It? The scriptures say by a purified intellect. What does purification mean? Purification means that we gradually stop objectifying objects. The objects are there, but we don't separate them from ourselves. How do we stop doing that? We stop being involved with them in the way that we are now. Now we are involved with them by liking them and disliking them or being attached to them. That has caused our fall. If we want to recover our true status, then we must stop having an emotional relationship to them. We must see them as part of our own Self.

How is this done? Lord Krishna says, by dispassion and practice. Dispassion means that we stop being so involved with the world on an emotional basis. It doesn't mean we can't be involved in the world. Pujya Swami Chidanandaji and Gurudev were. They were very involved, but with dispassion. How can we do it? Gurudev said, "Offer everything to God." Whatever we do, offer it to God. Whatever we think, offer it to God. Whatever we feel, offer it to God.

When we do, gradually we will rest in our own Self, which has always been here. We don't recognize it now because we are objectifying objects. Offer them all to God, offer everything to God, and gradually That which we have always been will be discovered. □ □ □

THOUGHT-POWER FOR AN IDEAL LIFE*

(H.H. Sri Swami Sivanandaji Maharajj)

Entertain loftiest thoughts. Your character will be exalted. Your life will be noble and ideal.

But, different people have different mental backgrounds. People vary in their capacities, mental and intellectual, and in physical and mental strength to do things. Therefore, each of you should have an ideal which is suited to your temperament, your capacity, and realise it with great enthusiasm and dynamic action.

The ideal of one person will not suit another. If one keeps an ideal that he cannot realise, an ideal that is beyond his reach and capacity, he will get disappointed. He will give up this effort and become Tamasic.

You should have your own ideal. You may realise it this moment or after ten years with faltering steps. It does not matter much. Everyone should endeavour his or her level best to live up to this ideal. Your whole energy, nerve-force and will must be put in the realisation of the ideal.

You can chalk out your own ideal yourself according to your own standard. If you are unable to do this, have your guide and he will select for you the ideal that is suitable to your capacity and standard.

One should not treat a man, who has a low ideal, with contempt. He may

be a baby-soul, who is just crawling now in his moral and spiritual path. Your duty is to help him in all possible ways in the realisation or accomplishment of his ideal. You should give him all sorts of encouragement in his sincere endeavour to live up to his own highest ideal.

It is highly deplorable to note that the vast majority of persons have no ideal at all. Even educated persons do not cherish any ideal. They lead an aimless life and therefore are drifted hither and thither like a piece of straw.

They make no progress in life. Is this not a very sad plight? Highly lamentable indeed! It is very difficult to get a human birth and yet people do not realise the importance of keeping up an ideal and living up to it.

The idea of "Eat, drink and be merry", is adopted by the Epicureans, the gluttons and rich people. This school of thought has countless followers and the number is increasing by leaps and bounds daily.

This is the ideal of Virochana. This is the ideal of Asuras and Rakshasas. This ideal will lead a man to dark regions of misery and sorrow.

Blessed is the man who elevates his thoughts, keeps up an ideal and struggles hard to live up to his own ideal, for he will soon attain God-consciousness. * * *

*Taken from DL 1963

YOUR THINGS ARE NOT YOURS

(Swami Ramarajyam)

Rantideva was a very generous king. Whosoever came to his court, and begged of him to fulfil his needs, never went back disappointed. Once a severe shortage of food occurred in his kingdom due to famine. Rantideva distributed grain and wealth generously. Gradually, the royal treasury and stores got emptied. Now, there was nothing left to distribute. Overcome by disappointment, he left his kingdom and went to a forest with his wife and a son.

There was neither food nor water in the forest. They had to go without food for forty days. Sometimes they had grass to eat, at other times only leaves. One day a stranger came and gave them food and water.

As soon as the king with his wife and son sat down to take the food, two boys came and said, "Please give us some food." He gave them the food that he and his wife were about to take. When the son was about to eat his share of food, there came two beggars and begged for food from

them. Rantideva gave them his son's share.

Now only water was left. Rantideva was happy with the thought that some people's hunger was satisfied. Now they would satisfy themselves with water, he thought. At that very moment there came a dog who was panting for a drink of water. Rantideva gave him the whole of water. The king, the queen and their son had to remain hungry and thirsty. None of them grumbled. At that time they heard a divine voice, "The test is over. Ask for anything."

Rantideva said, "O God! I don't want anything for myself. If you want to give, please give for the starving people."

Dear children, the things you own, are first the property of those who do not have them. If you satisfy other people's needs, your needs will also be satisfied. God and other people will satisfy your needs.

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NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

CULTURAL TOUR OF

H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the kind invitation of the devotees of Odisha and Uttar Pradesh, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters undertook cultural tour of Odisha and Uttar Pradesh from 7th to 18th November 2014.

On 7th November 2014, Sri Swamiji delivered a talk on *Stress Management* for the officials of Mahanadi Coalfields Limited at the M.C.L. Auditorium Jagruti Vihar, Burla, Odisha. Next day, Sri Swamiji blessed the devotees in morning Satsanga at the DLS Burla Branch. At the invitation from the Chairman, P. G. Council Sambalpur University, Sri Swamiji visited the University in the afternoon and delivered an extramural lecture on 'Wisdom Teachings of Ancient Scriptures'. Prof. B.C. Barik, Vice-Chancellor, Sambalpur University, Prof. R.S. Nanda, Chairman P.G. Council and other faculty

members and the students attended the lecture.

On 9th November, Sri Swamiji visited Swami Sivananda Sanskrit College, Nuapada, Deogarh and addressed the students. Swami Sivananda Kalyan Samiti, a unit of the DLS Branches of Angul district had organised an Eye camp at Podapada village. Over 300 poor villagers were screened and prepared for eye surgery. Sri Swamiji went to Podapada and blessed the patients, doctors, paramedical staff and the DLS volunteers. Sri Swamiji also visited the DLS Podapada Branch. Thereafter, Sri Swamiji proceeded to Swami Chidananda Shanti Ashram, Baliguali Puri.

On 11th November, Sri Swamiji visited Jagannath Sanskrit University, Puri to attend a special seminar on 'Message of the Vedas and Upanishads.' Prof. Gangadhar Panda, Chancellor Jagannath Sanskrit University inaugurated the seminar

and Prof. Keshavachandra Dash, Head of the P.G. Council presided over the seminar. Sri Swamiji graced the seminar as the chief guest and delivered a talk on the subject of the seminar—वेदोपनिषत्सन्देशः. Sri Swamiji also launched the PowerPoint Presentation on Kenopanishad prepared by Prof. Pyarimohan Pattanayakji. In the evening, Sri Swamiji blessed the devotees of Bhubaneswar in a Satsanga held at DLS Bhubaneswar Branch. Sri Swamiji also released three Oriya books which the Branch proposed to send to over 8000 schools in Odisha. Next day, Sri Swamiji visited the DLS Jajpur Road Branch and addressed the devotees in a Satsanga. Sri Swamiji also met tribal children of Sukinda Mines and blessed them.

Thereafter, Sri Swamiji proceeded to Uttar Pradesh and blessed the devotees of Kanpur in the morning Satsanga held at the DLS Kanpur Branch on 14th November. In the evening, Sri Swamiji addressed the devotees of Lucknow in a Satsanga held at HAL (Hindustan Aeronautics Limited) Auditorium and released the book 'Divya Satsanga Manjari' published by the DLS Lucknow Branch. Sri Swamiji also launched the website of the DLS Lucknow Branch

www.dslucknow.org Sri Swamiji visited the children of National Association for Blind and interacted with them. The DLS Lucknow Branch had arranged Narayana Seva for the children. On 15th and 16th November, Sri Swamiji attended the home Satsangas held at devotees' residences.

On 17th November, at the invitation from the Director, Institute of Management Studies, Lucknow University, Sri Swamiji delivered a lecture on 'Relevance of Ancient Indian Philosophical Wisdom in Management' at their auditorium. Dr. S. B. Nimse, Vice-Chancellor Lucknow University presided over the programme and Dr. Arvinda Mohan, Director Management Studies together with Prof. Anil Shukla, Dean Student Welfare conducted the programme. Sri Swamiji's lecture was well attended by about 300 management and law students and faculty members. Thereafter, Sri Swamiji had an interactive session with the faculty members. In the evening, Sri Swamiji blessed the devotees of Lucknow in a farewell Satsanga held at Lekhraj Homes (the DLS Branch building). Sri Swamiji returned to the Headquarters Ashram on 18th November 2014.

CULTURAL TOUR OF H.H. SRI SWAMI YOGASWARUPANANDAJI MAHARAJ

The Divine Life Society (Hong Kong Branch) Yoga Centre ("The Branch") invited H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President of The Divine Life Society, Headquarters, India to visit Hong Kong to disseminate the teachings of Gurudev.

Sri Swamiji arrived in Singapore to visit some friends between 28th and 30th October. On 31st October Sri Swamiji arrived in Hong Kong and was welcomed by 11 committee members of the Branch at the airport. Sri Swamiji met with disciples of H.H. Sri Swami Chidanandaji Maharaj on the 1st November, giving enlightenment to the devotees and answered many enquiries on Sadhana practice (total 34 participants). By the Divine Grace of Sri Gurudev, Branch members have celebrated the Festival of Deepavali with Sri Swamiji and some Indian friends on the 2nd November. 2-session of evening lectures were given by Sri Swamiji for the Yoga Teachers of the Branch on the topic of

"How to Teach Meditation" on the 3rd and 4th November (total 86 participants). On the 5th November, Sri Swamiji accompanied by 21 devotees to visit the Big Buddha at Po Lin Monastery in Lantau Island. On the 6th November Sri Swamiji gave a public talk on "Meditation in city life" at the community Hall in Happy Valley (total 104 participants).

A 3-days Yoga Camp with the theme on "Karma Yoga in The Bhagavad Gita" was conducted between 7th and 9th November with 3-session of lectures (total 86 participants in the camp plus a few day visited friends). During the period, Sri Swamiji has also conducted 3-session of Gita classes for Indian devotees.

All devotees and the Branch members in Hong Kong were very grateful to have Sri Swamiji visited us with the enlightening talks, and thankful to Sri Swamiji for His kind blessing. May the Divine Grace of Sri Gurudev ever shower upon us.

Forget not your goal. Perennial joy and immortality are
your essential nature. You have taken this birth in order to
attain this goal.

—Swami Sivananda

SEVA THROUGH SIVANANDA HOME

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

Sometimes we see people at the roadside, wearing two different types of shoes. It is not because they are crazy, so to say, but because they may not have any other. They might have found one here, or somebody gave them a pair, and one got broken, and just feeling comfortable with wearing something on the feet—anything. Sometimes we feel sad, when we see people on the roadside, sitting, lying down, begging, with just a little bundle of belongings, or eating from the dustbins or plastic bags. Sometimes we pity them, we sympathize with them, we give them a few coins, or we try to talk to them, just to have a small conversation about their whereabouts. We tend to see the sorrow, the sadness, the dirt or the ugliness. And being in such a situation is unimaginable, nothing less than extreme hard and almost intolerable.

Helplessness is often looked down upon as an inferior quality in our modern society, a weakness, a state of mind that needs to be overcome and averted. One should conquer oneself, and transform this feeling of helplessness into an act of helpfulness—to be strong, to be useful and productive

is the concept. At the same time, this state of helplessness, this state of being completely down, at one's wit end, helpless like a child, like the newborn baby, could contain the seed of a new potential in itself. Like the phoenix which resurrects from its own ashes with renewed youth and gets transformed altogether. The helplessness is the utter vulnerability where the outpouring of Grace can take place. While meeting with people who live in the streets, one can often find a tremendous power, a steadiness and truthfulness, because everything has been lost already, and there is nothing to lose anymore. One has gone beyond the judgments of the world and has reached its inner point, and has nobody to listen to, other than his or her own silent voice. Many destitute people, who had lost everything, experienced this in the core of their own being, experienced their own poverty and helplessness before the Almighty One and were made completely receptive for the outpouring of His Grace—this is the power of the helplessness; there is the power in weakness. This is where “Thy will be done” has come to life, and where “Hari Sharanam” is written in the hearts.

“Let us behold Thee in all these names and forms. Let us serve Thee in all these names and forms. Let us ever remember Thee. Let us ever sing Thy glories. Let Thy Name be ever on our lips. Let us abide in Thee for ever and ever.”

(Swami Sivananda)

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VALEDICTORY FUNCTION OF THE 78TH BASIC YOGA-VEDANTA COURSE

The Valedictory function of the 78th Basic Yoga-Vedanta Course was held on 18th October 2014 at Y.V.F.A. Hall. H.H. Sri Swami Vimalanandaji Maharaj and H.H. Sri Swami Yogaswarupanandaji Maharaj graced the function by their benign presence.

After the invocatory prayers, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy welcomed all those present on the occasion. Sri Swami Akhilanandaji Maharaj, presented the report of the course. Thereafter, the students shared their experiences and impressions about the Course. It was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Vimalanandaji Maharaj in his valedictory message exhorted the students to spiritualise all their activities and utilise every moment of their life in moving towards God. H.H. Sri Swami Yogaswarupanandaji Maharaj in his blessing message inspired the students to change their angle of vision to create spiritual atmosphere at their homes. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj shower abundant blessings upon all.

ANNOUNCEMENT

41st All Andhra Divine Life Society—State Meeting

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, under the auspices of “Birth Centenary Celebrations of Pujya Sri Swami Chidanandaji Maharaj” the 41st All Andhra Divine Life Society Spiritual Conference will be held from 24th to 26th January 2015 at Ghantalasa Government Music and Dance College, Durgapuram, Vijayavada, Andhra Pradesh.

The conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge.

Delegate fee for participation in the conference is ₹300/-

For Registration and Information please contact:

1. Sri Chilla Ramakrishna 09440564735, 2. Sri T. Chandramouliswara Rao 09618283789, 3. Dr. N. Nageswara Rao 09440387659, 4. Sri Saibabu 09394005462

All Devotees are cordially invited to participate in the conference and make it a grand success.

—The Divine Life Society

ANNOUNCEMENT

5TH CHHATTISGARH STATE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, under the auspices of the Birth Centenary Celebration of Pujya Sri Swami Chidanandaji Maharaj, The Chhattishgarh State Divine Life Society Spiritual Conference will be held from 10th to 12th January 2015 at Ghatpadmur, Jagdalpur, Dt. Bastar, Chhattishgarh.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society in the State are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge.

Delegate fee for participation in the Conference is ₹ 300/- which may be sent by Cheque or DD in favour of "Divya Jivan Sangh Sri Shivananda Ashram, Jagdalpur" to:

Divya Jivan Sangh-Sri Shivananda Ashram, Ghatpadmur, P.O: Dharampura, Tehsil: Jagdalpur, Dt. Bastar, Chhattishgarh-494005

For Registration and Information please contact:

- | | |
|-----------------------------|-------------|
| 1. Swami Sivadasananda | 09424284349 |
| 2. Swami Visuddhananda | 07856202343 |
| 3. Swami Premswarupananda | 09406329709 |
| 4. Sri Keju Singh Thakur | 07587737623 |
| 5. Sri Nagendra Bhadoria | 09425262393 |
| 6. Sri Sanjay Kumar Lahoti | 09425260225 |
| 7. Sri Shiv Narayan Chandak | 09826199806 |

Devotees are cordially invited to participate in the Conference and make it a grand success.

—**The Divine Life Society**

ANNOUNCEMENT**DIVINE LIFE SOCIETY, WEST BENGAL—SADHANA SHIBIR**

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 22nd January evening to 26th January 2015 noon, at Manav Seva Trust Complex, hamiragachhi, Railway Station-Malia, West Bengal, on Howrah—Tarakeshwar Railway line (54 k.m. from Kolkata).

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

Double bedded rooms are also available with attached toilet and bath at separate rates, for which interested delegates may please contact Sri Bijoy Kumar Swain.

The last date of enrollment is 31st December 2014. Delegate Fee in shape of Draft/Cheque in favour of “The Divine Life Society, West Bengal”, payable in Kolkata, along with the letter confirming participation 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:

Sri Bijoy Kumar Swain	09339392845
Sri C.B. Sehgal	09830144147
Sri Nitul Parekh	09830040730
Sri Prafulla Mahapatra	09438303624
Dr. P.K. Samantaray	07738103383

All Devotees are requested to participate.

—The Divine Life Society

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REPORTS FROM THE D.L.S. BRANCHES

Ambala (Haryana): During October, 2014, Branch continued with the regular activities as usual. Akhanda Maha Mrityunjaya Mantra Japa, Bhajan, Kirtan, Satsang, meditation and Swadhyaya, besides chanting of different Stotra and Seva at homoeo dispensary were the main highlights of the activities.

Anna Nagar, Chennai (Tamilnadu): Branch organized its 15th Annual Spiritual Conference on 4th and 5th October, 2014. On 4th, President of the Branch Sri Suryachandrananda along with a group of devotees marched to Madras University Campus and garlanded the Statue of Swami Sivanandaji Maharaj with offerings of floral homage. On 5th, the programme commenced at 06:30am with prayers, inauguration of the camp by lighting a lamp and inaugural address followed by demonstration of Brahma Yoga by 40 Yoga title winners, with 60 Asanas. All the delegates went on a procession around the branch premises in Annanagar, carrying the holy Paduka of Sri Swami Sivananda and portrait of Sri Swami Chidananda, in the accompaniment of non-stop chanting of divine Name. Paduka Puja, Divine Literature Session in which 15 scholars spoke for 15 minutes each and in the afternoon, cultural session and convocation with honoring the guests and participants were the highlights of the day. In the end the Conference proposed and passed 8 resolutions of religious and spiritual significance.

Badhiausta, Ganjam (Odisha): Branch celebrated 98th Birth Anniversary of H.H. Swami Chidanandaji Maharaj on 24th September, 2014, with the support of 8 Satsang Centeres of the locality, with Brahma Muhurta prayer and meditation, Guru Paduka Puja, Laksharchana, Bhajan and Kirtan followed by Anna Prasad and Narayan Seva. 'Gyan Rath', along with Nama

Sankirtan was taken out covering all Satsang Centres and distributed Jnana Prasad "Saburi Priya Swami Chidananda Maharaja" to the public. Gandhi Jayanti was celebrated on 02nd October, by undertaking cleaning at different areas of the locality and distributed pamphlet on "PURIFY".

Balangir (Odisha): Daily Guru Paduka Puja, Yoga class and Satsang on Saturdays and Thursdays continued for the month of October, 2014. In a seven day Satsang organised from 17th to 24th, Swami Anandaswarupanandaji discussed 12th chapter of Bhagavad Gita. Besides, Swamiji addressed students at different schools and inspired them to lead a healthy, virtuous, purposeful and harmonious life with good character. Chidananda Health Centre treated 296 patients in allopathy, 34 in homoeopathy and 21 in Ayurved with free medicines.

Balasore (Odisha): On 08th and 24th September, 2014, the Branch celebrated Birthdays of Gurudev Swami Sivanandaji Maharaj and Swami Chidanandaji Maharaj, respectively, with Guru Paduka Puja, Bhajan, Kirtan and discourses, besides regular daily activities and special Paduka Puja on second Sunday with one hour Akhanda Maha Mantra Kirtan for one hour.

Bengaluru (Karnataka): During the month of October 2014, Branch conducted Satsang on first and fourth Sunday and all Thursdays; Devi Puja on all Fridays and Akhanda Maha Mantra Kirtan on 19th. On the 24th, as part of Swami Chidananda Birth Centenary Celebration, Bhajan, discourse on the life and teachings of Swami Chidananda, followed by an audio visual on Swami Chidananda were arranged.

Barbil (Odisha): During the month of September, 2014, Branch conducted four Thursday Satsang and five Monday Satsang in the Ashram premises. Observed Sadhana

Day and celebrated 98th Birth anniversary of H.H. Swami Chidanandaji Maharaj on 24th. Balavihar classes continued for school going children on every Sunday from 4 to 5 p.m.

Bellary (Karnataka): In addition to daily worship and Guru Paduka Puja on all Sundays with Ashtotara Archana, Branch observed Vijaya Dasami on 3rd, Prathishtapana day of Varasidhi Vinayak, annual day of Satsang Bhavan on 14th and Guru Paduka Puja with Archana on 24th October, 2014.

Bhawanipatna (Odisha): The ongoing celebration of Chidananda Janma Satavarshiki opened up competitions for students of class VI and above in three categories, in the fields of essay writing on "Swami Sivananda and Divya Jivan", debate on "Importance on Moral Education in the present days – Thought of Swami Sivananda" and quiz. 38 Winners were awarded certificates and prizes consisting DLS Publications, on 24th September, 2014, in the presence of invited guests of esteemed organizations. The routine activities of the Branch continued as usual.

Bhuj (Gujarat): Branch observed Sivananda Day on 08th with mass prayer, Vijayadasami on 11th with a discourse by the President of the Branch and celebrated Deepavali on 25th October, along with school children.

Chatrapur (Odisha): The Branch continued with regular daily and weekly Satsang during the month of September, 2014. Besides, three special Satsang were held on 14th, 20th and 21st at houses of devotees. 08th and 24th were observed with Guru Paduka Puja, Nagar Sankirtan, discourse and other activities.

College Square, Aska (Odisha): Branch continued with Satsang on every Thursday during September, 2014 and celebrated Birth Anniversaries of Gurudev Swami Sivanandaji Maharaj and H.H. Swami

Chidanandaji Maharaj on 08th and 24th respectively. On 21st Guru Paduka Puja, whole Gita chanting and 108 times Maha Mrityunjaya Mantra chanting were also performed.

Dera (Odisha): Besides daily morning and evening worship, weekly Saturday Satsang and one mobile Satsang during September, 2014, Branch celebrated birth anniversaries of Gurudev Swami Sivanandaji Maharaj and H.H. Swami Chidanandaji Maharaj on 08th and 24th respectively, with Nagara Sankirtan, Guru Paduka Puja, Akhanda Maha Mantra Kirtan and Prasad distribution.

Fertiliser Township, Rourkela (Odisha): Regular weekly Satsang on all Sunday evenings, daily Yoga and Pranayama morning sessions and Vishnu-sahasranama chantings on all Thursdays continued during October, 2014.

Ghari (Manipur): Daily morning worship, Guru Paduka Puja, Gita Swadhyaya, Mantra chanting, Bhajan, Kirtan and discourses on the Life and Teachings of Swami Chidanandaji Maharaj are continued during September and October, 2014, besides celebrating Birth Anniversary of Gurudev Swami Sivanandaji Maharaj on 08th of every month as part of ongoing Birth Centenary Celebrations.

Jamshedpur (Jharkhand): Besides regular weekly Home Satsang on every Friday, the Branch celebrated Gurudev Swami Sivanandaji Maharaj's Birth Anniversary on 08th and H.H. Swami Chidanandaji Maharaj's on 24th September. Free drawing and Yoga classes along with inspirational stories and prayer for children of 'Antodaya Bustee' are arranged on every Sunday.

Kabisuryanagar (Odisha): Besides daily Anna Dana and bi-weekly Satsang on Sunday and Thursday during September, 2014, the Branch celebrated the 127th Birth

Anniversary of Gurudev Swami Sivanandaji Maharaj on 08th in a befitting manner. Swami Advaitanandaji Maharaj, chairman of Swami Chidananda Birth Centenary Celebration Organizing Committee visited the Branch on 09th along with Swami Haribhaktanandaji and addressed the devotees in the Satsang. A Sadhana Day, as part of Centenary celebrations, was organized on 26th with more than 100 participants.

Kakching (Manipur): During the month of September, the Branch celebrated the Birthdays of Gurudev Swami Sivanandaji Maharaj on 08th and Swami Chidanandaji Maharaj on 24th. As part of Centenary celebrations, on 01st of September, 2014, a Nagar Sankirtan for world peace and specially for the state of Manipur, followed by discourse and Kirtan at Narasingh Mandir of Kakching were conducted.

Khurda Road, Jatni (Odisha): In addition to daily evening Satsang, the Branch celebrated Sivananda and Chidananda Days on 08th and 24th September, 2014, respectively, with early morning prayer and meditation, Guru Paduka Puja, Satsang, Bhajan and a special feeding for 50 leprosy patients on 24th, sponsored by Branch President Dr. Himanshu Mohan Padhy.

Lanjipally (Odisha): During October, 2014, Branch observed Dushera puja on 03rd, Purnima with Satsang on 07th, special Satsang on 08th with Sri Swami Advaitanandaji Maharaj and Swami Haribhaktanandaji Maharaj from Headquarters Ashram, special prayer on 12th with vigil and Seva in the locality due to onslaught of "Hudhud" cyclone, collective cleaning of the locality on 15th, celebration of Deepavali on 23rd and special Satsang on 26th.

Lucknow (Uttar Pradesh): During October, 2014, a special Satsang was arranged on 09th at Lekhraj Homes with

various religious and spiritual activities. With a welcome Satsang along with Swami Dharmanishtanandaji Maharaj of headquarters Ashram on 12th evening, Yoga Shivar unfolded from 13th to 19th, conducted daily at different places, at the residence of devotees. A spiritual retreat from 3pm to 9pm was a special event on 19th with three sessions consisting prayers, Guru Paduka Puja, Japa, Swadhyaya, recitations, devotional Bhajans by devotees, guided meditation and blessing message by Swamiji. Members along with Swamiji visited the National Association for the Blind and shared Gurudev's blessings and snacks/fruits with 70 visually impaired children. Swamiji also flagged off a rally by the students on the occasion of World Cane (stick for the help of blind people) Day.

Madhavapatnam (Andhra Pradesh): Routine religious, spiritual and medical activities continued during September, 2014. A group of 43 members of the Branch after visiting headquarters from 06th to 09th, undertook pilgrimage to many sacred places in the north. Celebrated the birth anniversary of H.H. Swami Chidanandaji Maharaj on 24th and commenced Navaratri Pooja on 25th.

Nandini Nagar (Chattisgarh): Routine activities during September, 2014, like daily Brahma Muhurta prayer and Swadhyaya, daily evening Satsang, Thursday mobile Satsang and Saturday Matri Satsang continued. Branch celebrated Birth Anniversaries of Gurudev Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj on 08th and 24th respectively. 06th to 08th highlighted 12 hours Akhanda Japa of "OM NAMO BHAGAVATE SIVANANDAYA" from 06am to 06pm, discourses based on Ramcharita Manas by nine invited speakers in succession and on the last day prayer, meditation, Nagara Sankirtan, Guru Paduka Puja, honouring of chief guest and others

followed by meals Prasad that was partook by 600 devotees. Ganesh Chaturthi and Navratri were also celebrated.

Sirpur Kaghaznagar (West Bengal): Routine activities of the Branch continued for the month of October, 2014, with every Sunday Satsang at various places and Guru Paduka Puja on every Thursday in Dhyana Kutir.

Sivananda Sevagram Charitable Trust, Angul (Odisha): The Trust managed by all the Divine Life Society Branches of Angul District, during October, 2014, has served about 698 poor and destitute patients through Chidananda Centenary Charitable Dispensary with free medicines and pathology-lab support. Dr. R.N. Panda, Dr. Tanmaya Mishra, Pharmacist Sri Swetambar Pradhan and Sri P.K. Dhar rendered free service.

Steel Township, Rourkela (Odisha): Besides regular activities, during September, 2014, Branch celebrated 127th Birth Anniversary of Gurudev Swami Sivanandaji Maharaj on 08th with various religious/spiritual activities and a discourse on the life of Swami Sivanandaji Maharaj by

Sri Swami Brahmasakshatkarandaji Maharaj. As part of ongoing centenary celebrations, Bhagavad Gita Pravachan for seven days from 17th to 23rd and Yuva Vikas Shibir on 21st with prayer, meditation, Yogasana, discourses and interactive session by Sri Swami Anandaswarupanandaji were conducted. 98th Birth Anniversary Day of H.H. Swami Chidanandaji Maharaj was celebrated on 24th with various activities with special focus on Narayan Seva to more than 200 inmates of Leprosy Colony in sector-21. 28th Sunday was for Sadhana Day.

Sunabeda-2 (Odisha): Branch conducted regular daily evening Satsang and Vishnu Sahasranama Parayan on Ekadasi Days, special Satsang on Thursdays and Sundays with Guru Paduka Puja, during October, 2014. Ladies wing of the Branch conducted Satsang on all Wednesdays and Saturdays as usual, besides observance of Somanath Vrata and daily Yogasana and Pranayama classes. On 21st, Branch organized a cleanliness drive in the colony with more than 40 participants. □ □ □

TOUR PROGRAMME OF SRI SWAMI DHARMANISHTHANANDAJI

1. 02-01-2015 to 08-01-2015	Gandhinagar	Yoga shibir
2. 09-01-2015 to 12-01-2015	Jagadapur (C.G)	DLS Conference (State Level)
3. 15-01-2015 to 20-01-2015	Nagpur (Mah)	Yoga Shibir
4. 22-01-2015 to 26-01-2015	Kolkata (W.B.)	Sadhana Shibir