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CHAPTER II

VALLI iii

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥११॥

11. The firm control of the senses, they regard as Yoga. At that time one gets careful, for Yoga is acquired and lost.

शिवानन्दस्तोत्रपुष्पांजलि:

SIVANANDA-STOTRA-PUSHPANJALI

(*Sri Swami Jnanananda Saraswati, Sivanandanagar*)

(Continued from the previous issue)

कारुण्यालोकजालैस्सकलजनचयान् नित्यमाह्नादयन्तम्
 कालुष्याशेषविध्वंसनविहितमतिं विश्वलोकाभिवन्द्यम्
 कामाद्युग्रारिहिंसानिपुणमनुपमामेयदिव्यप्रभावम्
 सीमातीतानुकम्पं हृदि भजत शिवानन्दमानन्दमूर्तिम्॥३५॥

35. Worship Sri Sivananda, the embodiment of Bliss, who makes the whole world happy by his graceful looks, who has set his mind to destroying the sins of the whole universe, who is universally adored, who is skilful in destroying the enemies of desires, who is endowed with innumerable and incomparable greatness and whose compassion is limitless.

लोकक्षेमोत्सुकमविरतं मानवानां कृपाद्र्दा-
 लोकस्तोमैरमितकुतुकं वर्धयन्तं नितान्तम्
 शोकच्छेदे भवगदजुषामुद्यतं दिव्यभव्या-
 लोकव्रातस्फुरितवपुषं श्रीशिवानन्दमीडे॥३६॥

36. I worship Swami Sivananda, who is always keen about the welfare of the whole world, who, by his graceful looks coupled with a melting heart, is capable of generating limitless joy in the minds of the people, who is bent upon destroying the miseries born out of the disease of Samsara and who has his features shining with Divine splendor.

(To be continued)

SKANDA SHASHTI MESSAGE*

(H.H. Sri Swami Sivanandaji Maharaj)

Beloved Immortal Selves!

Skanda Shashti is the six days' worship of Lord Skanda or Kartikeya. He is the spiritual son of Lord Siva. Lord Skanda is worshipped with intense devotion by a very large section of people throughout Southern India and Ceylon as well.

The origin of Lord Skanda, the purpose of His Avatar and its significance is of much importance to all seekers after Truth. During the battle between the Asuras and the Devas, the latter were defeated several times by the former. Devas were unable to resist the onslaught of the Asuric forces. Then in despair, they approached Lord Siva and entreated Him to give them an able leader under whose heroic lead they might obtain victory over the Asuras. They surrendered themselves completely, and prayed to Lord Siva sincerely. The Gracious Lord granted the request by creating the Mighty Divine warrior, Lord Skanda out of His divine power or Achintya Sakti. This great son of Lord Siva at once assumed leadership of the celestial forces, organised them,

inspired them and attacked the Asuric-forces. The Asuras were routed and the glorious victory gained by the Devas. Thus it was through the able guidance and leadership of Lord Skanda that the Divine forces obtained the victory over the demoniacal.

The inner life of the spiritual aspirant is precisely such a constant struggle between the divine and the demoniacal aspects in Him. The seeker's Sadhana is this determined battle against the Asuric forces that try to drag him down into deeper darkness and take him away from his ideal. At times he becomes so totally helpless under the violent attacks of his lower nature that it seems as if all hopes of progress is doomed to failure. He feels that he has fallen never to rise again. But, let all Sadhakas take heart that the compassion and grace of the Divine Lord is never failing. It will never let you down. *Nil desperandum*; should be your guiding motto for the eternal law is "darkness cannot stand before light." Make a whole-hearted surrender at the feet of the Divine even as the Devas surrendered to Lord Siva. And like

*Taken from DL 1947

them pray earnestly with Bhav and sincerity. The Divine help will surely come, and in your heart there will spring up the routing torrent of Divine Shakti. The Lord's grace will become manifest to you in the form of inner strength or soul force. This power is the Skanda or the Kartikeya manifest in inner being to aid you in your battle against the lower Asuric self with its devilish minions like passion, anger, greed, jealousy, falsehood, deceit, cruelty and thousand other aspects of evil. No more are you helpless. The descent of the Divine Grace with this Atma Bala, with this Skanda Sakti will vanquish all the undivine forces that attack you on the spiritual path and emerge triumphant and victorious. You achieve your life's goal.

Therefore Lord Kartikeya is the very embodiment of the Divine Grace. He is the personification of the Daya Sakti or Kripa Sakti of the Lord. The grace of the compassionate Lord when prayerfully and sincerely invoked manifests as such an irresistible Divine power that all Asuric forces fly away in terror at its mere approach. The Lord's Grace is the ultimate resort and unfailing support of all struggles in the inner warfare of every one's spiritual life. The significance and the spiritual message embodied in Skanda Avatar is the message of the supreme

importance of self-surrender, the supreme efficacy of sincere prayer and the unfailing compassion of the Lord. If you try to surrender yourself to the Lord with Bhav, He will at once shower Grace upon you. Real prayer from the bottom of your heart will not remain unanswered. If you obtain Lord's grace you will certainly succeed and overcome all obstacles and annihilating forces and darkness that can stand against you. There is no force that can stand against the Supreme power of Divine Grace.

Take shelter at the Lord's feet. Pray to Him earnestly and invoke Him and obtain His Grace and Compassion. Emerge triumphant and victorious. Attain the lofty and glorious spiritual state of freedom, perfection and bliss. Upon this joyous occasion of Skanda Shashti, when you are all celebrating the victory of the Lord over the demon, Tarakasura the powerful leader of the Asuras, remember these great Truths and have courage. Surrender yourself afresh at His feet.

May the glorious Lord, Skanda inspire you and infuse you with inner spiritual strength! May He lead you all to victorious triumph against the demons of nescience and worldliness. May He bless you all.

OM Santi Santi Santi

* * *

Dipavali Message:**BEHOLD THE LIGHT OF LIGHTS—THE ATMAN****(Sri Swami Chidananda)*

Dipavali or Divali means a ‘row of lights’. This festival falls on the last two days of the dark half of Asvina (Sep.-Oct.). For some it is a three-day festival: the first day is Naraka-Chaturdasi, the second is Lakshmi-Puja on the New Moon day and the third is Bali-Padya. The festival of Dipavali is observed as the joyous commemoration of the victory of the Divine forces over the dark ones. On this day, according to ancient tradition, Sri Krishna killed the demon Narakasura. In our own bodies, egoism or Ahankara is the real Narakasura. Kill this egoism through the sword of Atma-Jnana or knowledge of the Self, and merge in Sri Krishna, the Supreme Light of the world, and thus enjoy the spiritual Dipavali or inner illumination.

Many Dipavali festivals have come and gone, and yet the hearts of the vast majority of people are as dark as the New-Moon night. The houses are lit with brilliant lights, but the hearts are full of the darkness of ignorance. O Man! wake up from the slumber of ignorance, eradicate your ego or Ahankara (the real Asura), completely, and realise the eternal Light of the Soul, through meditation, and Vichara or enquiry, and dispel the darkness of

ignorance, and attain full inner illumination.

The screen that obscures the splendour and the light of the Atman is called the veil of Ajnana or Maya. Maya is Trigunatmika, viz., Sattva, Rajas and Tamas combined, Ajnana is manifest in the individual consciousness in three forms: Mala (impurity), Vikshepa (distraction) and Avarana (veil). After the destruction of the first two, it is on the final piercing of the Avarana that all dualities cease to be and the highest non-dual consciousness of the Atman alone shines there in all its radiance and brilliance. This truth is brought out to us by the battle between the Atma-Sakti as represented by Sri Krishna and the demon Narakasura, who is annihilated in the end.

The ultimate aspect of Ajnana (Maya) is nothing but the human ego which continues to persist to the very last, and it is a prolonged struggle by which the Sadhaka ultimately overcomes it and has Aparoksha Anubhuti or direct realisation. The ego of man persists right up to the threshold of Nirvikalpa Samadhi. We are told that ever, in one of the highest types of Savikalpa Samadhi, when all other aspects of Jiva-consciousness are completely eradicated; the mere

*Taken from Divine Life Magazine 1964

feeling of 'I am' (Asmita) persists. We learn from this that it is only when we begin to go deeper and deeper into Dhyana that certain obstacles, deeply hidden Vasanas and Samskaras of bygone experiences, begin to make themselves felt. In the first superficial stages of meditation most of the deeply submerged Vasanas do not come up in the form of Vrittis, because they are deep down in the unconscious of the individual. It is only when the meditation proceeds and becomes deep that these hidden Vasanas suddenly spring up into life and begin to distract the inner meditation of the Sadhaka. It is the keen one-pointedness of the meditative mind, the absolute fixity of concentration, the Tivra Ekagrata, the Brahmakara-Vritti which is generated and held steadily that overcomes: the last attack of the suddenly aroused hidden Vasanas, in a final assault.

From the foregoing a great truth is revealed to us, viz., the ego is very hard to identify, to pin down, to catch and to destroy, for we do not know in what particular form it actually persists. Therefore, even the greatest of wise people, the most earnest and sincere of seekers and the cleverest of Yogis are, too, often deceived by the different forms and disguised shapes, which the Bahurupi (all-formed) ego assumes. It is a master-strategist. We will be looking for the ego in some particular form with a particular notion of its nature; but we will find that it is not there. And we will be caught unawares; we will be careless with a false

assumption that the ego has now been completely removed. But to our surprise we will notice that the ego has always been there, that it has so completely changed its form that we do not find it in the form we thought of, but is in a totally different form which we did not at all recognise. Ego is the first son of Maya, it is a superb actor. No vigilance is too much on the part of the seeker, if he is determined to track down the ego to its last stand and destroy it.

The ego can deceive and enslave all parts of the seeker, but not that part which is formally and wholly given over to the Divine. The Divine cannot be deceived. The only insurance against the deception of the ego is a whole-souled giving ourselves to the Divine, so that we become completely merged in the Divine and allow the Divine to take complete possession of us. For, it is the Lord alone who can ultimately overcome Maya. No amount of individual cleverness can ever be of any avail in rooting out this product of Maya, ego, because the very fact of individuality is within the realm of Maya. Individual consciousness flows from Mula-Avidya (primordial ignorance). While you are in Ajnana, you can never perceive its nature in all its subtle aspects. It is by a complete handing over of ourselves to the Divine that we shall be able to get beyond the pale of our ignorance or Avidya. This is a very subtle truth which will be apparent only after much reflection, Vichara.

One should develop keen *Vichara shakti* (power of discrimination). *Vichara* is the greatest friend of the aspirant, well-wisher and guide at every stage of *Sadhana*, right up to the very end, until he is merged in *Samadhi*. Progressive aspects of finer and finer *Vichara Sakti* are indispensable companions to the *Sadhaka* on every stage of the ascent. If the leader is given but the army is not united in its willingness to accept him, there is bound to be dissension within the ranks, and this will hamper the smooth progress and outcome of the campaign. Even so, if the personality of the *Sadhaka* is divided against itself, and there are some parts unwilling to accept the new implications of the answered prayer and the working of Grace, these little parts can bring about a great deal of delay in the progress, spiritual evolution and the expansion of consciousness. With *Vichara Sakti* constantly active, with faith abiding and deep in the Lord, one will have to pass through the critical stage; and once there is a total acceptance of the Grace and total surrender at the feet of the Divine, there can be no fear. Here it is the play of the Divine, and the part of the individual is one of only a mute, willing follower. From now on the *Sadhana* proceeds on a higher plane.

Here the ultimate annihilation of the ignorance is brought about. We may equate this stage with the

Pratyahara, *Dharana* and *Dhyana* stages of the *Yoga* way, where the destruction of *Ajnana* in its finer aspects takes place. Again we are told in the scriptures that *Brahma-Jnana* is not a thing to be acquired, it is something which is already there in us eternally. The only requirement is that the thing which obstructs it has to be removed.

The truth which the different sacred observances and festivals symbolise is better understood and glimpsed when their scriptural background is impartially studied. Start regular daily meditation (those of you who are not regular, make a resolve on the sacred occasion of *Dipavali*) and *Vichara*, and feel for yourself the wonderous power that you derive therefrom. This is the real power of powers. It will guard you from all dangers, give you infinite strength to overcome all obstacles and take you to the very pinnacle of splendour, power, peace and illumination.

O Man, Awake, Arise! Sing the Names of the Lord. Worship and meditate on Goddess *Lakshmi*, the Abode of all virtues. Do *Vichara*. Turn a new leaf in the book of your life. Light the lamp of wisdom in your heart and dispel the darkness of ignorance—the perception of name and form. Behold now the Light of lights, the *Atma* within yourself. May all men's hearts be illumined with wisdom!

Sivanandashram, 10th October, 1964. * * *

THE PHILOSOPHY AND TEACHING OF SRI GURUDEV

(Sri Swami Krishnananda)

Continued from the previous issue

You see, when Sri Gurudev spoke like that it was difficult for a person to swallow these things, and we couldnot help being elated and overjoyed at the childlike affection which he showed towards us, together with the severe discipline. As he used to say, "I am Brahma, Vishnu and Rudra combined. I shall create work, create opportunity for progress and prosperity in every way like Brahma, and I shall take care of it like Vishnu, but I shall also be a very severe person like Rudra when the necessity for it arises." And he was. Many of us found it very hard to live like that, and at least 75% or 80% of the people left the ashram because the discipline was too much, because, well, it does not matter if there was discipline, but there should be also some kind of facility and comfort. But that was not there. It was only hard work for no recompense, no visible effect whatsoever. One did not know where one stood. But God's grace was there on some people, and a few had the blessing of being in his physical company for years and learning from his personal life and example rather than from teachings and books.

Gurudev was a great master, the like of which it is very difficult to see. As it is often said that the Bhagavadgita is the great gospel which Bhagavan Sri Krishna himself lived in his life, and that the life of Sri Krishna is a practical illustration and commentary on the gospel of the Bhagavadgita, so it may be very beautifully and aptly said that The Divine Life Society is the visible demonstration of the embodied personality of Swami Sivanandaji Maharaj, and he himself was the practical commentary on the ideal of divine life.

Thus, in the early morning of the 3rd of July, 1948, a few of us gathered, and for years our classes were at 4:30 in the morning. True to his word, Swami Sivanandaji Maharaj used to get up first, before we got up, and he used to come and peep into my room and say, "Krishnanandaji, 4:30!" and I would shake my head and wake up. He would come and ring the bell first, and we would come afterwards. It was a shame upon all of us that he used to come and ring the bell; afterwards we made it a point to come earlier because it was

painful to have him wake us up and then sit and wait for us. When we came, Swamiji was already there. We would all weep, really, that though he was not a young boy and we were all young at that time, he had to get us up.

Four swamis were requisitioned to give lessons on four subjects. I was to give lessons on philosophy or Jnana Yoga, Swami Chidanandaji Maharaj was to give lessons on the Raja Yoga of Patanjali, Swami Venkatesanandaji was to give lessons on Karma Yoga, and Swami Harishanandaji Maharaj, who is now in Barsana, was the professor of Bhakti Yoga. Gurudev really behaved like a student. Immediately after the lecture was over he would go to his room and jot down all the points, write four poems on the subject, and sometimes a few articles as well. It was a very educative period.

This went on from 1948 and, to digress, there was a new chapter of The Divine Life Society from 1948 till the year 1963. It was a period of expansion after this training that was given to inmates, expansion in every department of the Society. More and more people started coming, more disciples, more inmates, and more work was created. More departments were instituted, and the ashram grew economically, physically, socially, internationally, and also spiritually. In every respect, I should say, it went on improving until the chapter came to a close in 1963 when Swami Sivananda passed away. From 1963

onwards we can say there has been another chapter altogether.

The academy was called a university, but people said we should not call it a university because ‘university’ has a peculiar connotation and system of working which is impracticable here. Then Sri Gurudev changed the name to the Yoga Vedanta Forest Academy. Some said ‘Academy’ also is not good, but Swamiji said, “It doesn’t matter. Some name has to be there.” And occasionally he himself used to give his message. It was not that every day he spoke, but on special occasions he took the opportunity to give us a message of what he meant by the Yoga Vedanta which was the subject of teaching.

The yoga and the Vedanta that Swamiji taught and lived, and expected others to practise, was and is, as he was wont to say, ‘the yoga of synthesis’. The yoga of synthesis is what he meant by the term ‘Yoga Vedanta’. As we have the colophon of the Bhagavadgita, *brahmavidyayam yogashastre*, signifying the scientific foundation of knowledge and the methodology of practice—Brahmavidya and Yogashastra—we have the terms ‘yoga’ and ‘Vedanta’ indicating practice and the scientific foundation of it.

Thought precedes action. Idea is always precedent to the implementation of a principle or a law. We think first, and only afterwards try to do something. This thinking is Vedanta, and the doing of it is yoga. To do something, we have to think first as to what is to be done. Before the

government of a nation starts working, it frames a constitution, the principles on which it has to work. The background of law, rule and regulation is first laid down theoretically as the principle and the theorem which is the grounding of the various ramifications in the form of departmental activity, administration, etc. So is the case with spiritual practice. We cannot suddenly jump into doing something unless we are something, we understand something and are educated in a particular manner.

This fundamental process of theoretical, scientific education in principle is Brahmanavidya, the Vedanta philosophy, and when we start living this philosophy we are said to be practising yoga. Here, yoga does not mean the sutras of the Yoga System of Patanjali, nor does Vedanta mean the Brahma Sutras, the Upanishads or the system of Acharya Sankara. Yoga is a general term that was applied to give a comprehensive idea of the theory and the practice of spiritual life in its comprehensiveness.

Vedanta is not a textbook, nor is yoga a system of sutras. The Vedanta philosophy is a universal discipline of the human system, the process of comprehensive education of the human personality in its scientific spirit, and unless we are trained in this scientific manner to think correctly, we will not act correctly. One who cannot think rightly cannot act rightly. Most people are accustomed to the shibboleth, "Do, act, be very active in your daily life and be working out something or other" but the

consequence of one's action, deed or practice is entirely dependent on the extent of one's understanding of the basis or the philosophy of this practice.

The relation between theory and practice is not the relation between the means and the end. It is something much more. Or we may say, if at all we wish to use this concept of the relation between theory and practice, it is the relation between the foundation and the building. The building alone is visible. The foundation is not visible, it is underground, but we know the importance of the foundation for the building. Everything rests upon it. Similarly, all practice is founded upon the philosophical discipline which one has to undergo.

The whole of the system which Sri Swamiji Maharaj introduced into the aims and objects of The Divine Life Society is nothing but this Vedanta and yoga worked out in practice. There was no such thing as a world for Swami Sivanandaji Maharaj. In a small biographical note that he wrote, which was published as "What Life has Taught Me", we have his fundamental concept of life given in a nutshell: "There is no world before me. I see the Virat before me." That was his philosophy; that was his Vedanta. It was not the Brahma Sutras, it was not the Upanishads, it was not the Rigveda, it was not any textbook. It was a simple precept. "There is no world for me. I see the Virat in front of me." There can be no greater philosophy than this. There can be no scientific foundation for

practice other than this visualisation of the Virat before the human eye, and this philosophy was what Swamiji lived, what he demonstrated in practice, and what he expected of his disciples. While the yoga of synthesis was the implementation of his philosophy, the philosophy was having the visualisation of the Virat in all bodies. He was fond of the Purusha Sukta of the Rigveda: *sahasrasheershaa purushah* (P.S. 1). And his practice was simple, not a complicated network of disciplines as seen in the Yoga Shastras such as the Hatha Yoga Pradipika, etc. He was not fond of books. As a matter of fact, in the early days he was averse to the study or reading of any book.

There was one swamiji in the ashram. I am talking of the very early days when there were only a dozen people in the ashram, perhaps even less. Sri Swamiji Maharaj never encouraged the study of books or reading of any kind. He said, "Do what I say. This is your study." One morning a swami happened to go to the Kailash Ashram without the knowledge of Swamiji, and he was asking, "Where is this Swamiji? Where has he gone?"

We said, "He has gone to Kailash Ashram."

"What for?" Swamiji asked. Nobody knew. So when he came back, Swamiji inquired from him where he had gone.

"I went to Kailash Ashram to study Viveka Chudamani," he replied.

"Oh, I see. So two horns have grown," said Swamiji, gesturing to show two horns. "Now you have got two horns. That means ahamkara, egoism, has started. You want to be a learned man, a Viveka Chudamani professor." He went on haranguing on this theme, and from the next day onwards the swamiji stopped going to Kailash Ashram. He said, "It is not appreciated."

The point was not that he should not read, but unless we are properly trained for the purpose behind the study of scriptural texts, the study becomes another horn to the one that already exists, as Swamiji said. That is, there is every likelihood of a sadhaka slipping into the rut of self-consciousness, self-complacency, self-sufficiency and an untutored, inadequate and immature notion that one has reached the pedestal in spiritual life. Nothing can be worse than this for a spiritual seeker. We study the Panchadasi and the Chhandogya Upanishad, and then we think that the only thing left for us is to uplift the world: "Now I shall go around uplifting the world." These ideas will suddenly come up in the mind of almost every seeker who originally comes with a genuine aspiration for spiritual practice and God-realisation. Spiritual pride is the worst of prides. The pride of the worldly man is nowhere near the pride of the spiritual seeker because he thinks the world is nothing before him; and because this was well known to Sri Gurudev by sheer practice and observation, he was averse to any chance being given to sadhakas to develop egoism of any kind.

Swami Sivanandaji hated what he called the lip Vedanta of the Mandaleswars or the scholars. Lip Vedanta was also called dry Vedanta in the sense that it has no connection with life. I am quoting his own words and the way in which he used to put things: "You have read the Panchadasi and the Chhandogya and Brihadaranyaka Upanishads wholly, and you can expound the Brahma Sutras in an oratorical fashion, but you will be angry with your cook because he put a little less salt in the dahl or there is a little less sugar in your tea. 'What an idiot you are!' you will say to the cook, and throw the cup. This is not philosophy, this is not Vedanta, this is not the scientific foundation of yoga." This was the practical instruction which Sri Gurudev used to give untiringly not only to

disciples who came from outside but to everyone who was in the ashram.

Swamiji lived and taught the Brahmanavida, the perennial, perpetual undercurrent of thought that God-realisation is the goal of life. Every discourse, every speech that he gave started with: "God-realisation is the goal of life" or "The goal of life is God-realisation". Many of his earlier books would begin with this sentence: "The goal of life is God-realisation"; and he would not tire of saying this. One can repeat this truth any number of times and it would not be a redundancy or tautology or repetition. The goal of life is God-realisation. This is the philosophical foundation of yoga practice.

(To be continued)

REALIZE THE HOMOGENEOUS ESSENCE

Listen to me, O ye children of Light! Hark! You are essentially the all-blissful Self: all-health, all-joy, all-bliss and all-peace. Never forget this. Forgetfulness of this essential nature brings the negative, undesirable state. Tap the source. Draw strength, power, joy and peace from within. Realize the Self within.

Feel always that Flame burning brightly within you. See that Light shining in every form and name. Learn to recognize the unmistakable presence in every phenomenon. One who lives this way never strays away from the Right, from Dharma. He never loses the sight of the Truth. He never falls into darkness. Such a one never utters falsehood, for he knows the Lord as the Antaryami dwelling in the innermost recess of every being. He never commits sin, for nothing can be hidden from the all-pervading Lord. He ever does his duty heroically and courageously, knowing that the real doer is indeed the Lord who impels him to act upon this earthly Life.

—**Swami Sivananda**

THE INNER GURU

(Sri Swami Atmaswarupananda)

Pujya Swami Chidanandaji constantly quoted Gurudev, and one of the quotes he used to frequently make was, "Obedience is better than reverence." Both Gurudev and Pujya Swami Chidanandaji had literally thousands of devotees who were very dedicated to them. But somehow what they seemed to appreciate more than anything else was those who would obey them.

The difficulty that devotees of both Gurudev and Pujya Swami Chidanandaji had was, to quote Swamiji, "I don't think I ever heard Gurudev give a direct order." In other words, if you wanted to obey Gurudev—and the same thing applied to Pujya Swami Chidanandaji—you had to go beyond obeying orders and listen carefully for suggestions that were very often, indeed perhaps usually, so indirect that if you weren't paying close attention—or if you didn't have a real desire to obey—you would miss the suggestion altogether.

Why is obedience better than reverence? We can be very devoted to someone, serve them, offer them financial help, be dedicated in all ways, without giving up one fraction of our ego. As Pujya Swami Chidanandaji said, "The only purpose of the guru is to get rid of the ego of the disciple," and obviously giving obedience to another person is a hammer blow to our ego, which always wants to remain in charge of our life.

If the guru has an even more immediate desire for the disciple than getting rid of the ego, it is to rub away the ego to an extent that we can obey the guru within. The purpose of the outer guru is, in another expression they would use, to lead us to the inner Guru. The outer guru will let us go as soon as he can, as soon as he can train us to listen to the inner guru. But like an outer guru such as Gurudev or Pujya Swami Chidanandaji, the inner Guru seldom gives us direct orders.

Sometimes it happens—in a very strong voice the inner guru will give us certain instructions—but normally we have to listen. We have to want to give up our own will in order to follow the will of the inner guru. It is our choice. The inner guru won't force it. If we want to spend birth after birth after birth going our own way, the inner guru has all the patience of eternity. It will wait for us to get fed up with our own mistakes, our own way of doing things and finally recognize that our happiness and salvation is in being in harmony with It, with the inner guru.

Thus, finally, our devotion, our understanding, all our spiritual practices are to lead us to take refuge in the Lord—to take refuge in the inner guru, to obey the inner guru with all our heart, to be silent and listen to the inner guru, to constantly refer ourselves to the inner guru—until we finally recognize that we are the inner Guru. * * *

STRESS ON ANCIENT VALUES

(Smt. Savitri Asopa, University of Jodhpur)

IT was the 14th of March 1954. I had Darshan of Sri Swami Sivanandaji Maharaj in his office at Sivananda Ashram, Rishikesh. It was the most thrilling and invigorating event of my life. Gurudev distributed coconut biscuits that day. It was my favourite sweet. Then a handful of it Sri Gurudev gave to one of his disciples to take to Sri Swami Chidanandaji. That was my first introduction to Chidanandaji—of course, in absentia. Thereafter, I noticed that Sri Gurudev often remembered or referred to or sent something to Swami Chidanandaji. I wondered who the invisible Sannyasin whom I had not seen till then and of whom Gurudev thought so often, could be. With my simple logic I could infer that since Swami Chidanandaji was near and dear to Gurudev's heart, Gurudev too must be very dear to Sri Swami Chidanandaji. By and by I came upon the conviction that Sivananda dwelt in Chidanandaji's heart and Chidanandaji in Sivanandaji's heart. My inference was simple enough, based on the so very simple law of devotion. I was therefore keen to see this great Yogi and devotee.

I soon had an opportunity. He delivered a lecture in the Bhajan Hall.

It was on Bhakti-Yoga. Three things impressed me the most and revealed to me the values dear to him. "If you have a spiritual aspiration and if you have got a great Guru and if you are born in Bharatavarsha, consider yourself to be most lucky." "When God wants to draw a person towards Him, He destroys all the pleasure-centres." "In our ancient Guru-disciple tradition, the best instruction given to the disciple is—Mother is God; Father is God; Guru is God; Guest is God."

What else Chidanandaji talked of that day I am not able to recall, but the message of his theme clearly was—Blessed are those that are born in Bharatavarsha, twice blessed are those that are endowed with an abiding spiritual aspiration and thrice blessed are those that have gone about and gained a great Guru. His message went straight to the heart. It was spoken in all humility and simplicity. There was neither artifice nor ornament. He spoke from the depth of his heart and his innermost being was out in the open. The appeal was irresistible and the message moving. The style was elevating, the substance spiritual. There was a sort of inevitability and urgency about the message. No more

the pitiless spectacle of the spirit willing and the flesh faltering. Moksha is my destiny and I must attain to it. There was the same sort of agony about Chidanandaji as with the Awakened One vowing on the threshold of Nirvan that he would not enter into it till the last soul on earth had been redeemed.

I remember, in another lecture, Chidanandaji said, "When God calls you, He will call you through the path of sorrow". Our spiritual literature has always considered sorrow to be the best eye-opener. Sri Swami Chidanandaji conveyed the message of hope hidden in sorrow. He says, "Always welcome sorrow".

Chidanandaji is never, never tired of telling us that our spiritual heritage is the highest and the loftiest and that we should ever be drawing upon it. The cultural climate of Bharatavarsha, as bequeathed to us by our Rishis of yore, is the most suitable soil for salvation. So says Sri Swami Chidanandaji often. The jeweller alone knows the worth and value of a precious gem. The ignorant cannot distinguish between the real and the artificial.

Sri Swami Chidanandaji lays all the stress upon the reawakening of our ancient values. He lays all the emphasis upon cultural purity. He says, "As is the culture, so is the man". Culture is everywhere the cause of destiny—be it of the individual or of the race.

Sri Swami Chidanandaji has the most versatile personality. That is Sivananda's stamp on him. I have seen him worshipping idols and feeding sweepers with equal Bhava. If anyone is in trouble in the Ashram, straight he would go to Chidanandaji. For the latter, Seva is Sadhana's starting point. He would serve the ailing animal and the oozing leper with the utmost divine Bhava. Perhaps he sees God in them. They, surely, find him to be their God. He can render first-aid and at the same time crack a joke. He can entertain guests with the utmost hilarity and also preach with intensity and profundity as the occasion arises. The mark of success in any path, says Sri Swami Sivanandaji, is cheerfulness. Chidanandaji is ever cheerful. He always says, "Why worry? Everything happens according to Divine Will. Know this and be happy". That is why Chidanandaji has never failed or faltered, whatever the occasion. He would joyfully do any type of work. He can feed, cook, sing, sweep, meditate and meditate, all with equal ease. He believes in the simplest of living and the highest of thinking. His philosophy is more and more of practice and less and less of theory. He is the harbinger of a better new world fashioned in accordance with our ancient spiritual values. He himself lives up to them and makes us see that spiritual values are living realities, not just a chimera in closed books. * * *

THE PROTECTOR AND THE DESTROYER

(Swami Ramarajyam)

The childhood name of Lord Buddha was Siddhartha. One day Siddhartha was strolling in his garden. Up in the sky a flock of swans was flying. All of a sudden, he noticed a swan falling from the sky. He screamed and ran to the place where the swan had fallen into thorny bushes. He found that an arrow had pierced the body of the swan. This sight brought tears to his eyes. He took out the arrow from the body of the swan and poured a few drops of water in its mouth. Thereafter he plucked some green leaves and applied their extract on the wound. This alleviated the pain of the swan and it opened its eyes.

Siddhartha felt relieved to notice that the condition of the swan had improved. He pierced his own wrist with the arrow. He felt intense pain. He said to himself, "This arrow must have caused great pain to the swan."

In the meantime, Devadatta, his cousin, came there and said, "Give me this swan. I have shot it."

Siddhartha gave him a sad look and asked, "Is it you, who wounded this creature? Didn't you feel any pity for this mute bird?"

"Do not blabber about things like pity. I have shot the bird. Hand it over to me," said Devadatta.

Siddhartha replied, "Don't you know that 'the protected' belongs to the protector as of right, and not to the one who tries to cause it pain. Go away. I will not hand the swan over to you. I have protected it. It belongs to me by right."

Devadatta hanged his head in shame. He left without uttering a word.

Dear children! A living creature, rightfully, belongs to the one who gives birth to him, nourishes him and protects him and not to the one who tries to destroy him.

* * *

Blessed Atman,

Om Namo Narayanaya
 Om Namo Bhagavate Sivanandaya
 Om Namo Bhagavate Chidanandaya

24th September 2016 marks the sacred day of Birth Centenary of Beloved and Worshipful Sri Swami Chidanandaji Maharaj. The Jayanti Celebrations of the saints are indeed the blessed occasions to remember their inspiring lives and re-affirm our dedication to the lofty and sublime ideals which they have placed before us.

To commemorate this auspicious occasion, the Headquarters Ashram and the Divine Life Society Branches all over the world are organizing various programmes. As we have entered into the Birth Centenary Year of Worshipful Sri Swamiji Maharaj, I would like to share with you all the General Guidelines given to The Divine Life Society Branches published in the July, 1986 issue of the Divine Life magazine for the Centenary Year Celebrations of Sadgurudev Sri Swami Sivanandaji Maharaj (8th September 1986 — 8th September 1987). These guidelines epitomize Sadgurudev's cardinal mottoes of Serve, Love and Give.

Pujya Sri Swami Chidanandaji Maharaj's life has been a glorious and inspiring saga of intense devotion to the Lord and self-sacrificing and loving service of His suffering children especially the destitute, distressed and the lepers. Therefore, these guidelines become a blueprint for all of us for undertaking suitable projects and programmes during Pujya Sri Swamiji Maharaj's Centenary Year i. e. 24th September 2015 to 24th September 2016. By following these guidelines, we would indeed be offering our real tributes to the sacred memory of Worshipful Sri Swami Chidanandaji Maharaj on the blessed occasion of his Birth Centenary.

May the divine grace of the Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.

Yours in the service of the Lord

Swami Vimalananda
 Swami Vimalananda
 President

GENERAL GUIDELINES TO THE BRANCHES OF THE DIVINE LIFE SOCIETY FOR THE CENTENARY YEAR CELEBRATIONS

The year-long celebrations should focus on either one or more of the following cardinal objectives for which Worshipful Gurudev strove all his life:

1. Feed the hungry
2. Clothe the naked
3. Nurse the sick
4. Uplift the fallen
5. Disseminate spiritual knowledge and unfold the spirituality latent in man.
1. Distribute food, clothing, medicines etc. for the poor and needy on 8th of every month, by the members individually or collectively.
2. Visit nearby leprosy centres or orphanages or destitute homes and arrange to give them food, clothing, books etc. and have Satsanga with them, at least once a month.
3. Visit in small groups hospitals to help the poor, disabled or lonely patients, to boost up their morale, by talking to them and giving them flowers and fruits and distributing Gurudev's literature.
4. Arrange free medical camps in rural areas in collaboration with service-oriented and philanthropic organizations and help those stricken by natural calamities and give educational and medical aid to the poor and deserving.
5. Arrange as many public meetings and Satsangas as possible in different parts of the town and also in educational institutions, to popularise the life and teachings of Gurudev.
6. Arrange Yoga Asana classes and spiritual discourses in schools, colleges, clubs etc. and distribute literature and books free, on or by Gurudev, in order to develop spiritual awareness and high moral standards in the students and members of social institutions.
7. Popularise "Prabhat Pheris" with Gurudev's portraits, preferably every Thursday or the 8th of every month.

Each and every member of the Branch should identify himself as the 'Ambassador' of Gurudev's Divine Life Organisation and strive to keep up the highest ideals of truth, integrity and utmost ethical standard both in personal and public life.

The ultimate aim of every Branch should be to carry the message of Service, Love, Charity, "Be Good, Do Good", to every house, where a DLS Branch exists.

SEVA THROUGH SIVANANDA HOME

'Sivananda Home is a Center 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 home-less, temporary or permanent, fell sick, got lost or were abandoned.'

(Swami Chidananda)

Salutations to them who silently bear hardships, who do not protest or revolt, but who have learnt to tolerate and accept. Salutations to them, who have put their lives at the feet of the Almighty One, who do not let a sound come from their lips, come what may.

New patients were admitted this month, who invoked this picture, this image in our mind. Being a woman, with just a towel over the head, and a kind of bedsheets to cover herself. But she did not complain, she did not demand, she hardly talked, she just bore her fate and adjusted with all the other inward residents and patients. Not even a bag or a jhola she had with her, not a single thing. And in her nothingness and quietness she even recognized the pain of fellow ones, tried to console them, who cried, gave a helping hand to them who could not see, and covered them up, who were cold and weary. Such greatness she showed in overcoming her own sorrow, in seeing beyond her personal pain, and stretching herself out, as a worthy instrument of His Love.

She had overcome herself. She had not forgotten. But she had forgiven. And she could go on with her life. She did not carry any burden with her, neither of clothes or materials, nor was heavy loaded with grief from her past. She

recognized, she felt, she empathized and she acted accordingly.

Another younger gentleman, who was found at the side of the road, at the edge of a deep ravine, where he was sitting right at the boundary to slip off. He was brought to the home and started talking only a few weeks later, how he was sent out of the house, after he lost his job at a ration shop, all the way from Bihar he had come. Not more could he tell, and his face was without much expression. He settled in with the other inmates and attended the daily satsang in the Mandir. Every day one can see his face lighten up, bit by bit, moment by moment.

More than anyone, they know. They know what patience means, they know what it means to stand on the cliff, right at the edge, having lost everything material, having lost everything what once mattered. And it remains a miracle that in spite of this condition, nay maybe thanks to this condition, that they are wide awake, vigilant and alive. That we might be forgiven for being blind, in spite of having eyes and for being deaf, in spite of having ears. Praying to the Lord Almighty to shower His Mercy upon one and all, and to help us to keep our minds always cool and our hearts ever warm. Om Sri Ram Jai Ram Jai Jai Ram.

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

(Swami Sivananda)

CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, went on a cultural tour in September, 2015.

On 11th September Swamiji Maharaj attended the meeting of the Trust Board of Swami Sivananda Memorial Institute, East Punjab Bag, New Delhi, of which he is the Chairman.

Then Sri Swamiji proceeded to Odisha on 17th September, and visited Sivananda Centenary Boys' High School, Khandagiri, Bhubaneswar, of which he is the President of the Managing Committee. Swamiji had some discussion on various aspects of the School and attended to some important matters.

On 21st September Swamiji Maharaj visited Chidananda Tapovan Shanti Ashram, Baliguli, Puri.

In that Ashram there was a function on 24th September, the Birthday of Pramapujya Sri Swami Chidanandaji Maharaj. Sri Swamiji participated in the programme and also spoke on the occasion, addressing the devotees who had assembled from various parts of Odisha as also from outside.

Swami Chidananda Janma Shatabarshiki Samiti, Odisha, was having the State-level Celebrations commemorating the Birth Centenary of Parama Pujya Sri Swami Chidanandaji Maharaj, from 25th to 27th September, at Puri. Sri Govardhan Peethadhishwar Parama Pujyapad Jagadguru Shankaracharya Srimad Swami

Nischalananda Saraswati Maharaj presided over the inaugural function of the Mahotsav on 25th evening. Parama Pujya Sri Swami Tejomayananda Saraswati Maharaj, Head, Chinmaya Mission Worldwide, attended the valedictory session on 27th evening as the Chief Guest. Hon'ble Chief Minister of Odisha, Sri Naveen Patnaik and Hon'ble Minister of State, Govt. of India, Sri Dharmendra Pradhan, were the Chief Guests respectively on 26th and 25th September evening. The Celebrations were also attended by Parama Pujya Sri Ramdev Maharaj, as Chief Guest on 26th and as Guest of Honour on 25th.

Parama Pujya Baba Chaitanya Charan Das Maharaj and Pujya Sri Prasad Harichandan, President Odisha Pradesh Congress Committee, were the Chief Guests on 27th and 26th respectively, in other sessions. Parama Pujya Paramahamsa Prajnananandaji Maharaj, Spiritual Head, Kriya Yoga International, Puri, Venerable P. Seewalee Thero, Chief Monk, Mahabodhi Society of India, Kolkata, Revered Father Anselm Francis, Spiritual Director, Khristo Jyoti Mahavidyaloyo, Sason, Samani Malayapragyan, Jain Terapanth, Cuttack, Brother Shakeel Ahmed, IQRA Research Academy, Cuttack, Gyani Sukhdev Singh, Head Granthi, Gurudwara, Cuttack, Parama Pujya Sri Swami Atmaprabhanandaji Maharaj, President, Ramakrishna Math, Bhubaneswar, Param Pujya Sri Lokanath Swami Maharaj, Regional

Head, Western India, ISKCON, Pandharpur, Parama Pujya Sri Swami Satyaprajnanda Maharaj, Founder President, Viswatma Chetana Parishad, Bolangir, and other Saints and dignitaries also attended the Celebrations as Guests of Honour on different days. Parama Pujya Sri Swami Advaitanandaji Maharaj, Chairman, Swami Chidananda Birth Centenary Organising Committee, DLS Hqrs. Sivananda Ashram, Rishikesh also attended the Mahotsav as a Guest of Honour on 25th and also presided over the Forenoon and Afternoon Sessions on 26th and 27th.

The Mahotsav was having Pratah Prarthana and Yoga Sadhana in the morning. It had different topics for different other sessions such as, "Swami Sivananda, Swami Chidananda and The Divine Life Society", "God-realisation—The goal of human life", "Swami Sivananda and his mission", "Universal brotherhood and harmony", "Spirituality in daily life", "Swami Chidananda", and "Vedic renaissance for a better world".

Parama Pujya Sri Swami Ramdevji Maharaj conducted the Yoga Sadhana on 26th and 27th.

Pujya Sri Swami Nirliptanandaji Maharaj attended the Mahotsav on all the days. Sri Swamiji was a Guest of Honour in the inaugural session on 25th, and he presided over the evening sessions on 26th and 27th which were having respectively the topics "Universal brotherhood and harmony" and "Vedic renaissance for a better world". Swamiji Maharaj also gave discourses in these sessions. On 26th and 27th Sri Swamiji

also conducted Pratah Prarthana in the morning.

More than 5000 delegates had participated in the Mahotsav. Besides, a huge number of devotees were also attending the different sessions, including the general public whose number was also very appreciable, being in thousands.

It was a very grand function and was a grand success in every way. The Mahotsav was very well organized by Swami Chidananda Jnama Shatabarshiki Samiti, Odisha. The Samiti was very well led, directed and spear-headed by Pujya Gajapati Maharaja Sri Dibyasingha Deb as its Chairman, who took immense pains and put in untiring efforts, and meticulously looked into every minute detail all along for its preparation and from beginning to conclusion. Our grateful thanks to the Shatabarshiki Samiti, Odisha, its Chairman Pujya Gajapati Maharaja, and all the office-bearers and organizers and devotees who made all this possible, and also hearty congratulations to all of them for making the function so grand and so successful. It provided great inspiration to all concerned, made everybody happy, was immensely beneficial to all spiritually and had a very great general overall impact.

After the Mahotsav at Puri, Swamiji Maharaj attended the meeting of the Managing Committee of Sivananda School at Bhubaneswar on 2nd October, and also interacted with the students in their evening prayer session on 1st and 2nd October and answered their questions.

**42nd TELUGU DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE &
H.H. SRI SWAMI CHIDANANDA BIRTH CENTENARY
CELEBRATIONS**

17th – 19th JANUARY 2016, at KARIMNAGAR, TELANGANA STATE

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj , under the aegis of Birth Centenary Celebrations of Pujya Sri Swami Chidanandaji Maharaj, the 42nd Divine Life Society Spiritual Conference will be held from 17th to 19th January 2016, at Karimnagar, Telangana State.

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

Delegate fee for participation in the Conference will be ₹150/- per person inclusive of food and accommodation, which may be sent by DD/Cheque in favour of “ The Divine Life Society, Karimnagar Branch”.

The last date for registration/enrollment is 31-12-2015. Delegate fee along with the Registration Form has to be sent to:

Sri Kamarapu Rameshwar, MIG II No. 99, H.No. 5-7-126, Housing Board Colony, KARIMNAGAR, Telangana-505001

For Registration and Information please contact:

- | | |
|---|---------------|
| 1. Prof. Kasireddy Venkat Reddy, Convenor | 0 9866956250 |
| 2. Sri U.V. Raghuram Reddy, President, DLS Karimnagar | 0 9390086643 |
| 3. Sri M. Janardhan Reddy, co-ordinator | 0 9868167729 |
| 4. Sri G. Sai Babu, co-ordinator | 0 93940 05462 |

—The Divine Life Society

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REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Aska (Odisha): Daily morning and evening Puja, weekly Satsang every Thursday and Paduka Puja on 8th and 24th of every month are the regular programmes of the Branch. There was a special Satsang from 1st to 7th August at the residence of a devotee.

Ambala (Odisha): Regular Satsang was held on every Sunday. Sri Krishna Jayanti was celebrated on 5th September with chanting of "Om Namo Bhagavate Vasudevaya". 128th Birthday of Sadgurudev Sri Swami Sivanandaji Maharaj and 99th Birthday of worshipful Sri Swami Chidanandaji Maharaj were celebrated respectively on 8th and 24th September. Free Jala seva and Homeopathy Dispensary continue to serve the people.

Balangir (Odisha): The Branch continued daily Paduka Puja, Yoga classes and weekly Satsangs on Saturday and Thursday. Sri Krishna Janmastami was celebrated on 5th September. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and H. H. Sri Swami Chidanandaji Maharaj were celebrated in September with Paduka

Puja, and chanting of Vishnu Sahasranam, and there was an essay writing and Gita chanting competition arranged for students. Punyatithi Aradhana of H. H. Sri Swami Chidanandaji Maharaj was observed on 11th. Around 400 patients received treatment through Chidananda Health Centre.

Bangalore (Karnataka): The Branch conducted Satsangs on Sunday and Thursday with Paduka Puja, Swadhyaya from Gurudev's books, recitation of Guru Gita and distribution of free literature. 128th Birth Anniversary of Gurudev Sri Swami Sivanandaji Maharaj and 99th Birthday of Worshipful Sri Swami Chidanandaji Maharaj were celebrated respectively on 8th and 24th with Bhajans, discourses on Bhagavad Gita and audio visual teachings of Sri Swami Chidanandaji Maharaj. They were concluded with Arati.

Barbil (Odisha): The Branch held weekly Satsangs on Thursday and mobile Satsangs on Monday. Around 545 patients had free Homeopathic treatment through Sivananda Charitable Dispensary. Sadhana day was observed on 24th of every month.

Balvihar classes continued every Sunday. Sri Krishna Janmastami was celebrated on 5th September.

Bargarh (Odisha): The Branch had Rudrabhishek on Mondays, Guru Paduka Puja on Thursday, Satsang every Saturday and recitation of Bhagavad Gita on Sundays. The Oriya magazine 'Mahat Vani' was published for free distribution. Treatment of poor patients through Sivananda Charitable Homeo Dispensary was done.

Bellagunta (Odisha): The Branch continued daily meditation, mobile Satsang on Thursday and weekly Satsang on Sunday. Sri Krishna Jayanti was celebrated on 5th with chanting of "Om Namo Bhagavate Vasudevaya" and Havan. Punyatithi Aradhana of worshipful Sri Swami Chidanandaji Maharaj was observed on 11th September. 128th Birth Anniversary of Param Pujya Gurudev Sri Swami Sivanandaji Maharaj and 99th Birthday of worshipful Sri Swami Chidanandaji Maharaj were celebrated respectively on 8th and 24th with Paduka Puja and distribution of food and clothes in leprosy colony. Under Birth

Centenary Celebration of Pujya Sri Swami Chidanandaji Maharaj, the Branch organized 3days (18th to 20th September) special Satsang.

Chandigarh: The Branch organized a Yoga Shivir at Panchakula from 15th to 23rd August 2015. Sri Swami Devabhaktanandaji of D.L.S. Hqs. Rishikesh conducted the Yoga Shivir and Satsangs. Punyatithi Aradhana of H. H. Sri Swami Chidanandaji Maharaj was observed on 28th August with Paduka Puja, recitation of Mahamrityunjaya Mantra, and Pravachans.

Cuttack (Odisha): 52nd Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was observed with Paduka Puja, chanting of "Om Namo Bhagavate Sivanandaya" and discourses on his life and teachings. During Navakalebara Rath Yatra, the Branch conducted discourses on Jagannatha Tattwa.

Dolamandap Dhenakanal (Odisha): 128th Birthday of Gurudev Sri Swami Sivanandaji Maharaj was celebrated with Paduka Puja, Bhajan and discourses on life and teachings of Sadgurudev.

Jajpur Road (Odisha): 128th Birth Anniversary of adorable Sadgurudev Sri Swami Sivanandaji Maharaj and 99th Birthday of worshipful Sri Swami Chidanandaji Maharaj were celebrated respectively on 8th and 24th September with Prayers, Paduka Puja, chanting of "Om Namo Bhagavate Sivanandaya" and "Om Namo Bhagavate Chidanandaya", and Narayana Seva.

Jeypore (Odisha): The Branch continued daily Puja, weekly Satsangs on Sunday and Thursday. Punyatithi Aradhana day of Param Pujya Gurudev Sri Swami Sivanandaji Maharaj was observed with Prayer, Paduka Puja, Swadhyaya, and talks on life and teachings of Gurudev, and concluded with Prasad. The Koraput District Charitable Homeopathic Dispensary treated 600 patients freely.

Lanjipalli Ladies Branch (Odisha): Daily, weekly, and mobile Satsangs were carried on regularly. There were also Swadhyaya, and Gita chanting on Ekadasis, recitation of Hanuman Chalisa and Sundarakanda Parayan on Sankranti day. The Branch distributed snacks, fruits and medicines in school for the

blind and did Narayana Seva for poor and needy people.

Madhavapatnam (A.P.): Daily Satsang activities continued regularly with Bhajan, meditation, Parayan, Pravachan and Narayana Seva for poor and needy people. Punyatithi Aradhana day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 8th August with Paduka Puja and Sankirtan. Every 2nd and 4th Sunday the Branch conducted "Kishora Bharati" programme for students.

Pattamadai (Tamil Nadu): The Branch continued daily Puja, weekly Satsang on Thursdays and Antaryogam on every 1st Sunday of the month. Monthly magazine "Voice of Pattamadai" is being published every month for free distribution. 128th Birth Anniversary of adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with Prayers, Paduka Puja, Bhajan, and evening Nagara Parikrama.

Rajkot (Gujarat): Regular Satsang was carried on with recitation of Slokas from Bhagavad Gita, Sundarakanda Parayan and lectures on Shrimad Bhagavatam. Sri Krishna Jayanti was celebrated with Bhajans. The Branch organized free

medical camps (Eye, Dental, Homeopathic, Acupressure etc.). The camps have been successfully rendering services to poor patients. There were also free Yoga classes, charity programmes, and free coaching classes for students of the Weaker Section of the Society, providing text/exercise books. In connection with Swami Chidananda Birth Centenary Celebration, the Branch adopted a poor student for her studies.

Razole (A.P.): 128th Birth anniversary of H.H. Sri Swami Sivanandaji Maharaj was celebrated on 8th September with Paduka Puja, Rudrabhishekam, Bhajan and Anna Prasad. 99th Birthday of Pujya Sri Swami Chidanandaji Maharaj was observed on 24th with Veda Path: Primary school Children participated on this occasion and pens and Prasad were distributed to the children.

Rourkela (Odisha): Regular Satsang activities continued with Paduka Puja. In connection with Sri Swami Chidananda Birth Centenary Celebration, the Branch observed five Sadhana days during the month of September. Birth Anniversaries of Gurudev Sri Swami Sivanandaji Maharaj and H. H. Sri Swami

Chidanandaji Maharaj were celebrated with Paduka Puja, Bhajan, and Pravachan. Sivananda Accupressure Centre served 24 people as Narayana Seva.

Sunabeda Ladies Branch

(Odisha): The Branch conducted daily Mahamantra Sankirtan for 1 hour, weekly Satsangs were on Sunday, Wednesday and Saturday. Ekadasis were observed with Abhisheka, and recitation of Vishnu Sahasranam, and Narayana Seva was on every Tuesday. Chidananda day was observed with chanting of Mahamrityunjaya Mantra and Sundarakanda Parayan. There was a special Satsang on 15th August with Akhanda Parayana of Sri Ramcharit Manas and Bhagavat Path and Pravachan.

South Balanda (Odisha): There were twice-a-day Puja, and weekly Satsang on Fridays. Under Birth Centenary Celebration of Sri Swami Chidanandaji Maharaj, Gita Parayan and recitation of Vishnu Sahasranam and Hanuman Chalisa were done. There was an Akhanda Mahamantra Sankirtan for World Peace and Universal Brotherhood. Sri Krishna Jayanti was celebrated with chanting of "Om Namo Bhagavate

Vasudevaya". The Branch conducted Sri Ramcharit Manas Parayan and Pravachan from 8th to 16th September. Birth Anniversaries of Param Pujya Sri Swami Sivanandaji Maharaj and worshipful Sri Swami Chidanandaji Maharaj were celebrated with Paduka Puja, and also free health camp and Narayana Seva were arranged.

Varanasi (U.P.): The Branch conducted Satsang at Vridhasram during the month of August 2015.

Visakhapatnam (A.P.): The Branch continued daily Yoga class, and chanting of Vishnu Sahasranam, Lalita Sahasranam on Fridays, Bhagavad Gita Pravachan on Sundays, weekly Satsang and free medical camps on Mondays and Sri Satynarayana Swami Vratam on Full Moon day are the regular programmes of the Branch. Birth Anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj which were respectively on 8th and 24th were celebrated with Paduka Puja

OVERSEAS BRANCH

Cape Town (South Africa): The Branch conducted Satsangs on

Thursday and Saturday, Hatha Yoga classes in both the morning and evening, Meditation, talks on Bhagavad Gita and Integral Yoga course were held weekly. Free distribution of sandwiches is done three times a week as a part of Karma Yoga

Hong Kong (China): One hour Mahamantra chanting was held every Saturday in both Cheung Sha Wan and North Point Centers of the Branch. Regular Yogasana classes based on "Practical Guide to Yoga" and covering essential yoga exercises and meditation were continued. The monthly Satsang was held with chanting of Hanuman Chalisa, Mahamrityunjaya Mantra and Swadhyaya from Gurudev's "Yoga Vedanta Sutras".

Special Activities: The 4th Yoga Teachers Training Course was organized in July and special Bhajan, Kirtan and a talk on the "Essence of Bhagavad Gita" were conducted. The Branch has also been providing Yoga teachers who volunteer to serve in Yoga classes, organized by the Social Welfare Society Elderly Centre. The Branch celebrated holy Paduka Puja on Gurupurnima.

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