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CHAPTER II

VALLI iii

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥१२॥

12. The Self cannot be reached by speech, by mind or by the eye. How can it be realised otherwise than from those who say, 'He is'?

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

वेदप्राज्ञं विमलमनसं विश्वलोकाभिवन्द्यं
 भेदप्रज्ञारहितमनिशं ब्रह्मलीनान्तरङ्गम्।
 वीतक्लेशं विविधजनताशर्मसन्धानकृत्य-
 त्रातस्थेमश्रमकरमलं श्रीशिवानन्दमीडे॥३७॥

37. I adore Satguru Sivananda who is cleansed out of all sins by the knowledge of the Vedas, who is honoured by the whole world, who is always endowed with equanimity of vision, who is established inwardly in the Supreme Being, who is engaged in bringing happiness to the afflicted people of the world even at the expense of his own bodily needs.

मन्दस्मेराननसमुदितात् सूक्तिपीयूषधारा-
 वृन्दस्यन्दादखिलमनुजान् भक्तिमार्गं नयन्तम्।
 कन्दर्पारिं कलुषशमनं चिन्तयन्तं प्रवृद्धा-
 नन्दस्वान्तं विशदयशसं श्रीशिवानन्दमीडे॥३८॥

38. Adorations to Satguru Sivananda who always leads the people of the world in the path of devotion by the perennial flow of his nectarine teachings born of his smiling face, who always contemplates on the enemy of cupid, who is the destroyer of sins, and who is of a blissful mood and unblemished fame.

(To be continued)

GITA JAYANTI MESSAGE*

“Help comes quickly where Gita is recited, O Earth. I dwell where Gita is read, heard, taught and contemplated upon.”

—Lord Vishnu

Bhagavad Gita is the most beautiful and the only truly philosophical song. It contains the sublime lessons of wisdom and philosophy. It is the song Divine. It is a universal gospel. It contains the message of life which appeals to all irrespective of age, race or religion.

The Gita was delivered by Sri Krishna, about six thousand years ago, to Arjuna, an Indian prince. The teachings are based on the Upanishads, the ancient metaphysical classics of India. Gita shows a way to rise above the world of duality and the pairs of opposites and to attain eternal bliss and immortality. It is a gospel of action. It teaches a rigid performance of one's duty in Society, a life of active struggle, keeping one's inner being untouched by outer surroundings and renouncing all fruits of action as offerings unto the Lord.

Gita is a source of power and wisdom. It strengthens you when you are weak and inspires you when you are feeble. It teaches you to embrace Dharma and resist Adharma.

Study of Gita is well calculated to do immense good by enabling you to understand the real meaning and value of life as well as the supreme purpose for which it has to be lived at all times.

It is a matter for great regret that many young men and women of India

know very little of this sublime book. You cannot consider yourself as having attained a good education if you have no sound knowledge of the philosophy taught by the Bhagavad Gita. All secular knowledge, all post-graduate knowledge, all research knowledge of Universities is mere husk or chaff when compared to the wisdom of the Gita.

Live in the spirit of teachings of Gita. Mere talk and lecture will not help you in any way. Become a practical man of Gita. Remember always the seven slokas of Gita (the Sapta sloki Gita). They are verse 13 of Chapter VIII, verse 36 of Chapter XI, verse 13 of Chapter XIII, verse 9 of Chapter VIII, verse 1 of Chapter XV, verse 15 of Chapter XV and verse 34 of Chapter IX. Also remember the Ekasloki Gita (verse 78 of Chapter XVIII). Read the whole Gita on Sundays and other holidays. Study again and again verses 54 to 72 of Chapter II which deals with the nature of a Sthithaprajna (Jivanmukta) and Amritashtaka verses 13 to 20 of Chapter XII.

May you all lead the life taught by Gita! May Gita, the blessed Mother of the Vedas, guide you and protect you and nourish you with the milk of the ancient wisdom of the Upanishads! Glory to Sri Krishna the teacher and Sri Vyasa, Krishna Dwaipayana who composed Gita, the poet of poets! May their blessings be upon you all!

Sri Swami Sivananda

* Taken from D.L. Magazine 1942

IF JUST FOR A DAY*

(Sri Swami Chidananda)

Om Sri Ganeshaya Namaha

Om Namah Sivaya

Om Namo Bhagavate Sivanandaya

Radiant Immortal Atman! Beloved and blessed children of the Divine! We are now in the month of December, with four days left for the conclusion of this year. These four days make it a special Sadhana, a special practice of visiting the Sri Vishwanath Mandir every day: once in the morning and once in the evening, because, the highlight of this particular month is the sacred anniversary of the installation of Lord Vishwanath in this temple through Sri Gurudev's own hands. This particular deity, 'Shankar Bhagavan' in Vishwanath Mandir, from whom the temple gets its name was installed by Gurudev himself on the 31st of December, 1943; and, the commencement of the Sri Akhanda Mahamantra Kirtan in Bhajan hall had a direct connection with this anniversary also.

Gurudev was both an ancient as well as a modern person, a representative of the long unbroken line of monastics and teachers in our spiritual tradition. He liked to keep up the traditional practices. He insisted upon observing meticulously all the details of each particular custom, each particular ceremony, each particular ritual. He used to pay attention whether

you have been careful enough; if one of the things was forgotten, "Oji! Why did you not get this?"

In the early days I have observed him when he used to come up for a little exercise, a little walk. Confined to his small basement room on the banks of the Ganga, he felt the need for some fresh air and walk, so, he used to come upon majestic strides. There was no stairway or road. It was all a twisting and turning ascending foot path, from the lower level to the upper level. He came up the foot path. And so he would first go to the back road and spend half an hour there, alone. He did not permit anyone to accompany him, walking, absorbed in his own thoughts. Then afterwards he would come back, and as a rounding-off session he would keep the walking stick leaning against the Bhajan Hall door, and then gently run around the Bhajan Hall, three or four times jogging around the Bhajan Hall. He had other complaints, but his heart was sound. And if the temple bell rang, immediately he stopped jogging and came to the temple; and I have seen him certain times when he was alone. And in those days, most of the time, most parts of the Ashram was deserted because there were no people. Many a time when he came up in the evening, there would be one person in the whole of the upper

*Talk given on December 28th, 1988 in the Samadhi Mandir

level. He would walk up to the temple and do full Pranams. His prostrations to the Lord was not conventional. It was the South Indian way of prostration—completely lying prostrate upon the ground and doing Pranams. There was a time when all focus was centred upon the Vishwanath Mandir. Now, the activities have diversified—too much of expansion, too many activities, and many are not even conscious of the existence of the Vishwanath Mandir except perhaps for the bell sound when the Aarti goes, and the Prasad, if any special Prasad is offered. However, he took the greatest interest in the establishment of the Mandir and the installation of Bhagavan Vishwanath with his own hands.

And what it means to devotees outside, it is only for the devotees outside to say. It is a center of healing, it is a center of fulfilling the wishes and desires of devotees who pray to Lord Vishwanath. It is a center of benediction to countless thousands. There is a reason behind it. He decided to have this temple at the request of devotees because all Ashrams have a temple as one of their features in this area. In these parts of India, Ashrams cannot be without a temple. So he said, “Yes,” and then when the temple was under construction, every day he used to come and inspect it and speak to the mason casually. But in spite of his Anasakti, he would note where the work stood today in the evening, because he usually came up in the evening; sometimes the mason even waited for him to come up. Gurudev would note where the work stood this

evening, and tomorrow evening when he came up, he had a word with the mason, his shrewd eye, keen eye, would catch how much had been done, what was the progress between yesterday evening and today evening, and he would speak to the mason in Hindi and he would ask some other persons standing by in Tamil, “Oji, do you think it is enough? The progress of the work, do you think it is OK, what is your opinion?” And he decided that the installation would be on the 31st of December. He fixed the date first. Then afterwards he consulted Pundits and astrologers whether it was an auspicious day. He did not go to them first to ask them to name an auspicious day; he fixed the day, and afterwards asked them. Curiously enough it happened to be a very unsuitable day. They said, “Swamiji, we are very sorry, it is not a suitable day because it is Dakshinayana and therefore no one does anything auspicious in Dakshinayana, especially a thing like this.” And he said, “No! No! No! Go and consult other Pundits in Rishikesh”—He did not take the word of the two Pundits here. They went and consulted; same opinion, half a dozen opinions—same opinion: “It is not suitable. You have to wait until after the 14th of January.” This was taken to him. Gurudev shook his head, “Oji, No! No! No! I have decided 31st of December. Who will wait?”—Then it was November.

Then suddenly he decided: “Oji, Lord’s Name is all auspicious. It will completely cancel anything that is inauspicious. Nothing is inauspicious, nothing is negative if the Lord’s Name is invoked. It will nullify all the opposing

forces, so we will start Kirtan of Mahamantra.” That was how Mahamantra Kirtan was commenced in the Bhajan Hall in order to nullify all inauspicious factors that were against the date fixed by Him. So on the 3rd of December, we all assembled immediately after Satsang was over in the night. In winter the Satsang used to be held in the Bhajan Hall. It was built in 1942. Covered with blankets and shawls we started Akhanda Mahamantra Kirtan in order to nullify and counteract all the inauspicious factors for the 31st of December installation ceremony, fixed by Gurudev.

Many Pundits argued, “It is not good.” He said, “Tell them, we have told Swamiji and Swamiji is going ahead; he is having Kirtan,”— and many other Havans etc. were also arranged. Then on that day 31st dawned. Lord Vishwanath was lying in the room behind Saraswati Kutir—the first temple before Vishwanath Mandir was built was the room behind Saraswati Kutir and the door was always open. And therefore Akhanda Mahamantra Kirtan started. We went around Vishwanath and then on the 31st of December early morning, Vishwanath was taken from there, taken down to Ganga and dipped in Ganga. Vishwanath Bhagavan was taken upon an elephant. And it came in a solemn procession up the winding foot path to the temple and then started the ceremony with the traditional Vedic chants. There is a special sanctity. Since that, every 31st of December is a special day: a holy anniversary or sacred anniversary of Sri Vishwanath.

Why did Gurudev insist upon 31st of December? Several reasons, but the main reason was, at that time, every year there was a large gathering of all Gurudev’s disciples and devotees and Sadhaks, especially because in those days we had two Sadhana Weeks every year. And naturally, it had to be a time when there were holidays for people in British India. British India had all Christian holidays for the Government, and there was Easter vacation in April and Christmas vacation in December. So we had Easter Sadhana week and Christmas Sadhana week. So he said, “Who is going to come back again if we keep it on the 14th of January? After Sadhana week they will all go away. After Christmas and New Year vacation they cannot stay; they cannot come back once again. Taking leave was very difficult in those days because it was war time, the Second World War was in full swing. Therefore he said, “No! The last day of the Sadhana week when all the Sadhaks are present.” That is, the sacred anniversary we are heading towards.

Visit Vishwanath Mandir. Now you know Lord Vishwanath was installed there by the divine hands of Gurudev himself. Visit it two times a day. He used to visit it every day without fail. And especially during winter, once a month there was a very big Satsang held in the Vishwanath Mandir inspite of very limited space; it was called the ‘Krishna Pradosh,’ Pradosh Puja, a very big gathering, a very big Satsang. Satsang was shifted from where ever it was to be in front of Lord Vishwanath. Visit it twice and do Japa of ‘Om Namah Sivaya,’ at

least five Malas every day as an additional special Sadhana during these days leading up to the Sri Vishwanath Anniversary. It also marks the ringing out of the old year and the bringing in of the New Year. So, according to tradition, the last day of this Christmas Sadhana week, the night Satsang goes on beyond midnight. And, as I said, at that time, everyone came to Gurudev and submitted their resolve forms.

To commence any new venture, any fresh beginning or anything you want to do, needs a desire to do it which has to be backed by a right resolution, a wish, a Sankalpa. We referred to various cases where suddenly an intention was taken up and then it proved to be the turning point of that life. Prince Siddhartha made up his mind to go forth in search of the cause of sorrow and suffering, the way beyond sorrow and suffering, the way to peace, liberation; his intention was the beginning of his change—all great sages and saints did so. Swami Ramdas made an intention. Even so, St. Francis of Assisi made an intention. St. Augustine, very bad life, eat, drink and be merry as a young man, then suddenly the day dawned when he decided, “No more of this,”—an intention— and then he became a saint, a great saint.

And then in that intention say, “From today, my life will be new. This day it will be new.” Do not worry about making resolutions for the future. There is no future. If you take care of each day, your whole life will be taken care of.

And I conclude today, “Just for a day O Lord, if only for a day I can be really good, be always ready to obey and to do the things I should. Just for a day O Lord, if only for a day I can take trials or fun or anything and say, “Not my will, not my will, but Thine be done. Just for a day, O Lord, if only for a day I can do this O then, when each new morning comes, I will pray for grace to persevere again. Just for a day.” If just for a day. It is much easier to stick to one’s resolution. But make each day divine and perfect and ideal and right until bed time. Just for a day, and actually it is not even a day, it is half a day. 14 hours, 4 am to 10 pm, maybe just 18 hours, not difficult. Thus may you approach 1989 and enter into the New Year with a firm resolution, the promise of a glorious future, and enter into the year 1989 prepared for the divine decade.

We are leaving the 10 year period of the 80’s and entering into the 90’s. Nineties is the last concluding 10 year period which is the concluding decade of this twentieth century. Afterwards a new century will dawn. The Divine Life Society is taking up this decade in a special way and 1989 is the concluding year of the 80’s and will lead to the commencement of the decade of the 90’s which marks the final decade of the twentieth century leading to 2000 A.D. Let us make this last year of the 80’s a befitting avenue to greet the final decade of the twentieth century. God speed you. God bless you. Hari Om!

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DIVINISE THY NATURE!

(A MESSAGE FOR CHRISTMAS)

All memorable occasions, all holy days, and sacred anniversaries carry a message and a higher call to those who will hear and respond. They invariably form a reminder of the true mission and central purpose of human life. The Call of Christmas is the Call to a new Birth in the Spirit. Its message is the lofty one of the Divine Life, the Christ-Life of Compassion, Truth and Purity. That moment is the real joyous Christmas to you when the Divine Consciousness that shone through Jesus blossoms and lights up the inner chambers of thy heart. Christmas is to you that day you start to lead the divine life of Satyam, Ahimsa and Brahmacharya that the great Vedantin of the West lived. Many a Christmas has come and gone. Celebrations are held every year but have you risen in answer to its Divine Call? Has the Divine Child taken birth in the inner Bethlehem of your heart? It is the wanton neglect of Man to hear this call and divinise his life that has brought upon humanity the horrors of war, disease, sufferings and restlessness.

2000 years ago Divinity incarnated upon this planet to show to all Humanity the glorious path to everlasting Life by actually living the Divine Life upon this earth. The great Jesus embodied in Himself the triple qualities of Satyam, Ahimsa and absolute Brahmacharya. During the entire duration of his sublime

life, Christ lived as the visible expression of the highest Truth. He was a living witness to the supreme Reality essentially indwelling in Man. In His dealing with the outside world He was verily Ahimsa incarnate. With words brimming with the true spirit of Ahimsa he preaches the doctrine of non-retaliation. "Present thy left cheek to the assailant that smites thee on the right. If a man takes away thy cloak forcibly, offer him thy coat too."

No test struggle, torment or persecution whatsoever could ruffle Him up to wrath or retaliation. In His personal life He was indeed Purity Itself. Unless ye become like little children you cannot enter the Kingdom of Heaven. You have to be Absolutely pure like the innocent little ones. One of the greatest examples of Naishtika Brahmacharya, strict celibacy and spotless chastity Mankind has in Jesus, the Christ. He mentions how some men 'make eunuchs of themselves' for the sake of the kingdom of Heaven. Thus the threefold strands of Ahimsa, Satyam and Brahmacharya were woven into the very fabric of the Divine Life that Jesus lived.

An almost supernal spotless purity rested like a divine mantle upon His sublime personality. His life was a wonderful Combination of Jnana, Bhakti and Karma, based upon a supreme Para Vairagya. An ideal integral development of head, heart and hand has rendered His life

a model for mankind to emulate for all eternity. Christ was ever conscious of His inseparable identity with the Supreme Self. Yet deep devotion and love for the personal God constantly found expression in Him in the form of prayers, praises and glorification. And in his actual day-to-day life he was the very personification of the spirit of Karma Yoga. His entire life was a continuous ministry unto the afflicted. His feet moved but to reach where aid was needed. If his hands moved it was but to help the troubled and oppressed. His tongue spoke only to utter soft, honeyed words of compassion, consolation, inspiration and enlightenment. With the very glances of His luminous yogic eyes Jesus awakened, elevated and transformed those whom he gazed upon. He felt, thought, talked and acted for the good of others. Amidst this all He dwelt in the unbroken awareness of the assertion "I and my Father are one." His life was that of a Sage in Sahaja Samadhi. In Jesus the Man, the aspirant or the Sadhaka find two traits to be faithfully emulated, namely, an admirable moral courage in being witness to Truth. His life displays a silent yet supreme heroism in the face of the most determined opposition, persecution and misunderstanding. And he has set an example how a true seeker repulses the temptations on the spiritual path. Long before the outward drama of crucifixion Jesus had voluntarily crucified Himself spiritually, by annihilating the lower self and living a purely divine life.

The great Rishi that He was, the Man of Galilee exemplified in himself the "Stithadheehi Muni" the Lord describes in the Sacred Gita. Jesus was forever the Self

absorbed sage, perfectly balanced in the midst of opposites. He never lost His calm even for a single moment of His intensely lived life. He neither rejoiced in pleasure nor grieved in pain. Looking with perfect equal vision upon friend and foe, intent only upon universal weal this perfected Siddha Purusha typifies that magnanimous state of "*Sarva dharman parithyajya mamekam sharanam vraja*" the compassionate voice of this God-Man called aloud to all mankind "Come unto me, all ye that are weary and heavy laden" and promised to "relieve their burden" and grant them rest. "Come Come! Come!" was the divine call. And how? Casting thy care upon HIM for HE cares for thee. Their work is to intently think of HIM and HIM alone. Never care for anything else for does HE not look after the "lilies in the field and the birds in the air?" Depend on HIM and HE will care for thee for "*Ananyas-chintayantomam ye janah paryupasate, tesham nityabhiyuktanam yoga kshemam vahamyaham*" is the promise of the Lord.

You know how at Jesus's birth a bright guiding Star appeared in the sky to lead the Magi to the Divine Child. Take this as your Christmas Star. May this show you the way to lead the Life Divine as exemplified in the mystic and Yogi of Bethlehem! Manifest the same Living Reality, the Spotless Purity and the lofty Divine Compassion. Divinise your life. Lead the Divine Life.

Swami Sivananda

THE PHILOSOPHY AND TEACHING OF SRI GURUDEV

(Sri Swami Krishnananda)

Continued from the previous issue

I will give you a little exposition of this pithy sentence: "The goal of life is God-realisation." What is God-realisation and where is God? The Virat was God for Swami Sivanandaji Maharaj. "That God which is in the temple is not my God. That Brahman which is in the Brahma Sutras is not my Brahman. That God who is in Satyaloka is not my God." His God was *sahasraseersha purushah*. The visibility of the cosmos was itself enough demonstration of the existence of a super-sensible reality.

Sri Gurudev used to give a description of his own sadhana to Swami Devanandaji and people like us who used to spend some time in his *kutir* in later days. "Devanandaji, do you know my sadhana? Call Krishnananda Swamiji. Where is he? I will tell you what my sadhana is. I don't know much of sadhana. It is my attempt to be good and do good. These high meditations are not for me. Perhaps I will take another birth." He would say this also, in a joking manner. "But I will tell you what my sadhana is. When I get up in the morning, what do I see? Bhajan Singh comes." There was a boy called Bhajan Singh who used to serve him, and also Vittal Singh. "When they come, what do I think? It is not that servants have come, but two heads of the Virat Purusha have come."

It is not merely a theory that Swami Sivanandaji Maharaj spoke. It was not a joke that he made. It was a fact of life that he expressed. There cannot be a greater fact of life than that there is nothing else than the heads of the Virat Purusha. *Sarvatah panipadam tat sarvatokshisiromukham* (Gita 13.13): Everywhere heads and everywhere eyes and everywhere feet. Two heads of the Virat Purusha came, and then the third head came: Sonlal came for cleaning the commode. These were the servants who used to see him first in the morning: a sweeper called Sonlal who is still here, and two others, one of whom has gone and the other is still here. "These are not servants. These are the heads of the Virat Purusha. I worship them mentally. And then I get down from my bed, put my foot on my stool, and lay my foot on the ground, I prostrate to Mother Earth: Pardon me, Mother Earth, I have to walk on your body, because for me there is no earth, no sky, no five elements. They are the Virat Purusha. So how can I walk on the earth without blasphemy, Mother Goddess? So pardon me for having kept my foot on your body, Mother Earth." And if he had any flowers, he would throw the flowers on the heads of people, whether it was a sweeper or a servant or anyone.

There was a small boy who used to sweep his *kutir*. Swamiji's bed was a little thick, half an inch thick at least. Every day that boy had to touch that bed, make it even, adjust his pillow, and sweep the ground under it. Somehow Swamiji felt that this boy had a desire to sit on that bed because he was a poor boy from the villages and had never seen such a bed; the question of this boy having such a bed never arose because he had never even seen one. How nice, how beautiful, how soft! Swamiji felt there was a desire in this boy to sleep on that bed. One day he lifted him and put him on the bed. "So jao, so jao," [go to sleep] he said. The boy was flabbergasted. He got up and tried to run away, but Swamiji pressed him down. "Panch minute so jao, panch minute so jao," [sleep for five minutes] because he did not want the boy to have that desire unfulfilled. When the boy got up, he didn't know what was happening to him. "Accha hai," [it is good] he said.

Nobody would do such things. Nobody would even have the time to think so minutely about such insignificant details of life. We are so busy about big things, and we consider these things as small, insignificant, and sometimes meaningless. To put that boy on the bed is a meaningless absurdity for big people, but Swamiji did not think he was too big to regard such things as absurdities. They are all wonderful opportunities for the recognition of a truth which usually eludes the grasp of human understanding.

So Swamiji said, "If there are flowers, I will throw the flowers on the head of Somlal, *sahasra sheersha purushah*, and prostrate to Mother Earth, asking her pardon for having set my foot on her. And then I go to the Ganga. I take three dips.

One dip I take for the peace of all those who have left this world, another dip I take for the peace of all those who are now in this world, and the third dip I take for the salvation of this soul. This is my sadhana in a nutshell. How do you like it?" These are the jokes we used to have in his *kutir*. Those happy days have gone, and we feel like fatherless children now, having to stand on our own legs, bearing the weight of many responsibilities, with no person to cry before and nobody to complain to, with God alone before us. We feel it very badly, and we miss him very much.

Well, such was the great Master Swami Sivananandaji Maharaj, and he instituted this Yoga Vedanta Forest Academy to sow the seed, as he said. That was all he was wanting to do. "I am here only to sow the seed of divine life, to sow the seed of *sannyasa*, to sow the seed of *vairagya*, to sow the seed of renunciation, to sow the seed of spirituality, to sow the seed of that conviction and feeling that the goal of life is God-realisation." He was satisfied in merely having sown the seed. "People will come after me to water it and manure it, and the tendrils and the plant will grow and become a huge tree one day."

Sri Gurudev was a great believer in future prosperity. He used to give *sannyasa* to any Tom, Dick and Harry, and people used to say, "He's a useless fellow. You should not have given him *sannyasa*." And he would reply, "In the next birth he will be all right. In this birth he is a rogue, but in the next birth he will be a saint because this cloth that he is wearing every day, this cloth that he is daily seeing on his body will have some sort of an effect upon him, and in the next birth who knows where he will be born? Perhaps he will

have a better opportunity for improving himself. That is my opinion. It doesn't matter; let him be a *sannyasin* only in cloth, though he is a dacoit inside." So charitable was his feeling and so vast was his conception. That was a wonderful philosophy, a practical philosophy, a living Vedanta, and that Vedanta was to be the yoga of daily life for his disciples and his students.

Well, this is the philosophy of Vedanta as Swamiji understood it. It was to be a living fountain of inspiration to people. Otherwise, it is not philosophy. A philosophy that cannot inspire your soul is not a philosophy. You do not study philosophy to get a degree or to become a Professor in a college. You study philosophy to inspire your soul. If the soul has not grown even an inch by the study of philosophy, you have wasted your time in studying it.

The philosophy of Vedanta is a living, growing, prospering, all-encompassing fountain of inspiration for all humanity. When you take a bath in it, you come out refreshed as from the cool waters of the Ganga. Such is Vedanta, like nectar that you drink, so energising and enlivening and tasty. Once you taste it, you will not leave it, such is the Vedanta philosophy, which will fill you with immense satisfaction and delight. When that is lived, you spread an aura around you. You become an embodiment of peace and happiness, and there is joy in your face. You do not go with a melancholy look; you laugh and smile always. Why should you not smile when God is there? As a poet put it, "God is in heaven and all is well with the world." If God is there, everything should be all right. To complain about the world is to complain about the discomfiture of

God's creation itself. We do not understand the mysteries of God and so we make complaints against the world, against creation, and sometimes curse even God Himself in our ignorance.

So the living of the Vedanta, the living of the philosophy which is yoga, is the spreading of an aura and lustre of spirituality wherever you are and wherever you go. To speak kindly, to speak sweetly, to speak moderately, to think rightly and to live wisely, this is yoga, this is Vedanta.

It is very difficult to understand the great purpose which Gurudev Sri Swami Sivanandaji Maharaj had in his mind, and the more we think of him, the more we admire him and the more we wish that he was here in this world today, at this moment. We never tired of his presence, and the more we were with him the more we wished to be with him. The more we think of him today and recall the glorious past of our having lived with him, the more we feel small before that magnificent towering stature of his personality and that grand philosophy and the grand practice and technique of living which he instituted and taught to mankind.

Swami Sivananda's name shall ever remain immortal like that of Vyasa and Bhagavan Sri Krishna, and to be worthy disciples of such a great man and master and adept, we should follow meticulously that definition of his disciple which he himself gave us: "My disciple never complains. My disciple never weeps or cries. My disciple never asks. My disciple is satisfied with everything. My disciple is happy. My disciple gives, and does not take. He remembers always that God-realisation is the goal of life." May we all be such disciples. May God bless us.

(Concluded)

AN EXEMPLAR OF THE GITA'S KARMA YOGA

(Sri Swami Jyotirmayananda)

It is really a very great privilege for us to gather together to commemorate the birthday of such a great soul as Swami Chidanandaji. I would like to point out the way in which we have to appreciate a great soul. Generally, we are inclined to enter into the details of one's actions in order to know him. But, in doing so, we make a mistake. We ignore the inner life. An iceberg floats upon the ocean with its nine-tenth part hidden under the surface of the water. So also is the case with man. People make much ado of the minor happenings and the actions of a person, and they do not want to go beyond. The inner life, the inner battle, the inner depth and the intensity of the internal actions are to be really accounted for if you want to value a great soul. Moreover, if we want to see the greatness of a poet, we can detect it from any of his poems we like. Greatness is not the outcome of chance; it is ever natural with the great men.

To me, Swami Chidananda's simple look, a minute's talk, his dispassionate and serene gestures are the most convincing indications of his highly evolved soul. His mind is ever serene and calm, while his body is ever under the sway of the rules of dynamics. He has attained the acme of perfection in the Karma Yoga. He is the best exemplar of the central teaching of the Gita, which runs thus:

*Karmanyakarma Yah Pasyet Akarmani cha
Karma Yah;
Sa Buddhiman Manushyeshu Sa Yuktah
Kritsna Karmakrit. (Gita, IV-19)*

He, who even while doing action, can keep his mind calm, and in whom, even when not doing any outward action flows

the current of activity in the form of the contemplation on Brahman is the intelligent among men. He indeed is the perfect worker.

Activity combined with firmness and serenity – this is the central teaching. Look at Chidananda. What do you find? Intense action in the whole body and withal a face expressing the profound calmness and serenity of the blue sky. Swami Chidananda is, no doubt, the supreme disciple of our Gurudev. He has put his philosophy of the Yoga of Synthesis into daily practice. He is an ideal Bhakta. He is the worshipper of the Mother. The Mother has her hands all round, but only a glorious son like him can rest peacefully in Her lap, can feel Her soothing care. He realises the eternal presence of the Mother in his heart and his life is a perpetual festival of joy. Through all the pores of his body, he is ever receiving the grace of the Guru. It is said that the grace of the Guru is ever blowing hard; one has only to unfurl one's sail. He has really unfurled his sail. This is the reason for his quick evolution.

As regards Jnana Yoga, we may infer from what has been mentioned above. What we do arises out of what we are. All the movements of the young Swami are indicative of his higher attainments of knowledge. Sugar-candy is best appreciated by tasting it. So also, by following his foot-prints, by imbibing his virtues alone can we taste his glory. We should all try to follow him and be blessed with his presence amidst us. May he live long to grace us and lead us to the abode of Bliss! May we all realise Him! * * *

BE WHO YOU ARE

(Sri Swami Atmaswarupananda)

Many years ago someone wrote a book entitled *Be Who You Are*. As far as I know, neither Gurudev nor Pujya Swami Chidanandaji ever used this exact expression, but in some ways it could summarize their teachings. Gurudev repeatedly addressed us as Radiant Immortal Atman and Pujya Swami Chidanandaji continuously told us You are Divine.

Originally, that truth was not an obvious realization for Pujya Swamiji. One time he said, “It took me years to recognise that it is the Self realizing the Self.” In other words, it took him years to know that he should simply be who he was. This subtle truth is something that is likely to take us years to realize as well. The reason is that we are fixated on the idea that we are something other than what we actually are. What we are really seeking is to recognize what we have always been.

We are convinced that the Self is something other than what we are. We are so lost in the image we have created of ourselves that our true Self, which is the closest thing to us, the most obvious, is a mystery to us. It is the strangest paradox. We are convinced that we are the centre of the universe. We are told that we are the Self. We have an image of what the Self is. The truth is that we are

the Self right now that has created an image of being the centre of the universe.

Unfortunately, explanations are only of limited help to us. We want to know how to rest in our own Self. And the word rest is key. It means letting go of the false image that we are the centre of the universe and just being who we are. There is nothing else to do. All our spiritual practices are to teach us how to let go and just be. Lord Krishna suggests that what is required is dispassion and practice. Dispassion for the illusion of being the centre of the universe and the practice of just resting. One entire panel on the Sivananda Pillar is dedicated to four instructions containing just six words: Seek. Find. Enter. Rest in God.

When Lord Krishna tells us to abandon all Dharmas and to take refuge in Him alone, He is telling us about abandoning all the ideas we have of being a separate individual and to rest—and realize—that we are already what we are seeking. As we rest, we will gradually see and feel our oneness with all things. We’re told to see God in Nature outside. We don’t see God as an object, Nature becomes one with us. It is a different movement altogether. But at all levels the secret is surrender and trustfully resting. It is the only way to Be Who You Are.

* * *

YOGA OF SERVICE

(H.H. Sri Swami Sivanandaji Maharaj)

What is the object of Seva or service? Why do you serve the poor and the needy and the suffering humanity at large? Why do you serve society and the country? Yes, by doing service you purify your heart. Egoism, hatred, jealousy, the idea of superiority and all the kindred negative qualities will vanish. Humility, pure love, sympathy, tolerance and mercy will be developed. The sense of separateness will be annihilated. Selfishness will be eradicated. You will get a broad and liberal outlook on life. You will begin to feel oneness and unity. Eventually you will obtain knowledge of the Self. You will realize "One in all" and "all in One". You will feel unbounded joy. What is society after all? It is nothing but a collection of units or individuals. The world is nothing but a manifestation of God. Service of humanity and the country is, in fact, nothing short of service of God. Service is worship. But one should serve with Bhav. Then alone he can have quick realization and purification of the heart.

The sense of separateness is a colossal fetter. Kill this sense of separateness through Brahma Bhavana, by developing Advaitic unity of consciousness and by means of selfless service. This sense of separateness is an illusion created by ignorance or Maya.

Develop keen enthusiasm for disinterested, selfless service. Be kind to

all. Love all. Serve all. Be tolerant and generous towards all. Serve the Lord in all. That is the way to reach the goal.

Just as a mother who has lost nine children loves the only surviving son so dearly, so also you will have to develop boundless love for all beings. This is the first and foremost qualification for an aspirant. The astral body of one who has this boundless love will shine with magnificent brilliance and luster. There will be a glow of ineffable splendour.

He who ignores his own pleasures and comforts and tries to help others always is really an advanced student in the path of spirituality. He carries the master-key to unlock the realms of spiritual bliss.

You must be able to think quickly and act promptly with unerring precision and profound concentration in times of emergencies. You must take care to see that you are not rash and impetuous. You must be cool and collected.

Many aspirants of the present day prefer to do some pleasant work, some writing, some collection of flowers for Puja, arranging books in the library, some typewriting, some kind of supervision and management work, etc. They dislike works such as drawing water and hewing wood, cleaning dirty utensils, washing clothes, sweeping, cooking, cleaning bed-pans and nursing

the sick. They consider these works as menial. They have not tried to understand the real spirit of Karma Yoga and Vedanta. They are yet Babus. They need rigorous discipline and training. I will put these Babu-aspirants to carrying the motion-buckets of the sick for a year, washing plates for another year, and sweeping the room and washing the clothes of the sick the third year. Then alone they will become real aspirants. Then alone they will be ready for the commencement of meditation.

If an Ashram is not properly conducted, the kitchen becomes a fighting centre. The whole Maya is in the kitchen. Aspirants begin to fight there. One aspirant says: "I did not get any ghee or vegetables today". Another aspirant says: "The dal soup was very watery. Viswaranjan added plain Ganga water to the soup. He dislikes me." But if there is a really developed Karma Yogi to train the young students, the real Advaita Vedanta begins in the kitchen of an Ashram and ends in the Vasishtha Guha of the Himalayas. A kitchen is the best training ground or school for developing tolerance, endurance, forbearance, mercy, sympathy, love, adaptability, and the spirit of real service for purifying one's heart and for realizing the oneness of life. Every aspirant should know how to cook well.

If one lives with his Guru, he must be prepared to do willingly any work assigned to him. If you create interest in work which the mind revolts against, you later like to do any kind of work. By so doing, you will undoubtedly develop your will-power.

Balance of mind brings about real lasting happiness to a disciplined man. It is not a commodity which can be purchased on the market. It is indeed a rare gift which can only be attained by protracted selfless service with Atma Bhavana, equal vision, controlled Indriyas and self-restraint, by developing virtues such as adaptability, broad and generous tolerance and a high degree of endurance serenity, calmness, control of temper and by removing anxieties, worries, fear and depression by spiritual Sadhana and Meditation. It is serenity and balance of mind that can give real, eternal happiness to man. The wealth of the three worlds is nothing when compared to the bliss enjoyed by that great soul who has serenity and a balanced mind. Now tell me honestly, where is bliss? Who is a great man? Is it in a wealthy king with an unbalanced and unbridled mind, living in a palace or in a poor saint with a magnificent calm and balanced mind and living in a grass hut on the banks of the sacred Ganga?

If you want to serve another man truly, you should try to please him in all respects. You should not do anything that pleases you only. You should do such actions as can bring him immense happiness. This will constitute real service. But generally under the camouflage of serving others, people try to please themselves only. This is a serious mistake. He who gives the handle of a sharp knife to another to hold, holding the sharp blade himself does real service. A real Sevak rejoices in suffering. He takes on his shoulders the most responsible, difficult and the most

arduous and uninteresting of works and kills his own little self just to please others. He willingly undergoes pain and suffering in order to serve and please others.

To stop the breath by means of Kumbhak for two hours, to twirl the beads for twenty-four hours, to sit in Samadhi for forty days in an underground cellar without food by cutting the frinum linguae of the tongue and practicing Khechari Mudra, to stand up on one leg in the scorching heat of the summer sun, to do Tratak on the sun at mid-day, to chant Om, Om, Om in silent and sequestered jungles, to shed an ocean of tears while doing Sankirtan—all these are of no avail unless one combines burning love for Him in all beings and a fiery spirit of service in serving Him in all beings. Aspirants of the present day are sadly lacking in these two indispensable qualifications. And that is the root cause why they do not make any headway at all in their meditation in solitude. They have not prepared the ground, I mean the Antahkarana, by protracted practice of love and service in the beginning. I have seen several Bhaktas in all my experiences of life in this line—Bhaktas who wear half a dozen rosaries around their necks and wrists, and mutter Hare Rama Hare Krishna day in and day out with a long Japa Mala in their hands. These Bhaktas will never approach a sick man even when he is in a dying condition and give him a drop of water or milk, and ask: “What do you want brother? How can I serve you?” Out of curiosity they will be just looking at him

from a distance. Can you call these people true Vaishnavites or Bhaktas? Can there be an iota of real benefit in their meditation or Bhajan? A Jinda Narayan (living Narayan) in the form of a sick patient is in a dying state. They have not got the heart to go and serve him or even to speak a few kind and encouraging words at a critical juncture, when his life is trembling in the balance. How can they expect to have Darshan of that all-merciful Hari when they have hearts made of flint? How can they hope for God realization when they have not the eyes to see God in all beings and the spirit of service to serve Him in all these forms?

That man who has knowledge and devotion can alone do really efficient service to the country and the people. Jnana and Bhakti must be the rock-bottom basis of Karma Yoga, Jnana can be combined with Karma Yoga, or Bhakti Yoga can be with Karma Yoga in the beginning with much advantage. The Jnana-Karma-Yogi thinks and feels that he is serving his own Atman and realizes Advaitic consciousness. The Bhakti-Karma-Yogi thinks and feels that he is serving his Lord in all, his own Ishtam and realizes God consciousness and has Darshan of his Beloved. Mere philanthropical work out of sympathy without devotion and knowledge is nothing more than social scavenging. It is not Yoga or worship. It is on a lower plane. It cannot elevate a man much. The progress is dull and slow, if progress you can call it. Remember, it is the mental

attitude or Bhav that does immense good.

A Karma Yogi who does all work in the form of worship of God in the beginning, who surrenders his body, mind, soul and all his actions as flowers or offerings at the Lotus Feet of the Lord, who is ever absorbed in the Lord by constant thought of God, loses himself in God-consciousness by total self-surrender. He gets absorbed in God. His will becomes one with the Cosmic Will. That is his last and advanced stage. He realizes that whatever is going on in the world is but the Lila of the Lord or divine sporting. He realizes the truth of the utterances in the Brahma Sutras: *Lokavat tu lila kaivalyam* (2.1.33). He feels that he is one with the Lord and that he is a partner in His Lila. He lives for Him only. He lives in Him only. His thoughts and actions are now of God Himself. The veil has dropped. The sense of separateness has been totally annihilated. He now enjoys the Divine Aishwarya.

A doctor who works in the hospital should think that all patients are manifestations of God. He should think that the body is the moving temple of God and that the hospital is a big temple or Brindavan or Ayodhya. He should think: "I am doing all my actions to please the Lord and not to please my superiors." He should think that God is the inner ruler (Antaryamin), that He alone manipulates all his organs from behind, and that He is the wire-puller of the body. He should think that He works

to carry out the Divine Will in the grand plan or scheme of things. He should consecrate all his actions at His Feet, whether they be good or bad. He should then say: *Om Tat Sat Krishnarpana-mastu* or *Om Tat Sat Brahmarpana-mastu* in the end and at night when he retires to bed. This is Jnanagni or the fire of wisdom or the fire of devotion that destroys the fruit of action, brings about Chitta Suddhi, knowledge of the Self and final emancipation. He should never dream even: "I have done such meritorious acts. I will get an exalted place in Swarga, etc. I will be born in the next birth as a rich man." By means of constant practice of this nature he will slowly get mental non-attachment towards work. A lady, when she does her household duties, should also entertain the above mental attitude. In this manner all actions can be spiritualised. All actions will become worship of the Lord. A man can realize Godhead in whatever situation he may be placed in life, if only he works with this right mental attitude.

May the great Lord, the Flute-Bearer of Brindavan, the lover of Radha, the joy of Devaki, grant us right belief, Suddha Prem, right mental attitude and inner spiritual strength to do selfless service to the world, and to realize Godhead even while remaining in the world, by doing Nishkamy Karma Yoga with Narayana Bhav, by remembering Him at all times and by offering all actions, body, mind and the soul at His Lotus Feet! May the blessings of Siva and Hari be upon us all!

* * *



LEARNING MEANS THIS

(Swami Ramarajyam)

Once a teacher taught a lesson to his students. The theme of the lesson was: how to shun anger. The teacher said, “Memorise this lesson and repeat it tomorrow in the class.”

The next day, all the students repeated that lesson except the one who said, “I have not been able to memorise the lesson.”

And, for many days that student repeated this reply. One day the teacher got angry at his reply and began to beat him. He kept on beating him but the student suffered the beating silently.

Next day the student said happily, “Sir, I have memorised the lesson. Yesterday you bet me and I bore the beating without getting angry. I am now convinced

that I have memorised the lesson on anger.”

The teacher was very happy to hear his statement.

Dear children, your books contain lessons on so many good manners. You might also be reading them and learning them by heart. You might be reading those lessons aloud to others. That is not enough. You must also translate those manners into practice in your daily life. Your learning is not complete unless good manners are reflected in your conversation, actions and behaviour. Mere repetition of mugged up things does not indicate complete learning.

Learning means putting into practice the lessons you have learnt—and not merely reading or memorising them. □ □ □

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



The blessed day of Deepavali was celebrated with great rejoicing and spiritual fervour at the Headquarters Ashram on 11th November 2015. On this sacred day, every nook and corner of the Ashram illuminated with multi-hued lights and thousands of earthen lamps seemed to inspire all to strive sincerely to banish the darkness of ignorance and attain illumination. Mother Mahalakshmi, the Goddess of prosperity and auspiciousness, was offered a special worship during the night Satsang in the holy Samadhi Hall which was beautifully decorated with colourful festoons and lights.

In addition to regular chants, Kanakadhara Stotra and Mahalakshmyashtaka Stotra were recited. H.H. Sri Swami Padmanabhanandaji Maharaj in his message lucidly explained the spiritual



significance of Deepavali celebration. Thereafter, the Deepavali message of Sadgurudev Sri Swami Sivanandaji Maharaj was read by Sri Swamiji Maharaj. A book and two booklets were also released on this auspicious day. It was followed by floral Archana of the Divine Mother with Ashtottarashatnamavali. The Satsang concluded with Arati and distribution of special Prasad.

The next day, on 12th November, there were Go-Puja and Govardhan-Puja at the Vishwanath Goshala of the Ashram. The cows were reverentially worshipped and lovingly fed. H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Advaitanandaji Maharaj attended the Puja. The celebration concluded with Arati to the Go-Mata and Lord Krishna and a ceremonial feast.

May the Supreme Lord and Sadgurudev illumine our hearts with the light of wisdom!



SRI SKANDA SHASHTHI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



Sri Skanda Shashthi is joyous celebration of Lord Skanda's glorious triumph over demonical forces. The sacred occasion was celebrated with great devoutness and rejoicing at the Headquarters Ashram from 12th to 17th November 2015. The shrine dedicated to Lord Skanda in the Bhajan Hall was the venue of the celebration. During the first five days, special worship was offered to the Lord to the chanting of Vedic Mantras and Bhajans-kirtans. The worship concluded with grand Arati and distribution of special Prasad. Every evening, Bhajans and

Kandaranubhooti Stotra in Tamil by Sri Arungirinathar glorifying Lord Skanda were also sung.





On Sri Skanda Shashthi Day i.e. 17th November 2015, the celebration commenced with a Kavadi procession from the Ganesh Temple on the banks of Mother Ganga to the Bhajan Hall wherein the devotees carried the holy waters of Mother Ganga in beautifully decorated Kavadis for the Abhisheka of the Lord. Following this, the grand worship was offered to the Lord. The beautiful idol of the Lord Sri Skanda was then anointed with sandal paste and splendidly embellished with beautiful ornaments and variegated flowers. It was followed by the floral Archana with Trishatnamavali and Arati. Six kumaras representing the Six-Faced Lord Skanda were devoutly worshipped, fed and given gifts. The celebration concluded with distribution of the sacred Prasad.

During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj spoke on the significance of worship of Lord Skanda. One book and one booklet were released to mark this sacred day.

May the abundant benedictions of Lord Skanda and Sadgurudev be upon all!



EDUCATIONAL AID DURING THE YEAR 2015-2016

The child is the future citizen of a country. He is a valuable asset to the Nation. He must be allowed to express his latent or dormant faculties through proper education and culture. (Sadgurudev Sri Swami Sivanandaji Maharaj)

Sadgurudev Sri Swami Sivanandaji Maharaj had great love for the children and the youth and he wished for them all to be blessed with the light of education. With this noble desire, he made the provision of Educational Aid in the aims and objectives of the Divine Life Society so that the poor and needy children and youth may be provided proper educational facilities.

Since the time of inception of the Society, Educational Aid is being offered to local needy children and children from the hill areas. During the year 2015-2016, a sum of 2,12,07,500/ (Rupees Two Crore Twelve Lakh Seven Thousand Five Hundred Only) was given to 9515 students (4860 boys and 4655 girls) from the primary to post-graduate level of different educational institutes of Rishikesh and surrounding areas.

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CELEBRATION OF 14TH PUNYATITHI ARADHANA DAY OF WORSHIPFUL SRI SWAMI KRISHNANANDAJI MAHARAJ

The 14th anniversary of Sri Swami Krishnanandaji Maharaj's Mahasamadhi was celebrated with great sacredness and devotion at the Headquarters Ashram on Gopashtami i.e. 19th November 2015. A special worship in Sri Vishwanatha Mandir and Havan in Ashram Yajnasala were performed for the welfare of entire humanity. In the forenoon, grand Puja was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine wherein Senior Swamijis, Sannyasins, Brahmacharins and guests of the Ashram participated to offer their loving homage to Sri Swamiji Maharaj.

During the night Satsanga, H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj, H.H. Sri Swami Hariharanandaji Maharaj and Dr. Sri Bharatchandra Nathji of Odisha spoke on Pujya Sri Swamiji Maharaj's inspiring life, highlighting his glorious personality. Three books of Pujya Sri Swamiji Maharaj were also released to commemorate this sacred day. The Satsanga concluded with the Darshan of Worshipful Sri Swamiji Maharaj through a DVD show, Arati and distribution of Jnana Prasad and Prasad.

May the grace of Sadgurudev and Worshipful Sri Swami Krishnanandaji Maharaj be upon all!

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ANNOUNCEMENT

The 'All India Spiritual Prachar Yatra' to disseminate Sadgurudev Sri Swami Sivanandaji Maharaj's and Worshipful Sri Swami Chidanandaji Maharaj's divine teachings on the auspicious occasion of the Birth Centenary of Worshipful Sri Swami Chidanandaji Maharaj has commenced from the Holy Samadhi Mandir on the sacred day of Vijayadasami i.e. 22nd October 2015.

The Yatra team comprising Sri Swami Sivachidanandaji Maharaj, Sri Swami Dharmanishtanandaji Maharaj, Dr. Jayant B. Dave and Sri Radhamohanji, carrying the holy Padukas of Worshipful Gurudev Sri Swami Sivanandaji Maharaj has travelled through North-East India covering the four States Uttar Pradesh, Bihar, Manipur and West Bengal up to 15th November 2015. At every place, the Prachar Yatra Team has been received with great love and devotion. The detailed report of the proceedings of the Prachar Yatra is being published separately.

Presently, the Yatra Mandali has been visiting Odisha. Thereafter, it will move to Southern India and after travelling through the Western part of India will reach the Headquarters Ashram on 16th February 2016. The Divine Life Society Branches and devotees are requested to receive the Yatra team in their respective Branches/places, hold Satsang and receive the blessings of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj.

For further details please contact:

Sri Swami Sivachidanandaji

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The Divine Life Society

The schedule of Prachar Yatra from 1st January 2016 is as follows:

| Sl.No. | Name of the Place | Date of Arrival | Date of Departure |
|---------------|-----------------------------|------------------------|--------------------------|
| 1 | Chennai | 31/12/2015 | 02/01/2016 |
| 2 | Karaikudi | 02/01/2016 | 03/01/2016 |
| 3 | Madurai | 03/01/2016 | 05/01/2016 |
| 4 | Tirunelveli | 05/01/2016 | 05/01/2016 |
| 5 | Pattamadai | 05/01/2016 | 07/01/2016 |
| 6 | Rashipuram | 07/01/2016 | 09/01/2016 |
| 7 | Bangalore (ShardaTapovan) | 09/01/2016 | 09/01/2016 |
| 8 | Bangalore (DLS-Tasker Town) | 09/01/2016 | 10/01/2016 |
| 9 | Vijayvittal Ashram | 10/01/2016 | 10/01/2016 |
| 10 | Channa Patna | 10/01/2016 | 10/01/2016 |

| | | | |
|----|------------------------------|------------|------------|
| 11 | Maddur | 10/01/2016 | 10/01/2016 |
| 12 | Mysore | 10/01/2016 | 11/01/2016 |
| 13 | Mangalore | 11/01/2016 | 12/01/2016 |
| 14 | Bellary | 12/01/2016 | 13/01/2016 |
| 15 | Dharwad | 13/01/2016 | 14/01/2016 |
| 16 | Pune | 14/01/2016 | 15/01/2016 |
| 17 | Nasik | 15/01/2016 | 16/01/2016 |
| 18 | Thane | 16/01/2016 | 17/01/2016 |
| 19 | Mumbai | 17/01/2016 | 18/01/2016 |
| 20 | Valsad | 18/01/2016 | 19/01/2016 |
| 21 | Surat | 19/01/2016 | 20/01/2016 |
| 22 | Bharuch | 20/01/2016 | 21/01/2016 |
| 23 | Vadodara | 21/01/2016 | 22/01/2016 |
| 24 | Bhavnagar | 22/01/2016 | 23/01/2016 |
| 25 | Virnagar | 23/01/2016 | 24/01/2016 |
| 26 | Rajkot | 24/01/2016 | 25/01/2016 |
| 27 | Jamnagar | 25/01/2016 | 26/01/2016 |
| 28 | Surendranagar | 26/01/2016 | 27/01/2016 |
| 29 | Ahmedabad | 27/01/2016 | 28/01/2016 |
| 30 | Gandhinagar | 28/01/2016 | 29/01/2016 |
| 31 | Mehsana | 29/01/2016 | 29/01/2016 |
| 32 | Patan | 29/01/2016 | 30/01/2016 |
| 33 | Banswara | 30/01/2016 | 31/01/2016 |
| 34 | Jodhpur | 31/01/2016 | 01/02/2016 |
| 35 | Bikaner | 01/02/2016 | 02/02/2016 |
| 36 | Jaipur | 02/02/2016 | 03/02/2016 |
| 37 | Rewari | 03/02/2016 | 04/02/2016 |
| 38 | Gurgaon | 04/02/2016 | 05/02/2016 |
| 39 | Khurja | 05/02/2016 | 06/02/2016 |
| 40 | Delhi | 06/02/2016 | 08/02/2016 |
| 41 | Meerut | 08/02/2016 | 08/02/2016 |
| 42 | Chandigarh | 08/02/2016 | 10/02/2016 |
| 43 | Kalka | 10/02/2016 | 11/02/2016 |
| 44 | Nawan Sahar | 11/02/2016 | 12/02/2016 |
| 45 | Jalandhar | 12/02/2016 | 13/02/2016 |
| 46 | Patiala | 13/02/2016 | 15/02/2016 |
| 47 | Ambala | 15/02/2016 | 16/02/2016 |
| 48 | Dehradun | 16/02/2016 | 16/02/2016 |
| 49 | Rishikesh (Sivananda Ashram) | 16/02/2016 | |

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SEVA THROUGH SIVANANDA HOME

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

It was when the youngest inmate of Sivananda Home went out of the gate, that he saw an elderly lady sitting on the road side. He beckoned her to come inside, and once she entered, with folded hands and trembling voice she uttered: "Could you please help me with some clothes?" It remains a miracle how she had landed up right in front of Sivananda Home, after 15 days' shivering, from Ghaziabad. She was wearing a few shawls around her waist and shoulders, and she had some pieces of cloth tied on both her legs, stuck up in infected wounds. As per standard procedure, for any new patient, her blood pressure, weight and random blood-sugar was taken, and her sugar level was four times more than the normal range. She agreed that she was suffering from diabetes and that she used to take medicines. She was completely exhausted and after having her meal and medicines, she fell into a sound sleep. The next day however, a flyer was brought inside Sivananda Home, with a photo which looked similar to her. The photo was shown to her and she recognized that it was hers, and she read the names on the flyer from her husband and sons, with their phone numbers. It told that she was lost since the 8th of October, that when she went out of the house for some work, she did not return. Immediately the concerned relatives were contacted and they were ecstatic that she

was found. They were in Laxman Jhula only, a group of around fifteen people, searching for her, all the way from Ghaziabad, as somebody known to them had seen her in Rishikesh. It was an emotional reunion, after fifteen days of worrying and praying from one side, and from her side, fifteen days on the road, all alone, having lost her possessions, not knowing where to go, and confusion in the mind due to high blood-sugar, weary and painful legs. This patient, who was lost and found, opened our eyes for the suffering people on the streets, opened our eyes for the destitutes who stretch their hand out to us. This mother spoke English very well. She had a Master's degree in Vedic studies and Sanskrit and stayed in a well-to-do family. But one second of negligence, and she got lost. This experience humbled us completely and proved again our vulnerability, of each one of us, our dependence on others irrespective of our history or background, and confronts us with how deep-rooted our prejudices and preconceived notions about people who live on the road could be, they being beggars, illiterates, mentally challenged or psychiatric, and sick. This mother returned home happily and the joy of the family knew no end. May the All-pervader and the Almighty One protect her and shower His Mercy on all His suffering and hurt people. Om Ocean of Compassion. Jaya Gurudev Dayanidhe...

"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)**

CULTURAL TOUR OF SRI SWAMI YOGASWARUPANANDAJI, VICE-PRESIDENT, DLS HQ.

To commemorate the sacred occasion of the Birth Centenary of Worshipful Sri Swami Chidanandaji Maharaj, the DLS Branch Malaysia (Kuala Lumpur) organized 2 days Yoga Retreat on 31st October and 1st November 2015 with the presence of H.H. Sri Swami Yogaswarupanandaji Maharaj. The retreat programme commenced with guided meditation session by Sri Swamiji Maharaj followed by discourses on the benefits of Yoga, and Yoga for senior citizens and understanding the energy centres in the human body. In the evening session there was a talk on the significance of Shani Stotram and its effects. It concluded with Arati and distribution of Prasad. On 1st November Swamiji conducted guided meditation session and gave discourses on Yoga and Diet and also attended the evening Satsang arranged at Sivananda Home, at Batu Caves.

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.

Swamiji arrived in Hong Kong on 2nd November and was welcomed by

members of the Branch at the airport. Swamiji met with disciples of H.H. Sri Swami Chidanandaji Maharaj on 3rd November, giving enlightenment to the devotees on Sadhana practice, and conducted 2 sessions of evening lectures for the Yoga teachers of the Branch on the topic of "How to be a Yoga Teacher" on 4th and 5th November.

A Yoga Camp with the theme "The Yoga of Wisdom—Chapter 4 of The Bhagavad Gita" was held between 6th and 8th November with 3 sessions of lectures conducted by Swamiji. In total 99 people participated in the camp. There were about 50 new students, and also some friends who visited Swamiji in the camp.

On 10th November, the 15th anniversary of the Divine Life Society (Hong Kong Branch) Yoga Centre was celebrated with the presence of H.H. Sri Swami Yogaswarupanandaji Maharaj at the Leighton Hill Community Hall in Happy Valley. The celebration began with Bhajan Kirtan chanting, followed by a public talk by Swamiji on the topic of "Vision of Yoga Life", and the function concluded with the questions and answers session.

By the Divine Grace of Gurudev, the Branch members celebrated the

Festival of Deepavali with Swamiji and our Indian friends on 11th November. Swamiji also conducted 3 sessions of Gita classes for Indian devotees during the period. On 12th November, Swamiji was accompanied by the devotees to visit the Big Buddha at Po Lin Monastery in Lantau Island. The monthly Satsanga of the Branch this month was conducted by Swamiji on 14th November.

Swamiji Maharaj was very thankful to Mr. and Mrs. Veerji who provided kind hospitality and accommodation for Swamiji during his cultural visit to Hong Kong. Moreover, he very much appreciated Mr. Hariji for help in the translation for all the lectures and public talk, and expressed thanks for Mrs. Prakashiniji who provided the transportation for Swamiji to attend the scheduled functions.

All devotees and the Branch members in Hong Kong were very grateful that they had been benefited by the visit of Swamiji with all the enlightening talks and Satsanga, and were very thankful to Swamiji for his kindest blessings. May the Divine Grace of the Lord and worshipful Gurudev be ever upon all. On 15th November, Swamiji returned to Delhi.

In response to kind invitation of Shri Rajeev Gupta, I.A.S; Secretary,

Government of India, Ministry of Youth Affairs & Sports, Swami Yogaswrupanandaji attended the cultural programme specially organized for selected 65 National Service Scheme project volunteers of various categories, out of 3.6 million volunteers from all over India. They were awarded prestigious Indira Gandhi National Awards for 2014/15 by President of India at Rashtrapati Bhavan. To honour them Mr. Girish Kumar Tuteja, Director, Department of Youth Affairs, organized the cultural programme at Vishva Yuvak Kendra at Chanakyapuri, New Delhi on 18th November, 2015, under the leadership of Mr. Rajeev Gupta, I.A.S. Swami Yogaswrupanandaji was invited as a special guest and was asked to speak on "Life is Yoga". Swamiji giving the example of the life of Gurudev and his teachings with his motto: Serve all, Love all, Be Good and Do Good, serving the sick, poor and needy is the easiest form of worship of the Lord. Swamiji briefly explained Gurudev's Yoga of synthesis of Karma, Bhakti, Raja and Jnana Yogas with "Serve, Love, Meditate, Realise" words of Gurudev to develop hands, head and heart. Swamiji concluded his speech with Gurudev's Universal Prayer and returned to Rishikesh on 19th November.

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REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Odisha): The Branch continued weekly Satsangs on Sunday and Tuesday with Meditation, Swadhyaya and recitation of Hanuman Chalisa etc. Free Jala Seva and Homeopathy Dispensary continued to serve the people.

Anna Nagar-Chennai (Tamilnadu): For the 128th Jayanti celebration of Pujya Gurudev Sri Swami Sivanandaji Maharaj and Birth Centenary celebration of Worshipful Sri Swami Chidanandaji Maharaj, the Branch organized 16th Spiritual Conference on 3rd and 4th October. The programme included Prayers, Meditation, Pranayama techniques, Paduka Puja and chanting of Rudram, and benediction by noble scholars.

Balasore (Odisha): The Branch continued daily Puja and Paduka Puja on 2nd Sunday of every month. Sri Krishna Jayanti was celebrated on 5th September. Punyatithi Aradhana of H. H. Sri Swami Chidanandaji Maharaj was observed on 11th with Paduka Puja, Archana, chanting of Bhagavad Gita, and discourses on his life and teachings. These were concluded with distribution of Prasad and Narayana Seva.

Bargarh (Odisha): The Branch had Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsang every Saturday and recitation of Srimad Bhagavat on Sundays. The Oriya Magazine Mahat Vani was published for free distribution, and Homeopathy treatment of poor patients was carried on regularly. In the month of September, the Branch celebrated Sri Krishna Jayanti on 5th, and 128th Birthday of Adorable Sadgurudev Sri Swami Sivanandaji Maharaj, and 99th Birthday of Worshipful Sri Swami Chidanandaji Maharaj respectively on 8th and 24th. All programmes started with Paduka Puja, recitation of Mahamrityunjaya Mantra etc., and concluded with Narayana Seva and Vastra Danam. From 29th September to 5th October Srimad Bhagavat Saptah was arranged.

Barbil (Odisha): The Branch conducted weekly Satsangs on Thursday and mobile Satsangs on Monday. 541 patients had free Homeopathic treatment in Sivananda Charitable Dispensary. On 24th September, Birthday of

Pujya Sri Swami Chidanandaji Maharaj was celebrated with Narayana Seva and Vastra Danam. Balvihar classes continued every Sunday.

Bellary (Karnataka): Daily Puja continued regularly. Paduka Puja and Archana were on all Sundays. On 8th and 24th September, respectively the Birth Anniversaries of Gurudev Sri Swami Sivanandaji Maharaj and Pujya Sri Swami Chidanandaji Maharaj were celebrated with Paduka Puja and Archana.

Bellagunta (Odisha): Daily morning Meditation, Weekly Satsang on Sunday and Mobile Satsang on Thursday, Sadhana day on every Sankranti and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. Recitation of the 18th Chapters of Bhagavad Gita was done for Birth Centenary Celebration of Worshipful Sri Swami Chidanandaji Maharaj.

Bhuj (Gujarat): Satsang activities continued with Swadhyaya. On 8th October, being birth day of Gurudev Sri Swami Sivanandaji Maharaj, a mass Prayer was done.

Bhubaneswar (Odisha): On the auspicious occasion of Birth Centenary Celebration of H. H. Sri Swami Chidanandaji Maharaj, the Branch organized "Swami Chidananda Vidyarthi Chetana Shivir" at different schools and colleges. In order to impart ethical and Spiritual education to the young generation, three Odiya books were distributed to all the students as Jnana Prasad.

Bhubaneswar Ladies Branch (Odisha): The Branch conducted mobile Satsangs on Saturday with recitation of Vishnu Sahasranam, Hanuman Chalisa and Bhagavad Gita. It also organized Bala Vikas programme for children and also gave financial support for poor students.

Chandigarh: Weekly Satsang was held on Sundays and it was concluded with Narayana Seva. Free Yoga class continued. Free medical treatment to about 70 patients was extended during the month of September. Besides this, the Branch rendered financial assistance for a patient for renal treatment every month. Sri Krishna Jayanti was celebrated on 5th, and Jayanti ceremonies were held on 8th and 24th with

Paduka Puja and 12hrs. Akhand Mahamantra Kirtan was done.

Chatrapur (Odisha): The Branch conducted weekly and Special Satsangs at different places. Monthly Jayanti ceremonies were held on 8th and 24th with Paduka Puja, and recitation of Bhagavad Gita. Sri Krishna Jayanti and Ganesh Chaturthi were celebrated respectively on 5th and 17th September. Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed on 11th with Paduka Puja, Gita chanting etc., For the Birth Centenary Celebration of Sri Swamiji Maharaj, the Branch recited Sundarakanda, and food and clothes distributed to poor Brahmins.

Cuttack (Odisha): Weekly and mobile Satsangs continued regularly. Sri Krishna Jayanti was celebrated on 5th September with recitation of Srimad Bhagavat. Sadhana Diwas was observed on 6th, and there was a debate competition arranged for students. The 128th Birthday of Adorable Sadgurudev Sri Swami Sivanandaji Maharaj, and 99th Birthday of Worshipful Sri Swami Chidanandaji Maharaj were celebrated with Paduka Puja, chanting of "Om Namoh Bhagavate Sivanandaya" and "Om Namoh Bhagavate Chidanandaya" and discourses on their life and teachings. Paduka Puja and Narayana Seva were done on 11th September.

Digapahandi (Odisha): Regular Satsang activities continued. Sri Krishna Jayanti and Nanda Ustav were celebrated on 5th and 6th September. Birth Anniversaries of Pujya Gurudev Sri Swami Sivanandaji Maharaj on 8th and Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, and Bhajans and concluded with Prasad distribution. Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed on 11th with Gita Path and Narayana Seva. Ganesh Chaturthi was celebrated on 17th with Puja and Havan for world peace.

Faridpur (U.P.): Under the auspicious occasion of the Birth Centenary Celebration of worshipful Sri Swami Chidanandaji Maharaj, the Branch released a Devarchana Book "Sadguru Kripamrit Varsha" and also distributed food for poor and needy people. As elsewhere, the Branch has resolved for serving humanity in the name of Holy Master Sri Swami Sivanandaji Maharaj; it also organized Tirtha Yatras for senior citizens and poor people.

Gandhinagar (Gujarat): Daily Yogasana class, weekly Satsangs on Thursday and Narayana Seva on 24th of every month were the regular programmes of the Branch. Special Satsangs were conducted on 8th, 11th, and 24th September.

Golabandha (Odisha): The Branch held weekly Satsangs on Thursday with Paduka Puja. Sadhana day was observed with recitation of Srimad Bhagavad Gita and Hanuman Chalisa. The 128th Birthday of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with Bhajan, Kirtan, Narayana Seva and Vastra Danam for poor and needy people.

Gurudaspur (Punjab): Weekly Satsang was held on Saturday with Japa, Kirtan, Swadhyaya and concluded with Prasad distribution. The Branch distributed medicines, bandage and cotton for lepers at Dinanagar.

Jajpur (Odisha): The Branch conducted weekly Satsangs on Thursday and Paduka Puja and Narayana Seva on 8th of every month. The 128th Birthday of Parampujya Sri Swami Sivanandaji Maharaj was celebrated on 8th September. There was recitation of Bhagavad Gita and debate competition conducted for students, which concluded with distribution of Gurudev's books and Prasad sevan. In connection with H.H. Sri Swami Chidananda Birth Centenary Celebration, the Branch arranged Paduka Puja and blood donation camp, and food, clothes, buckets and utensils were distributed.

Jamshedpur (Jharkhand): The Branch continued weekly Satsang on Fridays with Bhajans and Swadhyaya, and organized free drawing and Yoga classes for poor children of the Antyodaya Basti every Sunday. Jayantis on 8th and 24th September were celebrated with Paduka Puja, and breakfast distributed in the leprosy hospital.

Jeypore (Odisha): Daily, weekly and mobile Satsangs were carried on regularly. Sri Krishna Janmashtami was celebrated on 5th September with chanting of "Om Namoh Bhagavate Vasudevaya" and Vishnu Sahasranam, Havan, and concluded with Prasad Sevan. The 128th Birthday of Parampujya Sri Swami Sivanandaji Maharaj on 8th and 99th Birthday of Pujya Sri Swami Chidanandaji Maharaj on 24th were celebrated. On 11th the Punyatithi Aradhana of

H.H. Sri Swami Chidanandaji Maharaj was observed with prayers and Paduka Puja.

Khatiguda (Odisha): In the months of September and October, the Branch had its weekly Satsangs on Thursday. Recitation of Vishnu Sahasranam was held on Ekadasis. Birth Anniversary of Pujya Gurudev Sri Swami Sivanandaji Maharaj on 8th September and Punyatithi Aradhana of Worshipful Sri Swami Chidanandaji Maharaj were celebrated with Paduka Puja. Navaratri was celebrated from 13th to 21st October with Puja, and recitation of Lalita Sahasranam. On 22nd Kanya Puja was done.

Kanpur (U.P.): Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj respectively on 8th and 24th were celebrated with Paduka Puja. A special Satsang was conducted on 27th September. Under Birth Centenary Celebration of H.H. Sri Swami Chidanandaji Maharaj and 84th Birthday of H.H. Sri Swami Vimalanandaji Maharaj (President, DLS Hqs, Rishikesh) the Branch organized Akhanda Parayana of Sri Ramcharit Manas at DLS Hqs, Rishikesh on 9th and 10th October. The Branch welcomed "Birth Centenary Prachar Yatra Team" on 26th. Sri Swami Sivachidanandaji Maharaj and Sri Swami Dharmanistanandaji Maharaj delivered Pravachans at Jai Narayan Vidya Mandir Inter College and distributed Jnana Yajna books.

Khurda Road (Odisha): The Branch continued daily Satsangs. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj were celebrated on 8th and 24th respectively with Paduka Puja. Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed with Puja, Gita chanting and Pravachans. All the programmes concluded with Prasad distribution. Food and clothes were distributed to leprosy patients.

Lanjipalli Ladies Branch (Odisha): Daily, weekly and mobile Satsangs were carried on regularly. There were also Swadhyaya, Bhagavata and Gita chanting on Ekadasis, recitation of Hanuman Chalisa and Sundarakanda Parayana on Sankranti day, and Narayana Seva for poor and needy people. The Branch arranged medical camp and distributed snacks, fruits and medicines. Children's programmes were

organized on 8th and 24th September at Sivananda Shishu Mandir and snacks and fruits were also distributed.

Lucknow (U.P.): During September Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj on 8th and 24th respectively were celebrated with Paduka Puja, Bhajans and concluded with Arati.

Madhavapatnam (A.P.): Daily Satsang activities continued regularly with Bhajan, meditation, Parayan, Pravachan and Narayana Seva for poor and needy people. For the Birth Anniversaries of Gurudev Swami Sivanandaji Maharaj and Pujya Swami Chidanandaji Maharaj Paduka Puja and Sankirtan were done on 8th and 24th September. Sri Krishna Janmastami and Ganesh Chaturti were celebrated respectively on 5th and 17th September with Puja, Abhisheka and Gita Parayan. Every 2nd and 4th Sunday the Branch conducted "Kishora Bharati" programme for students.

Nandininagar (Chattisgarh): Daily Satsang, mobile Satsang and Matri Satsang were held in the Branch. Sri Krishna Jayanti was celebrated on 5th September. Celebration of 128th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was done for three days from 6th to 8th September. There was a Manas Gosthi on 6th, Akhanda Mantra Japa of "Om Namo Bhagavate Sivanandaya" on 7th and Paduka Puja on 8th and also best Teacher Awards were given to local school teachers. Ganesh Chaturthi was celebrated from 17th to 28th. Birth Centenary Celebrations of H.H. Sri Swami Chidanandaji Maharaj, the Branch conducted Srimad Bhagavat Katha and Havan.

Pattamundai (Odisha): Birth Anniversaries of Gurudev Sri Swami Sivanandaji Maharaj and Pujya Sri Swami Chidanandaji Maharaj were celebrated respectively on 8th and 24th September with Paduka Puja, Bhajan, Pravachans and Gita Parayan.

Puri (Odisha): Weekly Satsangs were held every Thursday. Ekadasis were observed with chanting of Vishnu Sahasranama. On 8th and 24th September the birthdays respectively of Sadgurudev Sri Swami Sivanandaji Maharaj and Pujya Sri Swami Chidanandaji Maharaj were celebrated with Paduka Puja, Pravachan, and Bhajans. They were concluded with Prasad Sevan.

Raipur (Chattisgarh): Weekly Satsangs every Sunday, Rudrabhishekam of Lord Viswanath on Masa Shivaratri, recitation of Hanuman Chalisa and Vishnu Sahasranama on Ekadasis, Ramcharit Manas Path on Mondays and Sundarakanda Path on Tuesdays are regular activities of the Branch. Sri Krishna Jayanti was celebrated on 5th September. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj were celebrated respectively on 8th and 24th with Paduka Puja, Bhajans and concluded with Anna Prasad.

Sirpur-Kaghnagar (Telangana): The Branch conducted weekly Satsangs on Tuesday and mobile Satsangs on Sunday; Guru Paduka Puja was performed in Dhyana Kutir on Thursdays.

Steel Township Rourkela (Odisha): In month of September and October, the Branch conducted mobile Satsangs, Guru Paduka Puja on Thursday and Swadhyaya on Saturday, and Free Yoga and Music classes on Mondays. Sri Krishna Jayanti was celebrated on 5th September. Sadhana days were observed on 8th, 11th, and 24th, the Birthday of Sadgurudev Sri Swami Sivanandaji Maharaj and Punyatithi and Birthday of Pujya Sri Swami Chidanandaji Maharaj, with Guru Paduka Puja, Pravachan, Gita Path, recitations of Hanuman Chalisa and Vishnu Sahasranam.

Sunabeda Ladies Branch (Odisha): The Branch conducted daily Mahamantra Sankirtan for 1hr, and weekly Satsangs on Sunday, Wednesday and Saturday. Ekadasis were observed with Abhisheka and recitation of Vishnu Sahasranama, and Narayana Seva on Tuesdays. Chidananda day was observed on 24th with chanting of Mahamrityunjaya Mantra. Navaratri was celebrated from 13th to 22nd October with Puja and Abhishek.

South Balanda (Odisha): The Branch continued daily Puja, weekly Satsang on Fridays, and Guru Paduka Puja on 8th and 24th of every month. There was a special Satsang on Sankranti day. Under Birth Centenary Celebration of Sri Swami Chidanandaji Maharaj, Gita Parayan and recitation of Vishnu Sahasranam and Hanuman Chalisa was done. There was an Akhanda

Mahamantra Sankirtan for World Peace and Universal Brotherhood.

Sunabeda (Odisha): Satsangs continued on Thursday and Sunday with Bhajan, Kirtan, Japa, Swadhyaya and Arati, Matri Satsangs on Wednesday and Saturday, Paduka Puja every Thursday and Vishnu Sahasranama Parayan on Ekadasis. Sri Krishna Jayanti and Ganesh Chaturthi were celebrated respectively on 5th and 17th September. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj were celebrated on 8th and 24th respectively with Paduka Puja, Bhajans, Swadhyaya and Havan. On 11th Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed with Paduka Puja.

Varanasi (U.P.): The Branch conducted mobile Satsang on 5th and 20th September. Special Satsangs were arranged on 13th and 24th at Vridhasram with Paduka Puja, Bhajans and Japa and concluded with distribution of Prasad.

OVERSEAS BRANCH

Hong Kong (China): The Branch held 1hr. Mahamantra chanting every Saturday in both Cheung Sha Wan and North Point Yoga Centres of the Branch. Monthly Satsang was held on 8th August with recitation of Mahamrityunjaya Mantra and Hanuman Chalisa, followed by a talk on Gurudev's teachings of "Yoga Vedanta Sutras". Regular Yoga classes continued.

Special Activities: The 4th Yoga Teachers Training Course was organized in August and the Yoga Teachers Co-ordinating Group organized discussions about Yogasana, Pranayama and Meditation. On 7th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj, the Branch conducted a special chanting session of Maha Mrityunjaya Mantra.

H.H. Sri Yogaswarupanandaji Maharaj (DLS Hqs, Rishikesh) conducted 2 sessions of evening lectures for the Yoga Teachers and also 3 sessions of lectures on Bhagavad Gita in November. 15th Anniversary of Hong Kong Branch was celebrated on 10th November with Bhajan, Kirtan and Swamiji Maharaj given a talk on "Vision of Yoga Life" and it was concluded with the question and answers session.

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