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NOTICE

उतो रविः प्रयु तो नोप दस्यति

"Those who give freely in charity hardly find scarcity." Rig. 10-117-1.

Unconditional Charity or donation is highly praiseworthy. It has its own incalculable merits. Whenever anyone sends donations to us, he may specify the purpose for which it is sent, and at the same time he may also allow the same to be utilised by Sri Swamiji Maharaj in the best way as he deems fit, and be spent in the best possible manner.

Kutirs for Sadhana—Ananda Kutir is situated at a very charming place on bank of the holy river Ganges; the river flows a little down the site and adds to the existing beauty of the scenery. The place is a heavenly abode for Sadhaks for seclusion and Tapas. Building of Kutirs on the Ganges' bank itself is a great act worthy of heavenly rewards. Anyone willing to donate for a Kutir or a portion of it may kindly communicate to us for full particulars.

Annakshetra Fund—At the express desire of Sri Swamiji Maharaj a few of the Mahatmas who live in the vicinity of Ananda Kutir, the pilgrims and the poor receive daily midday Bhiksha at the Ashram. It is our hope that generous donors will take special interest in raising this fund, thereby deriving the blessings of the Sannyasins who are fed out of this fund.

Voluntary donations may kindly be addressed to the undermentioned, and the same will be scrupulously utilised.

—*Secretary, D. L. Society.*

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THE DIVINE LIFE

ANANDA KUTIR
RIKHIKESH

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VALUABLE SPIRITUAL INSTRUCTIONS ON

KARMA, BHAKTI, YOGA, VEDANT AND PHILOSOPHY

By

SRI SWAMI SIVANANDA

Vol. VI **APRIL 1944** **No. 8**

ARDHANAREE NATESWARA STOTRAM

(Sri Sankaracharya)

चाम्पेयगौरार्ध शरीरकायै कर्पूर गौरार्ध शरीरकाय।
धम्मिल्लकायै च जटाधराय नमः शिवायै च नमः शिवाय ॥१॥

To Her whose body shines as bright as polished gold, to Him whose body shines as brilliant as white camphor, to Her with a fitting head-dress and to Him with matted locks, to Gouri and Lord Siva may our prostrations be.

SWAMI SIVANANDA

SIVANANDASHRAM
ANANDA KUTIR POST
RIKHIKESH
(Himalayas)

Om

1st April 1944.

Beloved Ram,

In Prem, the heart is softened more markedly. Prem is the abode of all bliss. It is the one thing needed. It is the culmination of Bhakti.

The lane of Prem is extremely narrow indeed. It cannot contain two. Where there is 'I', the Lord is not. Where there is the Lord, this 'I' ceases to be.

May you abide in Prem,

Sivananda



BRAHMA SUTRAS

Salutations to Sri Vyasa the Avatar of Vishnu, the wise Badarayana and Sri Krishna Dwaipayana.

Vedas consist of three portions *viz.*, the Karma Kanda which deals with sacrifices or ceremonial rites, the Upasana Kanda which treats of Upasana (worship) and the Gyana Kanda which deals with knowledge of Brahman. Karma Kanda represents the feet of a man, Upasana Kanda the heart, and the Gyana Kanda the head. Just as the head is the most important portion of a man, so also the Upanishads which treat of the knowledge portion of the Vedas is the head of the Vedas. Hence it is said to be the Shir (head) of Vedas.

Mimamsa means the investigation or enquiry into the connected meaning of the sacred texts. Of this Mimamsa two branches have been recognised, the Purva Mimamsa (earlier) and the Uttara Mimamsa (the latter). The former systematises the Karma Kanda—the portion of the Veda which pertains to action and sacrifices and which comprises Samhitas and the Brahmana; the latter systematises the Gyana Kanda *i. e.* that part of the Vedas which includes the Aranyaka portion of the Brahmanas and the Upanishads. Jaimini is the author of the Purva Mimamsa. Sri Vyasa (Badarayana or Krishna Dwaipayana) the Guru of Jaimini is the the author of the Brahma Sutras otherwise known as Vedanta Sutras. Brahma Sutras is a synthetic study of the Upanishads. It treats of the Vedanta philosophy.

The Vedas are eternal. They were not written by any individual. They came out from the breath of Hiranyagarbha (Lord Brahma). Vedanta is the end or gist of the Vedas. It deals with the knowledge portion. Vedanta is not mere speculation. It is the authentic record of transcendental experiences or direct and actual realisation of great Hindu Rishis or seers. Brahma Sutras is the science of the soul.

Sutras are concise aphorisms. They give the essence of the arguments on a topic. Maximum of thought is compressed or condensed into these Sutras

in as few words as possible. It is easy to remember them. Great intellectual people only, with realisation, can compose Sutras. They are clues or aids to memory. They cannot be understood without a lucid commentary (Bhashya). The commentary also is in need of further elaborate explanation. Thus the interpretations of the Sutras gave rise to various kinds of literary writings such as Vrittis (gloss) and Karikas. The different Acharyas (founders of different schools of thought) have given their own interpretations of the Sutras to establish their own doctrines. The Bhashya of Sri Sankara on Brahma Sutras is known as SAREERIKA BHASHYA. His school of thought is Kevala Adwaita. The Bhashya of Sri Ramanuja who founded the Vishishtadwaita School is called SRI BHASHYA. The commentary of Sri Nimbarkacharya is known as VEDANTA PARIJATA SAURAVA. Sri Vallabhacharya expounded his system of philosophy Suddhadwaita (pure monism) and his commentary on the Brahma Sutras is known as ANU BHASHYA.

Sanskrit is very elastic. It is like Kamadhenu or Kalpataru. You can milk out of it various kinds of Rasas according to your intellectual calibre and spiritual experiences. Therefore different Acharyas have built different systems of thought or cults by interpreting the Sutras in their own ways and became founders of sects. Madhava founded his own system of Dwaita. The cults of Vishnu known as Bhagawat or Pancharatra and those of Siva, Pasupata or Maheswara have interpreted Brahma Sutras in accordance with their own tenets. Nimbarkacharya interpreted the Vedanta system from the standpoint of Bhedabheda—Dwaitadwaita. He was largely influenced by the teachings of Bhaskara who flourished in the first half of the ninth century. The theory held by Bhaskara and Nimbarka was held by the ancient teacher Audulomi. Badarayana himself refers to this theory in his Brahma Sutras.

There are more than fourteen commentaries on the Brahma Sutras. Sri Appaya Dikshita rendered the commentary of Sri Sankara more clear by his Parimala, Sri Vachaspathimisra by his work Bhamati and Sri Amalananda Saraswati by his Kalpataru.

The erroneous identification of the body with the pure Atman is the root cause for human sufferings and miseries and for births and deaths. You identify yourself with the body and say: 'I am fair, dark, stout or thin. I am a Brahmin, I am a Kshatriya, I am a doctor'. You identify yourself with the senses and say 'I am blind, I am dumb.' You identify yourself with the mind and say 'I know nothing. I know everything. I became angry. I enjoyed a good meal. I am suffering from this disease'. The entire object of the Brahma

Sutras is to remove this erroneous identification of the Soul with the body which is the root cause of your suffering and miseries, which is the product of Avidya (ignorance) and help you in the attainment of the final emancipation through knowledge of Brahman.

The Upanishads seem to be full of contradictions at first. They do not contain consistent system of thought. Sri Vyasa systematised the thoughts or philosophy of the Upanishads in his Brahma Sutras. The Sutras reconcile the conflicting statements of the Upanishads. In reality there are no conflicts for the thinker. Audulomi, Asmarathya also did this work in their own way and founded their own schools of thought.

Those who wish to study the philosophy of Vedanta should study the Ten Classical Upanishads and the Brahma Sutras. All Acharyas have commented on Brahma Sutras. This is a great authority for every philosophical school in India. If any Acharya wishes to establish his own cult or sect or school of thought he will have to write a commentary of his own on Brahma Sutras. Then only it will be recognised.

The five great Acharyas: Sri Sankara the exponent of Kevala Adwaita or uncompromising monism, Sri Ramanuja the exponent of Visishtadwaita or qualified monism, Sri Nimbarka the exponent of Bhedabheda Vada, Sri Madhava the exponent of strict Dwaitism or Dwaita Vada and Sri Vallabha the exponent of Shuddhawaita Vada or pure monism agree that Brahman is the cause of this world and that knowledge of Brahman leads to Moksha or the final emancipation, which is the goal of life. They also emphatically declared that Brahman can be known only through the scriptures and not through mere reasoning. But they differ amongst themselves as to the nature of this Brahman, the relation of the individual soul to Brahman, the state of the soul in the state of final emancipation, the means of attaining It and Its causality with reference to this universe.

According to Sri Sankara there is one Absolute Brahman who is Satchitananda, who is of an absolutely homogeneous nature. The appearance of this world is due to Maya—the illusory power of Brahman which is neither Sat or Asat. This world is unreal. This world is a Vivarta or apparent modification through Maya. Brahman appears as this universe through Maya. Brahman is the only reality. The individual soul has limited himself through Avidya and identification with the body and other vehicles. Through his selfish actions he enjoys the fruits of his actions. He becomes the actor and enjoyer. He regards himself as atomic and as an agent on account of Avidya or the

limiting Antahkarana. The individual soul becomes identical with Brahman when his Avidya is destroyed. In reality Jiva is all-pervading and identical with Brahman. Ishwara or Saguna Brahman is a product of Maya. Worship of Iswara leads to Krama Mukti. The pious devotees (the knowers of Saguna Brahman) go to Brahma Loka and attain final release through highest knowledge. They do not return to this world. They attain the Nirguna Brahman at the end of the cycle. Knowledge of Nirguna Brahman is the only means of liberation. The knowers of Nirguna Brahman attain immediate final release or Sadyonmukti. They need not go by the path of Gods or the path of Devayana. They merge themselves in Para Brahman. They do not go to any Loka or world. Sri Sankara's Brahman is Nirvisesha, Brahman (Impersonal Absolute) without attributes.

According to Sri Ramanuja Brahman is with attributes (Savisesha). He is endowed with all auspicious qualities. He is not intelligence itself. Intelligence is his chief attribute. He contains within Himself whatever exists. World and individual souls are essential real constituents of Brahman's nature. Matter (Achit) and soul (Chit) form the body of the Lord, Lord Narayana who is the Inner Ruler (Antaryamin). Matter and souls are called modes of Him (Prakara) The individual souls will never be entirely resolved in Brahman. According to Ramanuja Brahman is not absolutely one and homogeneous. The individual souls undergo a state of Sankocha (contraction) during Pralaya. They expand (Vikasa) during creation. Sri Ramanuja's Brahman is a Personal God with attributes. The individual soul of Ramanuja is really individual. It will remain a personality for ever. The soul remains in Vaikunta for ever in a state of bliss and enjoys the divine Aiswarya of Lord Narayana. Bhakti is the chief means to final emancipation and not Gyana. Sri Ramanuja follows in his Bhashya the authority of Bodhayana.

According to Sri Nimbarkacharya Brahman is considered as both the efficient and material cause of the world. Brahman is both Nirguna and Saguna. The universe is not unreal or illusory but is a true manifestation or Parinama of Brahman. (Sri Ramanuja also holds this view. He says "Just as milk is transformed into curd, so also Brahman has transformed Himself as this universe"). This world is identical with and at the same time different from Brahman just as the wave or bubble is the same and at the same time different from water. The individual souls are parts of the Supreme Self. They are controlled by the Supreme Being. The final salvation lies in realising the true nature of one's own soul. This can be achieved by Bhakti (devotion). The individuality of the finite self (Jivatma) is not dissolved even in the state of final

emancipation. Sri Ramanuja also holds that the Jiva assumes the divine body of Sri Narayana with four hands and enjoys in Vaikunta the divine Aiswarya of the Lord.

You may ask why do such great realised souls hold different views, why have they started different cults or systems? The highest philosophy of Sri Sankara which bespeaks of the identity of the individual and Supreme Soul cannot be understood by the vast majority of persons. Therefore Sri Madhava and Sri Ramanuja started their Bhakti cult. The different schools are different rungs in the ladder of Yoga. The student must place his foot step by step and finally reach the highest peak of perfection—the Kevaladwaita realisation of Sri Sankara. As temperaments are different, different schools are also necessary to suit the taste, capacity, and stage of evolution of the aspirant. Therefore all schools and cults are necessary. They have got their own place and scope.

The views of various Acharyas are all true in respect of the particular aspect of Brahman dealt with by them, each in his own way. Sankara has taken Brahman in His transcendental aspect, while Sri Ramanuja has taken Him chiefly in His immanent aspect. People were following blindly the rituals during the time of Sri Sankara. When he was preparing his commentary he had in view the purpose of combating the baneful effects which blind ritualism produced. He never condemned selfless service or Nishkamya Karma Yoga. He condemned the performance of rituals with selfish motives.

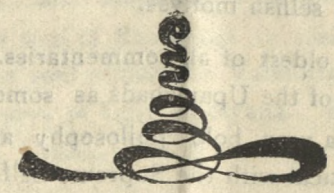
Sankara Bhashya is the oldest of all commentaries. It upholds Suddha Para Brahman or the Supreme Self of the Upanishads as something supreme to other divine beings. It propounds a very bold philosophy and declares emphatically that the individual soul is identical with the Supreme Self. Sankara's philosophical view accurately represents the meaning of Badarayana. His explanations only faithfully render the intended meaning of Sri Vyasa. This is beyond doubt and dispute.

Students of Kevaladwaita School of Philosophy should study the Sareeraka Bashya of Sri Sankara which is profound, subtle and unique. It is an authority which leads to the right understanding of the Brahma Sutras. The best thinkers of India, Germany, America and England belong to this shcool. It occupies a high rank in books on philosophy. Adwaita philosophy is the most sublime and the grandest philosophy of the Hindus.

You can understand the Brahma Sutras if you have a knowledge of the twelve classical Upanishads. You can understand the second chapter if you

have a knowledge of Sankhya, Nyaya, Yoga, Mimamsa, Vaiseshik Darshan and Buddhistic school too. All these schools are refuted here by Sri Sankara. Sri Sankara's commentary is the best commentary. Dr. Thibut has translated this commentary. Brahma Sutras is one of the books of Prasthanatriya. . This is an authoritative book on Hindu Philosophy. The work consists of 4 Adhyayas (chapters), 16 Padas (sections), 223 Adhikaranas (topics) and 564 Sutras (aphorisms). The first chapter (Samanvayadhyaya) unifies Brahman, the second (Avirodhadhyaya) refutes other philosophies, the third (Sadhanadhyaya) deals with practice (Sadhana) to attain Brahman and the fourth (Phaladhyaya) treats of fruits of Self-realisation. Each chapter contains four Padas. Each Pada contains Adhikaranas. Each Adhikarana has a separate question to discuss. The first five Sutras of the first chapter are very very important.

Glory to Sri Vyasa Bhagavan son of Parasara, the mighty sage, a Chiranjivi who has written all Puranas and also divided the Vedas. May his blessings be upon you all!



A Few Thoughts on Shrimad Bhagwad Gita.

By Miss Hemlata H. Mehta, M. A. LL. B., Bombay.

गीता श्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।

* * * * *

गीता मे परमा विद्या ब्रह्म रूपा न संशयः ।

In the literature of the world, Shrimad Bhagwad Gita occupies a unique and unrivalled place. It is not meant for a particular race or a particular country or class of people. The Scripture is meant for the entire humanity and for all countries. It is a dialogue between Lord Shri Krishna and Arjun. The dialogue takes place on the battlefield of Kurukshetra when Arjun is overcome with pity and remorse and loses courage to fight his kinsmen and elders and decides to lay down arms. It is then that Lord Krishna comes to his rescue and teaches him the lesson of Karma Yoga. The lesson is not meant for the ears of Arjun alone but for the entire humanity. Lord Krishna speaks in the language of the Lord. It is a divine song calculated to bring abiding peace to those who read the book with a believing and humble mind.

The fundamental doctrine of Hindu religion is the immortality of the soul and the doctrine of rebirth. If this doctrine is accepted, as it must be, the task before the aspirant lies in finding out the means and ways of securing salvation of the soul, which is the same thing as eternal peace and freedom from rebirth, culminating in unity with the universal soul. This goal can be achieved by several paths chalked out by Prophets and Sadgurus. The commonly accepted paths are (1) Karma Yoga (2) Gyana Yoga and (3) Bhakti Yoga. In Shri Bhagwad Gita these three principal paths have been so harmonized that the task of the seeker becomes smooth if only he follows the guidance and advice offered to him in the divine book. The teaching of the Lord does not involve the renunciation of the world. It does not require a man to leave the world and retire to the forest and become a Sanyasi. The command in the book is to do your assigned duty and to fulfil the mission of your life, without attachment to the action performed and without expectation of or attachment for the fruit of the action. If the duty is performed without expectation of reward, it becomes a selfless act performed in obedience to the divine law, and in service of the fellow citizens of the world. The life of the devotee is meant to be a dedicated life. The life is to be dedicated for the service of the humanity, in obedience to the behest of the Lord. A man has thus to do his duty in the world in the ordinary course of his life, without fleeing from his brother creatures but in a selfless manner without attachment and without expectation of reward. The qualifications of God's good-man are defined in

chapter 12 of the Gita. God's good-man is without hate, desire, ego or pride, fearless, serene and humble in mind, affectionate towards all, ready to serve all, equipoised in pleasure or pain, heat or cold, doing his daily duty without expectation of reward and without attachment. In the proportion a man displays these qualities, he comes so much near to the God—head. In Chapter 10 Lord Krishna enumerates some of the attributes of the God—head. His attributes have no limit. They can be summed up in the dictum that the Almighty is the Creator, the Protector and the Father of the universe. It is His will to make all created beings happy and peaceful. The more we conform to the Lord's advice and commands, the more we secure peace and happiness, which is the goal of life. In Chapter 11 Shri Krishna vouchsafes to Arjun the vision of the Virat Swarup, the cosmic might. The Lord assumes the role of Mahakal the Destroyer, with the sole purpose of bringing peace and happiness to the world. Destruction is a necessary condition of re-construction on a better basis. The Lord destroys in order to create a better world. Nowhere in the literature of the world can we find the sublime spectacle of the Virat Swarup as in the 11th chapter of the Bhagwad Gita. The prayer of the dismayed and dazed Arjuna to the Lord to subdue the terrible vision and to assume the normal figure is unsurpassed in its humility, appeal and earnestness.

The teachings of the Gita are based upon the Upanishads. The four Vedas are compared to the mother-cow with Lord Krishna as the cow-herd and Arjuna as the calf who first tastes the milk and Bhagwat Gita the milk which the cow gives out to the thirsty world. If an aspirant reads, digests and lives in the spirit of the Gita, he need not study any other book or scripture. The Gita is meant to be the constant companion of the aspirant. We find there solution for all the doubts and difficulties that arise in our daily life. Mahatma Gandhi keeps the book as his constant guide and friend. He does not do anything without the sanction of the inner voice. The inner voice is being perfected and derives strength from the teachings of the Gita.

The Gita being considered a book of universal appeal, it is necessary that it should be made a text-book in all schools and colleges. The study of Gita is specially necessary at the present time when the world has lost its peace and equanimity. It is the one small book which can bring peace to the mind and happiness to the heart. Chapter 18 of the Gita summarises the teachings of the previous chapters and the climax is reached when Arjun in his utter humility exclaims that all his doubts have been dissolved and he has regained his lost courage and is ready to carry out the behest of the Lord and fight the battle. The 'battle' in its universal application is the battle of life which a man has to

fight with the sole aim of achieving his salvation and abiding peace. The Gita is written in such simple Sanskrit language that any student can read and understand it without much effort. The Gujarati translation by Mahatma Gandhi (Anasakti Yoga) will enable Gujarati students to read and understand the book. The English translation and commentary by Shri Swami Sivanandji Maharaj is so excellent that it is strongly recommended to the student for study.

(Continued from page 164)

Under the able guidance of Sri K. Annamalai Chettiar, President of the Mettupalaiyam Branch, the Pratishta Ceremony of Ganapati and Panduranga photo was done on the 11th February, followed by feeding of nearly 1000 Bhaktas including the poor. Harikatha Kalakshepam was also conducted and a grand procession of Sri Kodandanpani's picture was taken with Bhajan and musical accompaniments. The public strongly co-operated in the function.

The third anniversary of the Ramakristopur Branch was conducted on 6th February with Sri A. Jagadesan, President in the chair. The annual report was read and the President explained the growth of the branch from its very inception in 1940. In the evening Sri Swamiji's message was read and the printed copies distributed to all. Sri D C. Desai, I.R.S.E., delivered a soul-stirring lecture on "The Importance of Devotion in Daily Life". With Shanti Phat, President's concluding remarks, Pooja and Arati, distribution of Prasad and distribution of "Essence of Sadhana" the function came to a close.

Samartha Ramdas-day was celebrated by the Triplicane Branch on 18th February, with Pooja and a grand Bhajan lasting for five hours. "Manache Slok" for Sri Samartha Ramdas in Marathi was distributed as a souvenir on the occasion. Mahasivaratri was also celebrated with Rudrahbishkam, Sahasranam Archanam and Pooja followed by Bhajan till 2 a.m. in the night. There was a good attendance at both the functions.

Books Received.—"The Secret of Sadhana" by Sri Yogi Shuddhananda Bharatiar, published by the Ambu Nilayam, Ramachandrapuram, Trichy Dt. Price Re. 1. The author's contributions to Kalyan Kalpataru and gleanings from letters to friends, etc., have now come out in the present form. The book is a precious treatise for all spiritual aspirants as it gives practical hints and answers to almost all questions that arise in the mind of every seeker after Truth.

The Present Number has been devoted mostly to articles from the pen of lady Sadhaks. In 1943 Sri Swamiji Maharaj, with the object of encouraging his lady disciples wrote letters to one and all to write some article on any spiritual subject which they liked most. Prizes will be sent to the winners, viz., Sri Miss Hemlata M. Mehta, Bombay (1st Prize) and Sri Miss Prakash Shrivastava of Patna and Sri Mrs. Tambayah of Colombo (2nd prize) in the shape of books. The number has thus been called "Ladies' Number".

GOD IS FAITH

By Miss Prakash Shrivastava, Prabhakar, Visharad.

Nothing in this age of progress and enlightenment has been so much misunderstood and misinterpreted as religion. Modern scientists of the day try to seek spiritual truths from material ones. But this is not the right way to attain spiritual knowledge. Perfect spiritual knowledge can be obtained only by spirit and through spirit alone. The real Swaroop of spirit or Atma can be known by chanting the name of Lord with perfect faith.

Nowadays many people think that an image is a mere stone, Mantras are merely letters and that a Guru is a mere man and so they do not care for these. But it is a great mistake of theirs. Our Sastras say that people of this temperament go to hell. We cannot have peace and salvation without faith.

In reality faith is our religion. In this Iron Age when the clouds of ignorance are covering the world, a storm of darkness or of Avidya is blowing strongly, only the Light of Faith can help us in reaching our goal. But our faith must not be fleeting like lightning. It must be constant as the Pole Star in the firmament. Nothing in this world is impossible if we have faith in ourselves. The history of this world is the history of a few men who have faith in themselves. That faith calls out the Divinity within. We can do anything which we want with the help of faith. Owing to faith we can strive sufficiently to manifest infinite power. As soon as a man or a nation loses faith in himself or itself, death comes. Without faith when we are unable to obtain success in worldly matters, how is it possible to reach the highest goal of life ? Faith and firmness are the most essential steps to Self-realisation. Believe first in yourself and then in God. A handful of men can move the whole world with the help of faith. We need a heart to feel, a brain to conceive, a strong arm to do work and a perfect faith to guide them all.

We should have faith in our scriptures, in the Holy Books, in the Mantras and in the words of our Guru Deva. Those who have implicit faith in the teachings of the Vedas and in the words of their Guru Deva or spiritual preceptor march fearlessly in the field of spirituality or truth and obtain freedom, perfection and salvation.

Ignorant people wander hither and thither in search of salvation but they fail in achieving it. The main cause of their failure is that they have no firm belief and perfect faith in one direction. Sometimes they are believers in this faith or Samaj. If we want to make our life happy and fruitful, we should stick to one path and develop faith to a higher degree in that direction. Faith

can work miracles. The man who is endowed with the supreme faith and who has mastery over his senses quickly gets supreme Peace.

Lack of faith is a dangerous obstacle in the spiritual path. An aspirant begins to doubt whether God does exist or not, whether he is to succeed in his Self-realisation, whether he is doing his practices rightly or not. This is all due to the lack of faith Mysterious are the effects of Maya. It misleads people through doubt and faithlessness. Whenever faithlessness tries to overpower us we should take shelter under the grace of Mahatmas and remain with them for some time under the influence of their spiritual currents. We should clear our doubt by conversing with them. We should develop virtues, Vairagya, patience, perseverance and perfect faith to a maximum degree. We should have an unshaken conviction in the existence of God and perfect faith in spiritual practices. Faith is a golden chain which binds us to the feet of God. We should have faith that we *will* realise God in this birth or in the very next moment, we will realise or die. God is quite close to that man who has perfect faith in himself and in the words of his Guru Deva. Thus in every respect we can say that God is Faith.

(*Continued from page 155.*)

a few minutes, however, he found the other eye also bleeding and he determined to apply the same remedy as before. So he put his foot close to the suffering eye of the image so as to mark the place of the injury and proceeded to scoop out the other eye also.

It was too great a sacrifice for the God to permit, so He stretched his sacred hand from out the Lingam and grasped that of His devotee saying : "Stay Tinnan, stay thy hand, my loving son, henceforth thy place for ever shall be at My right hand on the holy mount." The Brahmin fell prostrate and learnt the lesson, that love and self-devotion are more than ceremonial purity. The saint is still adored under the title of Kannapan the devotee who gave his eyes for the service of his God.

In this Kali Yuga, Rishi Narada has testified to the unprecedented power and efficacy which has accrued to Bhakti thus : "Enough of Sankhya, of Yoga, of Yajna, of Dhyana, of Japa, etc., in Kali Yuga, Bhakti alone ensures union with Brahma."

Sri Krishna has proclaimed in the Gita : " He who with devotion offereth to Me a leaf, a flower, a fruit or even water, that love offering I accept, made by the pure-hearted." God does not hunger for our offering but He hungers only for our love. When a devotee begins to pine for the Lord as intensely as did Radha and Rukmini, He is sure to pine for His devotee and will reveal Himself. Self-surrender represents the final stage of Bhakti Yoga and, once self-surrender is made, Bhakti becomes complete.

BHAKTI YOGA

By Mrs. S. Tambayah, Colombo

Bhakti has been described as a real and genuine search after God, a search beginning, continuing and ending in Love. In his explanation of Bhakti Aphorisms Narada says: "Bhakti is intense love to God. The love cannot be reduced to any earthly benefit, because as long as worldly desires last, that kind of love does not come. Bhakti is greater than Karma, greater than Yoga, because these are intended for an object in view, while Bhakti is its own fruition, its own means and its own end."

The one great advantage of Bhakti is that it is the easiest and most natural means of realising God. But there is really not much difference between Bhakti Yoga and the others, such as Gyana Yoga and Raja Yoga, for they all in the end meet at the same point. Throughout the Gita, unwavering Bhakti Yoga is preached as a means of God-realisation.

The first stage of Bhakti is the hearing of God's glory—without hearing there can be no Bhakti. In the few rare cases that one may come across of Bhakti without hearing, association or past Samskara is the explanation; the individual in question must have gone through the process of hearing in his previous births. With hearing, then devotion begins; the individual first hears the glory of God and, his interest being roused thereby, he takes to the path of devotion.

Sri Krishna declared: "I dwell not in Vaikuntha nor in the hearts of Yogins but I dwell there where my devotees sing My name." Lord Hari came out of the pillar in the form of Narasimha when Prahlada with devotion called out to Him as the name of Narayana was always on his lips.

In Bhakti Yoga, the great secret is to know the various passions and feelings and, having controlled them, to turn them to the higher direction in which God-realisation lies. If one wants to be a Bhakta, then one should learn to control the mind. As the Padma Purana says: "Spirit of non-injury (Ahimsa), control of the senses, mercy, forgiveness, control of the mind, meditation and truth—worship performed with these seven flowers pleases God more than any other form of worship."

Purity, however, is the foundation on which the whole structure of Bhakti rests. In the list of the qualities conducive to purity, Ramanuja enumerates Satya (truthfulness), Arjava (sincerity), Daya (doing good to others by thought, word or deed), Abhidaya (not coveting others' goods or brooding over injuries received from another).

All this as noted above deals with the preparatory stage of Bhakti. Once that stage is passed, the stage of Para Bhakti or supreme devotion remains.

Renunciation and self-surrender are the key notes of this stage.

The Puranic story of Kannappa Nayannar or the Eye Devotee illustrates the efficacy of Bhakti.

Tinnan was the son of a chieftain, who lived in Kalahasti near Tirupati. The chief occupation of his tribe was hunting and he would often conduct hunting expeditions with his friends. One day a wild boar that had been caught in his net escaped at full speed to the mountain side and Tinnan pursued and killed it. Then his friends wanted to roast and feast themselves but as there was no water at hand, they went towards the mountain in search of water. When Tinnan approached the mountain he felt some miraculous power drawing him further away till he saw a stone Lingam which drew his soul like a magnet. Having asked his companions to prepare the feast, he rushed up to the image and tenderly embraced it. With tears of rapture he exclaimed : "How is it that the God remains here alone without food in a wilderness where wild beasts dwell, as though he were some rude mountaineer like me ?" He ran to the place where the boar was being cooked, selected the best portions of it and having filled his mouth with water from the river, he besprinkled the water on the image and after adorning it with wild flowers from his own hair, made an offering of the boar's flesh.

Next morning, the Brahmin in charge of the Lingam was horrified to see the pollution that had taken place and having cleaned up the place, performed his daily worship according to Vedic rites. Meanwhile the mountaineer, having guarded the God by night, returned at evening to offer his gift of wild beast's flesh and his crude services. At dawn the Brahmin, having again performed his ceremonious worship, prostrated himself before the image, entreating the God to show him the culprit who had polluted the place. So one night, God appeared to him in a dream and addressed him thus : "That which thou dost complain of, is to me most dear and acceptable. The rival ministrant is ignorant of the Vedas and he does not know the ordinances of worship. But regard not him, regard the spirit and motive of his acts. His every action is dear to me, the water he sprinkles from his mouth is as holy to me as the Ganges ; the food he offers me, to thee abominable, is pure love. I regard not the externals of worship and if you come tomorrow, I will show you the proof of his devotion."

As ordered, the Brahmin came the next day and hid behind the Lingam. When the young worshipper came, he found blood was trickling down the right eye of the image and he was very much worried. Then a happy idea struck him—for a wounded eye the only remedy was to apply another eye. So he took his arrow and scooped out his right eye and applied it to the bleeding eye of the image, and instantly the bleeding stopped. After

(Continued on p. 153).

Extracts From Other Contributors

DEVOTION OR BHAKTI

True devotion to God is very important. A true devotee sacrifices every thing for the sake of God. Nandanar endured all the difficulties patiently and became one with God. Jesus Christ gave up his life for the sake of the people because of the devotion he had for his Heavenly Father. Lord Buddha wanted to find out a remedy for the sufferings of the people and so he found out the remedy after many hardships and showed the way to get happiness. Swami Ramana, Swami Vivekananda and Swami Sivananda and other great souls give happiness to humanity by their marvellous lives speeches, and writings.

Sri Miss Thayama Ramanathan, Pudukottah.

THE VOICE OF THE GREAT

That whatever form and name He takes, at whatever time He comes, He teaches the same lesson can be understood from the similarity between the following passages from the Bhagawad Gita and the New Testament :—

Bhagawad Gita.	*New Testament.*
I am the way, supporter, Lord, Witness, Abode, Refuge, Friend.	I am the way, the truth and the life. (John 16.6).
I never depart from him (the true adept) ; he never departs from Me.	He dwelleth in Me and I in him. (John 6.56).
They who worship Me with the true devotion are in Me and I in them.	I in them and they in Me, that they may be made perfect in one. (John 17.23).
Be assured that he who worships Me perishes not.	Whosoever believeth in Him shall not perish but have everlasting life. (John. 3.16).
I will deliver thee from all sins ; do not grieve.	Son, be of good cheer ; thy sins be forgiven thee. (Math. 9.2).
Sacrifice, alms-giving or austerity done without faith is evil.	Whatever is not of faith is sin. (Romans 14.23).

Sri C. M. Sarasi Bai, Calicut.

THE BHAGAWAD GITA.

The Gita is a Gospel of Yoga or communion with God, whether that fellowship may be termed disinterested service or self-forgetting love or knowledge.

And moreover, it is a Gospel in which we find a burning plea for a life of duty according to Dharma. That is why, though it is addressed to a soldier in the battlefield, it comes home to us all. It comes home to the tiller in the field, to the merchant in his shop, to the lawyer in his chamber, to the scholar in his study—teaching its simple lessons of Yoga or union with Divine Life and bidding every one of us to look upon his duty as something very grand, sacred, something enviable—in fact as the only way to salvation (Mukti).

Sri Miss. Inder Kanta Bhasin, Lyallpur.

GITA—THE WORLD GOSPEL

All our actions, either of mind or of body, are the products of intermingling of the three Gunas and they are the progenitors of all the miseries in the world. Being under their influence man, a slave to his emotions and impulses, is a pendulum between the two extremes, joy and sorrow. To avoid these conditions he must find out his equilibrium and that is possible only when he discovers the path that leads to the supreme state "Moksha". He is quite unfit for the higher paths that lead to that state, when he is under the dominance of these three Gunas. Unless and until he learns to conquer his emotions by bringing these Gunas under his control, there is no chance of his spiritual progress. To help him in this task and prepare him for his spiritual journey, Budhi Yoga was taught to Arjuna at the outset by Lord Krishna.

Sri Mrs. Parvatham Ganapathi Aiyer, Pudukottah.

GITA

Sannyas is renouncing all interested works, Tyaga is giving up the fruit of all work. The latter is more comprehensive. It does not ask us to leave the common business of life, but demands the suppression of all selfish desires. It tells us that mere withdrawal from the actions is not the renunciation but not hoping for the fruits is true renunciation. The hands may be at rest but the desires may be busy, what binds is not work, but the spirit in which it is done.

Sri Miss Kanti Kapur, Bareilly.

BHAKTI MARGA

Very often help comes from God without the devotee asking for it. Damaji was arrested for not paying his debt to a money-lender. God assumed the form of a human being, paid off his debt and secured his release. His arrest had never worried Damaji, and so his release was not a source of delight to him.

On the contrary it pained him very much to see the trouble which God was put to on his account.

Mrs. (Dr.) Lilavati Garde, Roorkee.

SERVING HUMANITY IS SERVING GOD

We should have cosmic love, self-surrender, feeling of service and sacrifice. We have forgotten our duties. Out duty is to serve humanity with Atma Bhava. To love the poor is to serve the Lord. The test of true love is service. Meditation must transmute itself into action. When we see a poor man, we must bow to him in humility. This will be a golden chance for us to climb up the divine ladder. It will purify our heart. Then we will get knowledge of ourselves at once.

Sri Miss K. Shrivastava, Visharad, Patna.

REAL HAPPINESS

We must do work for work's sake without any motive, without any expectation and without any personal interest. This sort of work will purify our mind and develop our will power. And we will have God-realisation soon. God-realisation depends upon the purity of our mind. Real Sukh and Shanti can be had only in God. Without God-realisation we will lose the golden opportunity of enjoying the Supreme Bliss, everlasting Sukh, and real Shanti. Therefore God-realisation is the highest aim of life.

Sri Miss. S. Shrivastava, Prabhakar, Visharad, Patna.

SPIRITUALITY AND WOMEN

Women are placed at an advantageous position, if only they care to avail themselves of advantage. Examples of heroic women of the past, who have by the dint of their own efforts, who had risen to glorious heights are not wanting in our country and they serve to remind us of our true nature and strengthen our enthusiasm. They, by their steadfastness of purity and thought have made even Ishwara kneel before them. Mira, Sulabha, Chudalai, Nalayani, Savitri, Sita and a constellation of others instil into our hearts and force us to realise our Dharma. These names cannot be forgotten, but will only serve as torch-bearers of ideal Indian Womanhood.

Sri K. R. Meenammal, Katpadi.

BHAKTI OR PRAYER

Our Father in Heaven has already supplied all our wants. He fully knows our needs. If we ask for health, or wealth, then it becomes a bargain with God, and that is not prayer. Only extreme love for God is Bhakti. Bhakti purifies the mind or leads one towards "Divine Life". When we see God in

everything and everything in God, we attain perfect Bhakti. Then only we will realise the inward bliss and it will surely be reflected in all our outward life.

Sri Buny Jamshed Batliboi, Bandra.

BHAKTI

Each man had to take up his own peculiar form of worship, his own way of going towards God and that chosen ideal was his Ishta Devata. This he should practise till he reached the goal and came to the centre where no material helps were necessary for him. God is absolutely independent and creates all that exists by the mere force of His will; by His wonderful power inherent in Him, God appears in the form of souls and constitutes objects for their experience—the only reality is the unlimited pure Self. God is not only the object of meditation, but is also said to help the realisation of the goal by the removal of obstacles. The reality of God is seen in the purified life of man, the witness of God is the religious experience of man. The over-soul speaks to the soul and those who seek the truth find the answer in their hearts. Thus union with God becomes the goal of human endeavour.

Sri Mrs. Sulochana Rao, Delhi.

BHAKTI YOGA OR PATH OF DEVOTION

We have to free ourselves from birth, death, old age, disease and grief. This can only be done by unshakable faith in God. There is no other way to get out of these. Money or power cannot give us relief. Faith in God will force us to think of Him constantly and to meditate on Him and will finally lead us to God-realisation.

Sri Miss Kokila N. Thakore, Ahmedabad.

THE GOAL OF LIFE

The goal of life is self-realisation or attainment of God-consciousness. Real peace and supreme happiness cannot be had in this world; it can only be had in God alone. He is all-joy. He is all-peace. There are pains and miseries everywhere in this world and there is no true happiness at all anywhere. Therefore we should always remember God. We must form the habit of uttering His name in every breath. We should sing his name early in the morning every day when we get up from the bed. If we remember God constantly all the difficulties and sorrows will melt away with His grace and He will give supreme Peace and happiness to our mind. We should always pray to Him fervently from the bottom of our heart to free us from this Samsara and the wheel of births and deaths. If our Prayer is sincere, He is bound to help us. He is all-merciful. Have an implicit faith in Him.

Sri Mrs. R. Lall, Moradabad.

Hints For Members Attending The Sadhana Week

As a limited number of rooms is available in the Ashram and in the vicinity, members intending to attend the Week will limit their party number to three, and write sufficiently early for making necessary allocation of rooms.

They will please bring with them a copy of the Gita, a Japa Mala, an Asan, a torch light, and sufficient clothing and bedding for their use during the stay at the Ashram.

The daily programme will be written on the black board in front of the Bhajan Hall and all Sadhaks will take note of the changes in the programme to minimise queries as to the next programme etc.

Punctual attendance at all sittings is of paramount importance. Tea will be served both in the morning (9 A M.) and in the evening (4 P. M.). On Saturday (8th April) all Sadhaks will observe Kashta Mowna, take saltless diet and sugarless milk. Sadhaks are particularly requested to meet at the common place for tea and food as soon as the bell is given. To avoid any incovenience to the workers serving tea, food, etc., they are advised to take their bath in the morning hours.

At all spare time mental Japa may be done, unnecessary talks may be avoided amongst Sadhaks and every minute may be usefully spent in Sadhan. They are further requested to take part in the Akhanda Mahamantra Kirtan by giving previous notice of their intention to the Swamiji in charge of Akhanda Kirtan.

Common habits like smoking, chewing, self-shaving, etc., may be minimised during the whole week as a part of Sadhana.

For Likhit Japa, members are requested to bring with them a note book, pen or pencil. The competition will be conducted on the 7th and prizes will be distributed by the Swamiji before the close of the Week.

One of the Sadhaks will be selected to conduct the Drama, and the actors will be further selected by him. A rehearsal of the Drama will be conducted on the 7th April in the night during spare time.

Sadhaks will also volunteer themselves for work during the Week. On the last day they will also take part in feeding the Mahatmas and the poor.

Sadhaks will be called upon to deliver lectures before the close of the Week on spiritual subjects, or on their own experiences in Sadhana. New Sadhaks should acquaint themselves with the teachings of the Swamiji by going through the following books—Easy Steps to Yoga, Japa Yoga, Practice of Karma Yoga, Practice of Bhakti Yoga, Yoga Asans and Practice of Pranayam.

Note.—**Voluntary donations for the successful conduct of the Sadhana Week and the feeding on the last day may please be addressed to the Secretary, Divine Life Society, Ananda Kutir, Rikhikesh, Dt. Dehra Dun.**

The Tenth Divine Life Sadhana, Easter 1944.

WEDNESDAY—5TH APRIL

7-30 P.M. to 9 P.M.	Sankirtan and Bhajan.

THURSDAY—6TH APRIL

4 A.M. to 6 A.M.	Common Prayer, Japa and Meditation
6 A.M. to 7 A.M.	Prabhat Pheri.
8-30 A.M. to 10-30 A.M.	Gita Swadhyaya.
3 P. M. to 3-30 P. M.	Likhit Japa.
4 P. M. to 6 P. M	Lectures by Mahatmas and learned men.
7-30 P. M. to 9 P. M.	Sankirtan and Bhajan.

FRIDAY—7TH APRIL

4 A. M. to 6 A. M.	Common Prayer, Japa and Meditation.
7-30 A. M. to 8-30 A. M.	Demonstration of Asans.
9-30 A. M. to 11-30 A. M.	Gita Swadhyaya.
3 P. M. to 3-30 P. M.	Likhit Japa (Competition).
4 P. M. to 6 P. M.	Lectures by Mahatmas and learned men.
7-30 P. M. to 9 P. M.	Sankirtan and Bhajan.

SATURDAY—8TH APRIL

4 A. M. to 6 A. M.	Common Prayer, Japa and Meditation.
7.30 A. M. to 8-30 A. M.	Japa on Ganges bank
8-30 A. M. to 11-30 A.M.	Kashta Mowna.
3 P. M. to 5 P. M.	Kathas on Ramayan, Bhagawath.
5 P. M. to 6 P. M.	Nishkamya Seva.
6-30 P. M.	Ganga Arti.
7-30 P. M. to 10 P. M.	Sankirtan and Bhajan, Drama*

SUNDAY—9TH APRIL

4 A. M. to 6 A. M.	Common Prayer, Japa and Meditation.
7 A. M. to 11 A. M.	Veda Phat, Havan, Prayers for World Peace.
12 Noon	Feeding of Mahatmas and the poor.
6 P. M.	Boat Sankirtan.
8 P. M. 12 midnight	Bhajan, Sankirtan, Kathas, etc.

AU REVOIR

*The Divine Life Drama will be enacted by the members.

Slight changes in the programme will be made, if necessary to suit the convenience of the Sadhaks.

NEWS AND NOTES

ASHRAM NOTES

The Essay competition advertised in the January issue of the magazine has received less attention from the members. Will they please send in their essays? The time for the receipt of the essay has been extended up to 15th April 1944.

It has been observed of late that the subscribers to the magazine are on a gradual decrease. It is our sincere prayer to all the subscribers to enlist at least two more friends as subscribers, and to others in touch with the writings of Sri Swamiji to enlist themselves as subscribers. The Presidents and Secretaries of the branches will try their best to increase the membership of the society and the number of subscribers, which will give us more opportunities to be of service to all.

Prayers and special Kirtans were held by Sri Swamiji Maharaj for the relief of his suffering sick devotees, and for the peace of the departed relatives of some of his admirers. In all cases Bhagawan's Prasad was sent to the parties.

Maha Sivaratri was celebrated by the Ashramites and the guests with morning Pooja in the temple, Ekadasha Rudra, Prahara Pooja, Archana, Akhanda Kirtan of Om Nama Sivaya Mantra, reading of Sivaratri Message, observing of vigil, etc. Late in the night, Lord Siva's Prasad was distributed to the assembled.

Sri Sambasivan of Amritsar who came here for a short stay gave Yati Bhiksha to the inmates. Ekadasha Rudha was performed and a special Kirtan was held. Sri B. Narasimha Rao of Chirala who is here for Yogic training also gave Yati Bhiksha.

Sri R. C. Dutt of Calcutta, Sri M. S. Jegannathan, Secretary, D. L. S. Ramakristopur, Howrah, and his son remained in the Ashram for Sadhana. Sri Mahalingam of Tinnevelly also remained for a few days for spiritual training.

Sri Dr. Chandra Bansi who is another guest at Ananda Kutir is a retired Civil Surgeon of the Punjab. He takes much interest in treating the sick aud the Sannyasins. Sri Ramesh Bansi, his brother and manager of Sugar Mills, Lakhsar also paid a short visit. Sri Dr. Bansiji delivered a lecture on "How to Realise God" which was much appreciated.

Sri Ram Dutt Sharma, B. A. of Jammu who visited the Ashram delivered a short speech on "Way to Moksha" in Sanskrit. Sri Vajapeya Dikshidar, Agnihotri of Tinnevelly, and another learned Professor of Sanskrit of the National College, Trichinopoly who had been to Delhi for the Yajna, visited the Ashram and chanted the Sama hymns which was much appreciated. Sri M. Ramarathinam, B. A., President, D. L. S., Jullundur Cantt., who is at present staying in the Ashram also delivered a speech on the activities of the Branch.

A small bell for the Temple has been presented by Sri H. M. Mehtaji, Solicitor, Bombay. Another big bell has been purchased at Calcutta for the temple and its arrival is expected shortly.

Printed copies of messages were received from Ramakristopur, Aligarh, Amritsar, Negapatam, and Tollygunj (Calcutta) Branches.

A few medicines were supplied free to the dispensary by Sri C. H. Subba Rao and Sri S. Ranganayakulu of Akidu, west Godaveri Dtt. These gifts will be used for treating the poor and the sick persons who attend the dispensary.

A few good books on Homoeopathy have been presented to us by Sri A. R. V. Raman of Nagpur. He has further promised to send a chest of Homoeopathic medicines for the use of the dispensary.

Sri Ramachandra Chaitanya who had been to Meerut and Delhi delivered a course of lectures at Meerut in some of the High Schools. There was a lecture in the premises of the South Indian Club, Delhi when Sri Dwarakanath Jhingan, M. A., LL. B., Advocate presided and Sri Ramachandraji spoke on "Importance of Practical Sadhana." Among the others who spoke were Sri Samatanandaji and Sri Krishnamoortiji. Over forty gentlemen attended the lectures which were much appreciated.

Ganga Pooja was conducted as usual. Sri Mussoorie Shushere J. B. R. was one of the distinguished guests on that evening. Sri Suresh, a young boy delivered a lecture in Hindi and enacted a small comic. Kirtan was conducted mostly by the small children, after which Prasad was distributed among one and all the assembled.

Sri Swami Vishuddhanandaji, Secretary of the Society is on a tour in the south. He visited the D. L. S. Branches at Triplicane and Linghi Chetti St., Madras.

Spiritual aspirants remaining in all corners of the country wiil write to Sri Swamiji Maharaj, if they desire to open branches of the Society. The rules for the opening of the branches and conducting them nicely are given in the "Handbook of Instructions" issued to all members of the Society for 1944.

Translation of Brahmacharya into Telugu has been done by the Adhyatmika Granthamandali, Bezwada. The book is priced Rs. 1-4-0 and has been highly spoken of by the Telugu Press. A few copies are also available from S. P. League, Rikhikesh.

Those who intend to translate the books written by Sri Swamiji Maharaj are requested to write to him and obtain his previous permission.

Gyana Surya Series Nos. 13 and 14 have also come out from the Press. The cost of the whole set now comes to Rs. 2-6-0 plus annas 7 postage. Samadhi Yoga and Sangita Lila Yoga are in the Press and will come out in due course.

The programme of the Easter Sadhana is printed in this issue. All voluntary donations for the successful conduct of the Sadhana and the feeding may be sent early to the Secretary.

BRANCH ACTIVITIES

The Tollygunj Branch at Calcutta is doing much spiritual propaganda. In addition to the printing and free distribution of literature published by this branch, the organisers are holding meetings which are largely attended by the elite of the city. They held a special function at Siva Mandir on 26th and 27th February when Sri Swami Yoganandaji of Lucknow Yogeshwar Mutt delivered lectures on Satsang, Vivek, Four Stages in the Path of Liberation, Benefits of Omkara Japa, etc. Sri Swami Hansdevji of Jasidih gave a lecture on the unlimited possibilities of expanding the human ago, illustrating the same with stories. A kind lady sang some songs of Mira and Kabir. A large number of bulletins were distributed. Religion of Eternity, Rediscovery of Religion, New Year's Message, Sadhana Tattwa or Essence of Sadhana are available from Sri D. C. Desaiji, I.R.S.E., whose name and address are familiar to the readers of this journal.

The Hindu Boarding House (Youth Section, D.L.S.) Allahabad, celebrated Sivaratri on a grand scale with a programme consisting of Sankirtan, prayer, and devotional songs. Sri Dr. Kailas Nath Katju presided. Sri Pt. Deviprasad Shukla explained the work carried out by the Youth Section. Sri Jai Prakash Chandra Gupta, the chief organiser of the function read a message from our Swamiji which was sent specially for the occasion. Lectures were delivered by Sri Prof. I. H. Rizvi on "Who are We?" and by Rai Bahadur Sri D. N. Mukherji on "The Message of Gita". Sri Prabhudutt Brahmachariji performed soul-stirring Kirtans. The professors and other elite of the city were present during the celebrations.

Bahrein (Persian Gulf) Branch is conducting the weekly meetings. On 5th February Sri Joshiji sang beautiful Bhajans and explained how the three letters—Alif, Lam, Meem, at the beginning of the Koran correspond to the syllables A. U. M. of the Hindu symbol Aum. On 15th Sri Karunakaran explained the Annapurna Stotram. On 22nd Rama Dhwani was led by Sri Kamath and was followed in chorus by all the members. The weekly meetings are largely attended and more and more Indians are taking part in them.

Negapatam Branch published a small Tamil Prayer in praise of Sri Swamiji and has sent a few copies to the Head Office for distribution.

Sailkot Branch is conducting weekly meetings under its President Sri L. Sardari Lalji and the Secretary Sri Pt. Puran Chandji. Sri Punditji is also the Secretary of the Gita Mandal. Every Sunday weekly meetings are conducted with Japa, Dhyan, Shrimad Gita recitation, Sankirtan and Arati. Sankirtan is done twice weekly in the city by the members of the Branch.

New Branches were opened at Bhojidih, B.N. Rly. and Tindivanam S. Arcot Dt. (Youth Section).

(Continued on page 151)

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AND

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