



# THE DIVINE LIFE

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## **KATHOPANISHAD**

### **CHAPTER II**

#### *VALLI iii*

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः । तदेव शुक्रं  
तद्ब्रह्म तदेवामृतमुच्यते । तस्मिँल्लोकाः श्रिताः सर्वे तदु  
नात्येति कश्चन । एतद्वै तत् ॥१॥

1. (Yama said): There is that ancient Asvattha tree whose root is upwards and branches are down. That indeed is pure. That is Brahman and that alone is called Immortal. Upon that, all the worlds depend and no one goes beyond that. This is verily That.

## शिवानन्दस्तोत्रपुष्पांजलिः SIVANANDA STOTRAPUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

उत्फुल्लाम्बुजकोमलाननगलत्कारुण्यमन्दस्मितं  
कल्पानोकहकल्पमाश्रितजनप्रोद्यत्कृपाकन्दलम्।  
अल्पान्योत्तमसद्गुणैकनिलयं दिव्यं शिवानन्द-  
सद्योगीन्द्रं भवसिन्धुमग्नशरणं वन्दे सदाराधितम्॥१५॥

15. Adoration to the great divine sage Sivananda, who is the refuge of those who are immersed in the quagmire of Samsara, who is the repository of many virtuous qualities, who, like the wish-yielding tree, is kindly giving everything to those who take refuge in him, from whose blossomed lotus-like face flow the compassionate smiles and who is the only abode of innumerable good qualities.

यः प्रत्यग्रविशिष्टतत्त्वभरितं दिव्योपदेशामृतं  
लोकेभ्यस्सततं ददाति दुरितं निशेषमुन्मूलयन्।  
नित्यानन्दपदावबोधनरतिं मर्त्येषु संवर्द्धयन्  
स्तुत्यर्होत्रं विभाति सन्मतशिवानन्दाय तस्मै नमः॥१६॥

16. Glory to Sivananda, who is the ocean of good praiseworthy qualities, who generates eagerness in men to attain the state of everlasting happiness, and whose nectarine words pregnant with the ultimate Truth are capable of annihilating the misery of this Samsara. **(To be continued)**

## BECOME THE SVARAT OR SELF-KING

(H.H. Sri Swami Sivanandaji Maharaj)

Salutations to Sad-Guru who is the nature of Sat-chit-ananda, who is the silent witness of all the attributes or Virttis of the mind, who is the essence of Vedanta, who is of the nature of Brahman, who is one with Brahman, and who has merged himself in the ocean of eternal bliss.

Para-Brahman is Eternal, pure, all-wise, free, all-full, non-dual, partless, all-pervading, Infinite.

In this city of nine gates dwells the Jiva or the individual soul. He has forgotten his essential divine nature on account of Avidya or ignorance. He is not able to behold the supreme Self on account of the veil which separates him from Brahman. Vikshepa Sakti causes tossing of the mind. So he is not able to concentrate on the Self.

Ahamkara is his minister. The Twenty-four Tattvas are the member of his family. Pramata, Pramana, Prameya are his three sons. Vitteshana, Dareshana and Putreshana and the Shad Ripus or six enemies viz., anger, lust, greed etc., have robbed him of the wealth of Atma Jnana. He has become a prey to all attachments. He is burnt by the three fires. He is led astray by the wind of hopefulness. He is enveloped by the snow of attachment to the body. He is deluded by the thoughts. "I am the doer (Karta). I am the enjoyer (Bhokta)." He is attacked by the fevers of Pancha Kosha

(five sheaths). He is fallen in the state of deep sleep of sensual enjoyments.

O man! I shall show you now the way to get rid of these afflictions and attain the Supreme goal of eternal bliss. Hearken attentively. Do Japa regularly. Do selfless service without expectation of fruits. Abandon the idea of doership. Consecrate all your works to the Lord. Cultivate Bhakti. Take shelter at the lotus feet of Sad-Guru who is ever in Nirvikalpa Samadhi under the banyan tree of Nididhyasan, in the Siddhasana of Sravana and Manana at the bank of the great river, the grace of the Lord. Make prostrations unto Him wet with Bhakti. He will elevate you He will inspire you and remove all your doubts and snares in the path and help you to attain the kingdom of Atma Swarajya. He will make you free.

O Beloved Ram! You have forgotten your real Swaroopa on account of egoism and desires. Thou art pure, Immortal. Eternal Soul. Thou art That. Tat-Twam-Asi. Rise above Moha or delusion. Give up the identification with this impure, perishable body. Take bath in the Ganges of devotion to the lotus feet of Sad-Guru.

Kill the thieves, lust, anger etc. Abandon the ideas "I am the doer. I am the enjoyer." Take your seat on Nissankalpa (thoughtlessness). Be established in the idea of the unreality of

the world. This is the practice of Pranayama for you. Make friendship with Mudita, Karuna, Upeksha, Sama, Dama. Fix the arrow of Manonasa on the bow of Vasana Kshaya. Burn the forest of Prati-bandhatraya, the three obstacles. Have Vairagya as shield, Discrimination as helmet, Uparati as the necklace, Samadhana or one-pointedness of mind as your brave companion, Brahmanu-

sandhana as armour. Satsanga as your Minister, Jivanmukti as partner in life. Ascend the throne of Self-Samrajya or Nirvikalpa Samadhi. Become the Svarat or Self-king. Drink the nectar of immortality or eternal bliss of Brahman. Being crowned with the knowledge of Brahman know that thou art the eternal, pure, all-pervading Atman. There is nothing else besides you. Thou art That.

**A PARABLE OF SIVANANDA:**

**THE BEARDED MAN AND GRUEL**

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

Once a man with long beard and moustache was offered a glass of gruel (paste like porridge) that will stick to the beard and moustache and spoil both. He liked the gruel so much that he could not afford to lose it. He also liked his beard and moustache which he tended so carefully and lovingly every day. In his efforts to drink the gruel without spilling it on his moustache or beard, he took great care and exercised much caution in holding the glass at a distance, and the net-result was that the entire gruel fell on the ground and nothing went into his mouth.

The bearded man is like a half-baked aspirant. His tending the beard and moustache is akin to the half-baked aspirant's devoting his time to keeping his physical cloak neat and beautiful.

The gruel is the wisdom-nectar that the spiritual teacher offers unto him.

In his efforts to keep the body free from pain, affliction, austerities, etc., the half-baked aspirant tries to keep himself aloof from the practice of Sadhana. He thinks that without doing practical Sadhana, he can derive permanent happiness in life.

Nor can he forgo heeding the instructions of the spiritual teacher, because they promise him the highest good. But the instructions that he receives from the Guru never do him any good, for he wastes them due to his folly. So, too, his stay with the Guru proves to be of no use to him. He has to learn much from experience, and then change his attitude. He has to abandon his love for the body and for bodily comforts, try to be benefited by his proximity to the Guru, by the instructions that he receives from the Guru.

Immortal Life is for the Spirit and not for the flesh. You can enjoy the former, only when you transcend the latter.

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**New Year Message:**

## UNITY, ONENESS, HARMONY— THE BASIS OF NATURE

(Sri Swami Chidananda)

Existence being one, mankind is also one, for uniformity is the law of nature. Though externally, variety or diversity is the law of the universe, in its real aspect uniformity or unity is the fact of life. Mankind is one. The species of *homo sapiens* is one. The unity of mankind is a fact from which there is no escape, and we have to accept it. Observation irresistibly drives us to this conclusion. On the one side we have this unity of mankind all over the universe; on the other side, we have utterances of sages: *Ekameva Advitiam Brahma*—God is one. Thus the two terminals being established in unity, the field which is between them, the field of their interaction and inter-relation, this life and the processes of their experiencing and relationship, which we name religion, also has naturally to be one. This, too, has to be governed by that law. Absolute unity has to partake of the nature of oneness. Thus when we go into the fact of religion from this observation, and from this attitude, or point of view, we are drawn to the conclusion that whatever the apparent external differences of religions may be, the process of religion has necessarily to be one and the same.

Taking this inference let us proceed to examine and see if in fact this inference is correct. Let us consider and see if actually the process of religion is of the nature of unity. Any process may be regarded to have three aspects. Everything is done with a purpose, there

is a motive force behind the actual process of technique, and there is an ultimate objective which this process strives to achieve. These three aspects in the matter of religion, ultimately, seem to pose the question, what is the motive behind the existence of religion? It is a desire to escape from the vexing trammels of the earthly existence. Examine all religions. They may arise from a single human personality, a Prophet with divine inspiration; or the religion may be some eternal law coming down to us from a time which is beyond the reach of historical survey. We will find that, whatever be the nature of religions now existing amongst mankind upon this earth, at the basis the motive force is to free man from the torments that beset this severely limited physical existence, this mortal life upon earth which is full of miseries, pains, sorrows, disappointments, disease, death (Tapatraya), and to escape from the menace of these miseries, and to attain a state beyond all sorrow, all pain, all imperfection and limitation,—this is the motive behind all religions. The ultimate destination it promises for the believer, one who practises and lives a life of religion, is a state in which the being is free from all miseries and wants. Everything is fulfilled there; there is complete cessation of sorrow, free from

fear of death. Each religion promises this end in its own way. We have the Pleasure Gardens of the Islamic conception of heaven; we have the Eternal State of glory by the throne of God on high where man is once for all free from all trouble, pain, sorrow and death, according to the conception of the devout Christian; there is the Supreme Nirvana, infinite ineffable peace that is reached by the Buddhists; there is the Bliss of Satchidananda where man becomes immortal, free from all fear and sorrow, full of light, full of eternal happiness as conceived in the Upanishadic religion. Thus the ultimate state promised by all religious processes conceived of infinite peace, eternal bliss and all light. Fundamentally the aim is one and the same.

The process of religion is the freeing of man from these factors which bind him down to this earthly existence of pain and death. If unrighteousness is the factor causing suffering, then be righteous. If through untruth man is to be bound to this vexing mortal life, and has to pay a heavy penalty in suffering and pain, then abandon falsehood; be truthful. If by being cruel, you will reap a harvest of pain, torment and suffering, cast away cruelty and practise Ahimsa, be good, be kind, be compassionate. Thus the process of religion develops in a scientific way by studying the causative factors of this earthly life and its pains and sorrows. It insists that by living a life of practical religion you can remove all these causative factors of suffering. Thus the processes wean man away from indulgence to the play of his demoniacal

nature or the Pasu-Vritti in him. We must, therefore, lead the life carefully in such a way that we do not commit those things which result in painful existence.

The process of religion slowly works out a scheme of life for him where he is made to bring into manifestation or into active expression, all these lofty life-transforming elements of the divine aspect of his being, thus to overcome the animalistic aspect and progressively unfold the divine element that is already part and parcel of his inmost consciousness. Man is made in the image of God; therefore, Godliness is the essential factor of his real being. Hence the external operations of the lower nature have to be completely removed and cast away, thus giving full scope for the manifestation of the Divine Siva-rupa (nature) in him and with the unfoldment and the blossoming of the divine consciousness in man, he becomes at once a powerful link with the infinite divine existence, Satchidananda. Thus the unity which has been for the time being veiled as it were by ignorance (by Mala, Vikshepa and Avarana) is re-established. The consummation of the religious quest is to make man declare: 'I am not this body, I am not the senses, the mind and the intellect; I am Brahman, Truth-Absolute, Existence-Absolute and Bliss-Absolute.' This comes from the fullness of experience and culmination of religious practice which is the discovery of the Eternal Unity with Godhead. Thus these three factors of the basic purpose, the process

and the Goal, also, would be found to be absolutely the same in all religions.

No religion wants you to be tied down to this earthly life. All religions have as their goal the reaching of perfection, freedom, immortality. All religions also have the same process in their essence, whatever be the difference in the details, and they all want the complete annihilation of the lower self, the animalistic part of man, and the progressive unfoldment of his divine nature, until the unmanifest becomes manifest, the latent becomes patent, and man, who is made in the image of God, partakes, once again, of the infinitude of his Original. Thus from the negative, the process to be worked out, and the ultimate goal, we see that all religions are at one.

Religions have come either from eternal wisdom enshrined in scriptural texts like the Upanishads and Vedas; or from some great man of wisdom inspired by God to give out His Message of the Way of Attainment. If we go to the source and look at the great and inspired lives of Jesus, Mohammad, Zoroaster, Buddha, and examine the great fountain-heads of the various faiths in the world, we will find that by their practical example, through their exemplary life, they have shown us what is the very soul of the religion which they have given to mankind. Here, again, the glorious sublime unity is found; for they all depicted in themselves, in a most splendid manner, the good life, the life of absolute purity, of infinite compassion

and of sublime love. This is what lay enshrined in the divine personalities of Mohammad, Christ, Buddha, Zoroaster and all the great ones, the Saints, Gurus, who were the very incarnations and embodiments of love, purity, goodness, compassion, non-attachment, brotherhood and wisdom. They were not merely passive embodiments of these qualities, but their lives were active expressions of these great divine qualities; every action and every word they uttered, when they moved among humanity, reflected these qualities. They demonstrated the practical living of the religion which they later on gave to their followers, and in these demonstrations they were all at one.

Let us examine a few of the prophetic utterances of these great messengers of God. Is there any religion that tells us 'Utter lies; be dishonest; hate people; develop anger and animosity; be impure, be immoral?' No, certainly not, is the answer. Every religion, on the other hand, lays stress upon a life of truth, of absolute purity, of compassion, of love, of devotion, of tenderness, of a life of sacrifice and of goodness in thought, word and deed. Every religion has given a way of life to its followers as the ideal to be followed in order to attain the goal viz., ultimate imperishable happiness, free from birth, disease, misery and death; and the way or the means is one and the same in every great religion. It is a life as practically demonstrated by each one of

the Prophets, Saints and great men of wisdom.

Therefore, from whichever angle we approach and study the subject of religion and spirituality, and from whichever angle we see, we find that every important religion is fundamentally one and the same; all faiths are one and all prophets have lived the same life of ethical perfection, divine compassion, goodness and awareness of the oneness of mankind. Thus, however much we may try to close our eyes to these facts, we find the oneness of all faiths proclaiming itself in a living, irresistible manner through the very motive force underlying each faith and religion; in other words, through the oneness in the very process that these religious achievements are to be worked out and through the ultimate conception of the destination which each one of these wants its followers to realise. These different faiths are, as it were, so many beautiful flowers that go to make a beautiful bouquet which we offer at the feet of the Almighty Being.

On the eve of the New Year, my prayer to the Lord is: May each one of us,

wherever living, during the coming new year, keep in mind these unifying factors that are there at the basis of all faiths and try to inculcate this truth in others as far as we possibly can, so that the external strife, rivalry and exclusiveness (that have been brought about by losing sight of these fundamental unifying factors) may be removed from amidst us, and continued peace and goodwill may come to prevail upon this fair earth for all time. It behoves us all, as thinking human beings, to keep in mind the aforesaid facts, the principles indicated in connection with the noble life and doings of the great Prophets, Saints and Seers with a deep sense of gratitude in our hearts for the invaluable and lasting benefits conferred by them on mankind. And in the coming new year, let us exert our best to study their teachings earnestly, assimilate them and make them, as far as possible, the working principles of our daily life from moment to moment. May this be our resolve for the New Year. May the new year bring to you all peace, plenty, happiness and intense urge to realise the Goal of Life.

The practice of charity makes a man Divine. If you understand charity as giving alms to the poor and needy or being helpful to those in distress, you have caught just the shadow of its true significance. It is not giving of what you have, but granting of what you have and are. Charity is self giving or Yajna.

—*Swami Chidananda*

## THE RELIGION OF HUMANITY

(Sri Swami Krishnananda)

This method of worship is common to all religions. Various forms of worship are instituted in every religion of the world irrespective of their different concepts of God, but it is this concept of God that makes the difference in the religions that we observe. Whatever be our idea of God, that is also our notion of things in general, and it has a direct impact on our social relationships; but the concept of God as Vishwanatha, as Lord Siva, as God in principle with us is an inclusive one, so that religion becomes mankind's attitude to God. It is not my attitude or your attitude, it is the religion of mankind, the religion of humanity, because though human beings as individuals are many in number, the character of mankind is single and human nature is uniform. Thus, the religion of humanity can only be one, inasmuch as it is the religion of human nature. Human nature is the same wherever we go, whichever country we approach. So this religion got founded on a psychological basis and it became a sadhana naturally because when it assumes a universal character, a comprehensive nature, it becomes fit enough to become a spiritual technique for any human being. We may take the name of God as Christ or Buddha or Allah or Vishnu or Krishna, but what is the concept in our mind? That is what makes the difference, and that is what is going to determine the extent of success that we can achieve through that practice.

In our temple we have, for example, the daily routine of Abhisheka through the Rudra Namaka and Chamaka, the

great, powerful mantras of the Yajurveda known as the Rudradhyaya, which is chanted every day, but very few would have found time to contemplate on their meaning, the purpose of this invocation through the Rudradhyaya and the Purusha Sukta, through both of which Abhisheka is performed daily to Lord Siva, Lord Vishnu and Lord Krishna. It is a powerful invocation. Swami Sivananda Maharaj was very fond of the Rudradhyaya as well as the Purusha Sukta. He himself used to make it a personal sadhana of his. Those who have enough time and patience to study these sections of the Veda would find in them a wealth of meaning and a very effective means not only of self-transformation into the good but also a means of bringing about social security and prosperity.

The sadhana of Swami Sivanandaji Maharaj was of a double or a dual nature: salvation of the soul, and also prosperity of mankind or society. They would go together inwardly and outwardly. The charged recitations of the Rudra mantras invoke God in a variety of ways. We do not know to what extent the religion of Swami Sivanandaji Maharaj itself was influenced by this supreme concept that we have in the Rudradhyaya and the Purusha Sukta. Every blessed concept is God's concept. We have to study it to know what it is. It

is vibrant with force. Veda mantras are all charged with tremendous potency, and the Abhisheka that is offered to the Lord with the recitation of these mantras is always done through some medium such as Ganga Jal or milk. The article that is offered gets charged also, and that is why it becomes Prasada; it becomes a Tirtha, a holy sacrament. Swami Sivanandaji Maharaj never used to take his lunch without Tirtha from the temple. Every day he must take the Tirtha first. Whatever be the time of his lunch, the Tirtha from the temple should come first.

He was an exemplar, though he was a great idealist. He was a follower of the philosophy of the Bhagavadgita: *na buddhibhedam janayed* (Gita 3.26). Never would he disagree with anyone. He would always agree with people in everything, because why should he disagree when there is some good point in everyone? There is no person in the world without some good in him, and Swamiji was a person who could see the good in things. While we always see the wrong and the error in things and say that it is not all right, he would say that it is all right because there is some good in it. That is the difference between we people and people of his kind. There is the good and the bad mixed in every person and every thing in the world. We should not see only the good or only the evil, as they are both mixed up in certain proportions. The difference is, he saw the gold part of it while we see the iron.

Thus, in this modus of worship, prayer and recitation of Veda Mantras he

gave us a great chance of self-evolution, to regard God not only in one of His aspects. There are people who are philosophers, who do not believe in Saguna. They say that we are only in Nirguna, that God is formless; and there are others who deny His formlessness and think God is only corporal and embodied. God can be worshipped in any capacity because all forms have to be God, inasmuch as He is accepted to be omnipresent. Any kind of bigotry and fanaticism in religion is not good. There is no such thing as 'my religion'. There is only religion. The very purpose of the rise of the religious consciousness in our mind is to remove this idea of 'mineness' and 'yoursness', but if even religion is to become mine, then there is the end of it.

There is a saying, *anyakshetre kritam papam, punyakshetre vinashyati; punyakshetre kritam papam, vajralepo bhavishyati*: The sins committed in other places get washed out in holy places, but the sins committed in holy places stick to us like a diamond coat. So if religion itself becomes a source of bigotry, fanaticism and 'mineness', it becomes 'my religion' apart from 'your religion', and that would be a Vajralepa on our body, worse than the other mistakes that we could commit elsewhere in other fields of work. Religion is a remedy that has come to us. It is not another illness that has come to our mind. We should not convert religion into a kind of disease, but it can become a disease when it becomes a handmaid or tool of selfishness. Religion can be used for destruction, as in religious wars. Millions were destroyed because of religion. There is Jihad and the

argument of faith which always sets itself at naught in respect of others: "You are not the followers of religion." And today if religion has fallen and seems to be stifled due to other forces working in the world, it is because of this detraction of the religious consciousness through selfish channels of human prejudice and egoism.

The time has come for us to recognise and realise the importance of religion as a saviour. It has not come as an opiate. It is not a drug that we take to stimulate ourselves into a kind of intoxication, into a mood of self-forgetfulness, but it has come as a saviour and a remedy and a panacea for the ills of the mind. Ultimately everything in the world is related. We can use anything for any purpose. We can use a good instrument for bad purposes, and something unwanted can become very useful sometimes, according to the context or the situation. Likewise, our religious enthusiasms may become instruments of self-bondage and suffering, as we see today in the fields of established religions—the religion of pundits, the religion of temples, the religion of churches. We have churchianity, different from Christianity. This is an established, rigid and inflexible form of conduct that has been socially introduced by people in place of the original blessedness that religion was.

What do you see when you go to temples? Do you feel ennobled, or do you

feel dejected or put down, crestfallen, that there is something wanting in your religious field? It is not the mistake of religion; it is the mistake of the understanding of religion. Some people say that science is bad, that it has killed people. It is not science that kills, but the misuse of science. Science is only a principle of knowledge, a coordinated system of understanding the laws that operate in the world. It is neither good nor bad. We cannot say that electricity is bad because somebody touched a wire and died. It is a principle, and this principle can be used or abused.

It is difficult to live in the world. We should not make a routine of anything. Anything that becomes a routine becomes a source of bondage. Living is different from passing through a routine. Our life has to become a flow of vitality, innovation and understanding. Only then can we be said to be progressing. We cannot literally follow the word of a Master and then be said to be following religion. The letter is different from the spirit, as Christ very wisely said in his gospel, and we should follow the spirit of religion rather than the letter. Because people follow the letter of religion, we have religious battles. Religions are set against each other all because the letter of each one is following the beaten track and setting itself against the beaten tracks of other religions.

In meditation, thought and being coalesce and become one. —*Swami Krishnananda*

## TRUST THAT WHICH HAS BROUGHT YOU THIS FAR

(Sri Swami Atmaswarupananda)

All the great religions point to one great truth. They may not deify that truth because there is no way that it has any name or form that ultimately can be deified. But the goal is one. That one has a source or is the source that will ever be beyond the understanding of the mind. But it can inform the mind to a point of absolute satisfaction.

“Total satisfaction,” Pujya Swami Chidanandaji used to say. And what does any human being want except total satisfaction, a sense of completion. That sense of completion is here and now. There is nothing else except That. What is blocking our vision of it? Wrong thinking and wrong feeling the scriptures tell us. They lead us to search for the total satisfaction that we want in wrong directions, and these wrong directions never end until we find the right one.

A compass has 360 degrees, but only one points straight north. How are we to find that one that points straight north? There is one simple answer: Trust That which has brought you this far.

If we investigate this possibility, we will be amazed at how we have got where we are right now. How did it happen? What brought about all those coincidences? From where came those

inspirations? From where came the guidance? Frequently unexpected, usually unasked for, and often what we didn't want at that time, and yet it has all brought us to our here and now. Trust That.

We want something that we can grab hold of. But someone once composed a short poem. It said simply, “I said to the man who stood at the gate of the years, ‘Give me light, so that I may tread safely into the unknown,’ and he replied, ‘Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than the known way.’” Note that we don't first put our hand into the hand of God and then walk out into the darkness, but first we walk out into the darkness and then put our hand in the hand of God.

At some point we have to venture forth. We have to leave any psychological comfort zone or safe refuge that we have created. It is what is binding us. Trust That which has brought us this far. We don't know what has, but yet we know that something has. Trust That. We must leave our safety net—the web of thoughts that we imagine is keeping us secure. We must trust That, that Unknowable, that has brought us this far.

## SRI SWAMI CHIDANANDA

— A Brief Life-Sketch —

(Sri Swami Venkatesananda)

**C**rores of prostrations to the divine feet of Sri Swami Chidanandaji Maharaj, the pure and holy Prism who radiates in splendorous and brilliant colours, the Supreme Light that today shines as our Gurudev Sri Swami Sivanandaji Maharaj! May the dust of their holy lotus feet purify and protect us all!

“Chidanandaji was a great Yogi and saint in his previous birth itself, this is his last birth,” predicted a famous Yogi-astrologer in 1949. Anyone who meets Chidanandaji even once would say very much more than this! One who had been with him during the early years of his life and closely watched and followed the colourful career of this born-saint, couldn’t restrain his tears of joy, admiration and reverence when he related the story of Swami Chidanandaji’s student days: and it was from such a one, Sri Yogesh, that I gathered the following facts about the resplendent spiritual luminary that Chidanandaji is.

Sridhar Rao (as Chidanandaji was called before he entered the holy order of Sannyasa, imparting greater holiness to the Order itself, and glory to the Gerua-robos) was born on the 24th September, 1916, in a family that literally

demonstrated the truth of Lord Krishna’s heartening divine promise:

*Shucheenaam Srimataam Gehe Yoga-Bhrashtoh Abhijaayate*



We have heard of great souls being born in the families of poor, devout people, renunciation, in their case, is a logical sequence of such a birth. We have also heard of great souls taking birth in rich, but not so very devout families, they too had to renounce

their families in order to pursue the goal they had set before themselves and striven to reach life after life on earth. Sridhar’s birth as the beloved son of Sri Srinivasa Rao and his Sahadharmini Srimati Sarojini was a perfect illustration of the Lord’s Utterance, both piety and prosperity dwelt in Srinivasa Rao’s house.

Srinivasa Rao was a very big Zamindar of South India, who owned several villages in Coimbatore district in South India as well as extensive lands in Rajagopalapuram in Mannargudi district and in the Madras city itself. He owned palatial buildings in Madras, Coimbatore, etc. In worldly parlance, he “was worth lakhs”.

Sridhar’s Mother was the Ideal Indian Mother that Chidanandaji himself has

inspiringly portrayed in the course of his illuminating Durga Puja lectures in 1953. In a word, she was a saint, and as the foremost women-saints of India have ever been, she was a great Pativrata. It would be quite true to say of her that it was her Pativrata that shone and radiated from her as the resplendent rays of piety, supreme compassion, charity, unbounded generosity, love for all, devotion to God, sweetness of disposition, and all the other divine virtues that Chidanandaji lives to glorify and spread. To Sridhar, the Mother was the Adi-Guru, literally so, and exemplifies in herself, the acme of perfection of a human being or the model of divinity upon earth. To the Mother, Sridhar was a well beloved son as he had imbibed and improved upon the great virtues which she had worn as her greatest ornaments.

Two other influences that moulded or rather guarded his spiritual personality in early life are worth mentioning here. The earliest was what in the ultra modern world in which Sridhar was born, a man from the hoary past who loved to tell children tales from the Mahabharata, Ramayana, and Bhagavata. He was Anantayya, a sturdy young man of 60 when Sridhar knew him, when Sridhar himself was 8 years old. Anantayya was Sridhar's maternal grandfather's athletic and wrestling companion. He used to tell Sridhar and the other children of the family, and tell in a telling manner, the old stories of the Great Ones, and Sridhar would in those few years have heard from Anantayya the thrilling stories of Prahlada, Dhruva, and the Rishis, over and over again. A funny incident would illustrate the depths to which these stories had penetrated the young heart. One day Sridhar and a boyhood companion stripped themselves naked, wound their shirts round their loins as Kowpeen, besmeared their bodies with talcum

powder (to represent sacred ash), and seated themselves on tiger skins on the terrace of the house prayerfully waiting for the Lord to appear before them Tapasvis. Tapas, becoming a Rishi, and having a vision of the Lord these three were Sridhar's early ideals that had mysteriously taken shape within his heart as he heard the stories of saints and Bhaktas told by Anantayya.

The second great influence was that of an uncle, Krishna Rao, the great Bhakta who was made with the Love of God. He was Srinivasa Rao's brother-in-law, and he was Sridhar's shield against all evil influences of the materialistic world around. Krishna Rao was the great divine gardener who carefully and joyously watered the plant of Nivritti that was fast growing in the heart of Sridhar. He was himself a Grihastha-Sannyasi, who never cared for aught but God, whose one concern in life was Rama-Nama Japa, meditation on Rama and continuously living in Rama. When he found Sridhar was the one spiritually inclined boy in the house (though all were religious generally), his joy knew no bounds. One day, in the year 1932, he brought a copy of "*Gospel of Sri Ramakrishna (Vol. 1)*" from the market, and that day marked Sridhar's serious study of spiritual life, Nivritti-life as such. Every night, Krishna Rao would read to Sridhar from the Gospel, and often the reading would assume the shape of serious spiritual enterprise, Krishna Rao rising to great heights of spiritual emotion and Sridhar forgetting himself in Ramakrishna. Often, Krishna Rao would confidently whisper into Sridhar's ears: "Siddha! All this Samsara is Nissara (essence less), God alone is real. Care not for this world. You should attain Rama." Sridhar's veneration of Krishna Rao can be judged from the fact that when, during the All India Tour of Gurudev in 1950, Chidanandaji was at Madras, he ran with

flowers and fruits in hand and literally worshipped Krishna Rao, his early friend, guide and philosopher.

Sridhar's parents had four other children, a daughter elder to Sridhar, and two daughters, and a son younger to him. Happy at having contributed a spiritual luminary to the world, and satisfied that all her austerities, devotional practices her life itself had borne the richest fruit in the birth and growth of Sridhar, the Mother attained the Supreme Seat of the Lord in June 1926, from there to watch her illustrious son quickly ascend the ladder of Yoga and reach the peak of spiritual perfection that was the inner aspiration of the family itself.

Sridhar was a brilliant scholar at the school and a Sadhu at home. His aunt used to affectionately call him "Siddha", a sweet contraction for Sridhar, which might at the same time have meant that the boy even at birth had attained the Siddha-hood that has remained the unattainable goal of many struggling souls. After the elementary education at Mangalore (his mother's home) in 1932, Sridhar joined the M Ct. Muthiah Chetty High School at Madras, his brilliant scholarship earned for him distinction in his class, and his exemplary conduct and extraordinary traits earned for him a distinct place in the hearts of all teachers and students who came into contact with him. Long after he had ceased to be a student of the schools of academic learning, long after he had begun his career as a great and powerful spiritual teacher in the vast school of life itself, his school teachers have proudly cherished the exalted feeling that they had truly seen the sapling Yogi in him even while he was their ward.

The Loyola College whose portals admit only the most brilliant among students welcomed Sridhar. In 1938, he emerged from it with a degree of Bachelor

of Arts. This period of his studentship, of a predominantly Christian College, was more significant in his case than perhaps in the case of the thousands of others that pass out of it with a degree in arts or science. As we learn from his later life, the glorious ideal of Lord Jesus, the Apostle and the other Christian Saints, had found in his heart a beautiful and indistinguishable synthesis with all that is best, greatest and noblest in the Hindu culture, to which he owed allegiance by birth, and the resplendent ideal of Lord Buddha whom young Sridhar, surrounded by wealth, comfort, and pomp, adored as his heart's idol. To him, the study of the Bible was neither mere routine, nor an unnecessary ritual imposed by a foreign, ruling class belonging to an alien culture, it was the Living Word of God, just as living and real as the Word of God given to mankind in the Vedas, the Upanishads and the Bhagavad Gita. The zeal with which he studied the Bible would have made him an ardent Christian Missionary, a pillar of the Roman Catholic Church, and (with his wonderful powers of eloquence and persuasion) the Church would have had in him a proselytizer of unrivalled power, but his innate breadth of vision in fact, the very hallmark of India's Vedic Culture, Upanishadic culture enabled him to see Jesus in Krishna, not Jesus instead of Krishna. Thus, the world has in him today, a propagator of the Christian ideals, who is not a wee-bit behind the foremost Christians in his advocacy of the Gospel of Jesus, but who would, at the same time, assure us that the very same Gospel, in other forms and in other words, forms the foundation of every other religion in the world. And, this born Hindu-saint was a devout adorer of Jesus Christ from the earliest. But withal, his fervent love to family deity Lord Vishnu surpassed all.

***(To be continued)***

## EMULATE RAMA AND BHARAT, NOT THE KAURAVAS

(Swami Ramarajyam)

This is a story from the Ramayana.

Lord Rama was sent into exile and had to dwell in jungles. When Bharat came to know that Rama was exiled only because of him, he cursed himself and went to meet Him.

He fell at the feet of Rama and said, “My Lord, the kingdom of Ayodhya is yours. I have never dreamt of ruling over this kingdom. May God curse me if I ever thought otherwise! Kindly ascend the throne and let me dwell in jungles in your place.”

Lord Rama said affectionately, “Dear Bharat, obeying the commands of our parents, you should rule over the kingdom and I would live in jungles.”

“Revered sir, as of right you should rule over the kingdom,” said Bharat humbly. His eyes filled with tears.

We begin to fight for grabbing even petty things. Rama and Bharat, on the other hand, were eager to pass on the right to rule over the kingdom to each other. Rama insisted that Bharat should reign over the kingdom of Ayodhya. Bharat, very eager to place Rama on the throne of Ayodhya, was prepared to live in jungles in his place. What a beautiful ‘give’ and ‘take’! How sweet is the deal!

Dear children, if ever you have to fight, fight for ‘giving’ and not for ‘taking’. Always be eager to give like Rama and Bharat. Never fight like Kauravas for usurping other people’s possessions. (Kauravas had tried to usurp the kingdom of the Pandavas.)

Those who forgo their rights for the sake of others, are adored. Who remembers people with whom rights outweigh duties? Rama and Bharat are adored even today. Nobody remembers the Kauravas. □ □ □

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**An Anecdote:**

## KILL THIS EGO

(H.H. Sri Swami Sivanandaji Maharaj)

There lived in a small village a poor man called Grami. He was quite illiterate, and had not seen any big town or city. He once wanted to go to Bombay. A big merchant, Sahukar, belonging to the same village was in Bombay. He had a very big Factory, Sales Depot, bungalow and garden. So Grami thought "I will go to Bombay and stay with Sahukar.

He is a very rich and generous man. He will also give me the travelling expenses." Thus making up his mind, he left for Bombay.

After full two days' journey he reached his destination. It was summer and the train reached the station about 12 noon. It was very hot. He had to find his way to Sahukar's bungalow after a good deal of search and enquiry on the way. As soon as he saw the Sahukar, he was immensely pleased. Sahukar recognised him as his old friend and greeted him very cordially, not out of any love for him, but merely out of his egoism, his pride. Sahukar's idea was that the poor man would go back to the village and would praise him and the way he entertained him.

Grami was much tired. He asked for a hand fan. Sahukar said "Why do you trouble yourself? I will just now put on the electric fan." He did so. Grami had

never seen this. He was astonished and began to praise Sahukar's skill, wealth and intelligence.

Sahukar was puffed up with pride and said "This is nothing. I can do much more. You will see later on."

It became dark. Grami, asked for a candle or lantern. Again Sahukar said "Oh, don't you worry about a candle. I will just switch on the electric lamp and it will give you light. So saying he switched on the lamp and there was dazzling light in the room. The poor man was again very much astonished to see this and again praised Sahukar. The latter's pride swelled up even more. At 8.30 p.m. Sahukar switched on the radio and it began to give forth the latest melodies and news of important events in India and the world. Grami had never dreamt of this wonder. This time he could not control himself and was full of praise for Sahukar's genius. Sahukar was bloated with pride; he became something like a football bladder overfilled with air and was about to burst. Blinded with intense pride, he went on saying "I can do this; I can do that. See how powerful I am."

Suddenly, the electric current failed; there was no light; the fans stopped and

the radio ceased its music. The poor Grami was dismayed.

He cried out, "Sethji, why have you done this?"

Sahukar was much ashamed and said that the electric current had failed and so all stopped functioning.

Grami said "All right. Let the lights go. Please put the fan on.

Sahukar replied, "No, it can't."

"At least let the radio sing."

Sahukar replied, "You do not understand electricity. Without it nothing will function.

Grami said: "You were just now telling me "I can do this, I can do that, I am powerful and so on. Now where is that power, that 'I'? Please apply your

"that power I" and light the lamp at least." Sahukar hung his head in shame and could not say anything.

Such is the case with all of us. We are all full of egoism and say "I did this; I can do this; I will do this" (Gita XVI-13 to 15). We do not realise the power behind which is working through all of our organs (Indriyas), without which we can do nothing. When that Power is gone, this body which is preserved with so much care and fed every day with delicious dishes, of which we are so proud, will only be burnt, buried or thrown into the water. So be wise; never boast of your body, intellect, etc., and realize your real Self.

May God bless us all! May we all realise our Self by the Grace of Guru!

### **TRANSFORMATION OF THE SUBCONSCIOUS LIFE AND SELF-REALISATION THIS MOMENT**

Beneath your conscious life there is a very wide region of subconscious life. Subconscious life is more powerful than your ordinary life of objective consciousness. Through the practice of Yoga you can modify, control and influence the subconscious plane. Bring about a complete transformation of the subconscious mind and attain superconscious experience or the fourth state, Turiya.

Can you serve like Florence Nightingale? Can you obey like a soldier in the battlefield? Can you be generous like Ranti Deva? Can you spend sleepless nights in devotion to the Lord, like Mira? Can you do Tapas like Dhruva? Can you stick to your convictions like Mansoor and Shams Tabriez? Can you be fearless like the sage who met Alexander the Great, on the banks of the Indus?

If you say Yes, you will have Self-realisation this very second. You will contact Avatars and full-blown Yogis this very second. First deserve, and then desire. □ □ □

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## CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ TO SOUTH AFRICA

Upon the kind earnest invitation of Revered Sri Sivananda Munsamiji of Durban in South Africa, a very great devotee of Worshipful Gurudev Swami Sivanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, visited South Africa on a cultural tour during November-December, 2014. On his arrival at Durban on 10<sup>th</sup> November Swamiji Maharaj was very cordially received at the Airport by Revered Sri Sivananda Munsamiji, Revered Sri Swami Ramakripanandaji of DLS Sarva Dharma Ashram Branch, Durban, Revered Sri Swami Lokasamgrahanandaji of DLS Vedanta Institute Branch, Tongaat, Revered Sri Swami Chaitanyanandaji, Revered Sri Pragalad Moodley of Tongaat Hindu Unity Forum, Revered Sri Vivekanandan Ramanna and Revered Smt. Sandra Ramanna, Revered Sri Daniel Panday of the Divine Life Society, South Africa, Revered Sri Prakash Mathura of Vedanta Institute and Smt. Vanitha Munsami, and others.

On 13<sup>th</sup> November Sri Swamiji attended the Satsang at Sarva Dharma Ashram DLS Branch, Welbedacht, Durban. The Satsang was conducted by Revered Sri Ramakripanandaji, the President of the Ashram. It was attended by inmates of the Ashram and many other devotees. Swamiji Maharaj spoke at the Satsang on the teachings of Gurudev Swami Sivanandaji Maharaj, unity of religions, Bhakti Yoga and ways of cultivating Devotion. Sarva Dharma Ashram under the guidance of Sri Swami Ramakripanandaji has been doing great social service by giving help to poor and needy people of different communities in

various ways which is admirable and deserves great appreciation.

The Umkomas Branch of Divine Life Society of South Africa had its Satsang on 14<sup>th</sup>. This was the first of the Divine Life Society in South Africa, started with the blessings of Gurudev in 1949. Swamiji attended this Satsang and gave a discourse on the life of Sri Gurudev, which was very much appreciated by all. This was attended by a large number of devotees. Revered Sri Ramulu, President of the Branch and other important people were also present.

Revered Sri Sivananda Munsamiji had arranged a Satsang on 15<sup>th</sup> November at Pathamurjani Andhra Sabha Hall, in Umhlatuzana Township of Durban, inviting distinguished persons. Swamiji Maharaj attended this programme and gave a discourse on "Holy Master Swami Sivanandaji Maharaj and his Mission." This was very inspiring and enlightening, and was of great benefit for the participants.

Radio Hind Vani of Durban interviewed Swamiji Maharaj for about an hour over the Radio at the Radio Station on 16<sup>th</sup> November which was directly broadcast. It was on topics like need of values in society particularly among the Youth at the present times, Spirituality, Religion, and many important related issues.

On that day Sri Swamiji also attended the Satsang at Sarva Dharma Ashram in the forenoon. Many devotees, mostly children from the local communities in large number had joined the Satsang. The Ashram has been encouraging the children and others for Mantra-writing, for

which there is great interest and enthusiasm from the children, including those from the Black community. Swamiji Maharaj gave a discourse at the Satsang particularly addressing the children and the youth, on glory of the Divine Name, inculcating moral values, success in life, and attaining happiness. The children and all others were very happy to hear the talk.

In the evening, at the kind invitation of The Divine Life Society of South Africa, Swamiji accompanied by Revered Sri Sivananda Munsamiji visited their Sivananda Ashram at Reservoir Hills, Durban. This was established by Brahmaleen H.H. Sri Swami Sahajanandaji Maharaj of South Africa. Swamiji Maharaj was very warmly received by the President Dr. M. Chatrooghoon, other Board members, the Rishi Kumars of the Ashram, and many other devotees. They had the Satsang at the Ashram on that day. Swamiji participated in the Satsang and gave a talk on 'The Divine Personality of Gurudev Swami Sivanandaji Maharaj' which was received by all with great appreciation and happiness.

The Vedanta Institute of South Africa in conjunction with Tongaat Hindu Unity Forum had organised programmes for Swamiji Maharaj at Tongaat for three days, 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup>. On the 18<sup>th</sup> the programme was in Vishwaroop Temple, Tongaat, hosted by Vishwaroop Temple and Dharmashala. Swamiji was cordially received at the Temple by Revered Sri Swami Lokasangrahanandaji, Head of the Vedanta Institute, Chairman, Trustees and devotees of the Viswaroop Temple, and President and members of the Hindu Unity Forum. At the Satsang there was a very good gathering of the devotee. Swamiji Maharaj attended the Satsang and gave a talk on "Bhakti, the need to develop it and

its role in life," which was quite inspiring and liked by all.

The Satsang on the 19<sup>th</sup> was at Chinna Thirupati Temple Hall and was hosted by Chinna Thirupati Venkateswara Devasthanam of Tongaat. Here Sri Swamiji was warmly received by the Chairman and other Trustees of the Devasthanam, and other dignitaries and devotees. At the Satsang Swamiji Maharaj gave discourse on "The Challenges faced by the Youth today and the Coping Mechanisms" which was received by all with great appreciation.

The venue for the Satsang of 20<sup>th</sup> was Shree Veerabhoga Emperumal Temple Hall of Tongaat, and was hosted by the Shree Veerabhoga Emperumal Temple Trust. On arrival Swamiji was received cordially by the Chairman, other office-bearers and devotees of the Trust and other dignitaries. Swamiji Maharaj's talk at the Satsang was on "Need of Spiritual Life and Religion in the present times and Hindu Unity". The devotees present appreciated this very much and were inspired.

On 21<sup>st</sup> November Swamiji proceeded along with Revered Sri Sivananda Munsamiji to Johannesburg. At the Airport they were lovingly received by Revered Sri Ishwaramayanandaji and Revered Sri Swami Karunyananda Mataji of Sivananda School of Yoga of Johannesburg, Revered Sri Swami Sivashankaranandaji and Revered Sri Swami Shraddhananda Mataji of Adi Shankarashram of Johannesburg, and others. On that day a Satsang had been organized at Sivananda School of Yoga. Swamiji Maharaj participated in it and had interaction with the devotees present and answered their questions.

There was another Satsang at the Sivananda School of Yoga on 22<sup>nd</sup>. At the Satsang Sri Swamiji gave a discourse on

“Yoga” which was very elevating and inspiring and was appreciated by the participating devotees.

At Adi Shankara Ashram there was a Satsang on 23<sup>rd</sup>. Swamiji Maharaj joined this and gave a talk on “Conquest of Lower Nature and Cultivation of Virtues”.

Sri Swamiji stayed at Sri Ramakrishna Dham, Johannesburg, on 23<sup>rd</sup> and 24<sup>th</sup> November. Swamiji participated in the Satsang of the Ashram on both days and on 24<sup>th</sup> gave a talk on “Importance of Devotion and the Navadha Bhakti (nine modes of devotion)”. The stay at the Ashram was very comfortable and enjoyable for which Swamiji Maharaj thanked Revered Swami Premananda Puri Maharaj, Head of the Ashram, who had very kindly extended the loving hospitality.

From Johannesburg Sri Swamiji proceeded to Cape Town on 25<sup>th</sup> accompanied by reverend Sri Sivananda Munsamiji. He was cordially received at the Airport by Revered Sri Yogeshwari Mataji, Revered Sri Swami Parvati Ananda Mataji, Revered Sri Swami Vidyanandaji, Revered Sister Sri Vaniji of Ananda Kutir Ashram DLS Cape Town Branch, affiliated to DLS Headquarters, Rishikesh. On that day in the evening Satsang in Ananda Kutir Ashram Swamiji spoke on “The Essence of the Bhagavad Gita.” They had arranged Satsang in the evening on all days of Swamiji’s stay in the Ashram.

On 26<sup>th</sup> November the Satsang was hosted and conducted by the Cape Town Inter Faith Initiative. (CTII). The Vice Chairperson Mrs. Mary Frost and other members of CTII had taken part in it. At their request Swamiji Maharaj gave a talk on “Healing Our Wounded Society with Compassion”, which very much

appreciated by the participants, and was to the great satisfaction of CTII.

In the Satsang on 27<sup>th</sup> Sri Swamiji also took part and gave a discourse on “Arise! Having Arisen, stay Alert—the call of the Sages.”

Swamiji Maharaj also attended the Morning Meditation of the Ashram from 26<sup>th</sup> to 28<sup>th</sup> and also gave talks on “Meditation.”

On 28<sup>th</sup>, there was a Youth Programme arranged by the Ananda Kutir Ashram. Swamiji addressed the children and Youth with a talk which was inspiring and very valuable for them.

Then Sri Swamiji returned to Durban on 29<sup>th</sup>. In the afternoon there was a Satsang at the residence of Revered Sri Pradip Ramlalji of Durban, on the occasion of the Happy Birthday of his Dharmapatni Revered Rekha Mataji. Swamiji Maharaj attended it and spoke at the Satsang highlighting the “Importance of the rare human birth and Devotion” and gave his blessings.

Revered Sri Swami Nishchalanandaji, the Spiritual Head and President of the Integral Yoga Centre of Pietermaritzburg (affiliated Branch of DLS Headquarters, Rishikesh) founded by him, had arranged Satsang under the auspices of the Integral Yoga Centre at Gandhi Hall, Pietermaritzburg on three days commencing with 30<sup>th</sup> November, in connection with Gita Jayanti, and had invited Swamiji Maharaj for this. Sri Swamiji attended the Satsang and gave discourses all the three days. On 30<sup>th</sup> November the talk was on “Overview and Essence of the Gita”; and on 1<sup>st</sup> December it was on “Gita—the Yoga Way of Life.”

The Gita Jayanti was celebrated by the DLS Integral Yoga Centre Branch on 2<sup>nd</sup> December. On that day a programme

had been arranged at Sri Radhakrishna Temple for chanting of the entire Bhagavad Gita. Swamiji Maharaj participated in the recitation of the Gita. In the evening Swamiji also attended the Satsang at Gandhi Hall and spoke on “Glory of the Bhagavad Gita and some of its important teachings.”

Swamiji Maharaj once again visited Sivanandashram, Reservoir Hills, upon the kind invitation of Divine Life Society, of South Africa on 3<sup>rd</sup> December, and visited their Sivananda Ghat. Here arrangements have been made by them for performance of the funeral rites of different communities, offering prayers and immersion of the ashes in the river, which is an excellent thing and a great help to the general public.

Hosted by them, Swamiji stayed at Sivanandashram, Reservoir Hills of Divine Life Society of South Africa, for the night as per their request.

Swamiji Maharaj also visited Estcourt, the birthplace of Pujya Sri Swami Sahajanandaji Maharaj on 3<sup>rd</sup> December. Sri Swamiji also joined the Satsang arranged by Estcourt Branch of the Divine Life Society, South Africa, and gave a discourse on the Teachings of Gurudev Swami Sivanandaji Maharaj and Divine Life.” Chairman of the Branch Sri Ajeesh Lalparsad, other devotees, and some important persons of Durban, etc., had attended it. Swamiji Maharaj’s talk was very inspiring and was very much appreciated by one and all.

On 4<sup>th</sup> Swamiji Maharaj paid a visit to Kwa Mashu Technical High School of the Divine Life Society, South Africa. Here the entire original School building has been constructed by the Divine Life Society, which is very laudable. Then Sri Swamiji visited Ndimose Primary School at Inanda.

The DLS South Africa has constructed some buildings and also extended some other kind help. Swamiji also saw the Sivananda Ndimose Computer Centre of the school, which has been recently built by Divine Life Society of South Africa on co-funding basis. Here Sri Swamiji had an interaction with the Principal, and also offered Prayers for the security and prosperity of the School.

There was a “Farewell Satsang” for Sri Swamiji arranged by Revered Sri Swami Ramakripanandaji at Sarva Dharma Ashram Durban, on 4<sup>th</sup> December. Swamiji Maharaj took part in the Satsang and spoke on “Task of the Divine Life Society, Branches and the devotees of South Africa.” This was considered very valuable and important and evoked appreciation of all.

The Vedanta Institute of South Africa had arranged another Satsang on 5<sup>th</sup> December. This was the Kartigai Deepam Satsang hosted by Tongaat Sabha at Tongaat Sabha in their Temple in Railway Street, Tongaat. There was the Kartigai Deepam festival on that day as it was the Kartigai Poornima (Full Moon) day according to Tamil Calendar. Upon arrival Swamiji Maharaj was given a warm and cordial welcome by the Chairman, and Board Members of the Tongaat Sabha Hindu Unity Forum and the Vedanta Institute, and other devotees. Sri Swamiji took part in the Satsang and gave a discourse on the “Significance of Kartigai Deepam as also the glory of Hinduism”. This was very inspiring and had great impact on the participants.

There was yet another visit of Swamiji Maharaj to Divine Life Society of South Africa on their request, which was to their Sivananda International Cultural Centre Sivanandanagar, La Mercy. Sri Swamiji

was given a warm welcome by the Chairpersons Dr. Subeera Ramlal and Dr. M. Chootroghan, other office-bearers and members of the Board, the Rishikumar and Rishikumaris, other distinguished persons, and devotees. Swamiji went round the Cultural Centre which has been very nicely established, with beautiful buildings, and also had Darshan of Mother Ganga Rani. There was a grand and excellent Satsang. It was their Sivananda Day Satsang. A large number of devotees had participated in the Satsang. The prayers, and devotional chantings and singing were excellent, were with great devotion, serene atmosphere, and it was all quite elevating. At the Satsang Swamiji Maharaj addressed, giving a discourse on "Spiritual Discipline—Lessons from the life of Gurudev." Swamiji also expressed great appreciation for the excellent work being done by Divine Life Society of South Africa, and the great devotion and discipline of the devotees. Pujya Sri Swami Sahajanandaji Maharaj had done spectacular and wonderful work for spreading the message of Worshipful Gurudev Swami Sivanandaji Maharaj and the economic upliftment of the poor and needy persons of different communities in South Africa as devout Guru-Seva and under his leadership and able guidance the Divine Life Society of South Africa had carried on great service to the people and it is still being continued at present, after his Mahasamadhi.

The tour of South Africa went on very well and smoothly. The devotees of South Africa were very courteous, cordial and good. At each centre and programme there was warm and positive response. They extended rousing reception and excellent hospitality. Revered Sri Sivananda Munsamiji who had sponsored the tour had looked into minute details and took

special care of Swamiji from the beginning to end and had made excellent arrangement with regard to travel, accommodation, stay and boarding requirements which were very comfortable and excellent in every way, as also for the programmes at different places. Smt. Vanitha Munsami Mataji had also looked after stay and boarding of Swamiji at Durban. Swamiji Maharaj expresses his grateful thanks to Sri Sivananda Munsamiji and Smt. Vanitha Munsami Mataji. At each and every place the organizations and devotees, without a single exception, who had hosted the programmes were also very nice and kind, made Swamiji Maharaj very comfortable, and the programmes were quite successful. Thus the tour of South Africa was very successful in every way and was very inspiring and beneficial for the Divine Life Society, and the devotees. Sri Swamiji places on record his gratitude and thanks for each and every devotee of South Africa for the warm and loving courtesy, response, kindness and cooperation.

Swamiji Maharaj left South Africa on 7<sup>th</sup> December from Durban Airport. At the Airport Swamiji was given a very warm send-off and was seen off by Revered Sri Sivananda Munsami, Revered Smt. Vanitha Munsami Mataji, Revered Dr. Devraj, Revered Sri Prem Kantilal, Revered Smt. Kantilal, Revered Sri Rajan Reddy, Revered Sri Peggie Moodley, Revered Bhagwan Mataji (General Secretary) and children of Sarva Dharma Ashram, Revered Sri Vivekanandan Ramanna, Revered Smt. Sandra Ramanna, Revered Sri Yogen of Tongaat Hindu Unity Forum, and many others. Sri Swamiji came back to India and landed at Delhi on 8<sup>th</sup> December.

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## SEVA THROUGH SIVANANDA HOME

By the profound blessings of Sri Gurudev Swami Sivanandaji Maharaj, the Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near Laxman Jhula.

Abandoned by family, but invited by Mother, Father, Friend and Relative—all in One and One in all. Despised and spit upon by the world, but having found mercy at His feet. Disgraced by humanity, but embraced by divinity. Not only a few are called, but all are chosen: *“Come, come, whosoever you are. Wanderer, worshipper, it doesn’t matter. Ours is not a caravan of despair. Come, even if you have broken your vows a thousand times. Come, yet again, come, come.”* (Rumi)

This month Sivananda Home received new patients who almost all were at the end of their wits. Among them was a female elderly patient—brought from the road, suffering from pulmonary TB and paralysis due to stroke and not able to walk. A few teeth only, a few words could she utter. Another elderly Sadhvi, dehydrated, in mental and physical shock, after being abused and left to herself, hardly able to talk, incontinence of her output functions and having regular moments of absence and losing consciousness. Furthermore, a Babaji, who was brought from a drainage, where he had been lying down for a couple of days, with severe loose motions and vomiting, so much so, that he could not get up. And a young boy, with degeneration of the spinal

bone, due to which he could hardly walk, and diagnosed with pulmonary TB too. All these patients were checked up by the concerned doctors and their medical treatment was started accordingly.

One Sadhu who had lost his eyesight completely was operated on his eye and his vision was restored! Immensely grateful he is to God and Gurudev, as he found new hope and a new birth. From the Ashram Headquarters too a dying destitute patient was brought in, suffering from TB in such a progressive and last stage of the disease that he passed away a couple of days later. May his soul rest in Peace and everlasting Bliss. Om Shanti, Om Shanti, Om Shantih.

Where Gurudev is, there is HOPE. Hope for a new beginning, faith for a new start, forgiveness for whatever happened in the past, or a peaceful leaving, if one’s time has come. Where Gurudev has touched, a transformation takes place, a turning point in the life of that person, be he or she a patient, a doctor, a professor, a seeker of truth or someone who begs on the side of the road. As in the winged words of Lord Jesus: “Come to-me, all who are weary and burdened and I will give you rest”

*“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

### 5TH CHHATTISGARH STATE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

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

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

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

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

*For Registration and Information please contact:*

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

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

—**The Divine Life Society**

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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**

## ANNOUNCEMENT

### 41ST ALL ANDHRA DIVINE LIFE SOCIETY—STATE MEETING

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

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

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

For Registration and Information please contact:

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

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

**—The Divine Life Society**

## REPORTS FROM THE DLS BRANCHES

### INLAND BRANCHES

**Ambala (Haryana):** Regular Satsang activities were carried on in addition to a Video Satsang on every 2nd Sunday. The Gurudwara Prabandhak Committee honoured the team doctors serving in Sri Gurugranth Sahib Seva Society on 6th of November to mark the occasion of Sri Guru Nanak Jayanti. Free Jalseva and Nishkam Homeopathic Seva at Sri Gurugranth Sahib continued in which about 50 persons were treated and were all given free medicines.

**Aska (Odisha):** Satsang activities were carried on regularly on every Thursday and Sunday of the month. On 8th September Birthday of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated in a befitting manner with special Satsang and concluded with the distribution of fruits, biscuits and Jnana Yajna Prasad to the hospitals. Special Satsangs were arranged from 9th to 23rd, and on 24th Birthday of Pujya H.H. Sri Swami Chidanandaji Maharaj was celebrated with Paduka Pooja and more than 300 devotees attended the function. Navaratra Pooja was celebrated from 24th September to 3rd October. Sadhana Shibir was held on 26th October.

**Barbil (Matkambeda–Odisha):** The Branch conducted weekly Satsangs (4 Nos) and residential Satsangs (4 Nos) in October. Around 435 patients have undergone free Homeo treatment in the Sivananda Charitable Homeo Dispensary run by this Branch. Sadhana day was observed on 24th of the month

and Balvihar classes were conducted on every Sunday for school-going children.

**Bargarh (Odisha):** Daily and weekly Satsang activities were carried on regularly and free distribution of 200 copies of Oriya Magazine 'Mahat Vani', free homeopathy treatment and distribution of medicines to 165 poor patients were carried out. Talks on Bhagavad Gita and Bhaja Govindam were held from 9th to 15th October. A talk on Srimad Bhagavat Mahapurana (Ekadasha Skanda) was arranged on 25th.

**Bellary (Karnataka):** Daily Satsang activities continued regularly along with Paduka Pooja and Ashtottara Archana on all Sunday. Vijaya Dashami was celebrated on 3rd October with Paduka Pooja and Archana. Pratishthapana day of Sri Varasiddhi Vinayaka Swamy and Inaguration of Satsang Bhavan was celebrated with Gana Homa and procession of the Idol of Sri Vinayaka Swamy in the colony on 14th October. Paduka Pooja, Archana of Sadgurudev Sri Swami Sivanandaji Maharaj was performed on 24th. All the above functions were concluded with the chanting of Mahamrityunjaya Mantra, Shanti Mantra and Prayer for World Peace and distribution of Prasad after Mahamangalarati.

**Berhampur (Odisha):** Regular Satsang activities continued on every Thursday and Paduka Pooja on 8th and 24th of the month. Gita Parayan was held during Ekadashi. A special Sadhana day was observed on 19th October with Bhajan, Kirtan, discourses

by senior devotees and Swadhyaya from the books of H.H. Sri Swami Chidanandaji Maharaj. Monthly Vishnusahasranam Parayan (11 times) was also conducted by the Branch. Ramacharit Manas was recited on the occasion of Kartik Maas. A senior devotee of the Branch is taking classes in Government Engineering College besides inspiring the students about the importance of divine life and also Jnana Yajna Prasad was distributed.

**Bhanjanagar (Odisha):** A Seven-day programme on Srimad Bhagavatam Pravachan was organised by the Branch from 3rd to 9th September. The 127th Birthday of Beloved Gurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th with special Paduka Pooja followed by a special Satsanga. The 381st monthly Sadhana day was observed. On 24th, Holy Jayanti day of H.H. Sri Swami Chidanandaji Maharaj was celebrated with Shodashopachara Pooja and a special evening Satsang with 200 devotees and concluded with Prasad Sevan. Navaratri Pooja was held from 24th September to 2nd October and on 19th October Pratishtha day of the Branch was celebrated.

**Bhuj-Kutch (Gujrat):** The Branch organised Jnan Shibirs on 8th and 22nd November in Narainpur and Sukhpur respectively with two sessions. In the First Session, the Life and Teachings of Sadgurudev Sri Swami Sivanandaji Maharaj and the working of Shivanand Ashram were focussed and copies of Divine Life Magazine were distributed. Lectures on Yoga and Sangeet Therapy were delivered in the Second Session and mass prayers were recited by all the participants.

**Chatrapur (Odisha):** Apart from daily Satsang, the Branch has also conducted 5 weekly Satsangs and 5 special Satsangs. The monthly Jayanti day ceremonies were observed on 8th and 24th with Paduka Pooja of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj respectively. Durga Pooja on 3rd October and the Annual Day Function of the Branch on 6th were celebrated. Sundarakanda Parayana (64 times) from Sri Ramcharita Manas were held. Sadhana Shibir and Vyaktitva Vikas Yuva Shibir were also held along with Golden Jubilee function of the D.L.S.

**Deogarh (Odisha):** Satsang activities were carried on regularly. The 127th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Paduka Pooja and chanting of Mahamantra and the 99th Birthday of H.H. Sri Swami Chidanandaji Maharaj was also observed with Nagar Sankirtan, Guru Paduka Pooja, Bhajan and Kirtan and lectures were delivered on Gita and Gurutattwa and Vastradaan to the poor and needy as part of Narayana Seva and concluded with Prasad Sevan at Ashram premises.

**Gunupur (Odisha):** The Branch organised various activities in the month of Kartik from 9th October to 6th November, with Prabhat-pheri, Parayan of Twelve Chapters of Bhagavat Mahapurana, Thursday Satsangs, Gita Mahayajna on Purnima Day, Mahamantra Chanting and concluded with Prasad Sevan by 500 devotees.

**Gurgaon (Haryana):** The Branch has arranged discourses on Ramayana,

Puranas and other Holy Scriptures throughout the year. Services of Homeopathy dispensary and Physiotherapy clinic were continued. A Super-speciality health check up programme was conducted at the Branch to commemorate the Centenary Celebration of H.H. Sri Swami Chidanandaji Maharaj on 9th November. 463 people were benefited with the services of 8 eminent doctors of Medicity, Gurgaon.

**Kakinada (Andhra Pradesh):** The Branch has conducted Satsangs with Bhajan, Kirtan, Meditation and Pravachan regularly on all Wednesday's, Friday's and Sunday's of the month. Free medical campaign continued on every 1st Sunday of the month and Narayana Seva for the poor and needy was also held.

**Kantabanji (Odisha):** The Branch conducted Satsangs on all the Sundays with the reading of Srimad Bhagavad Gita, Ramayana, Upanishads and chanting of Om , with Bhajan and Kirtan and lectures on Gita and concluded with Shanti Path.

**Khamtari (Raipur, Chhattisgarh):** As usual, various programmes were conducted by the Branch, on every Sunday with Gita Path, Bhajan-Kirtan, Mahamantra chanting, Hanuman Chalisa, Arati and Prasad. On alternate Sundays Dr. Naresh regularly gives talks on Gita. On every Sivaratri (monthly) Rudrabhishekam of Lord Vishwanath with Namakam and Chamakam and Purusha-suktam. Ramacharit Manas Path on every Monday is done by Matri Mandali. Sundar Kand Path is also done by Matri Mandali on every Tuesday.

On the occasion of Gita Jayanti and Branch Establishment Day, the Branch organised a Sampurna Bhagavad Gita Havan with all enthusiasm.

**Khatiguda (Odisha):** In addition to two times Pooja everyday and weekly Satsang on Thursdays, the Branch observed Sadhana Day on 2nd November with Narayan Seva and held 12 hours Mahamantra Kirtan and Ekadashi Satsangs on 3rd and 18th with Sri Vishnu-sahasranama chanting. Mobile Satsang was conducted on 16th. The sacred 5 days' Kartika Panchaka was observed from 2nd to 6th November with special pooja and on 6th Kartika Purnima was observed with Gurupaduka Pooja.

**Khatiguda (Odisha):** The Branch as usual celebrated Navaratri fervently. There were Satsang and Vishnu-Sahasranama on both Ekadasis. It also conducted Mobile Satsang at the residence of members.

**Khurda Road (Odisha):** Besides regular Satsang activities, a special Sadhana day was observed on 24th November with early Morning Prayer, meditation, video talk of H.H. Sri Swami Chidanandaji Maharaj on "Gurubhakti", followed by Paduka Pooja, Bhajan and Kirtan, Arati and prayer for world peace, and concluded with Prasad Sevan.

**Khurja Road (Uttarpradesh):** The Branch conducted Yoga classes for gents and ladies morning and evening respectively on all Sundays. Ladies Sankirtan at the Balkeshwar Temple was held on all Ekadashis. Publication and free distribution of Janopayogi literature as the Jnan Prasad was done and free medicines for patients were distributed in the Sri Swami Devanand Homeo

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 Dharmarth Aushadhalaya run by the Branch.

**Konisi (Odisha):** Apart from regular Satsang activities, a special Satsang was arranged from 1st to 5th November with Srimad Bhagavad Gita Parayan which was attended by several saints and devotees at Konisi Akhileshwar Temple. Poor-feeding was done on 1st Sunday of every month. Jnan Prasad was distributed to students of a nearby school students and also at Anath Ashram.

**Lanjipalli (Odisha):** Weekly Satsang activities went on regularly. On 8th October, Sri Swami Advaitanandaji Maharaj, Treasurer, DLS Headquarters visited the Branch and gave an inspiriting talk on Bhagavad Gita. Hanuman Chalisa (108 times) Parayan was conducted on 6th November on the occasion of Purnima with a prayer for world peace. On 14th November, the students of a Local Jail School were taught and imparted the moral values of patriotism with the teachings of Sri Gurudev. Narayana Seva was held on 30th with Prasad Sevan after a special Satsang, with Paduka Pooja, Bhajan and Kirtan.

**Lanjipalli Ladies Branch (Brahmapur-Odisha):** Daily, weekly and mobile Satsangs were carried on regularly. Gita chanting on Ekadashis and recitation of Hanuman Chalisa (108 times) and Sundarakand Parayana on Sankranti Day were conducted. On the occasion of Kartika Maas, a special Ramacharitamans Navahna Parayan, Pravachan, Harinaam Sankirtan, and Sri Krishna Kathamruta were conducted from 4th to 6th November, followed by Narayan Seva in which Sattvik food was

distributed to about 250 poor and needy people. About 2000 devotees participated.

**Nalgonda (Andhra Pradesh):** Daily Satsang activities were carried on regularly. The 127th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Bhajan, Kirtan, Sri Lakshmi Ashttotarashata Namavali, Sri Vishnusahasranam stotram, Naam-Japa and concluded with Prasad distribution. The Branch members visited Sneha Orphan Ashram and conducted Satsangs, and pocket money and fruits were distributed to 32 students.

**Nandininagar (Chhattisgarh):** Daily Brahmamuhurta Satsangs, evening Satsangs, weekly mobile Satsangs, Matri Satsangs continued regularly. The Branch President delivered a lecture on Sri Gurudev's teachings on 6th November on the occasion of Kartika Purnima and hundred Dipas were lighted at Swami Sivananda Bhajan Mandir. Branch Foundation Day was observed on 23rd November in which about 300 devotees participated.

**Paralakhemundi (Odisha):** In addition to daily Pooja and Archana, the Branch conducted special Satsangs from 8th to 24th September to mark the occasion of Birthday of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj with Gurupooja, and Ganesh Pooja.

**Puri (Odisha):** The Branch observed the Birth Anniversary of H.H. Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj on 8th and 24th September respectively, with

Paduka Puja, Gita Path, Mahamantra Kirtan, Dhyana, Bhajan, Kirtan, and Daridra Narayana Seva and concluded with Maha Prasad. On Thursday weekly Satsanga and occasionally Mobile Satsanga were held. Bhajan-Kirtan with Vishnu-Sahasranama was on each Ekadasi.

**Razole (A.P.):** The Branch conducted a special Satsang with local primary school teachers as part of 'Kartika Samaradhana' with a view to introducing Divine Life Society to teaching community at Adi Bowddha Stupa at Adurru village on 16th November. Sri Ch. Bhargavagaru and some members of the DLS Branch Vasanta Nagar, Kakinada also attended this Satsanga.

Apart from this H.H. Sri Swami Krishnanandaji Maharaj's Nirvan Day was also celebrated on 23rd October with Kirtan, Bhajans, and Prasad distribution.

The Branch also conducted a special Satsanga on the occasion of Gita Jayanti at 'Sri Rama Krishna Sai Gita Mandir at Katrenipadu village near Razole. The main highlight of function was discourses on Gita based on 1st and 2nd Chapters along with its Path and Sankirtan. The Adabala family arranged "Anna-Samaradhana" for nearly 200 participants. This function was instrumental in introducing Divine Life Society to the villagers.

**Rourkela (Odisha):** Regular Satsang activities were carried on. Paduka Pooja with Abhisheka and Archana was done in the morning of every 8th and 24th of the month with an evening Satsang. The 15th Anniversary of Pratishtha Divas of the Branch was

observed on 22nd October with a special Satsang in which 100 devotees participated. The 13th Punyatithi Aradhana of Worshipful Sri Swami Krishnanandaji Maharaj was observed on 31st October. Discourses on Narada Bhakti Sutras were delivered by Sri Swami Devabhaktanandaji Maharaj of Headquarters Ashram. A 3-day Youth camp was organised in which about 105 students participated. Free booklets were distributed among students and teachers.

**Salipur (Odisha):** The Branch conducts recital of Gita 15th chapter, Bhagavat one chapter and readings of two pages from the book "Sadhana", apart from Jai Ganesh, Guru Stotra, Shanti Mantra, etc. Weekly 'Adityahriday' and other slokas of all Devatas are recited. Apart from these, monthly Gita Parayana (complete) Yogasana-Pranayama, Sundarkanda Parayana are held. Birthday of Swami Sivanandaji Maharaj was observed on 8th September.

On Sundays free medical treatment is done and medicines were distributed free as Health Services. The Branch also imparts Yoga education. Swami Chidananda Jayanti was celebrated on 24th September with special Satsang and Paduka Puja.

**Sirpur Kaghaznagar (Telangana):** Weekly Satsangas were held by the Branch on Sundays. Every Thursday Guru Paduka Puja was conducted in Dhyana Kutir.

**South Balanda (Odisha):** Bhagavat Saptah Parayana and Pravachana Maha Yanja was conducted by the Branch from 31st October to 6th November. The Kathakar Puja Babaji Chhanda Charan

Dasjee of Puri did the Katha very nicely, sweetly and brought out the essence of Lila Tattwa. The Branch routinely conducts two times Pooja. General Satsang is held on every Fridays. Sivananda Day was celebrated on 8th November and a special Ladies' Satsanga was arranged. 24th November was celebrated as Chidananda Day. Akhanda Maha Mantra Sankirtan was held on 29th November for World Peace and Universal Brotherhood. Narayan Seva and Ananda Bazar for 1500 members were organised at Nilkantheswar Temple, South Balanda.

**South Balanda (Odisha):** Everyday two-time Puja and Satsang were held on every Friday. Sivananda Diwas observed with Paduka Puja. On Ekadasis there was special Matri Satsang. Chidananda Day was also observed with Pada Puja for world peace and universal brotherhood. Akhanda Mahamantra Sankirtan was held on 25th October.

**Steel Township Branch, Rourkela (Odisha):** The Branch conducted 6 mobile Satsangs, including One Sadhana day. Yoga classes in the morning, free music classes on every Sunday and Monday evening, Paduka Pooja on every Thursday and Swadhyaya on Saturday evening continued all through the month of October.

**Sunabeda Ladies Branch (Odisha):** The Branch conducted daily Mahamantra Sankirtan for one hour, Srimad Bhagavata Path one Chapter daily followed by Gita Path and Mahamrityunjaya Mantra Japa. Weekly Satsangas were held on Sundays, Wednesdays and Saturdays. Ekadasis were observed with Abhisheka and Vishnu-Sahasranama. 24th November

was observed as Chidananda Day with Anusthana of Mahamrityunjaya Japa. Holy Kartika Purnima was celebrated on 6th November followed by Akhanda Mahamantra Sankirtan for 12 hours.

**Varanasi (U.P.):** Satsanga was conducted by the Branch at Vriddha Ashram on 12th October. It was attended by the Branch devotees besides old ladies of Ashram.

### OVERSEAS BRANCHES

**Hong Kong Yoga Centre (China):** The Branch held Maha Mantra chanting on every Saturday. The regular monthly Satsanga was on 11th October which included Maha Mrityunjaya Mantra, and Hanuman Chalisa. It was followed by a talk on the teaching of Gurudev by Revered Sri Hari Cheng. Regular Yogasana classes based on "Practical Guide to Yoga" and covering essential Yoga exercises, breathing techniques and meditation were continued. There were 17 new classes with 197 participants during the month. The Branch also continued with the Bhajan practice sessions held at North Point Yoga Centre on 4th. It held 2 sessions of workshop on "Yoga for Beginner" on 14th and 18th October. In total 18 candidates participated.

**Bussum (Netherlands):** The Branch has started 4-Year Yoga Academy from 13th September. The Academy conducts courses on the study of Bhagavad Gita and Yoga Sutras of Patanjali. A Silence Retreat was held from 7th to 9th November in which 28 people took part. The Branch also observed fortnight Satsang with Kirtan and meditation. Apart from these, Yoga sessions are held every week for 180 members. □ □ □