



THE DIVINE LIFE

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KATHOPANISHAD

CHAPTER II

VALLI iii

यथाऽदर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।

यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके च्छायातपयोरिव ब्रह्मलोके ॥५॥

5. As in a mirror, so (Brahman can be clearly seen) here within one's self, as in dreams, so in the world of the forefathers; as in water, so in the world of Gandharvas; as in light and shade, so in the world of Brahman.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

यस्यान्यादृश्वैभवस्य चरितं सल्लोककर्णामृतं
 यद्विव्याकृतिदर्शनं सुकृतिभिर्लभ्यं शुभोदरकदम्।
 यन्नामश्रवणं समस्तजनतासंसारतापापहं
 साष्टांगं प्रणमामि तं शिवशिवानन्दं सदानन्ददम्॥२३॥

23. Prostrations to Guru Swami Sivananda, the giver of eternal joy whose unparalleled glorious history is nectar to virtuous people, the sight of whose divine form bestows future prosperity attainable only by the meritorious people and the hearing of whose name is capable of destroying the worldly miseries of all.

नित्यानन्दमशेषजीविनिवहेष्वत्यन्तमुत्पादयन्
 स्तुत्यानर्घविशिष्टशीलनिलयः प्रौढप्रभाभास्वरः।
 प्रत्यग्रप्रचुरप्रभावविभवः श्रुत्यन्तबोधाकरो
 नुत्यर्हो जयताद् जगद्गुरुशिवानन्दः सदासेवितः॥२४॥

24. Victory to Satguru Sivananda who is praise-worthy and served by good people, who is generating eternal happiness in all the creatures of the universe, who is the embodiment of invaluable good qualities, who is shining with splendour, who is endowed with the unique power of propagating the highest human ideals in every nook and corner of the world, and who is the treasure-house of the knowledge of Vedanta philosophy. **(To be continued)**

MESSAGE OF GANGA DUSSERA*

(H.H. Sri Swami Sivanandaji Maharaj)

Salutations and Adorations to the Holy Mother Ganga, Matheswari, the beloved of Hara, the nourisher of all beings, the bestower of immortality.

Mother Ganga is worshipped as the most sacred river by all nations and communities in the whole world. She takes her origin in the snowy regions of Himalayas, the seat of Lord Siva, Kailasapathi, beyond Gangotri and Gomukh, at an altitude of 10,020 feet. After an almost lonely flow of 116 miles through zig-zag mountainous tracks, she joins with Alakananda at Devaprayag. She reaches the plains at Haridwar. Here a dip in the Ganga is the most refreshing one. In the plains, Yamuna mixes with her at Prayag or Allahabad and Brahmaputra (again one of the longest rivers in the world) near Faridpur in Bengal. Finally she splits up into innumerable estuaries embracing a vast stretch of thick woods called Sundarbans. She is a river of perennial flow. The water is extremely pure and sanctifying. No germs can flourish in this. This has been tested by various scientists in the laboratory. Rich in minerals, this water cures almost all kinds of diseases.

**Taken from DL 1942*

The origin of the Ganga is ascribed to Celestial glory, in the days of yore there lived a Great king, Sagara. He was one of the mighty monarchs in the Solar race. The incarnation of Lord Rama was only in this race. The monarch performed one hundred Aswamedha sacrifices aspiring Indrahood (king of the devas). In the hundredth sacrifice, the sacrificial horse was stolen away by Indra for fear of being dethroned by the aspirant. The horse was left within the premises of Rishi Kapila's Ashram tied to a post.

All the sons of Sagara, sixty thousand in number, set out in search of the horse. As soon as they found the horse in front of the sage's Ashram, they mistook the sage unhesitatingly for the thief and began to wage war with him. The innocent sage aroused by their thoughtless actions cursed them all and burnt them to ashes.

Time rolled on. Kings after kings ruled and died. Long after this lamentable incident there arose another illustrious king, Bhagiratha in the same family. He shuddered at the pitiable fate of his forefathers and was extremely

anxious to perform the necessary obsequies and religious rites levied by the Scriptures. He consulted great Rishis and was advised to invoke Mother Ganga who only could wash off the powerful curse of Rishi Kapila, and satisfactorily fulfil his desire. Bhagiratha did great Tapas with all severities. Pleased with his penance Mother Ganga appeared before him and directed him to seek the help of somebody who could check her flow as otherwise the whole earth would be submerged in her waters.

Again Bhagiratha sat for rigorous penance for a full hundred years. It is needless to say that Lord Siva, the protector of all his devotees was immensely pleased with the king and readily accepted to check and control Ganga through His matted locks. With surge, fury and foam Ganga began to descend from celestial regions. Flashes of lightning, thunders from clouds and the uncontrollable flow seemed as if a deluge was about to devour the whole world. But Lord Siva coolly received her in his matted locks and let her drip over him. This is the Ganga Saptami Day.

Taking her course into the interior of the Himalayas she was about to wash away Rishi Janhu's Ashram. Sage Janhu was naturally more powerful than her and simply sipped the water. Bhagiratha was much disappointed. He did again severe penance to please Rishi Janhu. At

last the sage let the Ganga through his ears. Flowing from this outlet Ganga flowed with entire modesty and all-embracing filial love and motherly affection. By her Divine grace, she uplifted all the sixty thousand princes to the highest abode of immortal bliss. This day is celebrated as the most sanctifying Ganga Dussera.

Ganga Saptami and Ganga Dussera are observed in Northern India. The former falls generally during the last week of April and the latter during the first week of June.

Mother Ganga is known by various names as Bhagirathi (brought by Bhagiratha) Janhavi (let out by Janhu) etc. Sri Sankara, in his praise of Mother Ganga accounts for her origin thus: In the beginning Ganga occupied the vessel (Kamandal) in which Lord Brahma performed his daily ablutions; then she flowed down washing the feet of Lord Vishnu and adorning the head of Lord Siva finally came down to earth as the daughter of Jahnu.

Thousands of pilgrims visit Haridwar and Rishikesh every year and take a dip in the sacred river. They have immense faith in the glory of Mother Ganga. They believe that their sins are washed away. Really are they washed off. No doubt in this. Even confirmed atheists and rationalists come to

Haridwar for a refreshing bath in the Ganga.

Mother Ganga bestows seen and unseen powers on those who crave her grace. Sit lonely on the banks of Ganga. Concentrate. Meditate. Realize how spiritual vibrations accelerate your inner heart even overriding your guilty conscience. Where has the supreme joy that fills you now all over, come from all on a sudden! How does she instantaneously withdraw your mind and conscience from the physical world to the regions of immortality, only to suckle you with bliss and blessedness!

Mother Ganga pours out all that she has in a continuous flow to the humanity. She loves all. She has equal vision. She is quite indiscriminate. A peasant or a King, a sinner or a saint, a Mohammedan or a Hindu, whoever or whatever God's creation be, derives immense benefit out of her.

O Friend! Follow the lines of Mother Ganga. Be pure. Be adaptable. Be tolerant. Be forgiving. Be sweet. Pour out

your love on all. Share all what you have—physical, moral, mental and spiritual—with the whole of humanity. The more you give the more you get. Give without any selfish motive, without expecting any reward. Embrace all. Cultivate equal vision.

All glory be unto Mother Ganga, the giver of life, light and love. Worship her with faith, devotion, and piety. Adore her with flowers of purity, love, self-restraint and equal vision. Sing of her names. Attain Brahman through Her grace. May Her blessings be upon you all:

1. Jaya Gange jaya Gange Rani,
Jaya Gange jaya Hara Gange.
2. Gouri Gouri Gange Rajeswari,
Gouri Gouri Gange Bhuvanewari,
Gouri Gouri Gange Maheswari,
Gouri Gouri Gange Mateswari.
Gouri Gouri Gange Mahakali,
Gouri Gouri Gange Mahalakshmi,
Gouri Gouri Gange Parvati,
Gouri Gouri Gange Saraswati.
3. Om Namoh Bhagavathi Gangarani,
Om Namoh Bhagavathi Bhagirathi.

FOUNDATION OF DIVINE LIFE

To be jealous is mean, to be selfish is ignoble, to be compassionate is divine, to be patient and enduring is manly, to be dispassionate is praiseworthy, and to be equanimous is laudable. Therefore eradicate jealousy and selfishness, and cultivate the divine virtues. Strive to be as compassionate as Buddha, as pure as Bhishma, as truthful as Harischandra, as brave as Bhima.

—Swami Sivananda

GURU, GANGA, GAYATRI, GITA AND GOMATA

(Sri Swami Chidananda)

Worshipful homage to the one Supreme Reality, the permanent, unchanging, imperishable background, source, support, supreme goal of all that exists, the one eternal, changeless, beginningless and endless, the cosmic principle behind vanishing names and forms that keep up an ever-changing play, an appearance before our deceptive finite senses that perceive only appearances and never the Reality which supports and makes possible all appearances, to that great Reality our homage. To the invisible presence Divine, spiritual presence of Worshipful and Holy Master Swami Sivananda which blesses us day after day by permitting us to sit in serenity and silence and sustain our spiritual life by drawing light, power, wisdom; to that invisible presence of Thine, O Gurudev, our worship and adorations.

Radiant Atman, fortunate seekers and blessed Sadhakas, Yoga Vasishtha speaks of the four sentinels that guard the doorway to heaven, the doorway to blessedness, doorway to liberation by befriending whom one can gain entry into the realms of eternal bliss, and by obtaining the favour of whom one can

attain the supreme state of Kaivalya Moksha. They are Shanti (equanimity of mind), Santosh (contentment), Satsanga (company of those who tell us the way to Shanti and Santosh) and Sad-vichar (right enquiry so that we always keep our life flowing in the right direction, keep our thoughts in the right direction.) Shanti, Santosh, Satsanga, Satvichara.

Even so, let us have a little glimpse into one well-known and important aspect of our great tradition. We seek for Light always. Hence the ancient prayer, '*Tamaso Ma Jyotirgamaya,*' and Guru is the one who thus removes darkness and brings light into our life. That is the ancient concept of a Guru in India, in Indian culture. Gukara and Rukara of Gu and Ru go to make up Guru, they say Gukara stands for darkness and Rukara stands for the removing of that darkness. Guru is the remover of darkness, is a great principle and a factor in the life spiritual and the path to blessedness, the path that leads beyond sorrow and takes us into a state of liberated consciousness beyond the shackles of birth and death, name and form, time and space, beyond the limitations of

these finite factors that severely bind us down to this earth life.

Ganga, whom we also worship, She shows us the great direction of the pristine purity of origin and bestows a multitude of blessednesses upon all life on either of Her bank, making cities, towns, villages possible, making deserts into areas full of light, keeping alive the religious sentiment of millions of people, sustaining and strengthening their faith, their devotion, their trust in the Almighty Being, and what is more, making possible religious and spiritual life of renunciation, Sadhana, penance, prayer. It has been attracting seekers, Sadhaks, Yogis, devotees, Tapasvis, monks, dedicated Tyagis in the millions throughout her sacred history, right from the ancient times. Both the banks of the Ganga have acted as powerful magnets to draw countless seeking souls and have given them shelter and support to lead the spiritual life. Try to look at the Ganga from this view, then you will understand the veneration in which She is held in the Indian consciousness.

Gayatri is the prayer which pervades Hindu life from the first state of Brahmachari into Grihastha Ashrama and onwards into Vanaprastha Ashrama. More than three fourths of the life of a devout Hindu is dominated by this prayer for Light, the prayer directed towards the source of all light in this visible solar universe, Surya Narayana -

“Thou who art fit to be meditated upon, Thou who art the object of adoration of the three worlds, bestow upon us Light that banishes darkness. May our interior life become illumined!”

The Gita is the repository of Upanishadic Jnana in a nut-shell, representing the Jnana Kanda of the Vedas which we call Vedanta or Upanishads. The people who have given us the Gita, they themselves state the relationship between the Gita and the Upanishads; they say - Upanishads represent the cow and Gita teachings represent the milk. Gita is the milk of Jnana or wisdom teachings contained in all the Upanishads. And this is a fourth great value: Guru, Ganga, Gayatri, and Gita. Guru is the giver of light of Jnana; Ganga who supports spiritual life that leads us from darkness to light, ‘*Tamaso Ma Jyotirgamaya*,’ Gayatri, the constant daily prayer calling for light and illumination and Srimad Bhagavad Gita, representing the light of Upanishadic Jnana.

Last but not the least, Gomata - the cow, who is the symbol of Sattwa, the symbol of motherhood to millions and millions of Indian infants, the second mother after being weaned from mother’s milk, and a symbol of sacrifice, of receiving nothing and giving everything. Gomata eats anything that is thrown away: paper, rags, leaves scattered by the wind; anything thrown

after we have taken our food for giving us life-sustaining milk which makes possible for us to benefit from yogurt, butter, ghee, buttermilk, everything that is of high-quality. Thus, She is symbol of patience, Sattwa, second motherhood to infants in India and a symbol of supreme sacrifice of receiving nothing and giving everything.

No wonder, therefore, these five principles have been a source of great inspiration, great light and guidance pointing a way of life within the Hindu ethics, within the consciousness of the children of Bharatavarsha. Guru, Ganga, Gayatri, Gita and Gomata acquire a unique value because they all lead us to Govinda, Gopala, to God. We are fortunate and blessed to realise and recognise the value of these five. God is the prime consideration in your life. God is the supreme goal, God is central to your life. God is what makes life worth living to you on this earth, without whom life would be dry as dust, earth would be a jungle or a desert.

You need not use the word God if it makes you feel uncomfortable, because it is only a term. If you want to know what God is—That Being is the life of your life, the soul of your soul, the breath of your breath, the very basis of your existence, the very essence of your existence, the very innermost core of your consciousness. That Being Who makes life worth living, that Being Who

is the answer to the universal quest of all creatures on earth, that is, avoidance of sorrow, pain and suffering and attainment of peace and joy. God is the ultimate acme of total peace, total joy, absolute perfection and the fulfilment of all human desires, cravings, wants. That Being is not named in the Upanishads. God is only a term, a symbol that indicates the total fulfilment of all human quest, all human desire, of all human longing. And That is your eternal companion, your innermost Self. Turn your gaze within, dwell in that Self. That is the central essence of spiritual life.

May Guru, Ganga, Gayatri, Gita and Gomata show you how to do this in their own diverse ways. Ponder these ideas placed before you as a little sharing of thoughts upon what Sanatana Dharma stands for, what this eternal way of life called the Vedic way of life stands for, what the culture of this country of Himalaya and Ganga stands for. I have tried to place them before you in a nutshell from a different angle this morning. Enshrine in your heart Guru, Ganga, Gayatri, Gita and Gomata. And remember the four sentinels of liberation: Shanti, Santosh, Satsanga and Satvichara - equanimity of inner disposition, contentment of heart, company of those who are spiritual and holy and right enquiry actively exercised every day. Thank you. God bless you.

* * *

SADHANA IS ALWAYS CONNECTED WITH OUR SOUL

(Sri Swami Krishnananda)

(Continued from the previous issue)

So we have to learn this art of transcendence, self-transcendence. The art of gradual self-transcendence from the lower to the higher, which is the very principle of sadhana, is also mentioned in a verse in the Kathopanishad:

*Indriyebhyah para hyartha
Arthebhyahscha param manah,
Manasastu para budhir-
budheratmaa mahan-parah.*

*Mahatah paramavyakta-
mavyaktat-purushah parah,
Purushanna param kinchit-
saa katha saa paraa gatih.*

(Katha 1.3.10-11).

There are things, objects, laid out in a series, one transcending the other by the process of sublimation. Higher than the objects of sense are the powers of sense, and higher than the senses is the mind, which works through the senses. Higher than the mind is the intellect, which guides all mental activity. We are incapable of going beyond the intellect because the highest faculty with which we are endowed in life is intellectual understanding, but the intellect is only a drop in the ocean of understanding. There is a reality higher than the intellect, says the Kathopanishad.

Buddher-atma-mahan-parah: A universally distributed intelligence known as mahat-tattva, which is imperceptible to the eyes and unrecognisable to the intellect, exists; that is still higher than the intellect, higher than the mahat-tattva, avykata-prakriti, transcending which is Purusha, the Supreme Truth.

So we have to rise from one stage to another. This rise is a rise of the soul from a lower state to the higher state, from greater entanglements to lesser entanglements. It is a rise of soul in all its degrees so that sadhana is always connected with our soul. It is not merely an outward action that we perform. This is the point that I wanted to emphasise today. It is always connected with our soul, and if an action, a mood, or a conduct of ours is unconnected with our conscience and soul, it is bereft of spiritual values. It is where the knowledge of the soul and the action of the personality commingle into a single force:

*Yatra Yogesvarah Krishno yatra
Partho Dharurdharah,
tatra srir-vijayo bhutir dhruva
nitir-matir-mama. (B.G. 18.78).*

The inner soul and outward action have to be commingled in such a manner that they are indistinct; but today they are remaining outside. The soul is inside and the actions are outside, one having no connection with the other.

Hence, our usual activities do not help us much. Thus it is that we are mostly a failure in life in spite of our intense efforts in the various fields of action. But when our activity gets directed inwardly towards the soul, which is the point explained by the verse of the Bhagavadgita where it is told that when Krishna and Arjuna sit in the same chariot, then there is sure success. The wisdom of the soul and the outward activities of our personality are not two distinct things. They are one and the same flow uniformly moving from within us, and when this state is reached, action becomes spiritual. Our profession itself becomes a sadhana. Whatever we do becomes a saintly act, and it conduces to God vision. This is the principle of what is known as karma yoga. It is a highly transformed state of activity where the iron of action has become the gold of spirit by the touch of the philosopher's stone of wisdom, knowledge.

Therefore, let us not be misguided, and let us not be under the impression that we can easily catch the spirit of things or very conveniently have vision of

God. That is not possible. As Swami Sivanandaji Maharaj used to humorously say, we have to do worship of God by lighting the lamp with the oil extracted out of our own flesh. It is a very jocular way of putting things, but this is the hardship involved in sadhana. Gaudapadacharya, the great Grandguru of Sankaracharya, tells us that it is as difficult as emptying the ocean with a blade of grass. Sometimes it is compared to the difficulty of swallowing fire or binding a wild elephant with a silken thread. These examples and comparisons are only to give us an idea as to the hardship of the task that we have taken on hand. It is very difficult, and we have to be very cautious. Very vigilant we have to be every day, and we should see that that our mind does not slip away from the ideal that we have chosen as the goal of our life.

While we may be very enthusiastic and very meticulous in our sadhana in the beginning, we are likely to slip down from the goal and fall into the mire, not knowing what has happened to us. That is worse than not doing sadhana at all. This is perhaps the inner motive behind a verse in the Isavasya Upanishad where it is told that vidya is worse than avidya, that wrong understanding is worse than no understanding at all, from which we have to be guarded very well. God bless us

(Concluded)

Let every father take the example of Uddalaka. Let every mother take the example of Madalasa! Let every wife take the example of Chudala! Let every husband take the example of Yajnavalkya! Let all children, the sons and daughters, take the example of the four Kumaras! Then only life is said to be perfectly lived.

—**Swami Krishnananda**

SRI SWAMI CHIDANANDA

— A Brief Life-Sketch —

(Sri Swami Venkatesananda)

[Continued from the previous issue]

Then came the epochal All-India Tour of Gurudev in 1950. Chidanandaji's contribution to the success of the Tour was memorable and unforgettable. At the Faizabad public meeting, Chidanandaji delivered his first Yatra address and compared the Yatra itself to the Ganga. At the Benares Hindu

University he captivated the hearts of the students and that of Dr. Atreya by his powerful oration. He took a huge audience by surprise by his histrionic talents when he enacted a dialogue drama and delivered extempore illuminating discourse in Hindi. In the same B N. College Hall, where he had addressed the people of Bihar in 1949, he kept an audience of 10,000 spellbound by his lecture, each word of which bore the stamp of his soul force. And, he lectured at several places during Siva's stay at Patna. The crowning feature was his remarkable ability to handle knotty questions without pre meditation, which was revealed when he stood up to answer the Rotarians, after



Siva's address at the Patna Rotary Club. Many of the Rotarians (each one a distinguished personality) crowded round Chidanandaji after the meeting and poured their heart's admiration of him. Sri A.K. Sinha could manage to bring out of the fullness of his heart only through the words: "I am proud of you, Chidanandaji."

Unmindful of his delicate health, unmindful of the extraordinary strain imposed upon his body by the unprecedented activity during the Yatra, Chidanandaji would stand up to address a gathering, demonstrate Yoga Asanas and explain their benefits to students and again take an active part in the Yatra Mandali's programme and functions. At every University function, Chidanandaji was there to demonstrate Asanas and to explain them. Everyone who listened to him would at once be inspired to take up the practice. On meditation, on practical Sadhana, his lectures would thrill the audience. At Faizabad and at

Trivandrum, he conducted Sadhana classes and discoursed upon meditation.

Where Siva could not go (e.g., the Sivananda Sadhana Nilayam, Thrivengoimalai), Chidanandaji would go and represent Siva. Several devotees wrote later that though they could not have Siva with them, Chidanandaji's presence in their midst gave them equal satisfaction. No one who had met Chidanandaji during the tour would ever forget him. "I met him only for a few minutes," said Sri N. Srinivasan of Madras, "but I was greatly attracted to him by his magnetic personality." It was during the Tour that Siva himself openly proclaimed the sainthood of Chidanandaji.

The love and veneration that people showered on Chidanandaji was at many centres almost equal to the love and veneration that people had towards Gurudev himself. What was Chidanandaji's reaction to all the honour and reverence he received? He wrote, while on the Tour, to an Ashram inmate at Rishikesh: "I am somewhat tired of these motor cars, big bungalows, shops and theatres and luxuriously dressed people. I long to wear a torn and soiled dhoti and walk along the jungle behind Viswanath Mandir in the Ashram." In these few words, he has summed up the supreme dispassion of a sincere seeker. However busy the programme was at the various centres, he seldom missed his hour of seclusion and meditation. He writes again, while on the tour: "Yesterday we spent two hours on the ship (Dhanushkodi to Ceylon)..... The entrancing expanse of the ocean waters

captured my whole being and held me captive. The peace was absolute. Senses and mind were lulled and one was lifted out of 'self' and thrown somewhere where it was all stillness and the silent joy born of that stillness. Everything was forgotten!"

The All-India Tour created many new and fruitful contacts for the Divine Life Society, and the work at the Headquarters increased enormously. Especially the great political and social leaders of India and the high officials of the Government and Rulers of Indian States were nearly attracted towards the Abode of Bliss on the bank of the Ganges. General K.M. Cariappa, then Commander-in-Chief of the Indian Army; Major-General Himmat Singhji, then Deputy Defense Minister, Sri K. N. Katju, Home Minister of India, the Raja Pramukh of Mysore, initiated the wave of such visits to the Ashram, and Chidanandaji guided, as always by Gurudev's directions, arranged for appropriate reception for all of them. Visitors from foreign lands, too, began to arrive at the Ashram in an almost unbroken stream, and it was Chidanandaji who had to attend to their comfortable stay and fruitful study of Yoga and Vedanta. No visitor could ever have missed the golden words of Chidanandaji's advice, either in personal interview, or public lecture, or during the course of his explanation of the Yoga Museum, and no one, whoever heard him or met him for a couple of minutes, would ever forget the radiant Personality and his soul stirring words.

Chidanandaji's deep and abiding interest in the welfare of the lepers of the District had earned for him the confidence and admiration of the Government authorities and he was elected to the Leper Welfare Association of the District, constituted by the Government. He also became the Vice Chairman at first and later, the Chairman of the Muni-Ki-Reti Notified Area Committee. His presence was an indispensable necessity at all important functions at the District Headquarters, Narendranagar, especially the independence Day Celebrations where he took a prominent part in all the celebrations and often the District Magistrate had remarked that the success of the celebrations were largely due to Chidanandaji's programme of events. For, in addition to his love overflowing heart, his intuitive wisdom and his keen intellect, Chidanandaji possesses in an abundant measure, histrionic talents, and has always directed and enacted, himself taking the leading role, soul-stirring spiritual dramas during all important occasions at Ananda Kutir itself and at the District Headquarters, too.

Early in 1952, Chidanandaji was requested by the Hajipur Branch of the Divine Life Society to represent Gurudev at the Society's Anniversary Celebrations there. He readily agreed, and his visit to Hajipur and other centres in Bihar created a veritable spiritual stir there. On his return, he took the opportunity of staying for a few days at New Delhi,

where he addressed a number of meetings, notable among which were one at the Constitution House where the Members of the Indian Parliament listened to the saint under the Presidentship of H.E Sri Prakasa, now Governor of Madras, and the other at the Y.M.C.A. presided over by H.E. Sri R.R. Diwakar, now Governor of Bihar.

If Gurudev is the soul of the Divine Life Society and its numerous departments, Chidanandaji is the very life of it. Whenever the question of Chidanandaji relinquishing the post of the General Secretary of the Society is raised by him, Gurudev would instantly remark: "Chidanandaji should be relieved of all routine work, but I want him to continue to hold the high office of the General Secretary. It is a great honour for the Society itself to have such a great saint as its General Secretary." To the visitors, he has often pointed out Chidanandaji and said: He is the Koh-i-noor of the Mission.— "Chidanandaji's lectures are the outpourings of his saintly heart, the revelations of his intuitive wisdom. And as he is a Practical Vedantin, his words have tremendous power." "His lectures must be printed in letters of gold." Well and truly does Gurudev sing: "Chidanand, Chidanand, Chidananda Hun (I am Chidananda)."

May his blessings be upon us all!
May he live long to serve as the Divine Life Beacon light to guide mankind!

(Concluded)

Pray to the Lord daily. He runs after those devotees who have a pure heart filled with devotion. —**Swami Chidananda**

EXPECT TO STRUGGLE

(Sri Swami Atmaswarupananda)

When Ronald Reagan was president of the United States, he propagated an economics that was sometimes called supply-side economics. Almost no one could understand it, but he insisted that it was absolutely simple and logical. One day he said, "I didn't say that it was easy. I said that it was simple."

Perhaps that thought is not totally unrelated to the spiritual life. The concepts of the spiritual life are absolutely simple, but not necessarily either easy to understand or to put into practice. The whole of Vedanta is in the simple statement: Brahman alone is without a second, but our minds are built upon a subject-object relationship. We can only think in terms of separation. When the scriptures say that Brahman alone is, our habit is to imagine Brahman everywhere and leave ourselves out, so as to preserve this subject-object relationship. Thus, they had to add the words, without a second.

That means oneness and oneness alone—with no exception. Easy to say, but not easy to understand. Absolutely simple, but not easy to practise. Perhaps because of the simplicity of the truth, Gurudev would say, "Be in your own home and realize God." It's absolutely simple, but because it is not easy, many want to come to an ashram.

Many have come to the ashram with the idea that they are taking refuge in the guru and therefore the big sacrifice that

they have to make is to renounce the world, leave home, and come to the ashram. But then they discover that problems do not disappear. Because it's not easy no matter where we are. We have to expect to struggle.

This world is a world of evolution. It is a world of struggle. If we try to avoid the struggle, we are going against the law of nature, and we will, so to speak, die on the vine. There will be no fruit worth having. We must come to grips with this challenging truth.

However, while struggle is the law of life, the good news is that it is not our personal struggle. It is the struggle of Life itself through us. If we claim ownership of our body and mind instead of seeing that it belongs to Brahman, then we will suffer. But if, instead, we follow Gurudev's aphorism to surrender everything unto the Lord, place our ego at His feet and be at ease, the struggle is still there, but we have placed responsibility for that struggle at the feet of the Lord, and we are at ease amidst the struggle.

Pujya Swami Chidanandaji frequently spoke of the art and science of the spiritual life. It is not easy, but it is simple. We are meant to surrender everything unto the Lord, place our ego—and all its responsibilities—at His feet and be at ease. Surrender and trust is the way. It is simple but not easy. We have to expect to struggle. * * *

PARABLE OF FOUR LEARNED SCHOLARS

(H.H. Sri Swami Sivanandaji Maharaj)

Once four learned scholars—an Ayurvedic doctor, an astrologer, a musician and a logician—had to spend a day at a village; and each was highly learned in his own science, a very great authority in his own subject, but empty of wisdom concerning life.

Now they went about collecting articles for their food, and the Ayurvedic doctor went to buy some vegetables. But he soon walked back home with empty hands, for his medical knowledge concerning the food-value of vegetables would not allow him to choose any. The potato was harmful as it would cause wind, while onion was too Tamasic and so did all other vegetables prove defective. And none was suitable for food.

The astrologer climbed a coconut tree to fetch a coconut for cooking. While he was climbing down, a donkey from a nearby house brayed, and lo, the astrologer stood on half-way down the tree, deciding at once to work out the astrological consequences of this donkey's braying! And he thus stood on...

The musician's history was yet more pathetic and ridiculous. He was watching the pot in which the rice was being cooked; the water was boiling, and

soon a rhythmic sound emanated from the boiling-pot. The musician, true and loyal to his knowledge of music, at once began marking time; but would the sound of the boiling-pot conform to the known laws of music? Soon the musician was beside himself in a fit of anger and broke the pot with the ladle, and lo the rice fell over the ground and was lost.

The logician was none the better for his erudition. He was returning with a cup full of ghee and it struck his logic-loving mind to test and verify whether the cup supported the ghee or the ghee did the cup. He at once turned the cup upside down, and lo, the ghee fell on the ground, and was soon lost. Grief-stricken at the loss, yet the logician congratulated himself at the findings concerning the cup and the ghee and walked back home lost in thoughts of logic.

Be ye not merely learned, but become ye truly wise. For more learning will not bestow on you an iota of real happiness. Wisdom is bliss. Book-learning is lifeless knowledge; experience and true wisdom should be acquired through service of a Guru, studying under him and following his instructions in their true spirit.

* * *

Continued from the previous issue:

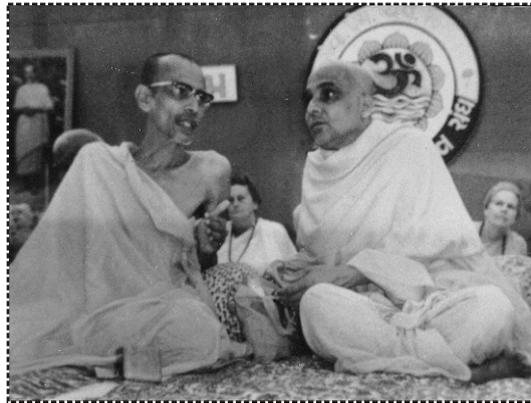
LIGHT FROM THE EAST

(Sri Swami Krishnananda)

Being born in a meticulously orthodox family devoted to Lord Vishnu or Narayana, he was brought up in an atmosphere of an ardent love for tradition, a respect for the necessary purificatory and symbolic role that ritual plays in religion, an adherence to accepted customs and manners characteristic of a harmonious relationship with human society and, above all, an understanding of the dignity, need and value of the office which even the first step taken or the least action done in the direction of a goodness of conduct or a divinely oriented character holds in anyone's life. A beautiful combination of ancient religious tradition and modern English education produced in him a personality which tenaciously adhered to the humane social values and the lofty spiritual ideals of Indian Culture on the one hand and a carefully chalked-out attitude of public conduct and the self-effacing pre-eminence of a towering personal influence on the other.

It was in the year 1936 that the innermost secret of the spirit of India took possession of him and he

renounced a life that tethers a person to a local family, community or a society, and took the first step towards leading a life of unfettered freedom, a life that belongs to all in the name of the All. He had the Darshan and the blessings of the revered monks of the holy Vyas-ashram in Yerpedu, and of the Sri Ramakrishna Math



and Mission, before he came to a settled conviction as to his future spiritual career at the feet of the Holy Master, Sri Swami Sivanandaji Maharaj in Rishikesh, at whose service he surrendered himself in the year 1943.

But his discipleship under Gurudev Sri Swami Sivanandaji Maharaj, from the year 1943 onwards, strikes a landmark in the noble career of his life and, as a corollary thereof, in the methodology of the spread of the true meaning of India's spiritual culture of which he was to become later a powerful torchbearer of worldwide renown. Almost a year later I happened to join discipleship under Sri Gurudev, and the lives of both of us in the Ashram, in their mutual relationship, from that time

onwards, may be regarded as a kind of epic which would record the difficulties of discipleship under a Guru and the benefits which accrue from such discipleship if it is truly lived. Sri Gurudev was a hard taskmaster in every way, though he was also a loving father and mother to everyone of us, simultaneously with his firmness in his subjecting the disciple to a rigorous training together with a parental care and affection. We swept the floor, spread carpet on the ground, carried firewood, water and bricks, served in the hospital, wrote letters and essays, typed manuscripts, tied packets of books and journals for dispatch to devotees outside, served in the kitchen, did Seva in the temple, delivered lectures, served visitors and guests, slept late in the night and got up early in the morning with little rest in between and both had the prerogative of privately suffering from chronic physical illnesses, each a peculiarity of its own kind. But with all this, Sri Gurudev stood before us as a gigantic magnet, comforting and solacing everyone with his bright face and beaming smile, from where emanated the protective aura of an unceasing Divine Grace.

To my knowledge and memory, Sri Swami Chidanandaji Maharaj, then known as Sri Sridhar Rao to everyone in the Ashram, was quickly recognised by Sri Gurudev as being endowed with a special genius which he noticed from the first article which came from him as a contribution for a book or booklet which was to be published by The Divine Life Society. I remember very well Sri Gurudev's remark a few days later: "I

have found out his genius and capacity from this article. Now he cannot escape from me". This remark I heard when it was made in the presence of certain other Gurubhais of the Ashram. Since then, Sri Sridhar Rao became the chief of what the Management of the Ashram then considered as the 'Intellectual Section' of the Society. He took up the Correspondence Section and together with this responsible function he was also entrusted with dispensing medicines and treating patients in the Ashram's Allopathic Dispensary. Herein were brought into a powerful focus his ability to express forceful thoughts in a classical Oxonian style of English and also his deep desire to do wholehearted service to ailing people, whether physically diseased or mentally impoverished in any way. His third important role in the Ashram's life came out to the open court of public approbation when Sri Gurudev virtually designated him as the chief speaker in the Satsangas, gatherings, functions, ceremonies and celebrations held in the Ashram. It needs no mention that this triple function of such an important nature which he performed exquisitely to the entire satisfaction of everyone who felt its impact brought him to the forefront among the disciples of Sri Gurudev and he became an 'uncrowned leader' in the group-life of the Ashram, whenever there was any question to be solved, a problem to be tackled or a situation to be encountered. He was the immediately and readily available trustworthy referee of everyone in all matters pertaining to the Ashram, which honoured privilege he holds even now when he is sixty. **To be continued**

THE RIGHT WAY TO WORSHIP

(*Swami Ramarajyam*)

Satyabhama was one of the wives of Lord Krishna. One day she thought she would weigh Lord Krishna with her ornaments. When Lord Krishna came to know about this, He smiled but said nothing. Satyabhama made Him sit on one pan of a balance and started putting her ornaments on the other pan; still, the pan, on which Lord Krishna was sitting, did not move. Satyabhama continued to put the ornaments one after the other, yet the pan did not move. And, it did not budge a jot even after the whole lot of ornaments had been put. She felt defeated.

At that moment, Rukmini happened to come there. Satyabhama told her what had happened. Rukmini brought all the articles of worship immediately. She worshipped Lord Krishna. As a part of the worship, she washed Lord

Krishna's feet with water. She put the bowl containing this water on the pan filled with ornaments. In a trice this pan became weightier than the other one. How did it happen? What could not be brought about with piles of jewellery could be achieved with the help of this water!

Look children! In the act of worshipping God, wealth and gold do not matter in the least. On the other hand, it is love for and devotion to God which matter the most. Rukmini's feelings of love and devotion got imbued with the sacred water. What else can be heavier than love and devotion? That is why the pan with the bowl containing this water became heavier.

God is worshipped with love and devotion and not with wealth and gold. That is the right way to worship.

* * *

NEWS AND REPORTS

REPORTS FROM THE HEADQUARTERS

SRI ADI SANKARACHARYA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM

The auspicious Jayanti of Jagadguru Sri Adi Sankaracharya was celebrated with great sacredness at the Headquarters Ashram on 23rd April 2015. The celebration commenced at 9 a.m. with the singing of Jaya Ganesh prayers and Kirtans by H.H. Sri Swami Vimalanandaji Maharaj in the divine presence of Adiguru Sri Sankaracharya at Sri Vishwanatha



Mandir. Thereafter, H.H. Sri Swami Advaitanandaji Maharaj, in his talk focused on the significant contribution of Acharya



Sankara in re-establishment of Sanatana Vedic Dharma. H.H. Sri Swami Padmanabhanandaji Maharaj in his discourse explained one of the beautiful Slokas from Sri Padmapadacharya's Panchapadika where he says that Jagadguru Sankaracharya is an incarnation of Lord Siva.

Thereafter, floral Archana to the chanting of Ashtottarashatanamavali was offered to the Adiguru. Having Darshan of the beautiful statue of Bhagavan Sankaracharya, attractively adorned with variegated flower garlands and listening about his glorious life and achievements delighted the hearts of all present. The celebration concluded at 11 a.m. with Arati and distribution of holy Prasad.

During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj in his message highlighting the subtle difference between Srutis,



Smritis and Puranas said that the quintessential message of these scriptures is the same but their way of presenting and conveying it is different. The Satsanga came to a close with Arati and Prasad distribution.

May the treasure-trove of the wisdom of Srutis, Smritis and Puranas, Sri Adi Sankaracharya and Sadgurudev bless us all to attain the lofty heights of Divine Consciousness in this very life! * * *

MAN: HIS DIVINE HERITAGE

Courage, power, strength, wisdom and joy are your Divine Heritage from the Absolute: they are your birthright. You are centre of thought, power and influence. Never forget this. Introspect. Direct your attention towards the Knowledge of the Self.

You have a body, but you are not the body. This body is an instrument or servant of the soul, and not its prison. Know that the body is the temple of the radiant Spirit or self-effulgent Atman or Soul within, which controls and moves all the faculties of the mind and body. Know that you are breathing the breath of the Spirit, but not a physical breath.

—**Swami Sivananda**

SEVA THROUGH SIVANANDA HOME

Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for: the people who are homeless, temporary or permanent, fell sick, got lost or were abandoned.

(Swami Chidananda)

It was a couple of months ago, that an elderly female Sadhu was brought in from the roadside for admission in Sivananda Home. She was completely exhausted, confused in her speaking, and both physically and mentally at the end of her wits. Not able to walk, hardly able to talk and having pain all over her body when moving her from one side to another. She suffered from several strokes and epilepsy, was completely bedridden, and though she was checked up by the Doctor and the needful investigations were done, her condition slowly deteriorated, till she quietly breathed her last. May she attain everlasting Peace and Bliss. Om Shanti Shanti Shantih.

For a male Sadhu, to choose a life of wandering is sure not easy, but how much more challenges a female Sadhu has to face, and how much courage she needs to choose a life of surrender and trust, to often be all alone on the road, depending on the good-will of others and bearing the bad intentions of others. Even women Sadhus are hardly seen in groups, they often stay alone and bear their trials and tribulations. But this month it was not a Sadhu who was brought from the road, but a young girl, about 14 years, who was sitting near the

main entrance of the Ashram. She seemed to have been abandoned in a condition of being completely visually impaired. She could not see at all. She was extremely hungry, and it looked like she did not have food for quite some days. Her weight was even below 30 kg. With moods up and down, screaming, crying and loud laughing, she spent her days with the other inmates in the female wards. After her check up, her medical treatment was started and she takes the medicines properly. She is slowly calming down, has found a 'Nani', 'Dadi', and a 'Didi', and tries to live throughout the day, step by step, breath by breath, with surrender and trust, only in the here, mostly in the now. And when flashes of painful moments try to bring her out of her balance, and overtake her, she regains her composure again and again, with every fall, a getting up. An elderly woman, a young sprinkling girl; full of experiences, full of courage, a lot to hope for, and a lot to learn from. May the Almighty One always keep His embracing arms around all who suffer, who are bereaved and forlorn, all who are in pain and in fear, all of us, his patients, his children. Om Sri Satgurudevaya Namah.

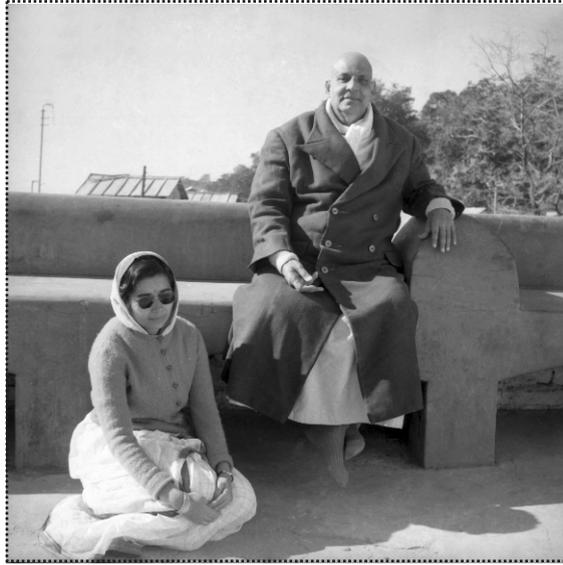
“Let us behold Thee in all these names and forms. Let us serve Thee in all these names and forms. Let us ever remember Thee. Let us ever sing Thy glories. Let Thy Name be ever on our lips. Let us abide in Thee for ever and ever.”

(Swami Sivananda)

IN MEMORIAM

With profound sorrow, we report that Dr. Padma Mudholkar Mataji, an in-mate of the Headquarters Ashram, left her mortal coil on 6th April 2015.

Dr. Padma (L.R.C.P, M.R.C.O.G.), born in the year 1917, was a renowned gynaecologist and obstetrician. She came into the contact of Sadgurudev Sri Swami Sivanandaji Maharaj during early 1950s and was blessed with Mantra Diksha by Sadgurudev. "Service to humanity is the worship of the Lord"—inspired by this sublime dictum of Sadgurudev, she started visiting the Ashram to render her free services in the Sivananda Charitable Hospital by organising medical camps. In recognition of her expertise in surgery and dedicated services towards the



women and children of Rishikesh and surrounding areas, Sadgurudev conferred upon her the title 'Streeshiksha Shiromani'.

After her retirement as a deputy director, J.J. Hospital Mumbai, she stayed in Uttarakashi for a few years. For the last 24 years, she had been living at the Headquarters Ashram and leading a simple life of seclusion and

Sadhana. In 2013, her physical condition deteriorated and she was confined to bed. She bore all her suffering courageously with a cheerful disposition and breathed her last on 6th April 2015 at the ripe age of 98 years.

May her soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

THE CHILDLIKE HEART

Your heart must be as pure as the white snow and as clear as the crystal. Just as you cannot see a clear and correct reflection in a corrugated, dust-coated mirror, even so, if your heart is cobwebbed by selfish desires and corrugated by hypocrisy and crookedness, you can hardly know the real nature of God. The spiritual aspirant must therefore cultivate a heart like that of a child.

—Swami Sivananda

**SRI GURU PURNIMA, SADHANA WEEK AND
THE SACRED PUNYATITHI ARADHANA OF
GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ**

The Holy Sri Guru Purnima will be observed at the Headquarters Ashram on the 31st of July, 2015, and the 52nd Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be celebrated on the 8th of August, 2015.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 1st to 7th August continuously, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us, giving full details of the number of persons arriving so that the information may reach us not later than the 15th of July, 2015.

Persons with any kind of physical handicap, or health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some other time. Further, this being Shravan month there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likelihood of heavy rains in this area. As such, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees are requested kindly to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

May Sri Gurudev's Blessings be upon all!

Shivanandanagar

1st May, 2015

—THE DIVINE LIFE SOCIETY

ANNOUNCEMENT

SWAMI CHIDANANDA CENTENARY CELEBRATION-ODISHA STATE AT SRI JAGANNATHA-DHAM, PURI-ODISHA FROM 24TH TO 27TH SEPTEMBER 2015.

By the grace of Most Worshipful Gurudev H.H.Swami Sivanandaji Maharaj, under the auspices of Swami Chidananda Birth Centenary Celebrations, **“Swami Chidananda Janma Shatabarshiki Samiti, Odisha”** will be holding a four-days State-level celebration to commemorate this auspicious occasion at Sri Jagannatha-Dham, Puri, Odisha, from 24th to 27th September 2015. This holy event is being organized with the active support of all Branches of The Divine Life Society in Odisha. Revered Saints of The Divine Life Society and other spiritual organizations as well as eminent dignitaries will grace the Mahotsav. Members of The Divine Life Society are cordially invited to participate in this Centennial Celebration in the sacred memory of Parama Pujya Sri Swami Chidanandaji Maharaj. All sessions of the Mahotsav will be open to the general public.

The Shatabarshiki Samiti (Odisha) will arrange accommodation and food with preferential seating at the Mahotsav venue for the delegates. Members of The Divine Life Society desirous of enrolling as delegates may apply in requisite form along with delegate fee of Rs.700/- per person and accommodation charges as specified in the form. The enrolment form may be obtained from the Registered Office of the Samiti mentioned below. Due to paucity of suitable accommodation, the number of delegates will be limited to 5500 persons. Enrolment will be on “first-come-first-serve basis” and will close as soon as all vacancies are filled up. The last date for enrolment is 15th August 2015. Duly completed application for enrolment along with a Demand Draft / Account Payee Cheque drawn in favour of **“Swami Chidananda Janma Shatabarshiki Samiti, Odisha”** towards requisite delegate fee and accommodation charges may be sent at the following address:

Swami Chidananda Janma Shatabarshiki Samiti, Odisha
Sivananda Sanskrutika Kendra, Ashok Nagar, Bhubaneswar, Odisha—751 009

Enrolment applications may also be sent through e-mail by dispatching a scanned copy of the enrolment form, duly filled and signed, at the email address of the Samiti: swamichidananda100@gmail.com

For further information, please contact:-

Sri Jaya Chandra Nayak

(General Secretary, Shatabarshiki Samiti, Odisha)

Mobile: 09438849049

Sri Bipra Charan Patra

(Vice-President, Coordination, Shatabarshiki Samiti, Odisha)

Mobile: 09437078041

* * *

THE TAMIL NADU STATE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE – 2015

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, under the aegis of Birth Centenary Celebration of Pujya Sri Swami Chidanandaji Maharaj, the Tamil Nadu State Divine Life Society Conference will be held from 11th to 13th December 2015 at Swami Sivananda Centenary Charitable Hospital Campus, Pattamadai, District Tirunelveli, Tamil Nadu.

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 Tamilnadu are cordially invited to participate in the Conference, aimed at dissemination of spiritual knowledge.

Delegate fee for participation in the Conference is Rs. 500/- per person inclusive of food and accommodation, and may be sent by DD/Cheque in favour of "The Tamilnadu State Divine Life Society Conference-2015". There is no delegate fee for children up to 12 years.

Last date for enrolment is 15-10-2015. Delegate fee, along with the form confirming participation has to be sent to the address given below.

Sri M.L. Sharma,
C/o Swami Sivananda Centenary Charitable Hospital,
Kalakkad Road,
Pattamadai,
Tirunelveli District,
Tamilnadu-627 453.

For Enrolment and other details kindly contact:

- | | | |
|--------------------------------------|-----------|--------------------------------|
| 1. Sri Swami Sivananda Sundarananda, | Chairman | 0452-262 4265
0989-474 5240 |
| 2. Sri M.L. Sharma | President | 0936-064 5861 |
| 3. Sri K. Arumugam, | Secretary | 0948-618 1074 |
| 4. Sri N. Arunachalam | Treasurer | 0944-631 0769 |

E-mail address:

dls pattamadai@gmail.com

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Aska (Odisha): In the month of January and February 2015 regular Satsang was held every Sunday and Thursday. Special Sadhana Divas was organised on 26th January and 8th February. The Branch celebrated Swami Chidananda Janma Satavarshika and more than 300 devotees attended the programme which included Bhajan, Kirtan, Gita Chant and life teachings of Sri Swami Sivanandaji Maharaj and Swami Chidanandaji Maharaj. The programme concluded with distribution of Jnana Yajna Prasad.

Bangalore (Karnataka): During the month of February and March the Branch conducted Satsang on first and fourth Sundays and all Thursdays, and Devi Puja on Fridays. Akhanda Mahamantra Kirtan was done on 15th March. Vasanta Navaratri was celebrated from 21st to 28th March with Ramayana Parayana. On 24th Swami Chidanandaji Maharaj's Birth Centenary Celebrations were organised with Bhajans, discourse on the life and teachings of Pujya Swami Chidanandaji Maharaj followed by an audio visual and concluded with Mangalarati and Prasad distribution.

Barbil (Matkambeda-Odisha): The Branch conducted 5 weekly Satsangs on Thursday and 4 Residential Satsangs on Monday in February. Around 513 patients had free homeo treatment in Sivananda Charitable Homeo Dispensary. Sadhana day was celebrated on 24th of every month, Balvihar classes were conducted every Sunday for school-going children. Agni Utsav was observed on 3rd February.

Bargarh (Odisha): Rudrabhishek on every Monday, Gurupada Puja on Thursdays, Satsang every Saturday and Sunday. Daily activities of Arati, Swadhyaya, Yoga and free homeopathy treatment of poor patients were carried out. There was a Special Satsang on Srimad Bhagavata Mahapurana (Ekadasa Skanda) and mobile Satsang was arranged on 22nd February.

Bellary (Karnataka): Daily Satsang continued regularly. Paduka Puja and Ashtottara Archana on Sundays, and all programmes were concluded with chanting of Maha Mrutyunjaya Mantra, Shanti Mantra and Prayer for World Peace, and distribution of Prasad after Mahamangalarati.

Bellaguntha (Odisha): The daily Meditation class starts with Padapuja, Gitapath and Mahamantra Kirtan. Weekly Satsang is on Sunday, and Mobile Satsang on Thursday. Sadhana day is observed every Sankranti, and special Padapuja was on 8th March in memory of Swami Sivanandaji Maharaj. Ramnavami was celebrated on 28th March, concluded with Havan and Santipath.

Bhishmagiri (Odisha): Satsang continued every Sunday. Vishnu Sahasranam chanting was arranged on 1st March, on 5th (Dolapurnami) and 16th (Papanasini Ekadasi). The Branch also celebrated on 28th Special Rama Janma Utsav(Rama Navami) with Prayer for World peace.

Burla (Odisha): The Branch conducted weekly Satsang every Sunday with Japa, Meditation, Swadhyaya

and Kirtan. Maha Shivaratri, Sri Gouranga Mahaprabhu Jayanti, and Sadhana day on Holi were observed. A Special Satsang was arranged on the occasion of visit of H.H. Sri Swami Padmanabhanandaji Maharaj on 8th November 2014.

Chatrapur (Odisha): The Branch held four weekly Satsangs, 4 special Satsangs and one special function. On 8th and 24th of February, Jayanti ceremonies were celebrated with Paduka Puja of Sadgurudev Swami Sivanandaji Maharaj and Swami Chidanandaji Maharaj respectively. Maha Shivaratri Puja was held on 17th February, and 72 times Parayana of Sundarakanda was done upto end of February. Birth Centenary Celebration of worshipful Swami Chidanandaji Maharaj was held by the Branch with chanting of One Lakh Shiva Mantra, Archana and Maha Mrutyunjaya Mantra chanting.

Choudwar (Cuttack): The Branch conducted regular weekly Satsang on Sunday, besides Mobile Satsang held every month, and a Mega cattle-caring camp was organised with Veterinary Doctors on 13th March.

Digapahandi (Odisha): Apart from regular activities conducted, Mahashivaratri was celebrated on 17th February with Abhisheka, Archana and Arati. Sadhana day was observed at the residence of a devotee. On 22nd Swami Chidananda Janma Mahotsav was celebrated with a Yuva Sivr. 75 High School students attended and were imparted ethical and spiritual teachings of Swami Sivanandaji Maharaj. Students were awarded Special Prizes, distributed free books and Prasad. The Branch also opened a new Library, and Jnana Yajna Prasad was distributed. Members of D.L.S. Branch, local saints, Swamijis, and devotees attended the programme.

Gurgaon (Haryana): A free eye check-up programme was conducted at the Branch to commemorate the Centenary Celebration of H.H. Sri Swami Chidanandaji Maharaj on 28th Feb. with co-operation of Dr. Rajendra Prasad Centre for Eye (AIIMS). 300 Patients were benefited, and 15 were operated free of cost at AIIMS. A 3-days' Spiritual Camp was conducted by Sri Swami Dharmanishthanandaji Maharaj from 11th to 13th March, and during Navaratri discourses were given on Ramacharitmanas by Swami Ramdasji of Chitrakoot.

Jeypore (Odisha): The Branch conducted Puja twice a day, weekly Satsang on Sundays and Mobile Satsang on Thursdays. On 1st of February Gita Yajna was held at the residence of a devotee. On 8th Sivananda day was observed with Havan. Maha Shivaratri was celebrated with Rudrabhisheka and Archana, chanting of "Om Namah Shivaya" and sacred Prasad was distributed.

Kanpur (U.P.): The Branch had a Satsang with chanting of Rama Charit Manas, Bhagavad Gita and Sri Hanuman Chalisa on 5th April, concluded with Arati and Prasad distribution. There was also 24hr Akhand Manas Path held at the residence of a devotee.

Khatiguda (Odisha): The Branch conducted daily Puja morning and evening. Weekly Satsang was every Thursday. Annual Day was celebrated on 1st of February

with prayers and discourses by Sri Swami Paramapriyanandaji Maharaj. Prize was distributed among students for various competitions. Satsang with Vishnusahasranama chanting on 15th (Ekadasi). Mahashivaratri was observed with Rudrabhishek on 17th and on 28th there was Sadhana day.

Khurja (U.P.): Every day there is Yoga class for gents in the morning and ladies in the evening. There is also Dhayana Yoga for gents Sunday morning. Ladies performed Sankirtan at the Balkeshwar temple on Ekadasi days. Jnana Prasad and daily free medicines for poor patients were distributed.

Lanjipalli (Odisha): In addition to daily Puja and reading of Bhagavat Gita, Bhagavata and Sri Rama Charit Manas, every Sunday evening Satsang was continued. The Branch observed Dola Purnima on 5th March, Holi Mahotsav on 6th, and Sankranti on 15th with Hanuman Chalisa Path (108 times). On 28th Sri Rama Navami was celebrated with Havan and Archana and also Blood donation. On 29th Sadhana Divas was observed.

Lakhimpur-Kheri (U.P.): The Branch conducted regular Satsang every Monday evening with Bhajan, Kirtan, etc. Rudrabhisheka was performed on Mahashivaratri. A special Satsang was arranged when Pujya Swami Akhilanandaji Maharaj and Swami Shivashritananda Mataji of D.L.S. HQs visited the Branch on 22nd February.

Nandini Nagar (Chhattisgarh): The Branch held daily Satsang, Yogasana class and evening Satsang. Matri Satsang was every Saturday and Mobile Satsang every Thursday. Mahamantra Kirtan was conducted on 3rd February. Special Satsang was arranged on Mahashivaratri.

Puri (Odisha): The Branch had Satsang regularly on Thursday, and chanting of Vishnu Sahasranama Stotra on Ekadasi. From 26th January to 3rd February (9-days) there was spiritual programme with Srimad Bhagavata Parayana for World Peace and Universal Brotherhood, distribution of Jnana Prasad and Mahaprasad Sevan. Mahashivaratri was observed on 17th with chanting of "Om Namah Shivaya".

Raipur (Chhattisgarh): Weekly Satsang was every Sunday, Rudrabhishekam of Lord Viswanath on Mas Shivaratri, Vishnu Sahasranama chanting on Ekadasi, Ramacharitmanas Path on Mondays, Sundarakanda Path on Tuesday done by ladies. The Branch conducted Paduka Puja of Swami Sivanandaji and Swami Chidanandaji Maharaj every 3rd Sunday. There was distribution of sweaters and blankets to children. Maha Shivaratri day was observed with Rudrabhishekam, "Om Namah Shivaya" chanting, 108 Jyoti light and Prasad was distributed.

Rourkela (Odisha): Regular Weekly Satsang every Thursday, Mobile Satsang every Sunday, Paduka Puja, Abhisheka and Archana every month on 8th and 24th with evening Satsang. For Swami Chidanandaji Birth Centenary Celebrations four Sadhana days were observed with devotees, Local M.L.A. and Sub-Collector.

Salipur (Cuttack-Odisha): During the three months from Dec 14th to Feb 2015 daily morning and evening Satsang was conducted. Regular weekly activities were also

held in the Branch. Gita Jayanti was observed on 2nd Dec 2014 with Parayana and Yajna, and on 13th January 2015 D.L.S. Foundation Day was celebrated with special Satsang. Maha Shivaratri was observed with Akhand Japa of "Om Namah Shivaya".

Sirpur Kaghaznagar (Telangana): During the month of February the Branch conducted Mobile Satsangs every Sunday and every Thursday Shri Guru Paduka Puja was performed in Dhyana Kutir.

Sunabeda Ladies Branch (Odisha): The Branch conducted daily Mahamantra Sankirtan for 1-hour Srimad Bhagavata Path one chapter daily, followed by Gita Path and Mahamrityunjaya Mantra Japa. Weekly Satsangs were on Sunday, Wednesday and Saturday. Ekadasis were observed with Abhisheka and Vishnu Sahasranama chanting. Narayana Seva was done every Tuesday, Every month 24th was observed as Chidananda Day with Anusthana of Mahamrityunjaya Mantra Japa and Sundarakanda Parayan. Sadhana day was arranged on 8th February, Mahashivaratri was celebrated on 17th February.

Varanasi (U.P.): During the month of March, Mobile Satsang was conducted on 1st, 15th, 29th and on 22nd, Satsang was held at "Vridha Ashram." Being "Navaratri" Goddess Durga Mata Puja was performed with Bhajans and Arati on 24th March.

Visakhapatnam (A.P.): Regular activities of the Branch conducted were free Yoga Classes daily and evening Satsang with Vishnu Sahasranama Parayana. Every Monday there was special Satsang, on Sundays Bhagavad Gita classes, and Mahamrityunjaya Havan on Trayodasi and Satyanarayana Swami Vratam on Purnima days. Medical Camp was conducted by Dr. Nageswar Rao. The Branch celebrated Mahashivaratri with Rudrabhishekam.

OVERSEAS BRANCHES

Hong Kong (China): The Branch held 1-hour Maha Mantra chanting every Saturday (except second Saturday) in both Cheung Sha Wan and North Point Yoga Centers of the Branch. Monthly Satsang was held on 13th December 2014 and 10th January 2015 with Maha Mrityunjaya Mantra and Hanuman Chaleesa followed by a talk on Gurudev's teachings, conducted by Sri Hari Cheng. On 6th December 2014 Bhajan practice sessions were held at North Point Yoga Centre, on 1st January 2015 the Branch held 4 hour Maha Mrityunjaya Mantra chanting to celebrate the New Year with Prayer for Welfare and Spiritual progress. Regular Yoga classes continued. On 17th January a briefing session was held on "The fourth Yoga Teachers Training Course". The Branch continued special Bhajan, Kirtan and talk on the Essence of Bhagavad Gita by Sri Hari Cheng which were special activities. It also participated in "Give Blood" activity at Blood Donor Centre of Hong Kong Red Cross.

DLS Branch (Australia): The Branch conducted monthly Satsang on Sunday with Jaya Ganesha and Guru Stotra, Pranayama and Meditation (Instructions with Swamiji), reciting of Sri Hanuman Chalisa and talks on the life of Sri Hanuman, concluding with Prasad distribution.

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