



# THE DIVINE LIFE

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## KATHOPANISHAD

### CHAPTER II

#### *VALLI iii*

यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् ।  
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥२॥

2. This whole universe evolved from Brahman, moves in the Prana (in the highest Brahman). That Brahman is a great terror, like an uplifted thunderbolt. Those who know this, become immortal.

## शिवानन्दस्तोत्रपुष्पांजलिः

### SIVANANDA STOTRAPUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

यं सर्वे समुपासते सविनयं सर्वेशतुल्यं सदा  
 यस्यान्यादृशवैभवस्य चरितं गायन्ति लोका मुदा  
 येनाविष्कृतदिव्यजीवनसभा संस्थापिता भूतले  
 तं पुण्याकृतिमुत्तमं हृदि शिवानन्दं सदा भावये॥१७॥

17. That Sivananda, who is always adored by all as God-incarnate, who has no compeer in this world, whose glorious life-features are sung happily by the world at large, and in whom the very ideal of establishing the Divine Life Societies all over the world took shape, I heartily worship always.

यस्यानुत्तमकोमलाननगलत्कारुण्यमन्दस्मिते  
 नानालोकनिवासिनो जनगणा हृष्यन्ति मग्नाशयाः।  
 यं संसारसमुद्रमग्नशरणं संसेव्य सर्वे जना-  
 स्सानन्दं निवसन्ति सन्मतशिवानन्दाय तस्मै नमः॥१८॥

18. Prostrations to Satguru Sivananda, who is endowed with a smiling face, betokening his infinite mercy and purity of heart, in whom people following different religious faiths get themselves merged, who is the sole refuge of those who are sunk deep in the ocean of Samsara and serving whom the people are living merrily. **(To be continued)**

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**Sivaratri Message:**

## PROCESS OF SPIRITUAL ATTAINMENT\*

*(H.H. Sri Swami Sivanandaji Maharaj)*

The blessed occasion of the Sivaratri once again draws one's attention to the glory of devotion to the Lord, the importance of personal relationship of the individual with the Divine, the beauty and the purifying strength of theistic philosophy, and the price of spiritual attainment, i.e., self-control and vigilance.

It is the warmth of man's kinship with God, like son and Father, that makes life more meaningful, worthy and full of humane sentiments and values that help so much in promoting peace and harmony among one's fellow-beings. The spirit of man hungers for the protective, inspiring and ennobling grace of a supreme entity, which is above everything else, which can be compared with nothing else, which is beyond mind and speech but in fact closer than one's breath, and which presides over one's destiny.

That everyone has a common divine ancestry, irrespective of the names and forms one associates with it, is the finest article of faith. That one could turn to one's Divine Father in the hour of trials and tribulations that one may pray to Him for guidance when in doubt, that one may seek strength and enlightenment from Him and offer one's heartfelt gratitude for His boundless benevolence and mercy and dedicate

one's life to His service, constitute the noblest grace in life.

From a void or an exclusively humanistic philosophy, from depressing nihilism or merely intellectual postulation about one's Selfhood, from barren atheism and dialectical materialism, one cannot find true solace in life, which only an intensely fervent personal affinity with God, oneself being the humblest of the humble and the Lord being the highest of the high, can bestow.

Purity of heart and intensity of devotion and aspiration are that which draw one nearer to God. The limitless mercy and benevolence of the Lord even for the most unworthy and the sincere devotee's easy accessibility to Him, are the shining lights of inspiration that the Sivaratri exemplifies. That everyone could reach the Lord's feet with a little of effort, pure devotion and dedication, is His glorious assurance. What more could a man aspire for?

But the price one pay must, and they are the subduing of the lower nature and constant vigilance against pitfalls and snares of the sense-objects, which fasting and the night vigil on the occasion symbolize. One cannot indulge in one's lower appetites and yet remain spiritually pure. It is the most morbid thing for a man to talk philosophy and

\*Taken from DL 1960

live like a worldly man. Therefore, perfect self-restraint and purification of mind and heart are the price that the aspirant has to pay for spiritual enlightenment.

Heedlessness, as in any other walk of life, is pernicious to the aspirant. He might easily fool himself by thinking that he has already progressed in Sadhana and so he could do as he liked. Nothing could be more harmful than this. As long as the body is there, as long as the mind is there, there will be their drawbacks, in weaker or stronger shades. Constant vigilance is the price that the aspirant must pay.

Nothing is easier than to fool oneself.

Hypocrites, of course, have no place in the spiritual path. But common experience proves that even those who might have had a genuine spark of aspiration and had begun Sadhana in right earnest, in course of time, through

sheer heedlessness and self-delusion, turn out to be spiritual bankrupts or professional preachers leading a shameless, worldly life. Great saints are very few. It is difficult to judge their ways. But nothing is more stupid than for the half-baked aspirants to consider themselves demi-saints and become careerists in the preaching line. So, constant vigilance and unflagging effort at self-purification, restraint, sublimation and cultivation of spiritual qualities, are the first requisites in the life of the aspirant.

The Lord's grace is always there. Man has only to make himself receptive to it. Worthiness is the primary condition. The divine life of truth, love and purity shows the way. The image of the Lord is Satyam, Sivam, Sundaram. He is Truth. He is Auspiciousness. He is Beauty. May His blessings enrich the life of all.

### GURU-SEVA

Aspirants should direct their whole attention in the beginning towards the removal of selfishness by protracted service to the Guru. Serve your Guru with divine Bhava. The cancer of individuality will be dissolved.

The captain of a ship is ever alert. A fisherman is ever alert. A surgeon in the operation theatre is ever alert. Even so, a thirsting hungry disciple should be ever alert in the service of his Guru.

Live to serve the Guru. You must watch for opportunities. Do not wait for invitation. Volunteer yourself for the Guru's service.

Serve your Guru humbly, willingly, unquestioningly, unassumingly, ungrudgingly, untiringly and lovingly. The more your energy you spend in serving your Guru, the more the divine energy will flow into you.

He who serves the Guru serves the whole world. Serve the Guru without selfish ends. Scrutinise your inner motives while doing service to the Guru. Service must be done to the Guru without expectation of name, fame, power, wealth, etc.

—Swami Sivananda

## HOW TO LEAD THE DIVINE LIFE\*

(Sri Swami Chidananda)

**L**ife is precious. Life is valuable. Do not think that life is all misery, or all frustration, or all disappointment or all disillusionment. No. Amidst all these passing phases of life the great and glorious fact ever remains—that life ever beckons us to a high destiny, to a destiny that is no less than attaining our eternal abode. Attaining the experience of Supreme Bliss in God is our birthright.

God is the only Reality. God exists and He is the One Reality. He is the very centre of our life and He is the most important concern in our life. We have no other concern as vitally important and so very absolutely indispensable for our very existence, our happiness, our peace, our ultimate well-being as God is. He is our Goal.

It is not to get stuck in this earth-plane through which we are passing on our way towards Him, but to make use of this earth life to rise into the blessedness of blissful divine communion with Him—the indescribable experience of being one with Him, partaking of the sweetness of His essential blissful nature. That is the great task. That is the great business of life. That is the one great thing to be achieved in the midst of innumerable little things. All these little things ever keep changing, ever keep shifting and ever pass away, but this great business of life starts with the cradle and it is not

completed in the grave. No. It is completed only when we attain Him, no matter how many bodies we may have to take, that is the great business, the central business amidst the passing distractions of our life here.

The present state of consciousness is a product of ignorance. Birth, death, pain, sorrow and suffering are all due to ignorance, or the lack of knowledge of one's own essential Divine nature. This confined personal identity is ignorance or egoism. This ego-consciousness of 'I am a human being', 'I am a weak being', 'I am full of defects and imperfections' is the basic ignorance and the prolific root of all sorrow, of all misery. Out of this springs desire. Desire is born of ignorance. Likes and dislikes are born of ignorance. Clinging to mundane life is due to ignorance and the non-perception of your eternal life in the spirit, of your great destiny of perennial life in God—Bliss Infinite—forever, is also due to ignorance.

Identification with the body is the great error of man on earth. Mistaking this impure, inert and perishable body for the pure, immortal Atman or Soul, is truly the great malady of this Samsaric life. Egoism, likes and dislikes, desires, cravings and thoughts are all modifications of this prime error only. From this prime error are created all

\*Taken from DL 1971

sorts of desires and their ramifications. To realize the objects of desire, the human being does Karma or actions. He likes some things, dislikes others, expects fruits of his actions which are not what he expected them to be, and is, therefore, thus bound to the wheel of birth and death.

Attain supreme divine wisdom, or the knowledge of the Great Reality, the wisdom of your own Supreme Self, and pain, sorrow and suffering will cease. You will attain Bliss immortal, everlasting Peace and Perennial Joy. You will be freed once and for all from birth and death. Discrimination, dispassion, non-attachment, serenity, self-restraint, endurance, renunciation, faith and devotion, cosmic love, courage, humility, Truthfulness, compassion, concentration and meditation, and burning longing for liberation are all aids for Self-realisation, or the attainment of Brahma Jnana (i.e. knowledge of the Supreme, knowledge of the Eternal One).

God is Self-existent. He does not depend upon others for His existence. He is what is called Svayam Prakasa, Svayam Jyoti. He is Self-luminous. He does not want any other Light to reveal Him. He is the Light of Grace. God is self-proved. He does not want any proof. You do not want any proof to know that you exist. You do not require another person to come to you and establish the fact of your existence. Your existence to you is self-proven but it cannot be demonstrated outside yourself. You are, therefore you are. God does not want proof, because He is the basis for all existence. All existence is made possible

because He exists. You are because He is. Because God is, it is possible for you to be. He is that principle of Pure Existence or Pure Being within you. He, Himself, is the basis for all the proof. He is Self-contained. He contains everything within Himself—the entire universe is in Him. He knows Himself by Himself.

There is a great deal of quibbling nowadays about God not being personal or being personal, and so on. Who are we to say that He should be thus and not thus? A human being cannot dictate to God how He should be and how He must not be. We should not quibble about all those things. It is unnecessary. Personal or impersonal—what is all that to us? To us He is personal. He may be impersonal to philosophers, to metaphysical speculators. We are not in any way concerned with them. To us seekers, to each one of you, He is intensely personal. He is close to you.

We cannot even know what is going on inside of ourselves. We do not know how food is being digested. We do not know how blood courses through the minutest capillary. We do not know how a bud opens to become a blossom. And yet we would claim to know all about the nature of God and dictate to Him how He should be. Ours is to love Him. Ours is to seek to know Him. Ours is to approach Him. Ours is to live to get close to Him, experience Him and enter into His very essence. That is the great goal. That is the one thing that is worth doing.

Let us not talk about His nature. It is enough to know that He is inexpressible sweetness—He is inexpressible sweetness—He is Bliss

which even the farthest reach of your imagination is powerless to comprehend or conceive of. He is Bliss—He is Peace. He is wondrous Peace. Be still and feel that Peace.

All Peace springs from Him. The highest Bliss that a human being can think of is but a faint reflection of the illimitable. He is Bliss. He is the marvellous Beauty of beauties, and the Radiant Light of lights. He is the Eternal, Infinite Light—the Unchanging One. Peace, Bliss, Radiance, Light, Eternal Being, Existence—all that He is. He is Supreme Perfection. And more than all these—more than anything else, He is our very own. He is your very own. Your relation to all things upon earth has to end.

Enough of argument! Let us have no discussions—no arguments. Let us just know God is our own and God is here and now. Time is fleeting. Life is very short. We have to cut the knot of ignorance and experience the Bliss of God. We are here for it and great Masters like Swami Sivananda, and many other Masters of both West and East, live in order to bring you to that Fountain Source. They live in order to make the

Sun of Knowledge, the Sun of Wisdom arise in the firmament of your consciousness. They live in order to lead you on to that great and glorious destiny. So develop a heart of love. Remember the Saints. Serve all. See God in all. That Inner Being alone is real. He is Blissful. We should directly find our way to Him somehow or other through this imperfect, unsatisfactory life on earth. Discipline the senses—discipline the eye—discipline the tongue. Take little food, control your sense of taste, reduce your sleep, and fill yourself with the thought of God. Fill yourself with Love.

Overcome all your little dislikes and prejudices and disunities and make yourself a reservoir of love, oneness, unity and goodwill to all. See no difference of race or religion or caste or creed, or barrier of any sort. Embrace the whole universe in the arms of your cosmic love. Remove selfishness, control anger, develop virtues. Do something substantial while life is, while breath is in the body, and somehow pray, get His Grace, and quickly finish this journey here and reach the heavens of eternal delight in Him. Then alone life is fulfilled.

May God bless you!

This body is the product of Prarabdha. It is an ever changing, unreliable vehicle which we have assumed to enter into this earth life. You are the glorious Self or the Atman that shines radiant and ever abides in its changeless shape of peace, bliss and fullness. For, it is the Divine Spark, a ray of radiance emanating from the Supreme Lord SHRI HARI Who is its Source, Support and Ultimate Destination. Body is not your true Self. It is both the vehicle and a vexing bondage too; but it is a blessing in as much as we are enabled to worship the Lord, take His Name and meditate upon His wondrous Divine Being with the help of this body. But, even independent of it you ever abide in your primal, shining state of pure Atmic being. You are Nitya, Nirmala, Sasvata, Amara Satchidananda Svarupa.

—Swami Chidananda

## SADHANA IS ALWAYS CONNECTED WITH OUR SOUL

(Sri Swami Krishnananda)

Spiritual life has always been mistaken for what we do, rather than what we try to become. This is principally the reason why we do not see tangible progress even among sincere seekers and ardent aspirers of the life spiritual. We have been born into a world of action, *karmabhumi*, and so we are unable to get out of our mind the importance of action as constituting the principle essence of life. While action is a part of life, it is not life by itself because a particular transformation in our personal life takes the form of activity. It is action by someone; action is not something self-existent by itself. But the existence of a person and the action of a person usually get mixed up, and traditional routines and clockwork activity are easily taken for the needed self-transformation in spiritual life.

There are various types of prejudices into which we are born. They come with our birth, and do not come later by acquisition. We are born into certain prejudices on account of the circumstances that constitute our very personal existence. Then we get into a routine; we become complacent and satisfied in our attitude that a virtuous deed has been performed, and expect a result out of the deed.

There are two difficulties here. First of all, it is difficult to judge the virtue of

an action merely on the surface of it. The ethical or moral value of a conduct or behaviour or action cannot easily be discovered, but one can easily foist virtue on actions of one's own. Generally, each one believes that one's own actions are rightly directed, and so they are virtuous, morally permissible; therefore, we expect a very wonderful fruit out of them. This is one difficulty which we have to face, and which we cannot easily discover in its proper essence and form.

The other difficulty is, how to connect action with our life. It always remains outside us like a shell with which we are covered but not vitally connected. It is like a coat that we put on. Well, the coat is good protection no doubt, but it has no connection with our body. Whatever beautiful dress we wear will have no connection with our being, and we will not change because of it. So action mostly is a kind of cloth that covers us but does not always affect our inner essence.

There is a misconception rooted in our very intellect, an error that cannot remain outside our consciousness. It gets into us deeply, and when our consciousness itself gets involved in an error, which is exactly what has happened, there is no one to detect this error. In the Mahabharata we have an

instance of this mental involvement in error and confusion which prevents a person from taking the right step and doing the proper action.

It is Bhagavan Sri Krishna who speaks to Yudishthira towards the end of the Mahabharata. The *asura* Vritra attacks Indra, and Indra faces him with his weapon, his Vajra. The weapon is directed against Vritra and there is a fierce battle. When Vritra realises that it is difficult to face Indra's weapon, he enters the earth so that he is invisible. Then the Vajra is directed towards the earth. The weapon of Indra, which is called Vajra, is a very powerful instrument which can attack even elements which are not easily visible to the eyes. So Indra hurls Vajra inside the earth, and it burns every atom of the earth within. Then Vritra leaves the earth, and enters water. Then Vajra is hurled on water, and water begins to get heated to such an extent that Vritra finds it difficult to live in the water principle. He rises up into the fire element, and so Indra hurls his Vajra on the fire principle itself. Then Vritra leaves fire and goes to the air principle, which is still subtler, and so Vajra is hurled on the air principle. Then Vritra goes to space and becomes a ubiquitous invisible principle, but even here he is not able to escape Indra's weapon because Vajra is hurled even into space. Then what does Vritra do? He enters the mind of Indra and stupefies him completely so that he does not know what he is doing and where he is.

Now, what is to be done? The very personality, the very mind, the very

consciousness is affected. When the doer himself is affected, the deed also is affected. Then Indra stands still, knowing nothing. The war ceases, and some calamity could have befallen Indra on account of this event. But Brihaspathi, the preceptor of the gods, knowing what has happened, chants the Ratantra Sama of the Veda and drives Vritra from the mind of Indra. Indra then recovers his consciousness and attacks Vritra through the mental Vajra, not the external Vajra which he was using up to this time, because what is in the mind cannot be attacked by instruments or weapons or means that we acquire from outside. The error of the mind can be detected only by the mind, and it can be attacked, tackled and overcome by the mind.

“So Yudishthira,” says Bhagavan Sri Krishna, “Your trouble is in your own mind. An internal Mahabharata war is taking place in which you have an internal Bhishma, internal Drona, internal Karna, and the astras that you have used in the external Mahabharata are not going to be of any help here. Use the weapon of your mind and slay this enemy of delusion,” says Sri Krishna.

This applies to everyone—you, I, and all people. This is an instruction to people in general as to what is to be done when the mind is confounded. When we are in a state of confusion as to our duty, a condition in which Arjuna found himself as described in the first chapter of the Bhagavadgita, our activities will not help us because a confounded mind can perform only confounded activity. It cannot be regarded as a virtue. A

stupefied mind cannot be expected to be directed along the proper lines of approach.

The minds of people are generally not perspicuous. They are far from the truth of transparency. We, in a state of inadequate understanding and discrimination, assume an air of importance, knowledge and understanding, and then enter into fields of activity which we regard as capable of saving us from the troubles of life. But, as we have seen, no man has been saved. The problems of life have always remained the same through the passage of history. Whatever the trouble was yesterday, that trouble continues even today. The only thing is, we can push this trouble farther on by a particular kind of step that we take, an action that we do. We are only postponing the evil, adjourning the case, as it were, and not actually solving the problem by entering into an activity which is not vitally connected with our own life.

People mostly feel elated when they do wonderful deeds in the world. If we scale Mount Everest, we are so happy. It has done nothing to us; we are the same person, and it has not changed us even a bit, but that we have scaled Everest is a great satisfaction. Such satisfactions are of many kinds. Actions which are socially regarded as worthy of approbation are likely to mislead us because social approbation is not spiritual progress. Name, fame, power and authority do not mean spiritual advancement. That is something altogether different.

*Sreyas* and *preyas* are the two terms that have been beautifully enunciated,

for the first time perhaps, in the Kathopanishad. *Preyas* is what satisfies us, but this is not necessarily the good. If the whole world acclaims us as a leader, we are in no way better because we are within the circle, the ambit and the circumference of binding activity which has emanated from an un-understanding mind. The plebiscite, or the vote of people, is an approval from personalities of our own kind. The crow praises the beauty of the donkey, and the donkey praises the melody of the crow. This is actually what we are doing in the world. You praise me, and I praise you. Both of us are in the same foolish paradise. Now, this is not spiritual progress or spiritual advancement. It has really nothing to do with the progress of the spirit.

So the vigilance, the discrimination, the *viveka* that we are expected to exercise in spiritual life is different in kind and quality from the understanding that we call worldly wisdom. We can get on in the world with our wisdom of life, but we cannot get out of our problems because these problems are unconnected with what we do outside; they are within, like the problem Indra had when Vritra entered his mind. A peculiar, indescribable difficulty has entered us. Many terms—*avidya*, *maya*, etc.—have been used to describe this problem, but these terms are not going to help us. They are only descriptions of that which we cannot understand. Something has happened to us, and we should not take for granted that we are well off even in that condition.

The recognition of the true nature of our difficulties is difficult enough even

for highly educated persons because our education, again, especially these days, is another kind of outer activity of the intellect rather than an inner transformation of culture and consciousness. The outer forms do not touch the inner essence, as the coat does not touch our body, so whatever we do in life keeps us in the same position and we seem to be all right merely because of a false satisfaction which comes upon us on account of the action that we have performed.

Activity becomes spiritual and helpful in our internal progress only when it is a vital part of our life. We are usually tied up with traditions such as charity or self-restraint, etc., which remain merely an outer discipline. We have religious family disciplines which we mistake for spiritual practices. Our grandmothers, grandfathers, and elders have religious family traditions. There are many kinds of prejudiced traditions, and two of these can be easily mistaken for spirituality: the tradition of *dana*, or charity, and the tradition of self-restraint.

Now, charity is very good, very essential, and self-discipline is indispensable, but they can at once get converted into a routine with which our vital life or consciousness has no concern at all. Charity is not parting with some object, but this is the traditional description of it. When we voluntarily part with something that seems to belong to us, and we give it away to

someone, we regard it as charity. But it must have a connection with our life. Suppose we give charity to avoid income tax. This is not charity because it is not vitally connected with our life. It gives a veneer, an outward show of having given up something, but we have really given up nothing. We have only gained something by that charity. So when charity only glorifies our ego more than what it was earlier, how can we call it charity? Charity is a parting with that which is really ours, and when parting with it, we give a share of our personality itself. There is a reduction of our ego, and not the enhancement of it. We do not become richer by charity in the worldly parlance. On the other hand, it appears as if our possessions get reduced.

But we deliberately enter into this discipline of charity for the sake of enhancing the spiritual values of our life while the material values may appear to get diminished. Our happiness, not our sorrow, is shared in charity. In charity, our sorrows are not shared, but our satisfactions and joys are shared. That is called charity. But if we give charity to escape from a problem or a difficulty or a sorrow that may come upon us, that charity is bereft of spiritual worth because only that which is virtuous in the eyes of God can be called virtuous. If people call us virtuous, we need not necessarily be so because the inner *antaryamin* will begin to see what we are doing.

Brahman is not “blissful” but “Bliss”, not “conscious” but “Consciousness”, not “existent” but “Existence”. —**Swami Krishnananda**

## WE NEVER CHANGE

*(Sri Swami Atmaswarupananda)*

When I was introduced to the Vedic teachings many years ago, I was learning about the different yogas. Suddenly a thought came: “But they all end up in surrender. I might as well start with that right now!”

Easily said! The doing of it is the task of a lifetime, no matter how quick our progress may seem to be. Why is that? Because what is really required is a profound understanding of who is surrendering and to what.

Lord Krishna said: “No one crosses this ocean of samsara unless they take refuge in Me.” Lord Jesus said, “No one goes to the Father except through Me.” Obviously the Me that they are speaking of is not the body and mind. It is the Spirit within. That also means, in fact, that we are not meant to be surrendering to some Me outside of ourselves. The Me that we are meant to be surrendering to is our own Self. Hidden, yes, but absolutely obvious.

It is the Me that speaks. It is the Me that listens. If it is that obvious, where is the problem? This pure Me that is here and now in all Its glory has taken on a false identity with a body and mind. We call it ego. The truth is the ego doesn't really exist. What exists is a mind full of thoughts that I am this body and mind. I am male or female. I am a citizen of this country. I have a certain profession.

Then, ultimately, the thought in the mind is, I want God-realization. I must surrender to God. All these thoughts are witnessed by the Me that is here and now, speaking and listening. Pujya Swami Chidanandaji once said, “When that great, unthinkable Being, beyond name and form, transcendental, wanted to manifest as this creation, He manifested as YOU.”

That YOU is our Me that is here and now and that is aware of all the false ego ideas in the mind. As Pujya Swami Chidanandaji said in his talk on surrender in his book, *Ponder These Truths*, it is not a matter of letting go and letting God, what has to be surrendered is the ego. To repeat, we, who are here and now, ultimately find that there is no such thing as the ego, but there is a mass of wrong thinking that needs to be let go of. That is our lifetime task. Even when we know who we are as clear as a berry in the palm of our hand, that task needs to be completed.

That is the process of purification. The spiritual life is a process of purification from beginning to end. We never change. The mind becomes purified. Our experience then changes from one of bondage to one of liberation, from one of lack to one of steady wisdom.

## I DANCED IN HOLYWOOD

*(H.H. Sri Swami Sivanandaji Maharaj)*

Hollywood is in the Sivagiri forest,  
 Around Anand Kutir, Sivanagar;  
 The sacred Ganges flows in front,  
 Lord Viswanath has His abode here,  
 Lord Krishna stands behind Him,  
 In His front are Uma, Ganesh,  
 On His right are Lakshman, Hanuman  
 And on His left are Rama and Sita,  
 I danced with the Lord in this Holywood.

The woods around are holy,  
 And the vibrations stir the soul:  
 The Akhanda Kirtan full melodious sounds,  
 The chant of Rudra the heart doth soother,  
 The Gita Swadhyaya all Mohas bonds loosens,  
 The Havan fumes purify the air around,  
 The night Kirtan elevates the mind,  
 The bael trees waft their fragrance,  
 I danced with the Lord in this Holywood.

There is no smell of film star here,  
 This is a most holy place,  
 Holy wood for doing penance and Dhyan;  
 All the Devas visit this place  
 During Maha Pradosha the thirteenth day;  
 This is the Uttara Chidambaram,  
 Uttara Kashi-Brindaban-Ayodhya-Rameshwar,  
 All Kshetras and sacred rivers are here,  
 Many Rishis did Tapas here,  
 Yogis meditate here,  
 I danced with the Lord in this Holywood.

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Gita Jayanti is celebrated here,  
 Homa with Gitapath is performed here,  
 Sri Devi during Navaratri is worshipped here,  
 Prayers for health and welfare pour forth from here,  
 Peace chants for world peace are repeated here,  
 Hundreds of Sadhus, Sannyasins are fed here,  
 All-saints Day is observed here,  
 Janmashtami, Rama Navami, Sivaratri,  
 And Datta Jayanti are celebrated here,  
 Many sages and Rishis assemble here,  
 I danced with the Lord in this Hollywood.

Sadhana weeks are held here,  
 Sadhaks from all parts assemble here,  
 They write Likhit Japa, pray and meditate,  
 And all Sattwic virtues they cultivate;  
 They do Kirtan, Pranayama and Asanas,  
 And gain mastery over Asuric passions;  
 They do variety of selfless service,  
 They carry water, bricks and stones,  
 They cook food and carry fuel,  
 They serve Mahatmas and sweep the floor,  
 They gather bael leaves and deliver lectures,  
 I danced with the Lord in this Hollywood.

The little school children repeat Gita here,  
 They march to the tune of Hara Bum Bum,  
 With 'Govinda Jaya Jaya' they do Kolatta dance,  
 They enact Mira and Krishna Lila Drama  
 The 'Divine Life' and 'Brahmacharya' Drama  
 They excel in Gita Recitation,  
 And get prizes in song and elocution.  
 They do drill with the names of the Lord,  
 I danced with the Lord in this Hollywood.

My master taught me this Nritya,  
 He is Nataraja of Tillai,

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He is Sivakami's consort.  
 He is the King of dancers,  
 He taught me the Ananda Dance,  
 The Urdhava dance and several dances,  
 I dance and sing ' Aghad Bum song".  
 Several have joined with me;  
 All the children sing this and dance.  
 What a great joy! when one sings  
 And dances too with Bhava.  
 In this dance Divine ecstasy flows,  
 There is rapturous delight with holy thrills,  
 The soul merges with the Soul like milk with milk,  
 And supreme Bliss my heart fills,  
 There ensues the mystic Bhava Samadhi—  
 Most holy communion with the Lord.  
 Hollywood is in the heart of Yogis,  
 Where Nataraja dances,  
 When they are freed from lust and greed,  
 Where there is inflowing honey,  
 Where there is the golden temple of Lord Shiva  
 Where the Divine flame burns from eternity,  
 Where the Yogis concentrate,  
 Where Sweet Anahata music entrances the soul,  
 Where there is the twelve-petalled lotus,  
 Where the Sushumna shines,  
 Where there is Ambalam or Chidakasa.  
  
 O Ye! weary pilgrims of this earth plane,  
 Come to this Hollywood, come now,  
 Join with me in the dance,  
 Behold Nataraja's celestial dance too,  
 Enjoy the eternal bliss of Siva,  
 And merge in the Supreme light.

\* \* \*

## SRI SWAMI CHIDANANDA

— A Brief Life-Sketch —

(Sri Swami Venkatesananda)

[Continued from the previous issue]

Let us have a peep into the youth's home life during this period. The family itself had a very high code of conduct. Implicit obedience of elders, and respectful demeanour in the very presence of those older than oneself, were virtually the unwritten laws of the family. In Sridhar, they found their perfect adherent. Charity, and service of the poor and the sick were the glorious ingrained virtues of the members of this divine family, they found their very embodiment in Sridhar. He discovered ways and means of manifesting this charitable disposition, no one who sought his home was turned out empty handed. Whatever came in hand coins, clothes, foodstuffs and fruits were transferred to the hands of the needy, and Sridhar was invariably the channel, and he gave these things away with an ease and readiness that made one feel that he is merely returning them to their rightful owner! The young boy's favourite was service of patients suffering from

leprosy; he would often build them huts in the vast lawns of the house and look after them as though they were well beloved members of his own family.

There were only two other tasks (to him, they were more pleasure giving than hobbies) or duties (to him, they were proud privileges) which could enjoy his attention and his "heart" to the extent to which service of the sick human beings claimed from this young prince. The



first was service of sick animals. No sick dog whatever be the disease from which it might be suffering can ever cross the gates of Sridhar's house without this budding saint running to its rescue and relief. He would feed it, nurse it, dress its wounds with his own hands, and bring to it service and treatment that others in his position would not bestow on human beings.

These qualities, as will be shown later, he took with him to the Path of Renunciation, and they earned for him,

the love, admiration, esteem and almost veneration from Sri Gurudev.

The second was meditation. Strange as it may seem, this wealthy youth shunned the pleasures of the world, loved seclusion and contemplation. He had his own exclusive apartments in the house, and he had set apart the best room for meditation. Into this he would retire often during the day and for long periods on holidays. Almost every day he would spend two or three hours at a stretch in this room, in contemplation upon God.

College studies were one of the least important preoccupations for him, and yet, such was the keenness of his intellect, the quickness of his grasp and the sharpness of his memory that he would score brilliant marks in all the examinations without ever having the need to pore over the texts. In fact, even in the matter of study, it was spiritual books the works of Sri Swami Sivanandaji Maharaj, Sri Ramakrishna Paramahansa, Swami Vivekananda, etc., that took priority over the College books. Perhaps, he knew even then that the B.A. Degree examination was just by the way, but that the Greater Examination for which the spiritual books prepared him was the more important one in his life, at least that was the impression anyone who watched the avidity with which he swallowed the spiritual food, could gather.

Sridhar enjoyed a peculiar position in the household. The elder members

had a high regard for him, to the younger ones and there were quite a number of them in the house and in the neighbourhood he was virtually a Guru. At every opportunity, he would collect them together and talk to them of piety, honesty, truthfulness, love, service and devotion to God, particularly, he would exhort them to do Japa of Rama Nama. Sri Yogesh himself was one among them, and, as early as 1939, Sridhar had begun to initiate youngsters into the great Rama-Taraka Mantra. He was in his twenties then, and yet so great was the power of his words that one of the initiates, Sri Yogesh himself had obediently stuck to the Japa Taraka Mantra for twelve years as instructed by the boy-Guru Sridhar.

As the reader would have judged by now, Sridhar had absolutely no interest in the things of the world, in which worldlings revel delicious dishes, colourful clothes, sensuous songs, and the soul-killing cinema. He was very active and enjoyed sports. Within the compound of own house were tennis courts, cricket field, etc., cricket was his pet-game. He avoided the cinema theaters, but, if a cent-per-cent religious or spiritual play was on, he did not mind seeing it. He learned the tunes of highly elevating spiritual songs mostly the compositions of Tukaram and hummed them while at home. He bought such gramophone records, played them at home and sang with them.

***(To be continued)***

## WHEN A MOTHER FEELS BLESSED?

(*Swami Ramarajyam*)

Once Harun Rashid, the ruler of Baghdad, was displeased with his minister and he sent him and his son Fazal to jail. The minister suffered from an ailment that made him allergic to cold water. It was difficult to get hot water in the jail. Fazal thought up a method to provide his father with hot water. He would keep the water-bowl on the burning lantern. The water would get a little warm with the heat of the lantern during the night. The warden of the prison was a cruel man. He got the lantern removed from there. Fazal was very much worried about his father, whose physical condition was now deteriorating due to the use of cold water. He managed to find another way out. It was winter. He used to sleep after wrapping up his body in a blanket. Before going to sleep he would now place the water-bowl on his abdomen and cover his body with the blanket. The water would become a little warm with

the heat of the body and the blanket, but poor Fazal could not get a wink of sleep for fear that the water-bowl might fall down, in case he slept.

Because of keeping awake for several nights, Fazal fell ill. He did not let his father know about his illness lest he be forbidden by him to serve him.

One day the helper in the prison told the minister everything about his son. The minister embraced his son and burst into tears. He said, "In company with a son like you, I am prepared to suffer even in hell. By being an obedient son you have made your mother a blessed woman."

When does a mother feel blessed? Of course, when the children spend most of their time in looking after their parents, when they think that their lives are not their lives—they live for the sake of their parents.

### **IDLE TALK AND TRANSCENDENTAL EXPERIENCE**

Spiritual life is not mere idle talk. It is not mere sensation. It is actual living in the Atman. It is transcendental experience of unalloyed bliss. It is a life of fullness and perfection. He who leads a spiritual life is a centre of great spiritual force, a dynamic personality. He radiates peace, joy and bliss towards all; and those who come in contact with him will be highly inspired and elevated.

—*Swami Sivananda*

## NEWS AND REPORTS

### REPORTS FROM THE HEADQUARTERS

#### CULTURAL TOUR OF

#### H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the kind invitation of the devotees of Tamilnadu and Andhra Pradesh, Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters undertook cultural tour of Tamilnadu and Andhra Pradesh from 11th to 31st January 2015.

Upon invitation from the University of Madras, H.H. Sri Swami Padmanabhanandaji Maharaj visited the University to deliver Swami Sivananda Memorial Lecture on 12th January 2015 at the department of Philosophy, University of Madras. Sri Swamiji Maharaj delivered lecture on 'Swami Sivananda—His Life and Philosophy' which was well attended by the students and faculty members of the department of Philosophy and few devotees as well.

In the afternoon, at the kind invitation from Sri Chennai Krishnan, COO of Nine Stars (a software company, specialized in Archiving and digitalization) to address its officers and professionals in an interactive discussion on balancing professional life and personal life and to manage

stress in the work-a-day life. Sri Swamiji Maharaj gave them pragmatic suggestions to balance various demands so that there is least stress in their lives. Sri Swamiji Maharaj also answered various questions asked by the participants.

At the request of Sri K. Kandaswamy, member Swami Chidananda Birth Centenary Celebration Organising Committee from DLS Rasipuram Branch, Sri Swamiji Maharaj attended a programme organised on 13th January 2015 at Chinmaya Heritage Centre, Chetpet to commence Swami Chidananda Birth Centenary Celebration in Tamilnadu. Sri T. Murthy, IPS, Chief Post Master General, Tamilnadu Circle, in the august presence of Sri Swami Padmanabhanandaji Maharaj, Sri Swami Sivananda Sundaranandaji Maharaj, Chairman, DLS Chennai and Sri Swami Mitranandaji Maharaj, Acharya, Chinmaya Mission Chennai released the Special Postal Cover of Param Pujya Sri Swami Chidanandaji Maharaj, My Stamp and Musical Album with Param Pujya Sri Swamiji

Maharaj's voice. Sri T. Murthyji handed the first Postal Cover and Musical Album to Sri Swami Padmanabhanandaji Maharaj. Sri Swamiji Maharaj also addressed the gathering.

Sri Sai Babu, member Board of Management DLS Headquarters and director of Sri Swami Sivananda School Karavadi, Andhra Pradesh and Dr. Gita Sai Babu organised a special Satsang on 17th January at the Guru Kutir open air auditorium of the school to mark the commencement of Swami Chidananda Birth Centenary Celebration in Andhra Pradesh. In response to their request, Sri Swamiji Maharaj visited the school and was received there with the traditional Nadaswara and percussion. Sri Swami blessed the devotees in the Satsang with his discourse. Next day, Sri Swamiji proceeded to Vishakhapatnam to attend the Satsang organised at the Yoga Hall of DLS Vizag branch. Sri Swamiji Maharaj spoke to the devotees and blessed them. Under invitation from Dr. Ranga Rao of Queen's NRI Hospital of Vishakhapatnam, Sri Swamiji conducted a Satsang at his residence which was attended by doctors and paramedical staff of the hospital. Sri Swamiji Maharaj blessed the gathering with his talk on 'Message of Gurudev'.

The DLS Kakinada and few other branches of East Godavari district

organised a grand Satsang on 19th January 2015 at Sivananda Kshetram at Kakinada in connection with Swami Chidananda Birth Centenary Celebration. Sri Swamiji Maharaj and the saints from different Ashrams graced the Satsang with their holy presence. Sri Swamiji Maharaj also blessed the devotees with his talk on 'Divine Life'. The Satsang was well attended by around 300 devotees.

At the invitation from Pujya Jnaneshwari Mataji, Sri Swamiji visited Shanti Ashram, Thottapalli to attend the 121st Birthday Celebration of Sri Swami Omkarji Maharaj on 21st January 2015. Sri Swamiji Maharaj attended the Birthday celebration programme and also blessed the devotees with his talks in the morning and evening Satsang.

Thereafter, Sri Swamiji Maharaj proceeded to Vijayavada to attend the 41st All Andhra Pradesh DLS Spiritual Conference organized from 24th to 26th January 2015 under the auspices of Birth Centenary Celebrations of Param Pujya Sri Swami Chidanandaji Maharaj. Sri Swamiji inaugurated the Conference by hoisting the flag of Divine Life and lighting of the lamp. Sri Swamiji Maharaj also blessed the devotees with his discourses on all the three days of the Conference. Sri Swamiji returned to the Headquarters Ashram on 1st February 2015.

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## SRI SWAMI SIVANANDA MEMORIAL SCHOLARSHIP AWARDING CEREMONY AT MALAVIYA NATIONAL INSTITUTE OF TECHNOLOGY, JAIPUR

In 2012, the Divine Life Society Headquarters Ashram established an Endowment in Malaviya National Institute of Technology (MNIT), Jaipur in the holy name of Sadgurudev Sri Swami Sivanandaji Maharaj to award scholarship to four students, one from each year of B. Tech Course.

The Scholarship Awarding Ceremony for the year 2014-15 was organized on 18th January 2015 at the auditorium of MNIT.



Prof K.K. Agarwal, Chairman, Board of Governors, MNIT Jaipur graced the function as the guest of honour. The function commenced with the welcome address by Dr. Gupta, In-charge scholarships followed by the inspiring message by Dr I.K. Bhatt, Director MNIT. Thereafter, Dr. Grover, member DLS Jaipur Branch conveying the blessings of H.H. Sri Swami Vimalanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj apprised the gathering of glorious life and works of

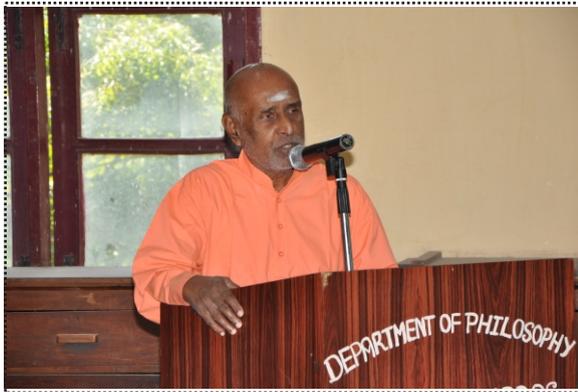


Sadgurudev Sri Swami Sivanandaji Maharaj and the aims and activities of the Divine Life Society as well. Then, Prof K. K. Agarwal expressing his great appreciation and reverence for Sadgurudev and his divine mission, distributed the certificates, medallions, cheques to the selected students. The function was well attended by the students and the faculty members of MNIT.

**—The Divine Life Society**



## SWAMI SIVANANDA MEMORIAL ENDOWMENT LECTURE AT THE UNIVERSITY OF MADRAS



To impart spiritual and cultural knowledge to the young generation of our sacred motherland, the Divine Life Society Headquarters has instituted Endowments and Study Centres in different Universities. In pursuit of this sacred mission, the Endowment for Swami Sivananda Memorial Lectures was established in the University of Madras in 2010. Every year, the University of Madras organises lectures by eminent speakers in the sacred memory of Sadgurudev Sri Swami Sivanandaji Maharaj.

This year Swami Sivananda Memorial Lecture was organised on 12th January 2015 at the department of Philosophy, University of Madras. Upon invitation from the University of Madras, H.H. Sri Swami Padmanabhanandaji Maharaj visited the University to deliver lecture on 'Swami Sivananda – His Life

and Philosophy'. Prof. G. Misra, Head of Philosophy Department introduced Sri Swamiji Maharaj to the gathering and presented welcome address. Sri Swamiji Maharaj's lecture was well attended by the students and faculty members of the department of Philosophy and few devotees as well.

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

—*The Divine Life Society*



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## 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.

His transition was peaceful and quiet. One morning he just slowly slipped away from this world. Old age had been pressing heavily upon him, for the last couple of days. A remarkable person, known to everybody in and around the Home, since his voice could always be heard. He suffered from leprosy, and he had been living in one of the leprosy colonies for many years. When he could no longer prepare his own food and take care of his daily needs, he was admitted in Sivananda Home. The disease had taken a huge toll on him, since he was not treated in the initial stage. At the time of seeking shelter at Gurudev's feet, he had already developed wounds, lost his fingers, his toes and almost his eyesight too. In the later stages of his life, he suffered a fall, fractured his hip and became totally bedridden for a few months. Even this incident he overcame. The power to live, to move forward, to come out of his isolated situation, was strong and immense. He would not wait for others, but go and try himself, against all odds sometimes. In spite of his condition, he

never forgot. He never forgot Gurudev Sri Swami Sivanandaji Maharaj, he ever remembered Guru Maharaj. In spite of becoming completely dependent of others gradually, and completely bedridden finally, he kept up his fresh and pleasant attitude and greeting anybody who would approach him, or even stand far back with: "Hari Om. Jai Gurudev!". That those winged words may keep on ringing in our ears, and that this beloved child of God may attain eternal Peace and Bliss. In his bereavement, he was wealthy. In spite of his illness, he felt privileged, and in his loneliness and abandonment he allowed himself to be found. May his life remain a source of inspiration for all who came into contact with him. Om Sri Satgurudevaya Namah.

*"In the silence of the rising day, I want to ask Thee peace, wisdom and strength. Today I want to see the world with eyes full of love, to be patient, understanding, meek and wise. To see beyond appearances, to see Thy people as Thou sees them, to see only good in everyone."*

**(S Rivera)**

*"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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**UTTAR PRADESH STATE DIVINE LIFE SOCIETY  
SPIRITUAL CONFERENCE/DIVINE MEET-2015**

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj , under the aegis of Birth Centenary Celebrations of Pujya Sri Swami Chidanandaji Maharaj, Divine Life Society Spiritual Conference-Uttar Pradesh, will be held from 12-04-15 to 14-04-2015 at Naimisharanya, Dist. Sitapur, UP, (80 K.M. from Lucknow).

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 of U.P. are cordially invited to participate in the Divine Meet aimed at dissemination of spiritual knowledge.

Delegate fee for participation in the Conference will be ₹ 500/- per person inclusive of food and accommodation which may be sent by DD/Cheque in favour of "The Divine Life Society, Lucknow Branch" or can be directly deposited in the PNB Account No 1856000100767344 IFSC Code PUNB0185600 (No delegate fee for Children up to 12 years).

Last date for enrollment is 31-03-15. Delegate fee along with the form confirming participation has to be sent to: Sri Jagdish Dayal, A-669, HAL Old Colony, Faizabad Road, Lucknow, Pin-226016, UP.

For Enrolment and other details kindly visit the website: [www.dlslucknow.org](http://www.dlslucknow.org) or contact :

1. Sri Naresh Singla	08173000385
2. Sri N K Aggarwal	09335710601
3. Sri C L Manikant	09450930777
4. Sri Rakesh Goyal	09621087893
5. Sri Jagdish Dayal	09415135046
6. Smt Vijya Tiwari	09936143693
7. Sri Ambreesh Dubey	07599101194

All Devotees are cordially invited to participate in the Divine Meet & make it a grand success.

**—The Divine Life Society**

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## ANNOUNCEMENT

### **DIVINE LIFE SOCIETY, CHANDIGARH BRANCH SADHANA SHIVIR**

By the grace of Most Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj, under the aegis of Swami Chidananda Birth Centenary Celebrations, the Divine Life Society Chandigarh Branch will be holding a Sadhana Shivar and Annual Day celebrations at Sivananda Ashram, Chandigarh, on 7<sup>th</sup> and 8<sup>th</sup> of March, 2015. Senior monks from Head quarters Ashram and other Institutions will grace the occasion. Devotees from all the Branches of Divine Life Society are cordially invited to participate in the programme.

*For enrolment and information, please contact:—*

1. Sh. F.Lall.Kansal, President, 09814015237
2. Dr. Ramneek Sharma, Secretary, 09814105154

Sivananda Ashram, Divine Life Society  
#2, Sector 29-A, Chandigarh—160030  
Phone: 0172-2639322

**—The Divine Life Society**

### **BE BOLD AS A LION**

Never think, 'I am a wretched man.' Drive off wrong ideas. Be brave like a lion. Be cheerful always. In reality you are Atman (soul). This body is only a sheath or slough that is to be thrown away. Nobody can hurt Atman. It is invulnerable.

When your house is on fire, how daringly you enter the house to take your child who is sleeping in the room. Even so, you must be very courageous when you tread on the spiritual path. You must be absolutely fearless, you must not have the least attachment to your body. Then only you will have Self-realisation quickly.

**—Swami Sivananda**

## REPORTS FROM THE DLS BRANCHES

### INLAND BRANCHES

**Ambala (Haryana):** The Branch continued with regular Satsang on Sundays and Tuesdays; Video Show on 2nd Sunday, during December, 2015. Maha Mantra Kirtan for 2 hours on 03rd and Japa of 'Om Namah Shivaya' for 2 hours on 31st, were special activities. Homeopathy Seva continued as usual.

**Babampur (Odisha):** During the month of November, the Branch continued with regular Satsang on every Sunday and Thursday. Three special Satsang were also arranged on 04th, 07th and 19th at the residences of devotees in connection with special occasions. Lady devotees collectively chanted Hanuman Chalisa on Sankranti day.

**Badhiausta (Odisha):** Three days Gita Janyanti celebrations from 02nd to 04th December, 2014, with chanting of first six chapters on the first day followed by discourse and discussions on Karma Yoga, second day next six chapters in the light of Bhakti Yoga and third day last six chapters as Jnana Yoga. In the afternoons 12 members performed Nama Yajna. Adjoining Satsang centers participated in the programme. Bala Sibir – 80 students of class VI to VIII from MMUP School along with their guardians participated in the Sibir conducted on 14-12-2015, as part of birth centenary celebrations.

**Bangalore (Karnataka):** First and fourth Sunday Satsang and weekly Thursday Satsang were conducted with worship, Swadhyaya, Japa, chantings etc., besides Devi Puja on every Friday with Lalitha Sahasranama, Vishnu Sahasranama and Swadhyaya and Akhanada Maha Mantra Kirtan 16th, during the month of November, 2014. As part of ongoing birth centenary celebrations, Bhajans, speech by Sri. D.Jagatkumar on the life and teachings of Swami Chidanandaji, Sri Ganesh Prasad on Bhagavad Gita followed by an audio visual on Swamiji were the highlights of a special programme on 24th.

**Bargarh (Odisha):** Regular activities like worship, Satsang, Swadhyaya, yoga, free distribution of Oriya Magazine 'Mahat Vani', free homeopathy treatment to 172 patients were conducted during November, 2014, besides observation of Navami, Chaturdasi, Guru Paduka Puja, Bhajan, Kirtan and Anna Dan. As part of ongoing Birth Centenary celebrations, the Branch commenced guidance to college and high school students in positive living and personality development, inaugurated by Sri Swami Anandaswarupanandaji Maharaj. Four booklets/leaflets on the subject were distributed to the students.

**Bellary (Karnataka):** Daily worship and Paduka Puja on all Sundays continued. On 23rd November Branch observed the Maha Samadhi anniversary of Sri Swami Krishnanandaji Maharaj with Satsang and Paduka Puja.

**Berhampur (Odisha):** During November, 2014, Branch continued with regular activities. On every Thursday, apart from 8th and 24th, Guru Paduka Puja was performed. Ekadasi, on 3rd and 18th and Sadhana Day on 16th with around 114 devotees were befittingly observed.

Usual Satsang took place on 23rd and 30th besides a special Satsang in village Dakshinpur on 22nd.

**Bhubaneswar (Odisha):** Regular activities of the Branch like daily Guru Paduka Puja, Satsang, Akhanda Mahamantra chanting, Sadhana Day and free medical Seva continued in the month of October 2014. Sri Swami Anandaswarupanandaji conducted classes on Atma Bodha and Isavasya Upanishad from 25th to 31st in which good number of devotees and others regularly participated. Swami Krishnananda Jayanti Mahotsav was celebrated on 31st and the programme saw the members joyously recalling the outstanding erudition and dedication of the saint in deep rooting and strengthening the Divine Life movement.

**Bhuj (Gujarat):** During December, on 08th the Branch organised a mass prayer for the welfare of the whole humanity. On 13th a saint from Kabir Mandir sang Dohas of Kabir and on 27th Swadhyaya of the 15th Chapter of Bhagavad Gita.

**Chandigarh:** During November, 2015, regular Sunday Satsang with various spiritual activities and Bhandara (feeding) to about 300 poor people, free medical consultation and dispensation of medicines to about 80 poor patients were continued. Sri Swami Akhilanandaji Maharaj and Swami Shivashritananda Mataji from headquarters visited the Branch from 14th till end of the month and conducted daily evening Satsang besides attending other programmes. 12 hours Akhanda Maha Mahamantra Kirtan on 24th November made the day vibrant. Swamiji Maharaj delivered short inspiring lectures daily. Under the aegis of birth centenary celebrations, the Branch rendered assistance to 'Kushta Ashram' at Chandigarh by supplying steel rods needed in casting roof for three rooms.

**Chatrapur (Odisha):** During the month of November, the Branch continued with the regular and special Satsang, and observed Sivananda and Chidananda Day on 8th and 24th respectively. Month long "Kartik" celebration with Parayan of Shri Rama Charita Manas concluded with a Satsang on 06th, participated by 50 devotees and Pravachan by Sri Swami Govindanandaji Maharaj.

**Kabisuryanagar (Odisha):** In addition to daily Annadana Seva and bi-weekly Satsang during November and December, 2014, the Branch conducted "Bhagavata Saptaha" from 25th November to 01st December with discourses by Baba Sri Kishori Charana Dashji Maharaj. Gita Jayanti and Sadhana Day were on 04th December.

**Kantabanji (Odisha):** On all four Sundays, 07th, 14th, 21st and 28th of December, regular Satsangs were organised with Om chanting, Swadhyaya of Gita, Ramayan and Upanishad, lecture, Bhajan, Pranayam and Meditation. Gita Jayanti was celebrated on 02nd, from 07 AM to 8 PM, with various activities like reciting the whole Bhagavad Gita, Seva, Bhajan, Kirtan etc.

**Khatiguda (Odisha):** Besides twice a day worship, the Branch during December, 2014, observed Ekadasi Satsang on 02nd and 18th with chanting of Vishnu Sahasranama,

Sadhana Day on 07th with 12 hours Mahamantra Kirtan and Narayan Seva and Satsang at the residence of a devotee on 21st.

**Khurja (Uttar Pradesh):** Every day Yoga class for gents in the morning and ladies in the evening, besides Dhyana Yoga for gents on Sunday mornings continued during November, 2015. Ladies performed Sankirtan at the Bilkeshwar Temple on Ekadasi days. Distribution of free Gyan Prasad (literature) and daily free medicines for poor patients at Shri Swami Devanand Homeo Dharmarth Aushdhalaya continued.

**Ladies Branch, Ram Nagar, Lanjipalli (Odisha):** Daily worship and Srimad Bhagavata Parayan continued. Weekly Sunday Satsang, Guru Paduka Puja on Thursdays, Swadhyaya and Gita chanting on Ekadasi day, Hanuman Chalisa and Sundara Kanda Parayan on Sankranti and Narayan Seva for 80 needy people took place during December, 2015. A Satsang Pravachan programme from 15th to 21st by Sri Swami Anandaswarupanandaji Maharaj on Kapil Devahuti Samvad was arranged observing the last day as Sadhana Day.

**Lanjipalli (Odisha):** Branch conducted regular Sunday Satsangs during December, 2015, at 06:30 pm, except last Sunday, with various spiritual activities. On 02nd Bhagavad Gita Jayanti; on 03rd special Satsang and Nagara Sankirtan with Sri Swami Sivachidanandaji Maharaj; on 06th another special Satsang with Sri Swami Sivachidanandaji Maharaj and Sri Swami Prajnanandaji Maharaj, President, Kriya Yoga International, Bhubaneswar; on 14th one more special Satsang with Sri Swami Anandaswarupanandaji Maharaj; 108 Hanuman Chalisa chantings on 16th; Blood Donation camp on 19th and on last Sunday, the 28th, Guru Paduka Puja, Sadhana, Bhajan, Kirtan and Narayan Seva were the special functions.

**Madhavapatnam (A.P):** During the month of December, 2015, the Branch conducted Satsangs with Bhajan, meditation, Pravachan etc., on all Wednesdays, Fridays, Saturdays and Sundays. Free medical campaign and Narayan Seva also were continued as usual.

**Puri (Odisha):** Regular weekly Satsang on every Thursday continued during November, 2014 and observed 08th and 24th, birth dates of Swami Sivanandaji Maharaj and Swami Chidanandaji Maharaj respectively, with early morning prayer, meditation, Guru Paduka Puja, Satsang and Bhajan. Ekadasi on 03rd and 18th were also observed with Parayana of Vishnu Sahasranama.

**Rajkot (Gujarat):** Quarterly Report; *Spiritual Activities:* Prayer on all Sundays. A weeklong Satsang in the holy month of Aaso. Satsang held on all Thursdays.

*Health services:* free homeopathy treatment offered to 1700 patients.

*Eyes Camp:* in eye camps conducted during the quarter ending Dec. 2014; 2993 patients were treated and 45 patients operated.

*Dental camp:* every Tuesday Dental care services provided.

*Social Services:* Rs.14000/- offered as financial assistance to heart/cancer patients. Apart from these, the branch conducted Yogasan classes. Free coaching classes to the students of weaker section of the society. Free educational material also provided.

**Rourkela (Odisha):** The Branch conducted regular weekly Sunday Satsang from 06 to 08 pm and Thursday forenoon Paduka Puja and evening Satsang with chantings and Swadhyaya participated by many enthusiastic devotees. On 8th and 24th December, special Paduka Puja with a special Satsang on 24th evening, besides observation of Gita Jayanti on 2nd and Sadhana Day on 21st December, dedicated to Birth centenary celebrations with 100 participants were other activities of the month.

**Srikakulam (Andhra Pradesh):** Branch celebrated Srimad Bhagavad Gita Jayanti on 02nd December, 2015, with special worship and chanting of the 18 chapters of Bhagavad Gita, with pravachan and distribution of Anna Prasad.

**Steel Township, Rourkela (Odisha):** The Branch conducted 3 special Satsang during November and 2 in December at the residences of devotees from 6 to 8pm; 3 Sadhana Days during November and 2 in December with Guru Paduka Puja, chanting, Swadhyaya and Bhajan, Kirtan. Every Thursday Paduka Puja and daily free Yoga Classes continued. 23rd November was for Annual Cultural Programme in the forenoon. Gita Jayanti was celebrated on 07th December, from 07am to 02pm. Free music classes twice in a week and Swadhyaya on every Saturday evening were special events of December.

**Varanasi (Uttar Pradesh):** Satsang at Vridha Ashram on 09th and 23rd attended by devotees of the Branch along with the old ladies of Ashram and a special residential Satsang on 16th were the main activities of the Branch during November, 2014.

## OVERSEAS BRANCHES

**Hong Kong (China):** The Branch conducted one hour Maha Mantra chanting on every Saturday evening, during October, 2015 (except second Saturday and general holidays) at both Cheng Sha Wan and North Point Yoga Centers. Satsang of the month was on 11th with one hour chanting of Maha Mrityunjaya Mantra and Hanuman Chalisa followed by a talk on Gurudev's teachings, by Sri Hari Cheng. Regular Yoga Asana classes continued. Bhajan practice sessions, workshop on "Yoga for Beginner" and special Satsang with Bhajan-Kirtan and a talk on the essence of Bhagavad Gita by Sri Hari Cheng were the special events. Service of Yoga teachers for Family and Child Protective Services and Elderly Centre continued.

**Swami Chidananda Yoga Centrum, Bussum (Netherland):** The Branch conducted regular Daily Yoga classes with 180 members and 12 sessions in a week. Special Yoga classes for pregnancy care went once in a week. Yoga Academy commenced Four Year course on 13th September, 2014, with 14 students now on roll. Study of Bhagavad Gita and Patanjali Yoga Sutra are also part of the course. Every second Saturday, Satsang with Bhajan and Kirtan were organised. □ □ □

