

BHARAT SEVASHRAM SANGHA

HYDERABAD, ANDHRA PRADESH, INDIA

Annual Souvenir - 2008



अन्नपूर्णे सदापूर्णे शंकरप्राणवल्लभे।
ज्ञानवैराग्यसिद्धर्थं भिक्षां देहि च पार्वति॥
माता मे पार्वती देवी पिता देवो महेश्वरः।
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम्॥

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सम्भवामि युगे युगे...



Yugacharya Srimat Swami Pranavanandaji Maharaj
The Great Founder Of
BHARAT SEVASHRAM SANGHA

EMBLEM Of The BHARAT SEVASHRAM SANGHA



प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्ध्यं शरवत्तन्मयो भवेत् ॥४॥

मुण्डकोर्पाणषद् २/२/४

Pranavo dhanuh sharo hyatma brahma tallaksyamucyate
Apramattena vedhavyam sharavattanmayo bhavet.

Om is the bow, the individual self is the arrow, and Supreme God (Brahman) is said to be the target of the arrow. Without any mistake, that target has to be hit. When that is done, the arrow becomes one with the target. That is to say, the individual self has to be one with the Cosmic Self.



BHARAT SEVASHRAM SANGHA

(Regd. under Act XXI of 1860)

(Nation-building movement on the basis of universal ideas of Indian Culture)



The **Bharat Sevashram Sangha** is a spiritual brotherhood of monks and selfless workers devoted to the service of humanity. It was founded in 1917 by the illustrious patriot Saint **Acharya Srimat Swamy Pranavanadaji Maharaj**. It is purely a philanthropic and charitable Organisation with non- sectarian, non-communal and non-political character and outlook.

AIMS AND OBJECTS

The aims and objects of the Sangha as defined in its Memorandum of Association are as follows:

1. To help the distressed, to nurse the sick, to feed the hungry and to clothe the naked.
2. To give necessary relief to the affected people in times of flood, famine and other disastrous conditions of the country.
3. To establish Sevashram in different parts of the country and to maintain, administer and assist free educational and medical institutions and other charitable societies to help the spread of education and to render help to the infirm, the invalid, the afflicted and the suffering humanity in general.
4. To ameliorate and improve the social and material condition of the people by encouraging home-industry irrespective of their caste and creed.
5. To create an atmosphere favourable to moral and spiritual growth.
6. To create, assist, preach, propagate and foster the spiritual cultural and ancient heritage of India.
7. To promote sympathy, tolerance, good feeling and unity among the followers of different faiths, so as to evolve a high sense of religious and social good will and peaceful coexistence.
8. Generally to promote educational facilities in the land particularly among the backward people, the outcasts and depressed classes.



Great Illustrious Yogi
for the mitigation of human suffering and universal emancipation
YUGACHARYA SWAMI PRANAVANANDA

It was the blessed evening of the holy full-moon day in the month of Magha in 1896, the dream that Shiva declaring himself "I shall incarnate myself as thy son" turned into a reality. The Baby-God adorned the lap of the blessed mother Sarada Devi and father Bishnucharan overwhelmed with joy went on chanting the name "Shiva Shiva".

The charming boy, the divine-descent named as Jaynath - Lord of victory, Budha as being born on Wednesday and afterwards as Binode, source of Joy grew up like a waxing moon shedding a lustre of celestial joy in the heart of all. Most of his time Binode sunk in meditation and was lost in innerworld - divine trances far away from world outside.

Binode slept little. Ate also too little. His guiding motto was that idleness, inertia, procrastination, slothfulness, slumbering habits were the greatest enemies of man.

When grew to adolescence and sent to school he expressed with sobbing heart his deep concern to his Head Master at the moral degradation of his fellow students and always reflected upon how to save these young budding flowers, future assets of the nation from moral ruin. Once he expressed his determination to take sannyas and dedicate his life for the moral and spiritual emancipation of the nation. Watching from very near Binode's

overwhelming compassion and seniority of heart, spiritual fervour, heroic conviction and prophetic vision Head Master Sri Birendra firmly felt from within that this uncommon boy is sure to become a veteran infallible nation builder.

As Guardian of the youths Brahmachari Binde's love and care for them was so deep, so sincere, so touching and his treatment so friendly, so kind, so sympathetic that any of them, the moment he came in touch with him would intuitively take the Brahmachari to be his greatest friend and well-wisher and confided to him his inmost secrets and opened to him innermost pages of the book of his heart.

When Brahmachari was quite young tremendous wave of patriotism swept over Bengal and vigorous revolutionary movement was last gaining ground. Even in the middle of his teens he loved these youths very dearly and earnestly sought their welfare. He was always up and doing by his inspiring instructions as also by instance of his own life and character to awaken the sleeping lion in them.

In him we see physical strength, mental power and spiritual greatness wedded together homogeneously into a perfect, full-blown, unique personality. Whenever in the history of India such a divine personality appeared with such a rare and unique combination of



Brahma-Tajas and kshatravirya in his life and character kingdom of heaven with universal peace and happiness has established on earth. The lives of Rama and Srikrishan stand as glorious instances of the same.

Swami Pranavanandaji's love for the poor, depressed, helpless and down-trodden people were unparalleled. He said "Collect and knit up carefully together all the scattered individual into a great social power and thus relieve the poor and depressed, save the helpless and down-trodden, bestow peace and bliss on the heart of the people in sorrow and agony". His heart always bled for all high and low, specially for those in the lower stages of the society.

Swami Pranavananda was a born Yogi, always drawn to the innerself like the great Shiva, the Lord of the Yogis. From his boyhood he was found one adept in meditation and contemplation like the Budha. His discrimination of the real from the unreality, his complete dispassion for the transitory world-phantom, his glowing self knowledge, his unflinching Brahmacharya naturally put him in the same platform with Jagatguru Acharya Shankara. His fatherless love, sympathy and compassion for the degraded, the distressed and down-trodden humanity and his life-long service towards their amelioration and uplift, remind one of Sri Chaitanya, the mercy incarnation of lord.

Jogiraj Baba Gambhirnathji and Govindananda Giriji were behind Br.

Binode with their divine force and inspiration in his spiritual journey. In 1916 A.D. on the blessed day of Maghi Purnima under the tree of Kadamba Br. Binode blossomed in full maturity. Illumination dawned on him. Divine mission before his cosmic vision manifested. In that ecstatic state of mind he declared "This is the age of universal awakening, universal unification, universal harmonization and an age of universal emancipation".

In the year 1923 on the same auspicious Maghi Purnima day in the hermitage in Bajitpur before Brahmacharins and sannyasins Yugacharya Swami Pranavanandaji explained the ideology behind the epithet of great Bharat Sevashram Sangha which is now spread all over India and many of countries in the world, well-known for its humanitarian and spiritual services. Acharyadeva said "Bharat' indicates that Sangha's Primary object is emancipation of the people on the eternal lofty ideas of India or Bharat. 'Seva' imports the idea of serving the people physically, mentally, morally and spiritually, 'Ashrama' suggests the system which is based and disciplined on the ideals and practice of renunciation, self-control, truth, continence and honest labour, 'Sangha' means organisation : Sangha through its ideals and practice will infuse an organisational spirit amongs the disintegrated masses, towards building up of a well-compact and powerful nationality.

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Multifarious Welfare Activities & Humanitarian Services by Bharat Sevashram Sangha all over India & Abroad

THE SYSTEM AND DETAILS OF ACTIVITIES :

The Multifarious activities of the Sangha may be summed up in the following six main areas :

1. Preaching of ideals of Indian culture in India and abroad.
2. Spread of ideal education that makes true men on sound moral and builds a nation on strong foundation.
3. Reformation of Holy Places.
4. Humanitarian services in various forms and especially, during the time of natural calamities & redressing the suffering of the sick.
5. Regenerating the Indian Society for National Integration through the Milan Mandir's and other programmes.
6. Inculcation of physical culture among the youth of the country so as to build up a powerful nation.

PREACHING PARTIES :

The lofty ideals of the Indian culture and its traditional heritage are forgotten by Indians today — both at home and abroad. For preaching such ideals within the country, the Sangha has formed seven parties consisting of highly educated and spiritually advanced Sannyasins. These preaching parties move from door to door in villages and town in various state

throughout the year organizing meetings and conferences, Vedic Yajnas and other spiritual services to infuse people with their age-old ideals and reminding them of their glorious past so that they may strive for a better life of dedication and service. These monks also collect funds for maintaining the various activities of the Sangha — and this they do by the conventional means of the Indian monks, that is collecting alms.

MISSIONARY WORK IN FOREIGN COUNTRIES :

As for the Indians living overseas, the necessity for such preaching was more keenly felt. Isolated from the main stream of Indian life the Indians domiciled in foreign countries were fast becoming anglicized and were getting adrift. Moreover, propagating the message of Indian culture and philosophy among the people of the world was also a sacred need. The Great Emperor Ashoka, felt this need and organized several cultural missions. The great founder of the Sangha, true to the Ashokan tradition, organized several such missions even during the days of foreign domination. After the attainment of Independence, the Sangha deputed several such missions to the east African States, West Indies, South America, England, Malaysia, Indonesia, Nepal and other countries in the Far East. Moreover, the Sangha has established associate religious and cultural centres in Trinidad,



Guyana, Fiji, New York, Canada and in the U.K. These centres working there are run by the Indian and local monks of the Sangha and also by the local devotees initiated to the Sangha's spiritual order.

EDUCATIONAL INSTITUTIONS :

The Sangha maintains within the country in the urban and rural areas nearly one hundred educational institutions like Primary Schools, Night Schools, Junior Basic Schools, Junior High and High Schools and Colleges. The main function of these schools is to impart true education which makes real men and builds the powerful nation.

Several Secondary Schools and Students' Homes, where students along with normal education learn spiritual and moral lessons, are also maintained. Here the students are trained to learn the dignity of labour and the fundamental principles of human life. In these institutions they are to undergo the life of a Brahmachari and practice penance, austerity, meditation etc.

The Sangha also organizes Siksha and Sanskriti Sammelans throughout the year in various schools and colleges in different parts of the country where seminars and symposiums are held, lectures and discourses are arranged. These are attended by eminent educationists and spiritually advanced monks who have personified the Ideals of India's great tradition in themselves. A number of books have been published with a view to creating a moral and spiritual

atmosphere among the students reminding them of India's proud heritage and infusing in them a spirit of dedication and service.

SCRIPTURAL STUDIES & IMPARTING OF MORAL & SPIRITUAL EDUCATION :

For building up the nation on the basis of its eternal spiritual ideals, what is necessary to-day is wide re-introduction of spiritual and moral education among the distracted masses and inculcation and scriptural studies in various ways. With the object in view, the Sangha, since 1949, has set up a department for organizing scriptural studies among the student community and holding examinations. The following methods of work have been adopted :-

- a) A regular and graduated course of studies of the Ramayana, the Mahabharata, the Gita and other scriptures has been introduced for students of various classes.
- b) Scriptures are taught by trained preachers and teachers.
- c) Copies of Scriptures are distributed free of cost among the students.
- d) Annual Examinations are held, merit certificates, prizes etc. are awarded to the successful students. (This is a 3 - years course).
- e) Scriptural teaching are imparted in the rural areas through projections of lantern slides along with instructive and illuminative lectures by the Sannyasins of the Sangha.



REFORMATION OF HOLY PLACES :

The Holy places of India which had been from time immemorial, the main springs of spiritual inspiration and religious enthusiasm, have at present lost their ancient glories. Extortion, torture, cheating by a section of so-called agents of the Pandas, negligence in performing the religious rites according to the scriptural injunctions as well as heavy demand as offerings and Dakshina i.e. Sufala (honorarium of the Pandas) and oppression by the ruffians, experience by the innocent pilgrims have been deplorable realities for long. The great acharya with His divine foresight, realised the vicious atmosphere of the holy places of India and felt the need of urgent reformation of the places of pilgrimage for national upliftment. Therefore, long ago, in the year 1924, he introduced the programme of Tirtha - Sanskar, through long and strenuous efforts the movement acquired country-wide support from all sections of the people. Despite vehement opposition and working against heavy odds, the Sangha workers, who are sometimes attacked and beaten up mercilessly by the hired Goondas have been able to create healthy and favourable atmosphere by means of a series of welfare activities and bold programmers. The method of work is as follows :

1. Pilgrims are given free shelter in the Dharmashalas established at Gaya, Varanasi, Allahabad, Vrindavan, Puri, Hardwar, Kurukshetra, Navadwip, Kedarnath, Badrinath, Gourikund,

Rameswaram, Gangasagar, Dwaraka Tarapith etc.

2. Pilgrims are helped to perform their religious rites at reasonable expenses and are saved from oppression and extortion.
3. Diseased pilgrims are treated free of charge at the charitable dispensaries of the Sangha.
4. Daily Bhajan, Kritan, Puja, Arati, etc. and weekly exposition of scriptures, occasional festivals and anniversary celebrations are held.
5. Yearly relief works are organized during the time of Pitripaksha at Gaya, Annakut at Varansi, Magh Mela at Prayag, Car Festival at Puri, Dol and Rash Purnima at Nabadwip, Pous Sankranti Mela at Gangasagar. Chimaguri, Kachuberia & Namkhana. Besides, elaborate relief and preaching work, are also organized during the time of Kumbha mela at Hardwar, Prayag, Nasik and Ujjain and on Solar Eclipse at Kurkshetra. Thousands of pilgrims are helped in all possible ways in these Sevashrams and in these Mela Camps.

HUMANITARIAN SERVICE :

The Sangha generally undertakes relief work during the time of natural calamities i.e. famine, earthquake, tsunami, cyclone and also in the big religious fairs held annually or occasionally in premier holy places i.e. Hardwar. Allahabad and



Ujjain Kumbha Mela, Puri Rathayatra. Gaya Pitripaksha, Kashi Annakut, Gangasagar Mela etc. The Sangha, successfully ran relief activities during Bengal famine, Midnapore cyclone, Noakhali riot, Bihar & Maharastra earthquake, Tamil Nadu, Andaman & Nicobar Islands tsumani, West Bengal drought and flood, Assam flood, Orissa famine and flood, Andhra Cyclone etc.

Charitable dispensaries are also maintained in all the big centres of the Sangha in order to give medical relief to the pilgrims and the distressed people of the locality.

PROJECT ON ERADICATION OF LEPROSY :

The Jamshedpur branch of the Sangha had been playing an important role since 1980, for the treatment of Leprosy patients and their rehabilitation with a long term project in badly affected Singhbhum district of Bihar. People are in cry for the extension of Sangha's service project in more & more areas here.

REGENERATION OF THE INDIAN SOCIETY FOR NATIONAL SOLIDARITY & INTEGRATION :

As a natural consequence of slavery and foreign domination, the entire Indian society, and especially, the Hindus, have become lamentably disrupted and disorganized and the Hindu masses have been utterly disintegrated. Dissipated away from the ideals of their spiritual and traditional culture and heritage, the

homogeneous Hindu masses have become heterogeneous these days being divided into innumerable sections and sub-sections, castes and sub castes.

Acharya Pranavanandaji always aimed at building up a greater Indian nationality. He saw with His divine insight that reorganization of Hindu society was the first and sure step towards building up of a greater Indian nationality. To dream of a united Indian nation before realization of united-Hindu society was absurd. The Hindu would remain divided and subdivided into hundreds of castes and sub-castes, with untouchability. Harijan problem, casteism, provincialism and sectarianism and these in turn, would be reflected in politics, in administration, and to that this the idea of national integration could still be evolved is simply preposterous.

MILAN MANDIR :

Therefore, the Sangha has undertaken a network of Organization for reforming and reconstructing the Hindu society, which is the largest community in India, first, through its Hindu Milan Mandir movement. The Milan Mandir is a common platform upon which the Hindus of all classes and creeds, of all castes and sub-castes, get together, meet and unite forgetting their petty social and sectarian differences in order to work for the all-round welfare of the society and nation. The Milan Mandir is a place where untouchability vanishes, casteism perishes and sectarianism dies out automatically. Welfare activities for the



tribals and scheduled castes, physical activities, all these are carried on in the Milan Mandirs. The Sangha maintains hundreds of such Milan Mandirs in various parts of India.

PHYSICAL CULTURE AND TRAINING OF YOUTHS :

Our Motherlands is free today. She requires a powerful race to protect and safeguard her freedom. Every citizen of free India must be physically strong and well-built. Keeping that aim in view, the Sangha has been introducing physical culture and also teaching the art of self-defence in the forms of wresting, boxing jujutsu, Yogic exercises and also through display of Lathi, dagger, sword etc. through its hundreds of centres and Hindu Milan Mandirs all over the country.

YOGASANAS :

The practice of yogasanas is highly regarded in educational institutions and

other social welfare Organizations at present for the physical and mental well-being. As such Sangha has been conducting several such Yoga-training centres since long in different parts of the country with greater devotion.

THE SANGHA'S CLARION CALL :

"Mankind irrespective of creeds, faiths and vocations, rich and poor, householder or Sannyasi, if they, by any means, directly or indirectly come in contact with the Sangha Lord, Sangha-Sakti or Sangha-activities their ideas and knowledges will evolve most speedily and lead them to the path of Salvation and Immortal Bliss.

The Sangha sends its clarion call to the people of India and the humanity at large irrespective of class and creed to come forward and rally under the banner of the Sangha for greater emancipation, – individual, social and national.



ACHARYA'S CLARION CALL

The Acharya issued forth a clarion call and hundreds of selfless youths rallied around him. Realization of self and service to humanity were the twin motto of the Acharya and of the Sangha. He shaped the life and character of these young people after those of his own and these enthusiastic young disciple of his formed this brotherhood of self-sacrificing monks, whose object in life was, besides self realization, the various humanitarian activities to serve the people in distress and to elevate them in their physical, social, cultural, educational, moral, spiritual and religious lives. The Organization formed with these dedicated workers rapidly grew in size and magnitude.



BHARAT SEVASHRAM SANGHA

SERVICES AT A GLANCE 2006 - 2007

All success temporal or spiritual in serving the suffering humanity is within easy reach of one who is firm in his resolve and unswerving in his vow. This is the guiding motto in the life of a heroic one — 'I won't abandon my resolve, I won't break my vows'. A real hero always hears these words echoing in the atmosphere.

Go ye! Through the world from one end to other and preach the message of the Sangha to all the people of the earth. This message is of emancipation from all bondages and sufferings: "This is the age of great awakening; this is the age of great re-adjustment; this is the age of universal unification; this is the age of universal liberation".

This great 'mantra' as blessing from Yugacharya Swami Pranavananda is sure to make our life happy and all our attempts successful and glorious if followed with confidence and all earnestness.

Now let us see at a glance the Sangha's multifarious services rendered all around being well fortified with that blessings in the field of medical & educational services, relief and rehabilitation programmes, rural upliftment, social welfare, Tribal improvement, removal of untouchability, cultural awakening, spiritual regeneration, youth's well-being, physical Culture and cult of heroism. Sangha to-day is on the vastly move with its divine mission spread all over the country and many a places in England, America, Canada, Guyana, Trinidad, Bangladesh, Nepal etc. irrespective of caste, creed, colour, race, religion and nationality.

SANGHA'S GENERAL MEDICAL SERVICES

| PLACE | TYPE OF SERVICE |
|--|---|
| Kolkata (H.O.) | Charitable Dispensaries (4) Mobile Medical Units (5) |
| Branches | Charitable Dispensaries (54) |
| Diamond Harbour, Varanasi, Delhi | (Allopathy & Homeopathy) |
| Haridwar, Tarapith, Gangasagar, Bankura, | Mobile Medical Units (40) |
| Midnapore, Tata, Ghatshila etc. all over India | |
| Hindu Milan Mandirs | Charitable dispensaries (120) |
| all over India | (Allopathy & Homeopathy) |
| | Mobile Medical Units (20) |
| Occasional Medical Services during flood | Charitable dispensaries (28) |
| famine, earthquake etc. | |

PRANAVANANDA SEVANIKETAN

A Medical Unit of Bharat Sevashram Sangha at Kolkata

Provide services in O.P.D. Specialist Clinic, U.S.G., X-ray, Physiotherapy, E.C.G., Pathology with an average patient of 800 per day. Mobile Medical Units are serving in remote villages with facilities of X-ray & Pathology in addition to O.P.D. and medicine.



CHARITABLE MOBILE MEDICAL SERVICES AT BRANCHES & H.M.M.

Ahmedabad, Varanasi, Delhi, Allahabad, Mumbai, Jamshedpur, Ghatshila, Suri, Burdwan, Durgapur, Siliguri, Aurangabad, Raiganj, Dokra, Dediapara (Gujarat), Dimapur (Nagaland), Panjipukur, Guwahati, Ranaghat, Gangasagar etc.

SOME REMARKABLE MEDICAL SERVICES

| Place | Type of Service | Patients Benefited | Place | Type of Service | Patients Benefited |
|-------------|--------------------|--------------------|---------------|----------------------|--------------------|
| Ahmedabad | General O.P.D. | 3,608 | Garia | Gynecology | 675 |
| | Mobile | 6,921 | | Eye | 3,988 |
| Aurangabad | General O.P.D. | 8,141 | | Skin | 1,440 |
| | Homeopathy | 6,280 | | E.C.G. | 280 |
| Allahabad | General O.P.D. | 4,356 | | Pathology | 1,005 |
| | Dental | 155 | | Heart Disease | 640 |
| | Mobile Clinic | 3,443 | | E.N.T. | 1,574 |
| | Homeopathy | 8,852 | Haridwar | General O.P.D. | 10,527 |
| Bhopal | Acupuncture | 315 | | Mobile Medical | 32,697 |
| | General O.P.D. | 8,635 | | Homeopathy | 6,014 |
| Bankura | General O.P.D. | 9,842 | Jamshedpur | Mobile Clinic | 55,621 |
| | Mobile Clinic | 5,635 | | Specialist Clinic | 2,173 |
| | Homeopathy | 7,325 | | Eye | 5,110 |
| Barajuri | General O.P.D. | 6,802 | | Eye Operation | 361 |
| | Eye | 70 | Kanniyakumari | General O.P.D. | 7,011 |
| | Cataract Operation | 23 | Kedarnath | General O.P.D. | 5,163 |
| | Ambulance Service | 45 | Kolkata(H.Q.) | General O.P.D. | 58,852 |
| Burdwan | General O.P.D. | 10,100 | | Mobile Unit | 62,770 |
| | Mobile Clinic | 32,200 | | Specialist Clinic | 19,017 |
| | Homeopathy | 37,712 | | Pathology | 22,067 |
| Baroda | General O.P.D. | 2,200 | | X-Ray | 11,039 |
| | Mobile Clinic | 7,350 | | U.S.G. | 4,497 |
| Badrinatah | General O.P.D. | 5,624 | | Physiotherapy | 19,738 |
| Bolpur | Mobile Clinic | 9,949 | | E.C.G. | 3,426 |
| Delhi | General O.P.D. | 8,700 | | Bio-Metry | 256 |
| | Mobile Unit | 57,600 | | Plaster | 135 |
| | Specialist Clinic | 12,565 | Midnapore | General O.P.D. | 16,297 |
| | Pathology | 3,480 | | Eye Operation | 105 |
| | Physiotherapy | 7,240 | Nadia | Mobile Clinic | 3,981 |
| | Hepatitis-B | 620 | | Pathology | 184 |
| | U.S.G. | 1,825 | | E.C.G. | 37 |
| | Gynecology | 2,890 | Purulia | General O.P.D. | 26,603 |
| | Homeopathy | 5,110 | | Mobile Clinic | 30,751 |
| Durgapur | General O.P.D. | 8,721 | Puri | General O.P.D. | 11,036 |
| | Mobile Clinic | 14,400 | Rampurhat | Mobile Clinic | 8,031 |
| | Homeopathy | 31,518 | Raiganj | Mobile Unit | 36,991 |
| Diamond | General O.P.D. | 42,080 | | Homeopathy G. O.P.D. | 25,086 |
| Harbour | Homeopathy | 58,650 | Rameswaram | General O.P.D. | 5,104 |
| | Special | 7,981 | | Pathoogy | 2,540 |
| Guwahati | General O.P.D. | 11,065 | | Homeopathy | 35,074 |
| | X-Ray | 2,942 | Sundarban | Mobile Unit | 71,345 |
| Gangasagar | General O.P.D. | 15,014 | Siliguri | Mobile Unit | 13,223 |
| | Homeopathy | 4,921 | Tarapith | General O.P.D. | 31,064 |
| Gorakhpur | General O.P.D. | 2,046 | Ukhimath | General O.P.D. | 4,794 |
| Dokra | Mobile Unit | 27,151 | Vashi | General O.P.D. | 8,510 |
| Gauri Kunda | General O.P.D. | 4,632 | (Mumbai) | Spl. Clinic | 3,420 |
| Garia | General O.P.D. | 9,978 | | Cancer Centre | 2,595 |
| | Mobile Clinic | 3,750 | Vrindaban | Homeopathy | 5,865 |

CANCER PATIENTS' HOME : Our Mumbai branch at Vashigaon provide 200 Bed accommodation for cancer patients and their companions. Bus service to Tata Memorial Institute and other counselling facilities are available. Eminent Oncologist Dr. S.Advani, Ex-Director, Tata Memorial Institute, Mumbai, is also giving his advices at Ashram bi-weekly. Nearly 2000 patients treated last year.



REMARKABLE EDUCATIONAL & WELFARE SERVICES FOR SC & ST STUDENTS & FOR OTHER DESERVING STUDENTS IN THE BRANCHES OF THE SANGHA AND HINDU MILAN MANDIRS

| Place | Students in Schools | Students' in Hostels | Place | Students in Schools | Students' in Hostels |
|-------------------------------|--------------------------------|-------------------------|-------------------------------|--------------------------------------|-------------------------|
| WEST BENGAL (H.O.) | | | ASSAM | | |
| (for University Students) | ... | 52 | Lumding | 1350 (2) | 88 |
| Garia | 130 | 50 | Silchar | 1,152 (2) | 1,450 |
| Durgapur | 1650 | ... | Maibong | 450 | ... |
| Vocational Training-Tailoring | 35 | ... | Jorhat | 153 | ... |
| Aurangabad | 461 | 105 | Ramakrishna Nagar | ... | 10 |
| Beldanga | 728 | 231 | Shillong | 35 | ... |
| Ghaksole | 125 | 95 | Bokajan | 465 | 76 |
| Teor (S. Dinajpur) | 284 | 148 | JHARKHAND | | |
| Suri | 392 | 39 | Jamshedpur | 3536 (4) | 281 |
| Tarapith | ... | 26 | Barajuri | 764 | 103 |
| Balurghat (S. Dinajpur) | 325 | 242 | Dabanki | 72 | 50 |
| Patiram (") | 341 | 48 | Burmamines | ... | 100 |
| Kumarganj (") | 309 | 44 | Samanpur | ... | 35 |
| Baul | 271 | 52 | Kundruguttu | 174 | 100 |
| Gangarampur | 362 | 24 | Ranchi | ... | 35 |
| Kunor (W. Dinajpur) ... | 105 | ... | Dumka | ... | 250 |
| Kaliagunj | 542 | ... | BIHAR | | |
| Segatola | ... | 48 | Gaya | 611 | 5 |
| Raigunj | 120 | 25 | Muzaffarupur | ... | 6 |
| Tajpur | ... | 104 | A&N ISLANDS | | |
| Siliguri | 2,176 | 30 | Port Blair | ... | 8 |
| Jalpaiguri | ... | 15 | MADHYA PRADESH | | |
| Purulia | 62 | 18 | Raipur | 458 | ... |
| Raghunathpur | 712 | 141 | Jabalpur | 25 | 10 |
| Ayodhya Hills | 74 | ... | (Research Institute) | ... | 5 |
| Bankura | ... | 44 | Bhopal | ... | ... |
| Ranibundh | ... | 49 | GUJRAT | | |
| Diamond Harbour | 1,335 | 40 | Surat | 11,628(5) | 94 |
| Pukuria (Jhargram) | 392(2) | 56 | Dediapara | ... | 40 |
| Jhargram (Balramdih)220 | 3 | 111 | Ahmedabad | 214 | 47 |
| Dokra (Midnapur) | ... | 58 | Bansda | 750 | 200 |
| Horekhal | ... | 19 | ORISSA | | |
| Mahishadal | ... | 77 | Puri | 740(2) | 30 |
| Burdwan | ... | 74 | Sundergarh | ... | 100 |
| Farakka | 291 | 128 | U.P. & UTTARANCHAL | | |
| Cooch Behar | 165 | 85 | Varanasi | ... | 20 |
| Panjpukur | 417 | 292 | Joshimath | 391 | ... |
| Maldah | ... | 122 | Ukhimath | 142 | 136 |
| Ranaghat | 766 | GUYANA | | | |
| Bolpur | 150 | 152 | (S. America) | 1,874 | 26 |
| Tailoring & Weaving | ... | ... | (Hindu College) | ... | ... |
| Vocational - 175 | 262 | ... | Pranavananda Ashram | ... | ... |
| Rampurhat | 1,012 | ... | NEPAL | | |
| ANDHRA PRADESH | | | ... | Kathmandu | ... |
| Hyderabad | 860(2) | ... | ... | (Run on the ideals of the Sangha) | 115 |
| NAGALAND | | | ... | ... | 84 |
| Dimapur | 950 (College) 1986 (School) | ... | ... | ... | ... |



SANGHA'S MEMORABLE SERVICES FOR THE PILGRIMS

(Through its pilgrim centres)

The holy places are India's nerve centres. If we think of resurgence of India at all we are to protect and serve these cultural & spiritual centres of the country. Since the beginning the Sangha is devoted to the service of the pilgrim - centres and the pilgrims alike defying all challenges of evil forces.

Among the pilgrim centres of the Sangha Gaya, Varanasi, Allahabad, Kurukshetra, Puri, Vrindavan, Haridwar, Gourikund, Kedarnath, Badrinath, Ukhimath, Navadweep, Gangasagar, Tarapith, Rameswaram, Dwarka, Kannyakumari are in front line in service of the pilgrims.

Services rendered :—

Accommodation, Prasadam, proper guidance for Darshan, easy and smooth performance of rituals, cultural and religious programmes to create an atmosphere of high spirituality.

MEDICAL SERVICES IN RELIGIOUS FAIRS

| Name of Melas | Place |
|--------------------------------|---|
| Sinhastha Kumbh Mela | Ujjain, Nasik |
| Pitripaksha Mela | Gaya |
| Rathayatra Melas | Puri, Mahisadal, Bankura, Garia, Ranchi, Midnapur |
| Ras Mela | Navadwip, Vrindaban |
| Ganga Sagar Mela | Sagar Island |
| Magh Mela | Allahabad |
| Ekteswar Mela | Bankura |
| Ashari Ekadasi Mela | Pandarpur (Maharashtra) |
| Mandala Makravillakku Festival | Sabrimala (Kerala) |
| Krishna Puskrams | Krishna, Kavani, Vijayawada, AP |
| Harihar Kshetra Mela | Sonpur, Bihar. |

INSTITUTIONS RUN UNDER PRANAVANANDA SYSTEM OF MAN-MAKING EDUCATION BY THE ASHRAMS & HINDU MILAN MANDIRS

| | | | | | |
|--------------------------|------|-------|--------------------------------|------|-------|
| Higher Secondary Schools | .... | 7 | Educational Seminars | .... | 25 |
| Primary Schools | .... | 62 | Free Reading Rooms & Libraries | .... | 32 |
| Junior Basic School | .... | 2 | Cultural & Social Functions | .... | 1,615 |
| Students' Homes | .... | 40 | Poor students' Scholarships | .... | 6,898 |
| Students Accommodation | .... | 3,804 | & Assistance | .... | 15 |
| in the 'Homes' | .... | 50 | Students Book Banks | .... | 4 |
| Orphanages | .... |  | Slum Schools (Kolkata) | .... |  |

SCRIPTURAL STUDIES AND ITS EXAMINATION

'Culture is the soul of a race'. Ignoring its cultural values no nation even can survive what to speak of progress. Sangha aims at reviving the glorious India's Culture and its attempt is to sow the seed of this culture in the mind of the boys and girls and thus Sangha's Cultural revivification programme started with the blessings of **Rev. President Swami Joganandaji Maharaj** nearly fifty years ago.



In the year under review, 8,863 students from 263 Schools along with some college students appeared before the examination through 34 centres. 40 successful students were given awards. Thousands of people enjoyed the ceremony and appreciated the Sangha's constructive endeavour to re-build real India from the grass root level.

IN THE YEAR UNDER REVIEW SANGHA ORGANISED PUBLIC MEETINGS, SOCIAL FUNCTIONS, MASS PRAYER, COMMUNITY FEEDING, LECTURES ON EVIL EFFECT OF UNTOUCHABILITY ETC.

Sangha's social welfare, removal of untouchability and uplift of aboriginal programmes are of silent and human approach without any political motivation and uproar.

To provide educational facilities to downtrodden people in Sangha's Schools, adult education centres, ideal students' Homes (Ashram-Type), Sangha is providing the students free boarding and lodging, clothing, educational equipments, free coaching, different types of vocational and agricultural training, educational excursions, free medical help, physical training etc. and played very important, effective and encouraging role.

Sangha conducted many welfare centres & activities throughout the year all over the country for the weaker sections of the people through its Ashrams, different welfare centres, Hindu Milan Mandirs and Preaching Parties. Few such centres functioning with unusual dedication are worth mentioning i.e. Dokra, Jhargram, Dholkat - Pukuria, Pyradanga, Horekhali, Ranibundh, Bankura, Purulia, Panjipukur, Teor, Raigunj, Patiram, Balurghat, Kunor, Siliguri, Jalpaiguri, Ghaksol, Kumagaunj, Aurangabad, Malda, Farakka, Hyderabad, Rameswaram (TN), Dediapara, Bansda (Guzrat), Jamshedpur, Barajuri, Ranchi (Jharkhanda), Lumding (Assam), Dimapur (Nagaland), Port Blair (A&N Islands) etc.

In several special cases Sangha provided financial help and rendered occasional relief in the form of distribution of food, cloth etc. at the time of acute needs to this unfortunate section of the society.

YOUTH - PROGRAMME FOR BETTER HEALTH, SOUND MIND & UNDYING SPIRIT

| | | |
|--------------------------|-----|-----|
| Moral Teaching Classes | ... | 658 |
| Physical Culture Centres | ... | 61 |
| Yoga and caratte Centres | ... | 113 |

PRANAVANANDA COMPUTER INSTITUTE

An educational Unit of the Sangha has started functioning for providing computer education to the poor and Low-Income group students at very economical rate at Kolkata.

Courses : DOS, Basic E-Commerce - HTML, DHTML, Internet & E-mail, Java Script.

2,058 students benefitted last year

Similar Computer institutes have been opened at different centres of the Sangha which include Burdwan, Diamond Harbour, Siliguri, Lumding, Dimapur, Delhi, Jamshedpur, Surat, Bhopal, Jamshedpur, Purulia, Garia, etc.



UNIQUE WAY FOR MASS CO-OPERATION & MOVE FOR SPIRITUAL RE-AWAKENING

(Through Sangha's moving Ashrams)

Sangha's seven Preaching Parties in India consisting of Sannyasins, Brahmacharis and devoted workers moved as in previous years many a towns and villages of West Bengal, Orissa, Bihar, Uttar Pradesh, Maharashtra, Gujrat, Tripura, Assam, Meghalaya, Nagaland, Arunachal, Garo Hills, Karnataka, Tamil Nadu, Madhya Pradesh, Nepal. In the year 2006-2007 they organised more than 281 programmes of cultural and religious interest during their tour and came in personal contact with more than 9.1 lakh people low and high and collected people's sympathy & co-operation for the multifarious humanitarian services of the Sangha.

Our Sannyasins and Brahmacharis in foreign countries are also moving and trying hard for the betterment of individual and collective lives of the people.

VARIOUS FUNCTIONS ORGANISED IN INDIA & ABROAD

| | | |
|---|---|------|
| Cultural Conference | - | 1932 |
| Vedic Sacrifices (Yagnas) | - | 5914 |
| Weekly, Monthly & Occasional Gatherings (through 448 Hindu Milan Mandirs; Unity & Welfare Centres) | | 5498 |
| Maghi Purnima (Birth Day of Yugacharya Swami Pranavananda) | - | 1071 |
| Anniversary of Branches of the Sangha and also of Hindu Milan Mandirs | - | 896 |

HARIJANS ARE ALSO HONOURABLE SECTION OF OUR SOCIETY

Sangha is carrying on Harijan Welfare work at village Kardhana near Varanasi in UP. A community Hall is to be started soon. Mobile Charitable Dispensary is serving the backward people.

YUGACHARYA SWAMI PRANAVANANDA CENTENARY PROJECTS

(Including pre & post activities)

1. Jamshedpur Leprosy Control Project

Though this most needed humanitarian service started in a modest way in 1980 by recognising the injustice, prejudices and ostracization of a section of humanity suffering from leprosy, it gradually evolved in a multi centric work round the pre and past centenary years with the blessings of great Sri Acharyadev.

SONARI (MAIN BRANCH) :

1 Control Office for all Activities 1 Bengali, Hindi & English Medium School — 3502 Students 1 Residential School for Tribal Students 280 Students 1 Leprosy Control & Welfare Service 1 20 bedded Hospital exclusive for Tribal and Primitive Tribal students 1 Dental & Eye Clinic 1 Library cum Audio Visual Unit Computer Training Centre for Tribals 1 Mobile Medical Dispensaries 80,151 Patients 1 Outdoor Clinic 1 Cultural, Religious and Spiritual Programme 1 Yearly Annual Function – Trishul Utsav 1 Gymnasium and Yoga Centre 1 Hearse Service Agriculture & Gardening

KADMA (Air - base Colony) —



- 1 Jamshedpur Knitting, Weaving & Tailoring Training Centre - 78 Tribal Women.

PARSUDIH

- 1 Jamshedpur Knitting & Weaving Training Centre 81 Tribal Women 1 Mobile Medical Clinic

BARIATU, RANCHI

- 1 Residential School (Primary) 1 Mobile Medical Dispensary 1 Leprosy Control Unit.

RANISHWAR (DUMKA)

- 1 Mobile Medical Dispensaries 1 20 bedded Hospital for Tribals 1 Residential School for 150 boys and 100 girls 1 Knitting & Weaving Training Centre 30 Tribal Women.

KURUMKEL, SUNDARGARH (ORISSA)

- 1 Mobile Medical Dispensary 1 Residential School 100 students 1 Knitting, Weaving & Handloom Training Centre.

BURMAMINES (JAMSHEDPUR)

- 1 20 bedded Leprosy Hospital
- 1 Home for Leprosy Patients
- 1 Rehabilitation for Cured Leprosy Patients
- 1 Housing Scheme for Cured Leprosy Patients
- 1 Primary School for Leprosy Patients' Children
- 1 Dressing Centre & OPD for Leprosy Patients
- 1 Agriculture & Horticulture Project.

SIDGORA (BAGUNHATU, JAMSHEDPUR)

- 1 30 Bedded Leprosy Hospital
- 1 Invalid Home for Leprosy Patients
- 1 OPD & Dressing Centre, Residential Primary School for the boys of Leprosy Colony.

LEPROSY CLINICS

- 1 Total 96 Nos. of Leprosy Clinics in Jamshedpur Urban & Potka, Ranjagar Rural Area.

ARKI, MURHU (RANCHI DISTRICT) :

- 1 Leprosy Clinic - 810 patients were examined & provided medicines
- 1 Mobile Medical Clinic – 1834 patients were examined & provided medicines.

DAVANKI (POTKA BLOCK, EAST SINGHBHUM)

- 1 Residential School for Tribal Students – 200 Students
- 1 30 bedded Leprosy Hospital
- 1 Vocational Training Centre (Weaving) – 30 Students are under going training
- 1 OPD and Mobile Medical Clinic – 8380 patients p.a.
- 1 Rural Development & Social Welfare Gardening & Agriculture.



TRIBAL WELFARE

SABARNAGAR (POTKA BLOCK, EAST SINGHBHUM)

- 1 Housing Project for Sabar families 80 houses completed .
- 1 Agricultural Project for 80 Sabar families – Lift irrigation & Drinking water.
- 1 Mobile Medical Clinic – 6401 patients p.a. (visit once a week).
- 1 Upliftment of Sabar families – Dry farming.
- 1 Vocational Training Centre – Weaving Training for 30 trainees.
- 1 Hostel Building for Tribal Students.
- 1 Girls' School (Primary) - 100 Sabar girls.
- 1 Food Grain Bank - 84 Families .
- 1 Residential School for Tribal - 200 Students.

SAMANPUR (NIMDI BLOCK, WEST SINGHBHUM)

- 1 Residential School for Tribal Students – 100 Students
- 1 Vocational Training Centre - (Cane , Bamboo) 20 Women.
- 1 Rural Development & Social Welfare.
- 1 Mobile Medical Clinic – 5289 patients p.a.
- 1 Gardening & Agriculture.
- 1 Palm Leaf and Bamboo product centre (Makula, Bhangot) – 94 families are producing different attractive article (flower vase, caps, bags etc.) and their economical conditions have improved.
- 1 Cop making Training Centre. 51 Women.

BOLPUR (BOLPUR BLOCK, BIRBHUM, WEST BENGAL)

- 1 Residential Primary School - 243 Boys
- 1 Student Hostel - 150 Tribal Boys

CHAKRADHARPUR (WEST SINGHBHUM)

- 1 20 Bedded Hospital
- 1 Mobile Medical Dispensary - CKP, Aaron, Jodasarjan, Taliba, Kundruguttu

LOHRAI (SONUA BLOCK, WEST SINGHBHUM)

- 1 Birhore Upliftment Project - 50 Homes
- 1 Mobile Medical Clinic – 2482 patients were examined & provided medicines.
- 1 Non Residential Primary School, 100 Students, Community Hall - 200 Students, Breakfast, Midday Meal
- 1 Vocational Training Centre, Mobile Medical Dispensary.

TATIBA (NOAMUNDI BLOCK, WEST SINGHBHUM)

- 1 Birhore Upliftments Project
- 1 Vocational Training Centre (Weaving) – 30 Women.
- 1 Mobile Medial Clinic – 4505 patients were examined & provided medicines .



- 1 Primary School for Tribal Children —200 Students are attending classes .
- 1 Community Hall.
- 1 Food Grain Bank - 58 Families.

KUNDRUGUTTU (BENDGAON BLOCK, WEST SINGHBHUM)

- 1 Birhore Upliftment Project - 20 Houses for Tribal Families.
- 1 Vocational Training Centre (Weaving) – 30 Tribal Women.
- 1 Mobile Medical Clinic – provided Medicines, Doctors, Camp on once a week.
- 1 Primary School for Tribal Students –261 Students.
- 1 Road Making Programme - CKD - Ranchi Main Road to Birhore Colony.
- 1 Food Grain Bank - 27 Families.

RANGALBERA / DERUAN (GOELKERA BLOCK, WEST SINGHBHUM)

- 1 Birhore Upliftment Project - 20 Houses for Tribal Families.
- 1 Mobile Medical Clinic –provided Medicines, Doctor, Compounder.
- 1 Non Residential School - 100 Students.
- 1 Food Grain Bank - 60 Families.





TRIBAL WELFARE PROJECT OF THE SANGHA

an Humble Tribute To the Birth Centenary of

YUGACHARYA SWAMI PRANAVANANDAJI MAHARAJ

BARAJURI (GHATSHILA)

This Tribal Welfare centre at Barajuri, 10 Kms away from ghatshila, East Singhbhum, Bihar is making a modest attempt to reach out Medicare, Education and income - generation. It takes care of lodhas in the district of Midnapore in West Bengal, Gonds and Kalahandy in Orissa and Maris of the Baster region of M.P.

PROJECTS OFFER FOLLOWING FREE SERVICES

1. MEDICARE

| | | |
|--------------------------|---------------|-----------------------------------|
| T.B. Clinical | 3200 Patients | Cured and discharged |
| (till 30.12.2000) | 390 " | Undergoing treatment |
| Mobile Medical Units (3) | 265 patients | Ghatshila & adjoining Blocks |
| Mobile Medical Unit (1) | Occasional | kalahandy, Orissa |
| Indoor facilities | 30 | Treated without any case of death |

2. VOCATIONAL TRAINING PROJECTS

Handicraft : Trainees 17

Handlooms : Trainees 20

Demonstration Firm Trainees 14

Food for work programme

Based on 'babai grass' Bamboo, Jute, Wood etc. for productions of Soft Luggages, Pattal Making, Paper-bag Making, Rope Making, wells digging.

Projects is turning door-mat, floor-mat, Shopping bags, Chappals, Wall-hangings, Swings, Stools, Sofas etc.

Produces dhotis, Sarees, Lungis, Woolen Wrappers etc.

It is already growing Paddy and vegetables.

Providing drinking water and link roads.

KUSURIA, RANAGHAT :

In the birth centenary year 1995 of Yugacharya Sreemat Swami Pranabanandaji Maharaj, the Sangha established a centre at Kusuria Village near Payradanga Rly. Station under Ranaghat Sub-division of Nadia District. During this short span of six years it has established the following centres for dissemination of formal education, ancient tribal culture, vocational training etc.

1. Non-residential Primary School in the morning section — student strength is 138.
2. Nonresidential Primary School in the Day Section (Student Strength 230)
3. Hostel for 100 ST boys
4. Mobile Allelopathic Dispensary for ST Villages and poor rural people.
5. Tribal (Oraon) ancient cultural dissemination centre.



6. National Environment Awareness Programme of Ministry of Forest & Environment to aware the children and rural people.
7. Pranabananda Vocational Training Institute—
 - i) Type & Shorthand Training Centre and
 - ii) Computer Training Centre

VANSDA - GANGPUR PROJECT :

Gangpur, Surrounded by 95 Tribal Villages, situated in the Southern part of Navsari in Gujarat is inhabited by Kukna, Dhadia, Warli, Halapati, Naika, Kotwaris families. The Sangha has started a centre there for providing help in Medical, education technical / Vocational training and self employment generating. Cultural programmes are being organised to elevate their social status.

Mobile Medical Unit and Mobile Library cum Audio Visual Unit has been put in service for the health and education programme of the rural tribal people. A school building and hostel have been completed and started functioning.

PURULIA :

Purulia is the most backward district of West Bengal. Inhabitants are mostly Santhals, Mahatos, backward and tribal people. The Sangha is running large number of Charitable dispensaries, pathological Lab., Mobile Medical Units, Schools, Students' homes. Reading Rooms, Vocational training Camp, Health education programme, organising Adivasi Sammelans and cultural function for the upliftment of these people at Purulia, Raghunathpur, Sennera Ayodhya Hills etc.

DOKRA :

A total tribal area are in remote corner of Bengal & Orissa border. The sangha is running a school a hostel for 100 students, Mobile Medical Unit, Vocational training programme for tribal youngsters, cultural and Health Education Programmes for their upliftment.

UNDER PRANAVANANDA CENTENARY PROGRAMME FOLLOWING PROJECTS ALSO FUNCTIONING WELL

High School, Latur (Earthquake devastated region, Maharashtra), Women's College Dimapur (Nagaland), *Pranabananda Centenary Shikshyatan, Siliguri, Libraries at Lumding, Ranaghat, High School at Kaliagunj (North Bengal Tribal area), Yoga Siksha Kendra (Lake Town, Kolkata), Girls High School (Chinchura), Vocational Training Centre (Ganga Sagar), Primary School (Pairadanga Tribal area, Nadia) Educational, Medical and development programmes (Raipur, Chhatisgarh) Economic Development programme for Karbi origins (Nagaland), Mobile Medical Van and health Programme Dimapur (Nagaland), Students' Home for S.C./ S.T. Panjipukur (Hooghly), upliftment & Health



Educational Programmes for Hill tribes (Ayodhya, Senara, Raghunathpur, Purulia) upliftment programme & Health Centres for Harijans (Kardhana, Varanasi) etc.

- **PRANAVANANDA CENTENARY SHIKSHYATAN RAJGANI :**

VANANDA CENTENARA An English Medium modern residential school started by the Sangha near Siliguri few years back. It is little away from the congested din and bustle of the city, in calm and quiet 10 Acres of land, 4 schools and 3 hostels functioning.

- **CANCER TREATMENT :**

Cancer Patient Home, Mumbai unit for Cancer treatment here at Vashi. Dr. Suresh Advani, a renowned Oncologist of Mumbai has kindly consented to extend his helping hand for running a Chemotherapy Day Care Centre at Nabi Mumbai Ashram. There is a Diagnostic centre for Cancer patients with facilities of C.T. Scan and other Radio-Therapy treatment. More than 2000 patients were benefitted.

FIJI SEVASHRAM SANGHA

A new branch of Sangha at SUVA, Fiji has been started in 2002.

- **THE ACTIVITIES OF THE BRANCH :**

Dry food packets were distributed to 720 poor families. Weekly classes arranged on computer training (30 students), Drawing (872 children), Geeta chanting (182 participants) and Music. 724 persons benefitted from daily yoga classes. Yearly camp organised - 134 students participated, Youth Development Camp - 85 youths participated. 5 conferences organised. • Ganesh Utsav • Vasant Panchami Utsav etc.





SWAMI PRANAVANANDA AND THE ESSENCE OF SHAKTI PUJA

Dr. Pranab Bhattacharya*

Acharya Swami Pranavananda, a highly revered patriot-saint of the pre-independence India, had founded the illustrious Bharat Sevashram Sangha, a philanthropic and charitable institution--- based on the ideals of humanitarian service, with non-sectarian, non-communal and non-political character and outlook.

Founded in 1917 with a humble beginning, the Sangha in the course of its nine decades of dedicated journey has become a mighty conglomerate of hundreds of thousands of spiritual brotherhood of monks and selfless workers devoted in the service of humanity, especially the hapless under distress. Today, over hundred and odds fully-functional service centres of the Sangha are responding to the needs of the needy during any eventualities that may arise anywhere in the globe in a 24 x 7 mode.

The multifaceted activities of the Sangha genuinely being carried on over the years, those were started even before its formal inception, make a formidable reading. In a nutshell, it could be briefed as to organize relief in times of natural calamities; to propagate and foster the spiritual and cultural heritage of India; to promote better understanding and the unity amongst the followers of different faiths and to create an atmosphere conducive for the moral and spiritual growth of the nation.

Also important is the Sangha's various initiatives in reforming those much abused Hindu pilgrimage centres scattered especially in northern India by protecting them from the robbery and exploitations that were categorically inflicted by the vested interests to numerous visiting pilgrims.

Acharya, in his highly power-laden and long-sighted vision of holiness, sensed sure that rejuvenation of India's spiritual essence could not be guaranteed unless a new kind of Hindu revivalism was achieved. He strongly believed that the salvation of India can only be gained through heroics. And cowardice has no place in building a nation.

It was this spirit that he decided in 1928, and every year thereafter, the omnipotent, omnipresent and omniscient **Shakti**, i.e. the celebration of **Durga**, the sacred exposure of primal generative energy, at Varanasi.

The worship of Shakti, the female form of the divine has always been revered in the Indian system of belief as the manifestations of supreme energy with which the universe is created, preserved, destroyed and recreated by the famous Hindu Trinity of **Brahma, Vishnu and Shiva**.

She is worshipped in many forms, as the mother goddess or **Amba**, as the benevolent universal mother or **Rajarajeswari** or **Kamakshi**, as the consort of Shiva--- **Uma** or **Parvati**, as the Shiva's queen, **Meenakshi**.

As **Durga**, she is depicted as riding upon a lion and holding several weapons of mass destructions in her ten hands, crushing demon **Mahisasura** under her toe, accompanied by a quartet of ardent assistants: **Lakshmi**, goddess of wealth; **Saraswati**, who is goddess of learning; **Ganapati**, the elephant-headed god, symbol of fortunes; and **Kartikaya**,



who is military power. **Durga** and her attendants sum up the forces which are needed for success, order and happiness in this world--- but they are all under the command of divine creative energy, i.e. **Durga or Mahashakti**.

As **Kali**, she destroys every form of evil and is the personification of time: her dark form is symbolic of the future which is beyond comprehensions by any creatures.

Shakti can, thus, the thought of as primeval energy of the cosmos in its spiritual, material and social aspects; she helps those who looked to her for spiritual enlightenment by bursting out of the cob-webs of mundane illusions.

Acharya Swami Pranavananda was convinced that he would be able to revive the community consciousness of the vast Hindu masses by regularly celebrating the festivals of goddess--a ritual impacting a collective dimension. The monks of the Sangha and hundreds of thousands of volunteers used to demonstrate a sort of visible iconic energy, valour in a bond of Indian-ness depicting a sense of national strength through the integration of all classes of the society. For Acharya, who consciously knew the very purpose of his birth in this world--is to edify the human being to help each other by discarding the self-centric mentality.

A semblance of Acharya's ideals of uniting Indians could be witnessed in later years through the act of a renowned freedom-fighter Lokmany Balgangadhar Tilak who tried to inspire Hindu nationalism by way of celebrating the **Ganesh** festivals.

The moral of those inspirational acts was obvious in those days. India was clutched between two world wars by then. It was prostrate still, having been conquered by first by **Islamic** powers and later by the **British**. Only by invoking the Mother, who symbolizes the universal energy, military strength, could India regain her ancient glory--- Acharya strongly nurtured this doctrine throughout his life. His **Shakti** worship at Varanasi became a milestone and a kind of compliment to the work which the Sangha, in later years, was performing among the holy places and the pilgrims. There the concern was with spiritual needs which must forever be the core of the Hindu faith as of any living religion. The **Durga Puja** reflected just that.

Our Hyderabad city too has branch of the Sangha at Bharat Sevashram Sangha Marg (formerly Lower Tank Bund Road), under the supervision of Swami Munishwarananda, an agile monk of the Pranavananda order. Acharya's immortal ideals of humanitarian services are regularly extended from this centre. Besides routine temple rituals and preaching through religious discourses, help to poor and destitute by way of free feeding, clothing, medical aides, orthopedic supports to handicapped and arranging means for earnings to those unfortunate widows, emergency rescue operations during natural calamities etc. form the brief of various activities extended by this branch.

Many kind-hearted people from the city bestow their trust to the Sangha and extend liberal financial assistance to pursue these great causes. We appeal one and all to come forward with generous help in order to assist our fellow citizen at times of their distress.

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EMOTION VERSUS IMBECILITY

- SWAMI SHANTANANDA

Of late a teacher of our Pranavananda Rashtriya Vidyalaya approached me with some doubts in his mind, "Swamiji ! Why are Hindus so tender-hearted? At any pathetic scene, as I have observed in cinema, Hindus begin to sob and wail, whereas Muslims maintain equanimity. Are they stone-hearted? What is the secret?" I allowed him to establish his own arguments in this regard. He opined that cultivation of excessive devotion and non-violence in Hindu Epics and Puranas might be responsible for the development of this state of affairs and entreated me to place my decision. What I told him runs like this :-

Muslims are practical due to their steadiness in vow and action; on the contrary, Hindus are fickle-minded as they have abandoned their true culture and religion. Their emotional expression does not carry any noble idea; this is nothing but dire weakness of heart. They have become self-centered and too much unreal and sensitive. I told the teacher that they felt gravely for some concocted episode on the screen but while in Bhiwandi riot in 1969, 15,000 Andhra Hindu weavers had been ruthlessly exterminated and rendered refugees in this heavenly abode of independent (?) Bharata itself. No Andhra Hindu raised any voice against this inhuman tyranny but they always shed tears for fabricated pathos. Is it not self-deception?

Swami Vivekananda called Buddha as a rebel child of Hinduism. The era of Bauddhism was the era of degradation for Hinduism. Non-violence is a creed which can be fostered in individuals who want retired life but it can never be adopted as policy of a State. Non-violence of Bauddhism weaned away Hindus from true spirit of Hinduism resulting in abject subjugation of the country. Notwithstanding, Acharya Shankar subsequently revived Hinduism from the stupor of Bauddha influence, it could not repair its pristine chivalrous fervour. Afterwards, Acharyas and some prominent devotees fostered Bhakti-cult in Hinduism but it is one of the aspects of multifacted Hindu religion. Bhakti-cult fructified our religion and became efficacious in millions of spiritual aspirants. But it is quite incompetent to face social and national problems. The need of the present age is synthesis of Bhakti and Shakti. Swami Vivekananda heralded the same - we want Kshatra-shokti plus Brahma-Teja. Lord Srikrishna established this synthesis in Geeta but bad luck would have it for Hindus that they totally eschewed virile aspect of religion and have become too much emotional.

Our teacher, a typical Hindu of present India, with kaleidoscope of Bhakti on his eyes, could not see heroic exploits of Hindus in our Epics and Puranas. In Ramayana, Hanuman, the great peerless hero, was the main stay of Sri Lord Ramachandra in exterminating the wicked and establishing the ideal State; but we have fashioned him as a great devotee of Sri Rama sitting always at the feet of the Lord and chanting "Ram, Ram". The outstanding, versatile, heroic and statesmanly personality of Lord Srikrishna who exerted Himself from the very birth up to disappearance to destroy the wicked, has now been delineated as most amorous. Lord Sri Krishna directed us in Geeta to know Him in entirety but we have exclusively indulged in His Vrindavan Lila and distorted His immaculate life to gratify our whimsical



propensities. The resultant effect of our inordinate interference is undoubtedly conspicuous in our national life. Lord Srikrishna lived only up to eleven years at Vrindavan. What kind of erotic treatment do you expect from a mere child? Moreover, in Vrindavan also the Lord annihilated many demons like Aghasur Vakasur Kaliya, Keshi, Trinavarta, Putana and so on. Under the obsession of our so-called Bhakti-cult, we do not take any lesson from these to solve our problems in time of calamity. Once Srimat Swami Advaitanandaji Maharaj, General Secretary of our Sangha, was travelling by train in a coupe. The mate was a Vaishnav gentleman. In course of conversation, Swamiji told that in Vrindavan, Lord Srikrishna not only played with cowherd boys and girls but destroyed so many demons. Swamiji gradually began to quote the name of those while the gentleman closed his ears with his hands and jumping on the feet of Swamiji, entreated him not to mention any more (as he was unable to hear such terrible actions). Alas! This is the typical feature of degenerated Hinduism. Lord Srikrishna thundered in Geeta Oh! Arjuna, eschew cowardice and be determined for war. Our Upanishads proclaim at the top of voice Self cannot be attained by a weakling. Recently, one Vaishnav scholar could find ingredients of devotion in Upanishads. Many, many thanks for his endeavour but for his cognition, I like to remind him that this is not the age for exclusive Bhakti-cult. If they think so, they live in dreamland. I invite them to assess ruthless reality and determine the course of their spiritual pursuit. Mere Bhakti-cult made us blind to our national responsibilities.

Rana Bheem Singha could foresee the grave consequence of exclusive Bhakti-cult. It is reported that while Meerabai brought an image of Lord Srikrishna playing on flute expressed her desire to worship the same in Rana family, Bheem Singha repudiated her proposal on the ground of their chivalrous career. He thought that as a result of worshiping such an idol, they would be feeble and emotional. Their role was to shed blood in the battle field to safeguard the freedom of the country. At least, the image with discus in the hand, could be adjusted. However, Meerabai deserted the Rama family and became famous in Bhakti-cult world. It was her personal achievement. I like here to produce another instance of detrimental outcome of exclusive Bhakti-cult. Once late in the evening Acharyadev (Srimat Swami Pranavanandaji Maharaj) was seated in His apartment at our Calcutta Headquarters while some Odiya people entered the Ashram premises wailingly and sought instant interview with Acharyadev. In the presence of Acharyadev, they narrated following pitiable episode-"Maharaj, we, nearly hundred family of Odiya people, are living in a slum of.....area since fifty years. We have installed the images of Lord Jagannath and Sri Krishna, and every evening we conduct devotional songs. Today two miscreants suddenly appeared there and commanded us to stop our songs. We expressed our inability to do so under any circumstances. At this these vile fellows rebuked us in filthy language and dismantled the images of said deities. Moreover, they have beaten us severely and fled away. Now thou art the protector of religion, please save us from this calamity". Keeping silence for a while, charyadev replied-"Dear! There was no god there". Then those people loudly affirmed-"Certainly there was god, maharaj. We installed it fifty years ago and worshipped so long". Acharyadev told that if really there was god in your place, you would have come here with severed head of the ruffian. He assured them that if they could take any action against those scoundrels, he would spend lakh of rupees in the court. The affair ended here.

We, Hindus, worship gods and goddesses for our individual benefit, the most, for the



well-being of our family. We read scripture to derive merit, we visit holy places for washing our sins. Such mental attitude, we have developed towards religion. We do not find solutions of our social and national problems in these observances.

Every god and goddess in Hindu pantheon is endowed with some weapon and their sports are annihilation of demons and devils. Why? We do not get any inspiration from this Lord Siva eschewed all worldly belongings and selected cremation ground as his abode but he did not leave trident. We find in picture the Lord in deep meditation with trident installed by his side. Lord Sri Ramachandra went to the forest as mendicant but did not give up bow and arrow. He visited hermitages and assured demon-afflicted Rishis of safety. At this, once Sitadevi entreated Sri Rama to abandon weapon and wed to total non violence. Sri Ramachandra took exception to her proposal and replied aggrievedly that He could rather desert her but not bow and arrow. This shows that defence, and if necessary offence, is essential for the survival of Hindus, their nation and their country.

Acharya Pranavananda concluded that cultivation of strength-physical, mental and spiritual -is the essence of religious pursuit, through which comes solution to all problem of our individual, social and national life. He drew the attention of the nation in this regard and gave clarion call, "Hindu! Don't you know that you are the worshipper of strength, aspirant of divine power. Where is that culture of strength in you? Once calmly and quietly ponder upon the chivalrous sports of your gods and goddesses. While you find trident in the hand of Lord Siva, what kind of thought appears in your mind? Lord Srikrishna holds discus in His hand. Lord Sri Ramchandra is fully armed with bow and arrow. What kind of idea do you develop at these? Mother Durga is endowed with ten kinds of weapons in her ten hands and Mother Kali strategically stands with sword. When you look at them, what inspiration do you get? Do cultivation of such divine power enfeeble a man or embolden him?"

Obliterating the historicity of Ramayana and Mahabharata, some dreamland-dweller saints and savants search out philosophical theories to satisfy their whims and thus effeminate the nation. Hindus like our teacher are products of these schools. Veracious (?) Gandhiji, the father of the nation (?), of course, of some designed politicians who flourish exploiting his name, demonstrated the audacity to deny the historicity of Ramayana and Mahabharata to establish his utopian non-violence policy. Characters of these two epics (which are real history of ancient India) had been delineated by Gandhiji as representations of good and evil propensities of human mind. Admission of historical truth of these characters proves Lanka and Kurushetra wars which was anathema to Gandhiji. However, Gandhiji's dream has faced with reality in successive three wars with China and Pakistan. In his life-time itself, he groaned under frustration as revealed conversation with late Sriprakash. Places like Ayudhya Prayag, Chitrakut, Dandaka, banks of Godavari, Ramnad. Dhanuskothi and Mathura, Vrindavan, Kurukshetra, Dwaraka, Pravash still bear the testimony of reminiscence of Lord Sri Ramachandra and Srikrishna respectively. No Hindu can imagine Sri Ramachandra and Srikrishna as mythological persons. Mythologies are different; which are 18 in number. Dr. Ramesh Chandra Mazumder asserts that there are ample proofs to establish the historicity of Lord Srikrishna. Gandhiji, his personal end, inflicted a serious blow to Hinduism. And now



foreigners venture to use this as weapon for underng Ramayana and Mahabharata as mythological stories. Of course, Gandhiji tried to serve the nation in various ways but he could not understand the import of our scriptures as he did not follow proper procedure. Mere intellectual study of scriptures is not efficacious, it requires the guidance of a Guru (spiritual preceptor) to comprehend the hidden truth therein. Gandhiji did not do so, this was why he misinterpreted Ramaand Mahabharat.

Nowadays, in the name of culture, Hindus enjoy damsel's dance to satisfy their carnal desires and the same is being propagated as immaculate Indian culture and art here and abroad. We exploit even Ravindra Nath Tagore for the purpose. How much of us, take into account the pithy poems of Tagore on Upanishadic lore and his heroic works like emergence of Sikhs? History testifies that nation dies when it eschews virility and indulges in vices. Time has come for Hindus to think seriously over the present state of affairs prevailing in the country and tread on proper way for survival.



STRUGGLE IS LIFE

Struggle is life. The sign of life is manifestation for of vital force. Lethargy, inertia, inactiveness, -- procrastination are definite symptoms of death. The sign of life is movement, progress, achievement, prosperity, fulfilment -display of strength. Do you want life? Then display vigour, sport in strength. -- Neglect the question of life and death.

Don't indulge in indolence in the name of spirituality. Manifestation of strength requires striving, -- incessant pursuit in every sphere -physical, mental, ethical and spiritual. Pious feelings and laziness are not one, of course, it appears to be same.

Where there is pious feelings, immensurable inspiration of activity prevails there; of course, there does not exist any emotional outburst of egotism but endless activity of the self-surrendered aspirant is irresistible and unimpaired there.

Today there is dire dearth of virility in individual and collective life of the Hindu; on the contrary, abject demonstration of lethargy, inertia, cowardice is there. Vice and ignorance under the garb of pious feelings dance everywhere. He is apt enough to avoid duties and responsibilities under the pretext of spirituality. This is why death haunts at the door of the Hindu. Hindu! Be careful.



MESSAGE OF THE GREAT ACHARYA

for the Humanity

SANGHA - VANI

SANGHA - VANI IS THE GREAT TRUTH REALISED
AND
APPLIED IN LIFE BY THE SANGHA-LORD

1. **What is the Goal ?**
Self-Realisation
Universal Emancipation
2. **What is Religion?**
- Self-Sacrifice,
(Self-agnation)
Self-discipline
Adherence to truth and
continence
3. **What is real Death ?**
- Forgetfulness of the 'Self'
4. **What is the real life?**
-Self-realisation,
Self-remembrance and
Self-consciousness
5. **What is the real virtues?**
-Heroism
Virility
Manliness and
aspiration for emancipation
6. **What are real Sins?**
-Weakness,
Fear (Defeatism), Cowardice
Meanness and Selfishness
7. **What are real sources of Strength?**
- Patience,
Fortitude and Endurance
8. **What are real Assets?**
Self-confidence
Self-reliances and
Self-respect
9. **What are real Enemies ?**
-Indolence
Slumber, Procrastination
Inertia,
Lustful senses and Passions
10. **What are real Friends?**
-Energy
Enthusiasm and Preservice.



BHARAT SEVASHRAM SANGHA

HYDERABAD BRANCH

The Bharat Sevashram Sangha is a registered Society and a spiritual brotherhood of monks and selfless workers devoted to the services of humanity. It was founded in 1917 by the illustrious patriot saint Acharya Srimat Swamy Pranavanandaji Maharaj. It is purely a philanthropic and charitable organization with non-sectarian, non-communal and non-political character aiming for national integration, national unity and harmony based on the universal ideals of ancient Indian culture and tradition. The Hyderabad branch of the Sangha was established in 1956.

ACTIVITIES OF HYDERABAD BRANCH IN THE LAST 25 YEARS TEMPORARY :

1. It undertook massive relief work during the flood at in Bhavadevarpalli, Divi Taluka of Krishna District in 1977 Rehabilitation projects also undertaken.
2. Nagarjuna - Refugees camp.
3. Flood relief at Guntur, Gudur, Nellore, Rajahmundry, Kovur etc.,
4. Godavari and Krishna Pushkaram
5. Earthquake relief work in Osmanabad & Latur Districts of Maharashtra in 1993 followed by construction of Secondary School at Ashiv in Latur Dist. at a cost of Rs. 25,00,000/-
6. Relief work during the Cyclone in East Godavari District in 1996. It supplied food packets and milk to nearly 20,000 people daily for 1 month followed by distribution of Dhoti, Saree, Chadders, Blankets and Garments at village in Amalapuram division and at Kakinada in East Godavari District. 20 member medical team with mobile van served thousands of sufferers there.

THE MULTIFARIOUS ACTIVITIES OF THE SANGHA MAY BE SUMMED IN THE FOLLOWING :

1. Preaching universal ideals of ancient Indian culture and Tradition in India and abroad.
2. Humanitarian services specially during natural calamities of flood famine or earthquake.
3. Reformation of Holy Places.
4. Spread of ideal education that makes true men on strong moral strength & sound health.
5. Preaching for spiritual advancement of individual for the regeneration of the society for national integration and national reconstruction.

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- vi) Publication of religious books.
- vii) Free Ambulance Service.
- viii) Hearse Service.
- ix) Free Medical Service & Free Medicine for Poor
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for & on behalf of
BHARAT SEVASHRAM SANGHA
Sd/- **SWAMI MUNISHWARANANDA**
Secretary, Hyderabad Branch.



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On this auspicious occasion, I on behalf of the Sangha, express our thanks to all our donors, sympathizers, organisers, and advertisers, whose wholesome help and co-operation have enabled us to celebrate **Sri Sri Annapurna Puja and Annakut Utsav**. May Divine Mother shower her profuse benedictions upon them all.

Sd/-

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Secretary, Hyderabad Branch
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Order No. DIT(E)/1255
8E/84/63-64

Dated : 15-03-2004

To
The President,
Bharat Sevashram Sangha
211, Rash Behari Avenue, Kolkata - 19.
Sir,

Sub : CERTIFICATE FOR THE EXEMPTIONS
U/S. 80-G OF THE I.T. ACT, 1961 (RENEWAL).

Certified that donation made to **Bharat Sevashram Sangha**, 211, Rash Behari Avenue, Kolkata - 19 shall qualify for deduction u/s. 80G of the Income Tax Act, 1961 subject to the limits prescribed therein.

2. This exemption is valid for Asst. year 2005-2006 to 2008 - 2009 and subject to the following conditions :-
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Yours faithfully,

Sd/- A.M. SANGMA

Director of Income-Tax (Exemptions), KOLKATA.

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గురువారం హైదరాబాద్ 12-6-2008

మంత్రి చేతులమీదుగా నోట్ పుస్తకాల పంపిణీ



బుచ్చలూరు ఉపాధి కమిషన్, హైదరాబాద్
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కుటుంబ సంక్షేమ కార్యక్రమం



జిల్లా పరిషత్ కమిషన్, హైదరాబాద్
జిల్లా పరిషత్ కమిషన్ చేతులమీదుగా నోట్ పుస్తకాల పంపిణీ చేయడం ప్రారంభమైంది. ఈ సందర్భంగా మంత్రి శ్రీమతి జ్యోతి బాబుగౌడ్ పాల్గొని, పుస్తకాలను పంపిణీ చేశారు. ఈ సందర్భంగా మంత్రి శ్రీమతి జ్యోతి బాబుగౌడ్ మాట్లాడుతూ, నోట్ పుస్తకాల పంపిణీ ద్వారా పేదరికం తగ్గించడం మరియు విద్యావేత్తలను ప్రోత్సహించడం లక్ష్యంగా పెట్టుకుని ఈ పథకాన్ని అమలు చేస్తున్నామని తెలిపారు.

మంచి ఫలితాలు సాధించాలి: కలెక్టర్



నోట్ బుక్ పంపిణీ చేస్తున్న జిల్లా కలెక్టర్
సాధించాలి ఫలితాలు. ఈ సందర్భంగా మంత్రి శ్రీమతి జ్యోతి బాబుగౌడ్ పాల్గొని, పుస్తకాలను పంపిణీ చేశారు. ఈ సందర్భంగా మంత్రి శ్రీమతి జ్యోతి బాబుగౌడ్ మాట్లాడుతూ, నోట్ పుస్తకాల పంపిణీ ద్వారా పేదరికం తగ్గించడం మరియు విద్యావేత్తలను ప్రోత్సహించడం లక్ష్యంగా పెట్టుకుని ఈ పథకాన్ని అమలు చేస్తున్నామని తెలిపారు.

పద్మావతిపేట, సూర్యపేట: విద్యార్థుల కష్టపడి చదివి మంచి ఫలితాలు సాధించాలని జిల్లా కలెక్టర్ వి. ఉషారాజు పిలుపునిచ్చారు. మంగళవారం భారత సేవా శ్రమ సంఘం హైదరాబాద్ ఆధ్వర్యంలో నిర్వహించిన మహాత్మాగాంధీ రోడ్డు ఉన్నత పాఠశాల విద్యార్థులకు నోట్ పుస్తకాల పంపిణీ కార్యక్రమంలో మాట్లాడారు. ఉపాధ్యాయులు పంపిణీ చేసిన నోట్ పుస్తకాలను తీర్చిదిద్దాలని కోరారు. ఇప్పటి నుంచే ప్రణాళిక ప్రకారం ముందుకు వెళ్లాలని సూచించారు. విద్యార్థుల శ్రమపడి చదివితే పంపిణీ చేసిన నోట్ పుస్తకాలను సాధించాలి ఫలితాలు. ఈ సందర్భంగా మంత్రి శ్రీమతి జ్యోతి బాబుగౌడ్ పాల్గొని, పుస్తకాలను పంపిణీ చేశారు. ఈ సందర్భంగా మంత్రి శ్రీమతి జ్యోతి బాబుగౌడ్ మాట్లాడుతూ, నోట్ పుస్తకాల పంపిణీ ద్వారా పేదరికం తగ్గించడం మరియు విద్యావేత్తలను ప్రోత్సహించడం లక్ష్యంగా పెట్టుకుని ఈ పథకాన్ని అమలు చేస్తున్నామని తెలిపారు.

स्वतंत्र वार्ता

గు, 9 సెప్టెంబర్ 2005 గురువారం, 12 జూన్ 2008
ప్రధాన సंपादक - गिरिश

विद्यार्थियों में कापियां वितरित

हैदराबाद, 11 जून (स्वतंत्र वार्ता)। भारत सेवाभ्रम संघ, हैदराबाद चेंबर द्वारा आज प्रदेश के विभिन्न जिलों के प्राथमिक विद्यालयों में एक लाख चालीस हजार कापियों का वितरण किया गया। इसी क्रम में लोअर टैंक बंद स्थित सेवाभ्रम के परिसर में भी विद्यार्थियों में कापियां वितरित की गयीं। कार्यक्रम में पिछड़ा वर्ग कल्याण मंत्री एम. मुकेश गौड, शेर हैदराबाद म्युनिसिपल कार्पोरेशन के आयुक्त सीबीएसके शर्मा तथा स्टेट बैंक आफ हैदराबाद के मुख्य महाप्रबंधक पी.के. पंडा ने विद्यार्थियों को कापियां प्रदान कीं। आज यहां जारी एक प्रेस विज्ञापन के अनुसार इससे अलावा संघ द्वारा आंध्र प्रदेश वेलफेयर कमिटी फ़ार ब्लाइंड के तीस नेत्रहीन बच्चों में विकसित एवं कापियों का वितरण किया। साथ ही संघ द्वारा 170 नेत्रहीन बच्चों के लिए ब्रेल पर शीट्स का भी प्रबंध किया जायेगा।



बुधवार को लोअर टैंक बंद स्थित भारत सेवाभ्रम संघ के परिसर में विद्यार्थियों में कापियां वितरित करते हुए पिछड़ा वर्ग कल्याण मंत्री एम. मुकेश गौड। साथ में हैदराबाद म्युनिसिपल कार्पोरेशन के आयुक्त सीबीएसके शर्मा व स्टेट बैंक आफ हैदराबाद के मुख्य महाप्रबंधक पी.के. पंडा।

महामहोत्सव

19, जून, 2008
गुरुवार
16 मई

कृष्णपदी चढविजतेने मంచి भविष्य

- **सिद्धार्थ सिंह** **ज्योति**

महामहोत्सव, 18, जून, 2008

विद्यार्థులు చట్టపదలో కృష్ణపదీ చదివితేనే మంచి భవిష్యత్తు ఉంటుందని సినియర్ సినిమా జడ్జి ఎస్.పి.బాబుయ్యర్ అన్నారు. భారత సేవా శ్రమ సంఘం ఆధ్వర్యంలో బుధవారం స్థానిక వీరస్వనీతి ఉన్నత పాఠశాల, ఉర్దూ మీడియం ఉన్నతపాఠశాల విద్యార్థులకు ఉచితంగా నోట్ పుస్తకాల పంపిణీ కార్యక్రమంలో ఆయన పాల్గొని ప్రసంగించారు. విద్యార్థులకు పాఠశాలకు మూల సౌకర్యాలను, కష్టపడిచదివి అభివృద్ధినిగా పయనమంది, కలెక్టర్లుగా, ఎస్.పి.బాబుయ్యర్, రాష్ట్రపతిగా, ఇంజనీర్లుగా ఎదుగాలని కోరారు. ఈ కార్యక్రమంలో భారత సేవా శ్రమ సంఘం ప్రతినిధులు మునీశ్వరానందస్వామి, బ్రహ్మచారి మహారాజ్, రెడ్ క్రాస్ కార్యదర్శి కుమార్తె, లయన్ సలహా, పాఠశాల హెడ్మిస్ట్రా రాములు తదితరులు పాల్గొన్నారు.

NEWSPAPER CLIPPING

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6

DOWNTOWN

THE HINDU • THURSDAY, JULY 24, 2008

Free distribution of note books



VALUABLE DONATION: Notebooks being distributed to the students of Swami Vivekananda High School at Malakpet recently

The Hyderabad chapter of Bharat Sevashram Sangha has distributed over 7,000 note books to the students of Swami Vivekananda High

School at Malakpet. The chapter's secretary Swami Munishwaranandaji Maharaj promised to support students time and again.

Speaking on the occasion, Principal Secretary of Commercial Tax and Prohibition G. Sudhir Kumar applauded their services.

M. Dana Kishore, I.A.S.
Collector & District Magistrate
Kurnool District



Office of the
Dist Collector
Kurnool District

DT. 30th JUNE, 2007

APPRECIATION

I am very happy that the Hyderabad Unit of Bharat Sevashram Sangh, under the dynamic leadership of Sr. Vami Munishwaranandaji has come forward on their own quickly to help the flood victims of Kurnool district. The Sangha is the only organization who extended their helping hand in a major way till now.

Nine decades has passed so far but the Sangha's service in every natural calamities is very much needed.

I appreciate the Sangha's Yeomen service and hope the Sangha will continue their valuable service successfully in the future.

(M.DANA KISHORE)

K.Damayanthi, I.A.S.,
Collector & Dist. Magistrate
Warangal. (A.P)



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Date: 26.09.2007

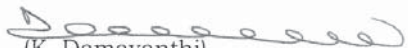
To
The Secretary,
BHARAT SEVASHRAM SANGHA,
Hyderabad.

I am very pleased to see that a relief team of Bharat Sevashram Sangha, Hyderabad led by Swami Munishwaranandaji Maharaj is in Warangal to stand beside the victims of recent flood havoc with relief materials.

The Bharat Sevashram Sangha, a renowned and foremost charitable, philanthropic organization has been rendering humanitarian services since its inception throughout the entire India and abroad also by the selfless monks and volunteers who have been following the footsteps of selfless services left by Acharya Srimat Swamy Pranavanandaji Maharaj, the divine founder of the Sangha and a great saint of modern India.

Hope, the monks of the Bharat Sevadhram Sangha with their indomitable zeal of selflessness will inspire other furthermore to serve the suffering humanity to bring peace and prosperity for the nation.

I wish my heartfelt appreciation to the Sangha.


(K. Damayanthi)

स्वामी प्रणवानन्द और शक्तिपूजा-सार

डॉ प्रणव भट्टाचार्य

स्वतंत्रतापूर्व के देशभक्त सन्तों में प्रमुख, आचार्य श्रीमत् स्वामी प्रणवानन्दजी महाराज ने मानव-सेवा के आदर्शों पर आधारित, गैरमतांध, असां प्रदायिक और गैरराजनैतिक चरित्र और दृष्टिकोण के साथ परोपकारी और धर्मार्थ संस्था "भारत सेवाश्रम संघ" की स्थापना की थी।

१९१७ में सामान्य शुरुआत से लेकर नौ दशकों की अपनी समर्पित यात्रा के दौरान संघ ने मठवासियों के आध्यात्मिक भाईचारे और मानवसेवा विशेषकर आपदाओं के मारे अभागे लोगों की सेवा में समर्पित निःस्वार्थ कार्यकर्ताओं के सैकड़ों लोग आज एक शक्तिशाली पिंड के रूप में जुड़े हुए हैं। आज, संघ के पूर्ण सक्रिय शताधिक परिपूर्ण सेवाकेन्द्र दुनिया में किसी भी संभावित आपदा के दौरान चौबीसो घंटे जरूरतमंदों की सहायता कर रहे हैं।

औपचारिक गठन के वर्षों पूर्व भी संघ की बहुआयामी गतिविधियाँ ईमानदारी से संचालित की जाती रही हैं। संक्षेप में, प्राकृतिक आपदाओं के समय संगठित सहायता उपलब्ध कराना, भारत की आध्यात्मिक सांस्कृतिक विरासत को प्रचारित, प्रसारित और संवर्धित करना, विभिन्न मतानुयायियों के बीच एकता और बेहतर समझ विकसित करना तथा राष्ट्र के नैतिक और आध्यात्मिक विकास हेतु वातावरण बनाना आदि।

संघ के विभिन्न उल्लेखनीय प्रवर्तित कार्यक्रमों में है- उपेक्षित हिन्दु तीर्थस्थानों की दशा दिशा में सुधार करना, विशेषकर उत्तर भारत में बिखरे तीर्थ केन्द्रों में जानेवाले तीर्थयात्रियों को डकैती शोषण आदि से बहुसंख्यक तीर्थयात्रियों को सुरक्षा प्रदान करना।

अपनी अतीन्द्रिय शक्तियों और पवित्रता की दुरदर्शी दृष्टि से आचार्यदेव ने यह आकलन कर लिया कि भारत की आध्यात्मिक सार का नवीकरण तब तक सुनिश्चित नहीं किया जा सकता, जब तक कि नए प्रकार का हिन्दु-पुनर्जागरण प्राप्त नहीं किया जाता। उन्हें पूरा भरोसा था कि भारत की रक्षा केवल वीरोचित ढंग से ही हो सकती है, और राष्ट्र के निर्माण में कायरता का कोई स्थान नहीं है।

यह उनका जीवट ही था कि उन्होंने १९२८ में वाराणसी (उप्र) में सर्वशक्तिमान, सर्वव्यापी और सर्वज्ञ शक्तिस्वरूपा दुर्गा की पूजा को त्यौहार के रूप में मनाने का निश्चय किया और तब से प्रत्येक वर्ष आद्य ऊर्जास्रोत 'शक्ति' की उपासना अनवरत चल रही है।

हिन्दु पद्धति में विश्वास करनेवालों के अनुसार ईश्वरीय सत्ता की स्त्रीरूपा 'शक्ति' की उपासना- सर्वोच्च शक्ति ब्रह्मा, विष्णु और महेश की प्रसिद्ध त्रयी में अन्तर्निहित है, जो इस ब्रह्माण्ड की रचना, संरक्षण और विध्वंस के कारक हैं।

विभिन्न स्वरूपों में, जैसे कि देवीमाँ अर्थात् अम्बा, सर्वव्यापी, परोपकारी माँ अर्थात् राजराजेश्वरी अथवा कामाक्षी, शिव की जीवनसंगिनी अर्थात् उमा अथवा पार्वती, शिव की पटरानी रूप में मीनाक्षी में उनकी पूजा होती है।

दुर्गा के रूप में विनाश के लिए उन्हें दश हाथों में अनेक शस्त्र लिए सिंह पर सवार चित्रित किया गया है, असुर महिषासुर को अपने चरणकमल से मर्दित करते हुए अपने चार सहायकों- लक्ष्मी अर्थात् धन की देवी, सरस्वती अर्थात् ज्ञान की देवी, गणपति अर्थात् गजानन जो जनशक्ति के प्रतीक हैं और कार्तिकेय जो सैन्य शक्ति के प्रतीक हैं- के साथ चित्रित किया गया है। इस जगत में सफलता, शांति और प्रसन्नता के लिए दुर्गा और उनके सहायकों की कृपा की आवश्यकता है परन्तु वे सभी ईश्वरीय सृजनात्मक ऊर्जा अर्थात् दुर्गा अथवा महाशक्ति के अधीन हैं।

काली के रूप में वे सब कुरीतियों का विनाश करती हैं और समय का मानवीकरण करती हैं। उनका अँधेरा पक्ष

भविष्य का प्रतीक है जो सृष्टि के किसी भी परिज्ञान से परे है।

इस प्रकार शक्ति, इस ब्रह्माण्ड में अपने आध्यात्मिक, तात्विक और सामाजिक आयामों में सर्वोच्च सत्ता का बोध कराती है। वे उनकी मदद करती है जो सांसारिक भ्रम से विरत होकर आध्यात्मिक प्रबोधन के लिए उनकी शरण में आते हैं।

आचार्य स्वामी प्रणवानन्दजी को पुरा विश्वास था कि देवी-उत्सवों को आयोजित करके वे विशाल हिन्दु समुदाय को सामाजिक चेतना की ओर उन्मुख कर सकने में समर्थ होंगे। संघ के मठवासी और सैकड़ों स्वयंसेवक प्रदर्शनियों के माध्यम से समाज के सभी वर्गों में राष्ट्रीयता और भाईचारे की भावना का संचरण कराते हुए उन्हें मूर्तिमान ऊर्जा का अवलोकन कराते हैं।

आचार्यदेव जानते थे कि इस जगत में उनका आविर्भाव मानव-समाज को आत्मकेन्द्रित मनोदशा से बाहर निकालकर एक दुसरे की मदद के लिए प्रेरित करने और उनके उत्थान के लिए हुआ है।

भारतीयों को संगठित करने के आचार्यदेव के आदर्श कालान्तर में नामवर स्वतंत्रता सेनानी बाल गंगाधर तिलक के कार्यों में परिलक्षित हुए, जिन्होंने गणेशोत्सव के माध्यम से हिन्दु जनजागरण की अलख जगायी। उन दिनों इन प्रेरणादायी कार्यों का नैतिक असर स्पष्ट परिलक्षित होता था। तब से भारत दो विश्वयुद्धों में जकड़ा रहा तब से अब तक पहले मुगल शक्तियों के कारण और बाद में अंग्रेजों के कारण निःसहाय रहा। वैश्विक ऊर्जा और सैन्य शक्ति की प्रतीक देवी माँ के आह्वान पर ही भारत अपना प्राचीन गौरव प्राप्त कर सका— जीवन भर आचार्य का इस पर दृढ़ विश्वास रहा। वाराणसी की उनकी शक्ति उपासना मील का पत्थर साबित हुई और कालान्तर में संघ द्वारा पवित्र स्थानों और तीर्थस्थानों में अनुसरण करने के लिए मानदण्ड बन गयी। यहाँ मुख्य प्रयोजन आत्मिक आवश्यकताएँ थीं जो कि हिन्दु मान्यताओं के अनुसार शाश्वत है। जैसाकि किसी जीवित धर्म के लिए अनिवार्य है, दुर्गा पूजा से वही परिलक्षित होता है।

अपने हैदराबाद नगर में भी, युगाचार्य स्वामी प्रणवानन्द जैसी दक्ष मठवादी परम्परा में, स्वामी मुनीश्वरानन्द के मार्गदर्शन में, संघ की शाखा भारत सेवाश्रम मार्ग (पूर्व नाम लोअर टैंक बंड रोड) में काम करती है। इस केन्द्र से आचार्य के मानवीय सेवा संबंधी अमर आदर्शों का निरन्तर प्रसारण होता है। मंदिर संबंधी रीतिरिवाजों और धार्मिक प्रवचनों के अतिरिक्त, निर्धनों और निराश्रितों को मुफ्त भोजन, वस्त्र, चिकित्सा सुविधाएँ, विकलांगों को ऑर्थोपेडिक सहारा प्रदान करने के साथ साथ अभागी विधवाओं को जीविका हेतु धनार्जन के स्रोत मुहैया कराना, प्राकृतिक आपदा के समय आपातकालीन बचाव अभियान आदि कार्यकलाप इस केन्द्र के प्रमुख कार्यों में से है।

नगरद्वय के अनेक सहृदय लोग संघ को अपनी मदद प्रदान करते हैं इसके महान उद्देश्यों की परिचालन हेतु। हम आप सभी से अपील करते हैं कि हम अपने नागरिकों को उनकी विपत्ति के समय सहायता पहुँचाने के लिए उदारता से सहयोग करें।

लेखक हाईटेक कॉलेज और इंजीनियरिंग एण्ड टेक्नालॉजी, हैदराबाद में डिपार्टमेंट ऑफ मैनेजमेण्ट में प्रोफेसर एण्ड हेड हैं। उनसे ९९८९२३७२६९ पर संपर्क किया जा सकता है।