



November 2025

PREMA ANANDA VAHINI





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“God is the highest power and I believe in that. And what I want is for you to realize that God is within you.”

- Swamiji



Satsang with Swamiji

(A satsang given by Swamiji in the Ashram on his 42nd birthday, November 17, 1993)

Think of God and Just Be

I want to explain how spirituality differs profoundly from the thoughts and ideas we generally hold about it.



Nobody understands the value of life. I have a small question – why were we born into this world? Many people do not know why they were born or the reason they are living. Most people want to marry, have a family, work and earn money. It's what I see most people doing and there is nothing wrong with this, but I feel that this manner of living offers nothing more in the way of helping us to understand the deeper meaning of our lives. Therefore, what is it I want to say and explain to the world?

I experience the divinity within me to be completely different from the way of this world, a world filled with maya, illusion. If you are seeking permanent happiness, how will you find it?

Everyone has some kinds of problems, whether it be family problems, familial disputes and misunderstandings, work related problems, illnesses, and so on. I understand your problems, but these are silly problems. It's easy for me to call them 'silly problems' but you let them trouble your mind so much that they become obstacles to understanding spiritual life. Why these obstacles? Everybody wants a happy life; no one wants to be sad.

So, how are you going to live happily in this world? Have you ever seen me get angry? No – for 24 hours a day I just laugh and live! This is because I feel something in my heart; I have realized



something about myself – this is what makes me happy. And I want to show you how you can also experience that same happiness.

“People have human lives but don't understand the great value of such a life. You should realize how valuable everything is – that is the highest state.”

I don't object to your living a family life or earning money. Only my advice is that your life should be a happy and peaceful one. I am not saying you should come here and become a sannyasin and meditate, and so on. I never tell anyone that. But you should come to the stage where you are able to feel the truth in your own heart.

In many foreign countries people enjoy affluent lifestyles, and so when they come to India and to the Sri Premananda Ashram they find it very difficult. The biggest disturbance is the mosquitoes – they won't let you sleep at night. Last night at 12 o'clock there was also the sound of fire crackers – boom! I asked [one of the older Ashram boys] why this was and he said they wanted to celebrate my birthday, like people here do on Christmas. I told him, “Jesus was born at midnight but I was born at seven in the morning, so why make so much noise at night!” Well, alright, whatever makes the children happy; I don't want to disrupt their amusement. The point is that you should realize that there will be disturbances everywhere – mosquitoes, noise, always something. Don't focus your attention on these disturbances. Instead, ask yourself: how many hours out of 24 are you happy?

I am sure that being here you will experience great peace – however, you don't understand the value of peace. Some people are wealthy but don't understand the value of their wealth. Others have knowledge and don't understand the value of that. Some people have plenty of fruits but don't eat them before they go to waste; they don't understand their value. Similarly, people have human lives but don't understand the great value of such a life. You should realize how valuable everything is – that is the highest state.

It's also essential that you should have confidence, trust and faith in yourself. And if you find yourself going in the wrong direction, if you have any doubts, go and ask your guru for advice and he will tell you what's correct. He will help you. And when gurudev says something to steer you in the right direction, listen to him – this is crucial. Not listening to his advice means your ego is getting in the way and not allowing you to listen.



The teacher wants his or her students to reach a high level; he is never jealous of the students. It is the teacher's duty to cultivate good students. But if a student refuses to listen and learn from the teacher, then the teacher is wasting his time and energy. It is a waste of his time if the student is using the name of God to go in the wrong direction.

I have complete faith in God. I don't care whether you call God Jesus Christ, Mohammed or Krishna. I believe in all religions. I will never criticize any of them – all religions are one. Therefore, my faith is in God. God is the highest power and I believe in that. And what I want is for you to realize that God is within you.

I want you to experience, to feel that divinity and the divine way of life in your heart. I want you to understand the highest truth and not go off in the wrong direction of worldly maya or illusion, negativity, etc. My teachings and guidance will never lead you to follow negativity and the wrong way in spirituality. This is because I take responsibility for you; this is my duty.

I understand the truth of the highest wisdom and highest divine energy, and I want you to understand it too. If you should go in a wrong direction and I would not tell you, then that would reflect badly on me too. It is my duty to explain things to you so that you follow the correct path in spirituality. (...)

How will you realize this highest divinity if you are not truthful? When you are telling lies and not being truthful you are living a life completely immersed in maya, illusion. How then will you be able to understand your inner heart, to open your heart?

Because first, you should open your heart. And how will you do that? You can do that by way of the reactions to your actions. Whenever there is an action there is a reaction, and you should be able to recognize and understand that reaction. For this it's essential to live in a suitable environment. Living in a spiritual environment like the Ashram will be a support.

However, simply wearing the traditional robes of a sannyasin will not be of any help to you. According to our Hindu dharma, taking robes means you are making a promise to God and also a promise to yourself. You vow to believe in God, to develop yourself spiritually and to fully surrender yourself to God and the spiritual life. You agree to follow the highest dharma.

Once you take the robes you should not seek name and fame or publicity – that is completely wrong. You should be sincere with God and you should not just talk with your mouth. You can say anything with your mouth and you can read anything in a book; you can also explain anything,

“Whenever there is an action there is a reaction, and you should be able to recognize and understand that reaction. For this it's essential to live in a suitable environment.”



but what does your heart say? You must touch your heart and then sincerely and honestly speak. Sometimes you speak with closed eyes as if proclaiming truths, but these are only lies and not truth.

“Spirituality is not a commodity; it doesn't expect payment. It should be taught purely out of love for spirituality.”

Spirituality is not a commodity; it doesn't expect payment. It should be taught purely out of love for spirituality. Why were you born and how long are you going to live? Will anyone live for 120 years? No, only for 60, 70 or 80 years – and then what will happen to you? My concern is not for what happens after death but for what happens before that, for what you are doing now. This is what I care about. In India and Sri Lanka it is customary for children to carry out the final rites of their parents, but

while their parents are alive the children ignore them. I feel that performing the final rites of your parents is a waste if you were not of service to them while they were alive.

You are all very gifted people. You are gifted to have been born on this earth, to be following the spiritual way of life and to be going in the right direction. By continuing in this way, you will reach a high state and understand something about spirituality.

This is not some kind of religious propaganda; religion is completely different from having faith in the Divine. How will you understand your atma? How will you develop yourself? How will you reach the highest level? Because of your desires in this material world, your mind is confused and jumps from here to there and everywhere, like a monkey. How will you walk the path of dharma and take your mind to the highest level if it is always jumping around?

(...) Whether someone lives to 120 or dies younger, before they die what will they have realized? I want to show you something, but you should also be ready to see it. Before I can show and explain this truth to you, have you understood what it is I expect of you? I only expect your genuine devotion and true love. Why would you choose to express insincere love and pretend devotion? Isn't it wrong to live like that? Don't put on an act. Reflect on whether the devotion and love you show comes from your heart.

Do you truly believe in God? I am not saying that it should be Jesus, Krishna, Buddha or Mohammed. Everything in this world is false; only God is true. My primary aim is to help

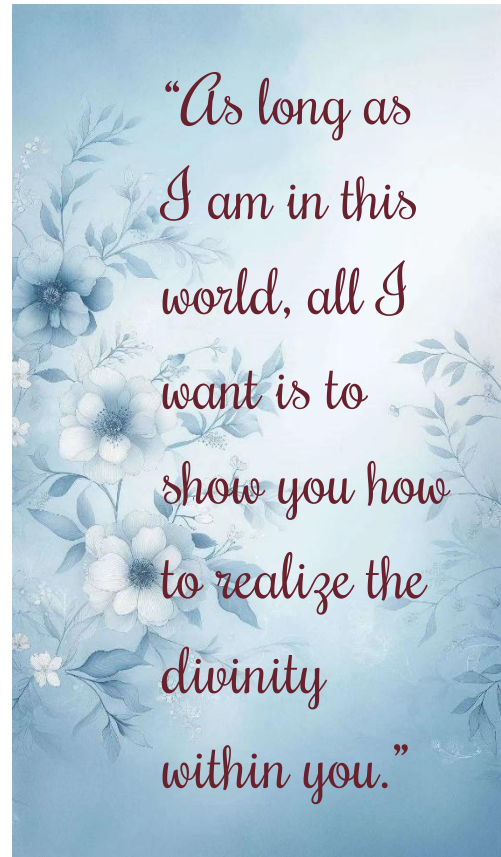
“The ashram environment is meant to keep your mind calm and undisturbed.”



you realize this God. And to realize this God or divinity, you should keep body, mind and intellect fit and strong.

Why have we built this ashram and created this kind of environment? There is a shop here with all kinds of basic supplies; do you think we did that just so I can show off that I am a boss? No. When you are here in the Ashram I want you to be able to think of God and 'just be'. You shouldn't let your mind wander. It may be necessary to fast for a while but you can't be fasting all the time. This is the reason for making the shop, so you can buy fruits and snacks when you get hungry, without disturbing your mind by going to Trichy. The ashram environment is meant to keep your mind calm and undisturbed. If you go to Trichy your mind will be distracted by everything you see there.

You will only be here for a few days, a week or a month before you return to your country. During that short time I have to clean you. How? This is why I say to 'just be' while you are here. In this Ashram, the environment, the very air will help you to realize the truth – I am sure of it! I regularly speak to the plants growing here; I tell them to bless whoever they see, which is why the flowers are so beautiful, and I would like your minds to be as beautiful as the flowers. And how will you make your mind as beautiful as the flowers? Your mind may be like dirty water, but even in that dirty water it's possible for flowers to bloom – like the lotus that blooms in muddy waters. Even if there is mud in you, I want a lotus to bloom there. I won't let you go that easily – I will plant the lotus seed of divinity in you. There is nothing I want from you, not any of your money or possessions. I don't expect any such thing. As long as I am in this world, all I want is to show you how to realize the divinity within you.



If there is anyone here who does not believe in God, then I will be the first to say that there is nothing for you to do here. Why would you waste your time by coming here? If you think there is no God, if you think this is not the truth, then this is not the place for you to develop spiritually. Don't waste your time; there are other good places for you to go. After giving you my blessings, I will ask you to leave. Why? Because if you come here you should bring God with you. If I ask you to leave, it means that you cannot "catch" God.

You have locked your heart with an iron padlock – no, not one, but five or six padlocks, and then lost all the keys. Such a heart is like steel. To put God in there I have to first take a hammer and break all the locks; yet even then the truth will still not come out of your mouth. When I



beat the locks of your heart with a hammer and break them into pieces, at least then you should acknowledge the pain and resolve not to make the same mistakes again.

It is only when your heart is opened that I can see what is inside. But one thing I will say is that your heart should be pure, and it should be able to be opened. So be sure not to lose the key that opens your heart; keep it within reach so you can take it in hand whenever you think of it. What if God wants to come into your heart and you cannot find the key anywhere? Where will God go? Or if I want to come into your heart, how can I when there is no key? Neither will your wife or husband be able to enter your heart; no one will be able to enter if there is no love.

Therefore, to have God dwell in your heart, to reach this state of divinity, you must first cultivate inner purity. And for this you should not clutter your mind with unnecessary worldly information. Suppose a tree falls down; this means the tree's time has come to an end. There are many reasons that could have caused the tree to fall, and if you begin speculating on which one it might be, you will get confused. Whatever has fallen, let it go. Look instead at all the trees that have not fallen.

Even here in the Ashram, sometimes I will uproot a tree and dispose of it, and there will be some that fall on their own. Do you know the difference between the ones I uproot and those that fall on their own? Some trees I take out because they have been attacked by insects and, before they can infect the other trees, I uproot them. But if a tree falls on its own, it means the main root was not strong. Therefore, either of these things can happen. Either the root is not strong enough and it will fall on its own or, if the tree is attacked by insects, the owner will pull it out and get rid of it.

I say this to illustrate that you should not let any unnecessary contagion attack you. Keep your body clean; purify it. Raise your spiritual level.

Did you come here looking for spirituality or did you come for a short holiday? Whether you came for spirituality or for a short break, this is a good place you came to. There are many places in the world you could go for a holiday, but you selected a spiritual place. And even if you came for a "spiritual holiday", you selected *this* spiritual place. That means you must have done some good deed in your previous birth or in this birth.

The soil of India is a divine soil. In it you will find what you will not find anywhere else. Everything grows in this soil, so whatever may be found in another country will also be here. Moreover, it is only in this land that you will also find avatars and great saints; there are many very highly evolved beings in this land.

However, there is also poverty and many problems and difficulties, making it impossible for people to devote enough of their time to fully understand spirituality. They also have to work to earn money to be able to eat, and then spend what time they can on spirituality. I say this

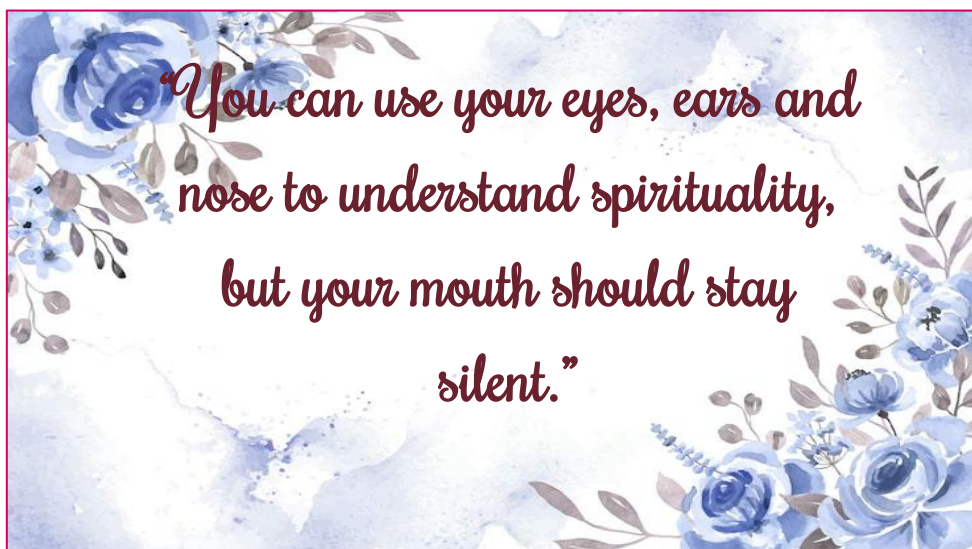


because you think people here cheat you, but this is because of their poverty. Therefore, just pray to God for them; have compassion and ask God to forgive them.

Let me say this – you should let God into your heart, into your mind and every part of your body. How will you do that? Can you bring him in through your ears, through your eyes, through your nose? Or how else will you do it? It is because you don't believe in God that I do these miracles in front of you, so that you can see them with your own eyes and believe in a higher power. Otherwise, use your ears to listen to my spiritual talks and learn to believe in God. Or just be here, breathe in the Ashram air and start to believe in God.

You can use your eyes, ears and nose to understand spirituality, but your mouth should stay silent. Your mouth doesn't know what to say or when to speak. You will start telling unnecessary stories and so oblige the other person to also speak unnecessarily. This is what I mean when I say that every action has a reaction. If you are quiet and 'just be' the other person will also keep quiet and just be. But what you will do is talk to the person as if you have seen God and shaken hands with him. The other person will then reply and say they saw God just yesterday, and both of you will begin a needless discussion. Another person will come and say they have the power to heal. Still another will say they have the power of spirits within them. Then someone will come along and say they can talk with spirits. If you start talking with spirits, you will also become a spirit! Therefore – think of God and just be.

Don't think of bringing spirits and other negative energies into you; don't allow negative vibrations to come in. You should invite only God's grace. Whenever God's grace enters your being, your body will be purified and cleansed. Your face will shine with joy; you will be happy and always smiling. The glow of *anandam* will be visible, revealing the presence of God within you. It is like Lord Shiva said to Saint Poosalanayanar, "I have come to live in your heart." (He was a poor devotee who built a temple entirely in his heart.) But instead everyone builds a temple on the outside!





News from the Sri Premananda Centres Around the World

Navaratri 2025 in the Centre of Unity Premananda, Monts du Forez, France

Navaratri was always a special time of spiritual connection for me in India, but also during the last twenty years in France. I have always felt that the energy of the Divine Mother is very close to Swamiji's, and have always perceived it as a kind of "consciousness in motion," the sensation of being filled with a force so powerful that it naturally sets my body in motion, often in service, with a perception of great acuity.

The Divine Mother in the form of "the lady of the statue"— a receptacle of divine vibration, as something outside myself — has gradually changed over the course of my life.

During my years in the Ashram, around the year 2000, I had an experience that transformed my view of things. It was Navaratri and I was in charge of the Puja Hall. Navaratri was usually a time of intense activity for me, as I was always busy running around managing multiple tasks.

One evening, during the abhishekam, as I was gazing intently at the statue, I suddenly heard a voice within me saying, "Do you really think that I am this small form?" Then there was a loud burst of laughter that resonated endlessly within. My eyes closed and I felt as if I were being "absorbed" into a very gentle luminous space. Everything I could have associated with "me" seemed to dissolve into it. I remained there, bathed in this vibrant space and with a natural ability to stay there easily, without thoughts; which was unusual, for in this past this normally required a lot of effort on my part.

Once more I heard: "It is very easy, not difficult; first step." When I opened my eyes again, there was no one left in the Puja Hall — what had seemed like a few minutes had lasted over an hour! Then, when I walked out, my body and mind felt very light and full of energy. For the first time I perceived that the Divine Mother — viewed in India as "Shakti" or the "energy" aspect of the Divine, complementary to the "Shiva" or consciousness aspect — was from my own experience a subtle living space, beyond form.





This year, I began preparations for Navaratri about ten days before the start of the festival. I needed to buy fabric for the temple, and to clean, move things and get the house ready, adapt a space that I normally use as a kind of woodworking studio to accommodate about twenty people, organize the lodgings and everything needed for the rituals and communal activities. Fortunately, people from the Centre helped with the cooking, as well as with buying the flowers and certain other necessities, sewing dresses, etc. We usually make a good team.

However, a series of unpredictable events followed one after the other, frequently interrupting the course of things. First, a part of my harmonium broke, forcing me to make several trips to Lyon to try to have it repaired. There I was told that it was at the end of its life, difficult to repair and also far too expensive. I was shocked, especially since I had bought it just a few years ago in India as “new”. To my great surprise, the experienced salesperson said it was the oldest harmonium he had ever seen in his life! This was really bad timing!

Then my old refrigerator chose this particular time to break down, forcing me to make a double trip to town. Next, my back began to act up badly, requiring an emergency visit to the osteopath, after which Shambo the cat got a significant blow to his hindquarters, resulting in a visit to the vet, forced immobilization and regular care.

And there was more, shortly afterward; a large wasp nest that had been lodged in the attic above the temple for several weeks — and despite having been gassed multiple times since it first appeared — suddenly released dozens of wasps through the temple ceiling and that of a small nearby alcove. It was necessary to intervene from the inside by drilling holes in the ceiling several times, and despite this, two days before the arrival of the devotees, during the evening abhishekam, there was another unlikely invasion.

So now there were dozens and dozens of Hymenoptera flying around in the temple. It was like Hitchcock's "The Birds", but with wasps! I stayed calm, wondering how to put an end to this nightmare. It was out of the question for me to kill anything during Navaratri. But once I fully realized that leaving this problem to the Divine Mother was no longer enough, I felt I had to act, even against my principles. I then remembered a situation at the ashram in 1993. A rabid dog had bitten several villagers around the Ashram, and Swami sent a group of boys to catch the dog and kill it. At the time, I was shocked. But I later understood that there are situations where the collective interest takes precedence over everything else (however, in that case, it was the villagers who caught and ultimately killed the dog). Recalling that incident gave me the push I needed to finally seek help and eliminate the wasps for good.

Once this had been solved, many of those who had made reservations began to cancel, one after the other. It's normal for such unexpected changes to take place when you organize something, but in this case, a third of the people canceled at the last minute for various reasons, and I had to juggle the sleeping arrangements many times over. Oh Swamiji, it was like being back at the Ashram when you were alive!



What is always amazing about this Navaratri process is that as soon as you call on the Divine energy...there it is! This year we had to get up in the middle of the night to plant the seeds and set up the kumbhams, respecting the "opportune moment" calculated astrologically in India.



*Nine kumbhams
with nine types
of grain*

Admittedly, after only two hours of sleep and all the unexpected things that had happened, it was quite an effort. But what magic it is to enter into the Navaratri process! The Shakti is there and we forget everything: the obstacles, the fatigue, the why's and wherefores. The mind falls silent, only the Presence IS.

When the three Divine Mothers of the Centre were undressed and ready to be bathed during the first abhishekam, we noticed that all three began manifesting vibhuti! As I rinsed them thoroughly, the vibhuti seemed to be instantly reappearing, even under the stream of water. Never before had I had the opportunity to observe this phenomenon so distinctly, so directly. The energy that emanated simultaneously was very powerful indeed — the Divine was truly present.



The first participants arrived on Thursday evening, the fourth day of Navaratri. What never ceases to amaze me is how the colour and expression of the deities change every day. Of course, the colour of the dresses and garlands differs, the light may vary, and the photos are taken from different angles, but it is a fact that the expressions of the deities change from day to day. They are absolutely alive!

This tangible form, as support, appears to be a conduit, where energy is transmitted. Likewise, if one is sensitive enough, it can be felt. From one day to the next, the atmosphere and energy are never the same. How wonderful! Our weekend began on Friday afternoon. More people arrived from all over France. What a joy it was to see and welcome everyone, old and new. This year there were a large number of long-time devotees from the Montpellier Centre. On this first day of the public programme, Jocelyne and Annie-Françoise performed the abhishekam with great devotion, and we were able to admire the magnificent dresses designed especially for the deities by the latter.



The following day, Agnès — a faithful member of the Centre — led a beautiful workshop on crafting Shaktis, using clay and natural materials. Everyone was so focused on their creation that not even a whisper could be heard. Thus, fifteen splendid Shaktis, with original and unique forms, were born under the talented fingers of their creators.

The Shaktis were then consecrated in the temple space with intentions, flower offerings, mantras and chants. They were ready to be taken to the river in the afternoon to be dissolved. This movement of creation-dissolution is a true process of death-rebirth, which, if practised consciously, supports us in our aspirations to dissolve the old in order to be reborn in the present of our lives. In fact, the whole of Navaratri is based on this same principle.



The number nine — represented in the nine seeds planted, the nine kumbhams, the nine forms of goddesses worshipped during the nine nights — marks the completion of a cycle, because after nine is a return to one, that is, the beginning of a new cycle. This also represents the three stages of life, each linked to a unique aspect of the feminine and an essential quality:

- Birth: The emergence of life from inertia (Tamas) – associated with the destructive forces of the goddesses Kali and Durga and the element earth.
- Unfolding: the phase of active expansion (Rajas) associated with the abundance and passion of the goddess Lakshmi (fire).
- Dissolution or transcendence: (Satva) marked by purity and wisdom of the white Sarasvati representing the element of ether. It is the very cycle of life and death that is being replayed.

Together, these phases reflect the eternal cycle of life, death, and rebirth.

Vijayadasami, the victory of the light, is the ability to transcend the cycle of life, death and rebirth by breaking out of the cycle, and, according to the Vedic Rishis, this is what happens when someone awakens and frees him- or herself from the cycle of reincarnation (*samsara*) to attain *moksha*, liberation. Navaratri is therefore an invitation to practise sadhana intensively in our lives in order to attain non-dual knowledge and break free from the cycle of life and death.

After dissolving our Shaktis in the water and making wishes, we went for a walk in the forest along the river. On the way, we found a few mushrooms, and Venu, a devotee from Montpellier,



let us listen to the music of the plants and shrubs using a device he had that connected to their roots and stems. In the evening, after the bhajans, we performed a puja to Durga, which led us, by the end of the ritual, into the depths of silence.



A walk in the forest

On Sunday morning, we set off to discover a sacred place called "Elephant Rock", which is in fact a very ancient megalithic site featuring a central massive stone covering a smaller egg-

shaped one, and surrounded by other stones. It is easy to see figurative shapes in the stones, like a prehistoric animal such as a mammoth, but also all kinds of other figures carved into its components, and even a brain or a belly connecting two parts with a cord. It's an amazing place, filled with high vibrations, sometimes almost too powerful for our receptive capacity. After connecting intimately with the site individually, we formed a circle and chanted AUM, for both the place itself and for the world.

A bit higher up, we also stopped at the "Dolphin Stone", which has a distinctly more "feminine" aura and depicts a dolphin's head emerging from the ground and stretching towards the sky, to a height of 2.5 meters.

In the afternoon, we gathered to perform another abhishekam to the Divine Mothers of the Montpellier and Forez Centres, performed by Parameshwari and Nandi. While undressing her statue, Parameshwari noticed that it had also produced vibhuti.

After the abhishekam we all noticed that the Montpellier statue had darkened in colour considerably, as if it had adjusted itself to the colour and vibration of the always much darker statue of the Monts du Forez statue, or perhaps also to the vibratory quality of the goddess incarnated at that moment. Later, back in Montpellier, the statue spontaneously regained its lighter colour.

The abhishekam was very powerful and we all felt and expressed a lot of joy in our songs and in our sharing afterwards. Sharing our experiences with Swamiji with one another always brings a lot of warmth and energy to our hearts in a very natural way.

Starting on Monday – with some having stretched their time with us to the maximum – the devotees gradually began to leave, which meant that in the following days we found ourselves in a smaller group, until Vijayadashi, the day of the victory of the light. On that day, after a long preparation, we performed an extended abhishekam (mahabishekam) and poured the water from the 9 kumbhams, venerated throughout the process, over the Divine Mothers.



It is a powerful moment, where one can literally feel the energy stored in the water as it is being released. We then cut the grasses, which had grown particularly well this year, and offered them to the Divine Mothers before distributing them amongst the devotees.

Once again, I was deeply touched by the power of the presence that manifests itself on such occasions and the profound joy of living and sharing this with others.

May the energy of the Divine Mother protect us and open our hearts and minds more and more to the Divine. Our gratitude to Swamiji for all that he gives us.

Spontaneous testimonials from devotees and newcomers...

"Navaratri was a wonderful experience for me, full of energy and beautiful encounters. On the one hand, it stirred me deeply, but I went away feeling wrung out and yet peaceful. Thank you from the bottom of my heart for allowing us to experience these rituals, for opening your home and your heart. It touches me deeply and makes these moments all the more precious."

- Agnès

"During Navaratri I reconnected with the authenticity of a deep and ancestral spirituality. In this small corner of France I felt the Great India – the one that offers experiences of light, love and sharing. A place where everything is possible. Thank you."

- Mélissande

"During this Navaratri celebration, the Centre of Unity Premananda of Monts du Forez opened its welcoming doors to me for eight days. Although I don't belong to any ashram, I felt a great deal of kindness and could completely integrate. I felt the communion with the Divine Mother and the divinities the whole time, even outside the temple. During the clay workshops when we created our own forms of the Divine Mother, during our walks in the forest and around the ancient sacred sites, by the river bank, while creating flower garlands for the deities and the nine coconuts, during our meals and so on — throughout all these moments, I felt a sense of sharing, abundance, selfless love, attention, contemplation and kindness, and I really enjoyed listening to people recounting their experiences with Swami Premananda. The recitation of the 108 names of the Divine Mother also brought me a great sense of inner fulfillment and a feeling of harmony with the group. I felt very grounded and a strong link with Indian culture; I received much love and felt at home within this family of souls."



Today I still carry on chanting some of the mantras I learned and, at full moons, I've started doing a ritual, singing songs and making offerings to the Kali statue that was entrusted to me. Much gratitude goes to the Centre of Unity Premananda, gratitude to Swamiji, Shivani and to everyone I met during Navaratri."

- Mélodie



Notes

- 1) We have three statues here that we have been worshipping for over 20 years – a small Divine Mother, Karumariamman, originally from the Ashram, another Karumariamman blessed by Swamiji for my mother, and the one that is for the Centre.
- 2) I have always personally felt that the statue at the Centre was connected to the volcanic soil of this region – dotted with megaliths and black virgins arranged according to sacred geometry, which I believe explains its very dark colour and specific energy, like that of the black virgins.



*We mourn the passing of Kanagavalli,
Coordinator of the Sri Premananda Centre, Las Rosas, Argentina*



Kanagavalli, passed away peacefully on October 27, in las Rosas, Argentina. She was a wonderful lady and dedicated coordinator of Swamiji's Centre for 20 years, together with her husband Parasurama.

They also regularly organized Prema Dhyanam weeks – long retreats held in their hotel and home in the beautiful mountains of the Traslasierra in Argentina.

In loving memory of her we assembled in the temple in the Ashram to chant “Om Namah Shivaya” for her soul.

Kanagavalli

Kanagavalli was a great devotee and an active coordinator who tirelessly cared for everyone. We will always remember her for her dedicated work and her beautiful nature, her selflessness, and her deep love for and faith in Swamiji. We pray for her soul to rest in peace, and our hearts go out to her family.

"You become closer to your guru by doing service for him. Normally you can just talk or have discussions with him. When you do service you really come close to his spirit and divine purpose and get to understand his ways. In this way you will know him better. By doing service to your guru, you not only get the blessings of God but you also get a greater knowledge about your guru."

- Swamiji



News from the...

Premananda
International **Youth**



Skanda Shashti, Premananda Youth, India



Skanda Sashti is a six-day festival celebrating Lord Muruga and his victory over the demon Soorapadman, symbolizing the triumph of good over evil. The festival involves a six-day fast, daily worship, and culminates in a day of prayer and celebration and devotees visiting temples.

Here in the Ashram, we observed Skanda Shashti from October 22nd to 27th, by performing abhishekams to Lord Muruga with fervent devotion!

*The Lord Muruga statue after the
Abhishekam in the Premeshwarar temple*

The Premananda Youth of Sri Lanka joyfully celebrated Skanda Shashti by performing abhishekams to Lord Muruga that were filled with grace. Everyone received the Lord's blessings by holding his statue in their hands.



*Clockwise from top left:
Abhishekam to Lord Muruga statue,
Devotees chanting mantra,
Beautifully decorated Lord Muruga
statue after the abhishekam,
Blessings with Muruga statue*

