

THE DIVINE LIFE

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PRINCIPLES AND THEIR PERVERSIONS

(H.H. SRI SWAMI SIVANANDAJI MAHARAJ)

The path of the spiritual aspirant verily lies through a bewildering jungle of difficulties and dilemmas of problems and paradoxes. One of such vexing paradoxes is that your mind is both your best friend as also your most bitter enemy. Mind becomes a true friend, only after being gradually trained to be so. Mind begins to be really helpful after the aspirant has progressed sufficiently in spiritual Sadhana. Until then it should be regarded as a troublesome and treacherous enemy inside us. It is extremely diplomatic, cunning and crooked. It is an arch-deceiver. One of the master-strokes of the mind's artfulness is to make the aspirant feel and smugly imagine that he knows his mind perfectly well and cannot be led away by it and at the same time to delude him totally. The mind has the knack of making the unwary aspirant confidently think himself its master, while it makes a hopeless fool of him. Its deceptions are subtle.

You have heard the saying, "The Devil can quote scriptures for its purpose". Similarly the mind can use a virtue to indulge in a vice. It has an inborn inclination to perversion. It can even take the support of a perfectly good principle to seemingly justify the most unprincipled sort of action. Unless it is scrutinised dispassionately, its tricks are never fully discovered.

Certain of the perversions usually noticeable are described below. This will be valuable to sincere aspirants who are eager to study their minds and eliminate defects and shortcomings. These are extremely useful tips specially in the working field, for aspirants engaged in active Seva in the midst of other people.

Sadhaks are told, "Keep up Matri-bhava or Devi-bhava when you move with women." This is a grand principle to safeguard your purity and spiritual progress. But this does

not tell you, "Move with women." Nor does this advice mean that if you try to have this attitude then you may go on freely mixing with the opposite sex without any limit or restraint. The mind will ask, "Why not? What if I do? To retreat from their presence is sheer timidity? No fear when you do so with Devi-bhava!" Beware, O Aspirant, beware of this tendency! Divine Bhava is not a license to throw away all restrictions of the Sadhaka's path. The permanent injunction for Sadhakas is to totally eschew all contact with the opposite sex. When unavoidably such contact becomes necessary, then, "Have Matri-bhava; have Devi-bhava" etc., are prescribed. Also this is to caution the aspirant not to hate women or become a misogynist. Women should be revered but from a safe distance. Let not Devi-bhava etc., be taken to mean that you should be all the time in the midst of them. Watch your mind!

Then there is the advice which says, "You may hiss but not bite." This safe counsel was given to a fabulous snake which in a too extreme access of piety became so totally docile and harmless that it got severely mal-handled by a set of mischievous urchins. It was given as an example to over-timid householders and people struggling in the very midst of the harsh realities of competitive 'vyavaharic' life. Here an overdose of 'Avanty-brahmin'-like humility might well make life impossible amidst the Asuric elements abounding in the world. Therefore, just an outward show of pugnacity may be countenanced in so far as this does not affect your basic goodness and brotherhood. But this policy is not for the spiritual aspirant in the path of Sadhana and Nivritti. Definitely not. Let aspirants take heed of these words. The Sadhak is neither to 'bite' nor is he to 'hiss' even. This 'hissing' business will soon become a part of your nature. You will soon find yourself hissing for everything, at everything, at everyone, in and out of season. This hiss will include every variety of rudeness ranging from hot argument, sharp retort, curt reply to angry glaring, shouting and abuse. In short of physical violence and fight, every type of verbal brutality will be put into the "hissing" category. This will ultimately lead to spiritual ruin. The mind is ever waiting to take advantage of even the least concession shown to it. Its natural tendency is to go downward. O Aspirant, do not bite or even 'hiss'. Be humble, be sweet, be gentle. Be firm but be soft, polite and courteous. If you wish to 'hiss' then 'hiss' at your own mind. Thrash the ego. Fight the Shad-ripius. Watch the mind!

Another victim to perversion is the piece of advice, "Be resolute. Stick to your principles. Never budge an inch." The best possible advice to a sincere Sadhaka; but unfortunately often made the basis for the worst possible trait i.e., obstinacy. This is a Tamasic trait. But the mind will make believe that you are manifesting Atma-bal or a divine determination. This is its work—to make him cling tightly to his ego. Hence this deception. But the careful aspirant must discern the difference between Sattvic Nishta and sheer stubbornness. Atma-bal is not a cheap commodity to be got without a great deal of earnest struggle, discipline and Will-culture. Determined adherence is advocated in respect of truly high and noble principles and not of self-conceited notions. By all means stick to spiritual Yogic Niyamas but avoid becoming obdurate in nature. Do not be deceived. Watch your mind!

"Speak the Truth always. Be frank." Thus is the Upadesh. This means when you are required to talk then speak only the truth. It does not at all mean that you must go about

telling everyone to his face what exactly you think of him or her. This is unwarranted behaviour. Under the garb of frankness to give free expression of opinions without caring for other peoples' feelings is not 'Aarjava' or frankness or straightforwardness. At the least it is thoughtlessness; at its height it is sheer brutality. It does not bespeak well of an aspirant. The same teacher who tells you "Speak truth; be frank!" also tells you to have "Mita Bhashan, Madhura Bhashan" moderate and sweet speech. Mind can even make you to utilise frankness in order to express mild insult. An unpleasant truth is better left unsaid. If it becomes absolutely necessary and unavoidable then say it sweetly and with humility. "Not to hurt and wound others' feelings" is as equally important as speaking truth. Satyam and Ahimsa must go together. Study thyself. Watch the mind! Then there is the truism i.e., "Vairagya is really a mental state, mental detachment." The mind takes hold of this definition to justify a heedless sensual life without self-restraint, or principle. The argument will always be, "O! I am not attached to all this. I can rise above it in a moment. I enjoy it as a master. Mentally I am detached." Contact with Vishyas have toppled down even Tapasvins like Vishwamitra. Therefore, do not take Vairagya lightly. Cultivate Vairagya diligently. Safeguard your Vairagya carefully. Be vigilant. Watch the mind!

The caution not to go to extremes in Tapasya also gets a like fate. Man's normal nature is sensuous. The mind wants comforts and hates austerity. The indiscriminating aspirant conveniently ignores the qualifying adjective "extremes" in the advice quoted above and views all 'Tapasya' with disfavour. The result is to degenerate into luxury, lose even the minimum of Titiksha and become a slave to hundred wants. The warning is against foolish extremes but to a Sadhaka in the early stages a certain degree of austerity is essential for development. The mind will suggest so many justifications. It will bring Gita to its side and show that the Lord condemned Tapas. O aspirant, the Lord condemned 'Tamasic Tapas.' He recommended Sattvic austerity of body, speech and mind. Reflect carefully. Always watch the mind!

"Take care of essentials. Do not pay too much attention to non-essentials." The above too serves as a handle for the mind to deceive the aspirant. If you have to follow this advice, first try to understand what is essential and what is non-essential. The idle nature of man is to loath following any sort of 'Niyama' and set-lines of Sadhachara. Therefore, everything is dismissed at a stroke as 'non-essential.' Then what remains, God only can say. The only 'essential' would seem to be to do what the mind likes. The Sadhak must think what a Spiritual instruction really means and then why it is given. Moreover, essentials and non-essentials vary according to the stage of development of the spiritual aspirant. What may be unnecessary to an aspirant at a later stage may well be essential to him now. Do not throw away precious grain with the chaff. Watch the mind!

Finally the most dangerous deception played by the mind is in connection with Sadhana itself. The very Sadhana that is adopted by the aspirant to transfigure and divinise his life is converted into a prop and a field for the play of ego and senses. It is very difficult to break out of this ensnaring net without great earnestness and sincere endeavour. It is this vitiation of Sadhana that keeps the Sadhak 'stuck', as it were, on the path, arresting progress for years together. For example, youthful Sadhaks with sweet voice and musical

talent naturally take to Kirtan and Bhajan as their Sadhana. Art always attracts admirers. He is in demand at all auspicious functions. He gets popular amongst Satsangis. The subtle mind now spreads the net. The Kirtan becomes sweeter day by day. New songs and tunes are added to his musical repertory. Without his being aware, the Kirtan has become a means to attract others to himself and to maintain the popularity. Thus the 'Sadhana' becomes double-purposed—primarily for God's Darshana and side by side for worldly attraction. The result is the extraordinary phenomenon of the Sadhak caught in his Sadhana. Instead of Mochana, the quality of Sadhana becomes Bandhana. Maya is wonderful, indescribable. Her ways are mysterious and inscrutable.

Take Nishkama Karma Yoga. Serving and helping others for no return is something unheard of in the purely Vyavaharic world. Naturally the disinterested Sevak is regarded as an exceptional being. All doors are open unto him. Many bring their troubles to him, open their hearts and freely confide even intimate problems. They, of course, take it for granted that the spiritual aspirant is perfectly pure in every respect. Here the Sadhak walks upon the 'razor-edge' of life. The mind is the devil. Through the very intimacy of contacts in the Seva field, pleasure centres are created and sensuousness gets scope in this Seva 'Sadhana'. Vanity and carnality get catered to and the aspirant appears to take a keen interest in the Nishkama Seva. But a ruthless search of the mind will reveal that the keenness and interest in the Karma Yoga Seva is as much for the sense-indulgence to be had in the Seva as for the Seva itself. So the mind destroys the Sadhana.

Aspirants practising Titiksha many a time stick on to the Titiksha for similar subconscious reasons. His endurance will earn for him a reputation. He will be regarded as extraordinary. So even after the Titiksha Sadhana has served its purpose he will keep on with it for continuing the status it has granted him. Another Sadhak will under the idea of being indifferent towards the body and its needs, neglects to shave even. This will be quite sincere and bonafide in the beginning. But the long hair and beard that results out of this 'udaseenata' will prove the instrument for Maya to lay hold of the aspirant. The hair will be found to beautify his appearance. He is loath to part with it. Thus the former "udaseenata" will be replaced by careful combing of the hair, application of oil, peeps into the mirror, dressing to suit, the style of the hair, new mannerisms, etc. Thus in a trice will delusion spring upon you and overpower you like the tiger does its prey. Likewise Hatha Yogic exercise get misused to sustain gluttony; Vajroli is used for Vybhichara and Yoga is made to serve Bhoga. All these perversions arise out of the mischief of the unregenerate mind. Therefore watch the mind!

The most extraordinary part of all this is that the mind will not allow you to take the above lessons seriously. It will still say, "O you are all right. This is not meant for you. Don't mind all this. Carry on as you are." O aspirant do not listen to it! Non-cooperate with the rogue. Take the lessons to heart.

To know where exactly one stands on the path is very difficult. The tricks of the mind are most subtle. Only constant Vichar will keep you alert and safe. Deep introspection alone can reveal a little of the mysterious workings. Probe and probe into the mind. Do not be lenient to the mind. The mind will try to compromise with you. Relentlessly hunt out its

hidden motives. Subject yourself to keen self-analysis everyday without fail. Oust all sentiment in this process. Become an intelligent, serious and earnest self-C.I.D. Carry on a ceaseless search and a vigorous enquiry inwardly. Put your mind on the dissecting table of Vichar. Pray for the Grace of the Guru who alone can vanquish the mind and enable you to master it. Pray to the Lord to illumine your intellect with the light of knowledge. Watch the mind. Watch and pray. Thus alone, through introspection, analysis, discrimination, vigilance and prayer can you understand the subtle jugglery of this wonderful thing called 'mind' and transcend its deceptions and tricks.

May the Lord enable you to realise the importance of the discipline of the mind. May He crown your spiritual life with success and highest attainment!

ALWAYS BE POSITIVE !

(SRI SWAMI CHIDANANDA)

One of the favourite sayings of Gurudev, which he both wrote in his writings as well as quoted in his divine talks was, "Never despair. Never despair. Nil desperandum." And a poet once said, "Hope springs eternal in the human breast." Another poet said, "Tell me not in mournful numbers life is but an empty dream." You have come here to strive and attain. Strive on. Do purushartha. "Heart within, God overhead." Be strong. Be determined and plod on. If thus you do, you will get help from God. That is the meaning of "Heart within and God overhead." In your heart have the right attitude and plod on. Do exertion and then from God help will come.

There are two ways of approaching life. One is diffidence, lack of confidence, negativity: "I don't think I can. It's too difficult. I can't." Another way is: "I can. Whether I can or can't, how can I say unless I first of all try? Then only I can know whether I can or can't." So to come to a foregone conclusion that I can't is not rational. It is irrational. "Let me give it a fair trial. I will try my best." And if after trying your very best, you do not succeed in attaining the objective, I can assure you, you have not failed. Success may not be yours, but you have succeeded. You have fulfilled a human being's duty.

Because you are made in the image of God, you are not a bundle of negativity. God is all that is positive, all that is auspicious, good and beautiful. There is no negativity in God, and you are made in His image. You have potential for all that is positive and positive only. You should not belie your divine nature. At every step, in all things, your life should prove your divine nature.

Therefore it behooves you to always take a positive attitude towards life. Always have a positive view of things, not a negative one. Have a positive attitude towards life, and in your daily life always move forward by taking a positive approach to life, never a negative approach. Then your heart is in the state that the poet implied when he said, "Heart within and God overhead."

And it is for such a heart that we should pray to Lord Karthikeyan or Skanda Bhagavan: "I have full trust that You will be my leader, that Your grace will be my guiding force and

a leading light in my life day by day. So, with Your help there is nothing that I cannot do. With Your help, O Lord, all things are possible for me. And I will take Your help for granted because You are grace. You are love and compassion. You are ever ready to bestow Your grace upon all sincere seeking sadhakas. Being certain of this, I shall strive, having full trust that You will help where help is needed.”

Therefore, of the two attitudes, a positive and negative attitude towards life, of the two approaches, a positive and negative approach to life, and of the two ways of viewing things, a positive and negative view towards all things, the wise sadhaka always takes the positive approach—which is the right approach—and never takes the negative approach which is the wrong approach.

Hope is a divine quality. Determination is a divine quality. It is a manifestation of sakti. Therefore, it is our duty to ourselves and to God to always keep our interior in a positive state. It is our duty to always take a positive view of things. It is our duty to always take a positive approach towards life, and it is our duty to always move forward keeping in our heart a positive attitude towards life and actions. This is the right attitude, and this you must adopt. And this will help you to succeed in your life!

RELIGION AND DIVINE INCARNATION

(SRI SWAMI KRISHNANANDA)

The essence of religion is adoration of God. The permanency of a religion is based on its substantial foundation, which is dependent on the extent of the universality of its outlook. The more universal we are, the more permanent also we are. Religion, to be permanent, to be Sanatana, should cater to the needs of all people, and to the extent it excludes others from its fold, it is subject to destruction. Sanatana-Dharma is eternal religion. It does belong to the creation as a whole. It shows that it is capable of adjusting itself to the vicissitudes of time.

An idea or concept cannot be eternal unless it is capable of endurance. But everything here is perishable. The body perishes. The world is subject to change and destruction. The world is Anitya (impermanent) and Asukha (joyless). How, then can we have something which is eternal in this transient world? Man is not eternal. Even the greatest saviours have gone. Even the Avatars like Rama and Krishna have cast off their physical bodies. Yet, there is something enduring in the midst of all unenduring things, 'the eternal among those which are not permanent', as says the Upanishad. When everything is unenduring, we speak of an eternal Dharma, Sanatana- Dharma, notwithstanding the fact that none of us has seen it. The culture of Bharatavarsha is identified with eternal religion.

Sanatana-Dharma is capable of adapting itself to changing time. Some opine that the caste-system is one of the causes for its endurance. Others think otherwise. Some others hold that it is capable of absorbing everything into itself, and so it is eternal. But, where lies the centre of this religion? What is the substance of religion, which is the cause of its Sanatanata? As mentioned, it is the adoration of God that is the quintessence of religion.

Now, the concept of God differs in different religions, and, accordingly, the idea of the relation between man and God, also, differs. A perpetual relation would be the relation of the essential nature of the human being, and not the outer relation of the body, merely. That which is eternal in us establishes a relation with that which is eternal in the cosmos, so that the relationship, too, is eternal. There cannot be a meaningful relation between the eternal and the non-eternal. So, this eternal relation is the summoning of the inner in the outer. It is the cry of the soul for God. As God is eternal, religion must be eternal, for it is the relation between man and God, between Nara and Narayana, between Arjuna and Krishna.

How can we establish any relation with God? We have not seen God. He is unknown, unthinkable. The relation would fade away if one of its end is not clear to the mind of man. This is one of the reasons why religions shake at the bottom. Here, a clear understanding is necessary. It is one of the qualifications of an aspirant. He must have an unshakable conviction, and a fixed conception of God. It must be a 'perception', a clear 'vision'. Our seers have emphasised that a person who is to be initiated into the Sanatana-Dharma should pass through the Gurukula. This system of training is not like the present-day education. After coming out of the college, the youth, generally, do not know what to do. The student has not been taught to 'live'. He is filled with all unwanted information, not useful for a living. But, in the Gurukula, the inner man is trained, and faith is given the greatest importance. The human intellect cannot function except in terms of duality, such as, 'I and you are different', 'The world is outside me', and 'I have a function to perform in the world, which is outside me', etc. Religion is not rooted in the reason of man, entirely, but in faith based on understanding. It is a symbol of inner culture. This inner training, imparted in ancient times, was of a permanent nature, and was to help the student throughout his life. Today, we see so much gap between education and life. There is nothing which touches the soul of man. This Gurukula training, during the Brahmacharyashrama, was a process of initiation of the soul to true living in the consciousness of a higher life. The students were told that we always live for something higher, as the present life is not complete in itself. Life is taught as a process for higher living, a journey to reach a distant destination. Religion, therefore, takes that higher value of life into consideration. At every step in the journey an inner connection is established between the soul and God. Religion is what we do when we are alone, and not the way we worship in public temples. It is the unfoldment of consciousness towards a larger dimension.

Sanatana-Dharma has the capacity to include every faith and every philosophy in itself, because of its universality of approach. It sees God everywhere. To make this concept easy of understanding, the idea of Avatara, or incarnation, is introduced as a tenet peculiar to religion. Avatara means 'getting down'. It is the descent of God into the world. How can God descend when He is universal? Then, what is Avatara? This descent divine is not like a person getting down the steps. It is a grander and more profound principle. Avataras, as generally understood, are possible only when there is a collective cry of humanity for redeeming it from some serious calamity. Such Avataras, as the Ten Avataras of Narayana, then come. We have also lesser Avataras, like Vyasa, Dattatreya, etc., called 'Amsavataras'. It is one of the fundamentals of religious belief that God is in the world, immanent. He sees us, hears us. Hence, religion becomes a matter of the

heart, of love, adoration and feeling. God is all-pervading, omnipresent, just here, not apart from us, even by a few inches. This idea is the soul or essence of religion. Mere speculation is not religion. Philosophy put into practice is religion. Religion is, thus, divine living, Divine Life. It is not your or my religion. It is the religion of humanity. It is the relation between Man and God,—not the Hindu and God, not the Christian and God,—but Man and God. Religion, essentially, cannot be manifold. It has, perforce, to be one sweep of human nature in the direction of Absolute- Universality. Any genuine step taken towards this end is, also, true religion.

Yet, a universal religion is not possible, because each one's way is different; the approach is different, due to the difference in temperaments and capacities. Thus, what we can really achieve is tolerance towards other faiths, instead of a homogeneity of belief. Universal religion should, therefore, mean the following of one's own religion, with tolerance to all other religions. It is impossible to think of God as He is. To think of God as He is, we have, first, to cease to be. So, the idea of Avatara is bequeathed, representing God as what He is to man, as He is manifest, relatively. Avatara is the connecting link between the ordinary human nature and the divine reality. Avatara is a manifestation of God through Mula-Prakriti. That is why we have to recognise an Avatara, though God is everywhere and can be worshipped in that highest capacity, if possible.

Whether an Avatara is a descent of God to man or man's ascent to God, is immaterial for us. Literally, Avatara means descent or manifestation. When the need for the higher values of life is felt more, the Avatara becomes a helpful stepping stone. The farther we are from God, the greater is the need we feel for the higher life. When humanity drifts too much from truth, the Avatara becomes necessary. To some extent, God tolerates our mistakes. When we go too far, He comes down with a rod to correct us. Just as a mother allows a child to play, and go here and there, but when the child is about to fall into a pit, she runs to its help, God manifests Himself when it is necessary to correct mankind's perspective of life.

God incarnates himself in the world, whenever there is decline of righteousness and rise of unrighteousness, for the purpose of the protection of the good, the vanquishing of the wicked and establishment of justice in every age.

The theory of divine incarnation has been a controversial issue in the philosophy of religion and has been one of the intriguing questions in theology. It is impossible metaphysically to interpret to the mind of man the divine secret of the movement of spiritual force in the world. When a solution is attempted, the Avatara reveals itself as the answer of God to the needs of man. There is an internal bond of inseparable relation between the relative and the Absolute, and the descent of God on earth is the pressure or power of truth forcing itself into the realm of the relative when the harmony of this bond and relation gets dissipated by centrifugal psychic energies that seem to run counter to the integrating centripetal call of God to all manifestation. The descent of God as the Avatara is said to be for the ascent of man to his divine home. As the health-giving forces of harmony in the body perpetually wage a war with the disease-producing toxins, the universal balancing power of the Absolute introduces itself as a corrective element

amidst the disturbing forces of darkness. The Avatara is a perpetual activity of God who manifests Himself at every juncture or critical situation (Yuge, Yuge) in the life of the world. The Avatara is the recurring reminder of God to man that it is impossible for the undivine to triumph over the essential goodness and divinity immanent in creation.

PRACTICE AND DISPASSION

(SRI SWAMI ATMASWARUPANANDA)

The scriptures tell us that mind is the cause of both bondage and liberation in the human being. This means that both our belief that we are bound and our eventual discovery that we have never been bound are in the mind. Gurudev echoed this scriptural truth in his simple words: “If you think you are a man, you are a man. If you think you are God, you are God.”

But how do we change our mind? Gurudev said, “Change your angle of vision.” But how is that done? How do we control and change our mind? Lord Krishna told Arjuna to sit for meditation. Arjuna said that it is easier to control the wind than to control the mind. Lord Krishna didn’t argue with him, but said, “It can be done through practice and dispassion.”

So, if both bondage and liberation are in the mind, and Lord Krishna says that practice and dispassion is the way to control the mind, then perhaps these two words, *abhyasa* and *vairagya*, are the key to our spiritual life—no matter what practice we are following. No matter what practice we are following, it is a matter of having dispassion for the lower and practising the higher.

We need both dispassion and practice. It makes no sense, for example, to just have disgust for the world unless we are practising the presence of God. And it is no help to practise the presence of God and at the same time try to hang on to the world. It won’t work. We will make no real progress.

This principle of practice and dispassion applies equally to all spiritual practices—for example, the path of enquiry, *Who am I?* The path of enquiry constantly sees that we cannot be the lower because we know it. We cannot be the body because we say, “My body.” Something in us knows the body. We think it is the mind that knows the body, but we also say, “My mind.” So what is it that knows our mind? We say that it is the intellect or the ego. But then, what is it that knows that we have an ego? There is something present in us that knows the ego. So at each stage we have dispassion for the lower as being not who we are and affirm that we are the higher.

Ultimately we recognise that we must be that which is watching the ego. We also clearly recognise that we can never know that which is watching the ego, even though it is clearly I. I am watching the ego. We then continue our practice. We know that, that “I” which is ever watching the ego and everything else has always been our true “I”. We also recognise that it is much more than just the witness. It is also that which can direct the mind. We realise then that we can choose to be free of the mind by identifying ourselves

with that silent witness rather than the ego. The practice then is to identify with That and have dispassion for the ego which is constantly leading us into trouble.

Thus we can see how Lord Krishna's formula of practice and dispassion is a universal teaching. Practice and dispassion, both are necessary to make our spiritual life progressive and fruitful no matter what spiritual practice we follow.

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

THE HOLY NAVARATRI CELEBRATIONS

The Headquarters of the Divine Life Society celebrated the annual worship of the Devi as the Universal Mother during this year's Navaratri from 14th to 23rd of October, 2004 in a grand manner.

The altar was magnificently decorated everyday in the spacious library hall of the Ashram, where the worship was conducted.

From time immemorial, the powerful verses of the Devi-Mahatmya have been regarded as mystic formulae (Mantras) charged with great force to avert calamities and ensure prosperity everywhere.

This unique scripture glorifying the Devi was read everyday in three languages—Sanskrit, Hindi and English, for the benefit of all the devotees who attended the worship.

Daily there were Bhajans, Kirtans, Archana to the chanting of Ashtottara Namavali of the Devi and Puja, after which Arati was performed very devoutly. The floral decorations and ardent worship enthusiastically conducted on all the days were a special feature, which filled the atmosphere with spiritual vibrations.

The Navaratri messages delivered by Sri Gurudev Swami Sivanandaji Maharaj in yesteryears were read out which were very inspiring and elevating. On the ninth day (Maha Navami) Kanya Puja was performed in the morning, in which small girls (less than 8 years old) representing the goddess, were worshipped. On this day, books and musical instruments were kept at the altar for worship, as is the usual custom.

The tenth day known as the Vijaya Dasami was celebrated as the day of victory of the Divine Mother over the undivine Asuric forces, so remarkably described in the epic story of the Devi Mahatmya.

Selective portions from the scriptures such as the Vedas, Upanishads, Brahmasutras, Bhagavadgita, the epics and Puranas were read by Revered Sri Swami Padmanabhanandaji Maharaj of the Ashram.

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, Divine Life Society Headquarters, delivered Navaratri message.

The devotees from different parts of the country who participated in the celebrations sang thrilling devotional songs and soul elevating Bhajans and enriched the entire proceedings of the celebrations with divine bhava, melody and beauty.

**ALL INDIA MEETING OF DIVINE LIFE SOCIETY BRANCHES
24TH & 25TH OCTOBER, 2004**

The All India Divine Life Society Branches Meeting of Divine Life Society commenced on 24th October, 2004 in Holy Viswanath Mandir of Headquarters Ashram. 250 representatives from 122 Branches participated in the meeting.

After the Prayer, Revered Sri Swami Padmanabhanandaji Maharaj welcomed the Swamijis and delegates to the Branch meet, 2004. The Brahmacharis of the Ashram chanted Veda Mantras, electrifying the atmosphere with spiritual vibrations and Swamiji explained the meaning of the same to the members. Later, Unity Prayer from the Rigveda was chanted to solemnise the coming together of the members of Sri Gurudev Sivananda's family for this Branch meet. Then Swamiji briefed on the agenda of the meeting covering the salient points to be discussed during the next two days.

H.H. Sri Swami Yogaswaroopanandaji Maharaj lighted the sacred lamp in token of auspicious commencement of the meet, and in his welcome address extended his heartiest welcome to all, to the abode of Sri Gurudev Swami Sivanandaji Maharaj's Ashram. Swamiji said that by the grace of God and one's own meritorious actions, it is possible to visit this holy land where sacred river Ganga carrying the spiritual messages of Saints of past and present, is flowing down purifying and nourishing the souls of one and all. Swamiji said that Sri Gurudev founded DLS in 1936 with purity, integrity, nobility etc., as its essential features. Swamiji welcomed all the delegates with reverential Pranams, hearty salutations to one and all who were present for the Branches meet.

Swamiji while sharing a brief on the network of DLS Branches, said that in total there are 442 Inland Branches, out of which 350 Branches are affiliated and the remaining Branches are seeking renewal of their affiliations. Swamiji said that, the wide network is made possible by the grace of Sri Gurudev and the magnanimous efforts of Sri Swami Chidanandaji Maharaj in the last couple of decades.

Swamiji, while expressing his concern, said that some Branches are not functioning to their capacities due to various reasons and need to be reactivated. Swamiji also gave a brief summary of the agenda to be covered in this two days, by way of notifying the major points for discussion as follows :

1. To assess the achievements of the Branches,
2. To further improve the functioning of the Branches with the coordination from HQ and Branches,

3. To expand the activities of DLS Society further,
4. To examine the possibilities for shifting the focus from urban to rural areas.

While covering these main issues, Swamiji requested the delegates to put forth their valuable and learned suggestions without any reservations so that the event turns out to be fruitful.

H.H. Sri Swami Vimalanandaji Maharaj , the Chairman of the first session of the day, in his Keynote address extended a warm welcome to the delegates to the meet and shared some wonderful memories of his association with Sri Gurudev and Sri Swami Chidanandaji Maharaj touching the souls of the delegates. The Keynote address presented by Swamiji is as follows :

**KEYNOTE ADDRESS OF
H.H. SRI SWAMI VIMALANANDAJI MAHARAJ**

I extend to every one of you a cordial welcome to this holy abode of Gurudev. We have all assembled here even as family members assemble when a festival or function takes place. The All India Branches Meeting is a coming together of all who belong to the family of Sadgurudev Swami Sivanandaji Maharaj. I believe and am sure, worshipful Gurudev will be immensely happy when we all join together to carry on His mission and, His blessings and support will always be with us. In the great name of Sadguru Bhagavan, I extend warm greetings to everyone who are here and also those members of our family who have sponsored you to represent them in this meeting, because they could not physically be here.

May His benign countenance protect us and give us strength to move towards our cherished Goal!

May His blessings be upon all of us on this “Branches Meeting” so that the outcome of this meeting may be beneficial to one and all, to the entire humanity!

The existence and growth of any organization depends upon the organic unity of the various components of the organization. Therefore it is needless to mention that the successful functioning of The Divine Life Society depends upon the mutual co-operation of the Branches, the Headquarters and our devotees. All the above three, the HQ, the Branches and Devotees should have one common aim, that is, how to infuse life into the Divine Life activities. This can be done only by living the Divine Life according to the teachings of Sadgurudev Sri Swami Sivanandaji Maharaj.

The Office bearers of the Branches should live an exemplary life. They should be a model to others. Their life should be such that others should long to emulate them.

Each and every member of the Divine Life Society should follow the basic ethical discipline, which Sadgurudev has formulated for us. When we become a member of the D.L. Society, we resolve that we shall observe “Satya, Ahimsa and Brahmacharya”. The observance of these triple vows will help us to build a strong spiritual foundation. A

spiritual life can be built only upon strong ethical and moral foundation. Sadgurudev has given us guidelines for this in many of his books.

Sadgurudev has written about 300 books. It is not easy for everyone to read all the books. The office bearers of branches should know at least the Sadhana Tattva or the Science of seven cultures, Twenty Spiritual Instructions, Universal Prayer, Hints on Meditation and Spiritual Diary. Not only they should read them, but try to practice it in their day- to- day life. This will definitely bring about complete transformation in their nature and develop spiritual personality. When we live such a life, we live a Divine life. Divine Life is a life in the Divine!

Divine Life is a life of prayer, a life of simplicity and a life of Paropakar!

The Headquarters of the Divine Life Society will try its best to depute some suitable persons to visit the Branches and give them guidelines and also help them in the functioning of the branches. The HQ is already doing this.

Many of the existing branches are doing good work. We could make out this from the report that we periodically receive. Certainly the activities of such branches will inspire seekers who attend their Satsangs. Each and every branch should function in such a way that people receive inspiration.

The office bearers of The Divine Life Society branches should make it a point to attend Annual Sadhana Week and the General Body Meeting at the HQ.

They should conduct regular satsang once in a week. Some branches have their own premises. But many do not have. In such cases they should have their meetings and weekly satsangs in the house of some devotee. They should have it in different houses and in different localities.

The HQ of The Divine Life Society will certainly supply periodicals and spiritual literature to the branches. In addition to this they should also print some of Gurudev's teachings and distribute in the form of leaflets, pamphlets etc., during important occasions, viz., Gurudev's Birthday, Aaradhana Day, Sri Krishna Janmashtami, Sri Ramanavami, Durgapuja, etc.

Every branch of The Divine Life Society should have one or two persons who are proficient in Yoga Asanas and they should teach Yoga to school children / students. This can be done with the co-operation of concerned authorities.

There should be a state level body to co-ordinate the various activities of the different branches in the State and also organize State level functions. The well-to-do branches have to take care of the weaklings and give guidance and advice by periodical visits.

Important programmes in the states should be held in rotation in different branches. This will give encouragement and inspiration to the branches. As far as possible all branches should have their own building for office and satsang.

The branches should follow the same procedure for morning and evening satsang, as is being followed at HQ Ashram. They should commence their satsang with Jai Ganesh Kirtan, Shanti Mantras, reading a couple of pages from Gurudev's Books, a brief period of meditation and conclude with Mahamantra and Mahamrityunjaya Mantra.

Every year we celebrate Gurudev's Birthday on 8th September and H.H. Sri Swami Chidanandaji Maharaj's Birthday on 24th September and also observe Maha Sivaratri, Ramanavami, Sri Krishna Janmashtami and Navaratri Durga Puja. The branches should also organize such functions at their respective places.

They should create interest and enthusiasm in the mind of the local people to follow the teachings of Sadgurudev and conduct Sadhana Shibir periodically at suitable places with the co-operation of local people. They should also involve prominent people of the locality in the functions. They should also try to bring out a monthly journal in their regional language.

At times of natural calamities such as earthquake, cyclone, etc., they should raise a batch of volunteers and participate collectively in helping the affected people. Periodically if possible they should undertake social welfare activities according to the resources available.

There should be change of office bearers at the branches at least once in five years. We should try to induct young people as they are more energetic, active and capable, to bring about better results.

The HQ has also plans to impart special training to Sannyasins and Brahmacharis of the Ashram and depute them to different branches to conduct Yoga Shibir and Sadhana Saphaha.

I do not want to take much of your time. There are many delegates who have come from different branches. I would like to give time to every one so that they can give their valuable suggestions.

I understand that an All India Divine Life Society Branch Meeting was held in 1997. This Meeting is being organized after a gap of seven long years. Now our collective effort is a small beginning towards organizing the branches and create a new awakening in the field of their activities both philanthropic and spiritual. For want of experience and time constraints we could not organize this meeting as we desired. However, I hope that you all will be kind enough to appreciate the spirit behind this and excuse us for our shortcomings.

I take this opportunity to thank you all once again and extend a very warm welcome. As we have limited accommodation in the Ashram campus, some of you are allotted rooms outside the Ashram and the comforts obtaining there may not be adequate. I am grateful to you for your love towards this great institution of Gurudev which is evident from your very presence here, in spite of inconveniences and hardships. Your support and love is the real strength of this organization. I once again thank you and conclude.

The conference was held in four sessions covering 2-days. The deliberations of the distinguished speakers helped to understand the points to be focussed on and the actions to be taken in order to strengthen the Society and to improve its functioning so that it will be beneficial to one and all. The gist of the speeches delivered in the conference will be published in the coming month's issue.

H.H. SRI SWAMI VIMALANANDAJI MAHARAJ'S VISIT TO PUNE AND MIRAJ

H.H. Sri swami Vimalanandaji Maharaj our General Secretary, visited Pune and Miraj at the kind requests of devotees, from September 25th to October 9th, 2004.

Sri Gopal Nagarkarji, a devoted follower of Sat Gurudev Sri Swami Sivanandaji Maharaj had organised a special meeting on September 29th with the help of prominent local people in Pune in a big hall. This Hall goes by the name "Shiv-Shankar" and public functions are held here. The opening ceremony of a new Branch of the Divine Life Society at Pune, was performed by Sri Swami Vimalanandaji Maharaj. Sri B.R. Naik, the President of the Branch, Dr. Manoranjan Chowhan, Secretary of the Branch, Sri Nitin Deshpande, the Treasurer and many other local people were present during the inauguration. Gurudev's Film was shown on the occasion by the kind courtesy of Dr. Manoranjan Chowhan.

Sri Swami Vimalanandaji Maharaj and his party visited Miraj from 1st to 5th October. On October 2, the party paid a visit to the Ashram of Revered H.H. Satguru Om Malati Mataji, an ardent disciple of Gurudev Sri Swami Sivanandaji Maharaj. Revered Mataji graciously accommodated the party. There was a Satsanga at Mataji's Tapovan and the same evening there was a public meeting in the city of Miraj where Sri Swami Vimalanandaji Maharaj spoke on worshipful Gurudev Sri Swami Sivanandaji Maharaj and His teachings.

The highlight of the visit was visiting a small village named Bauvachi near Miraj to have Darshan of revered Sri Swami Pranavanandaji Maharaj whom revered and worshipful Gurudev Swami Sivanandaji Maharaj had saved from the amputation of his leg. He was a colonel and fought in the front during the Second World War. He received bullet injuries and was brought to the Military Hospital in Dehra Dun. At the Military Hospital doctors decided to amputate his leg. He expressed that he should have the blessings of a monk before the amputation. As there was no monk in Dehra Dun then, someone was sent to Rishikesh to fetch one. Sat Gurudev Sri Swami Sivanandaji Maharaj was at his bed side and saw the condition of his leg and told him, "No amputation is necessary. You will be alright. India will achieve its freedom in a few years' time. You will have to serve and prepare the new young generation to uphold the dignity of India, as a Free Nation with cultural, moral and spiritual values of Mother India".

Later, the Colonel was brought to Rishikesh and Sat Gurudev Sivanandaji Maharaj looked after and nursed him for almost two months. The leg got healed. The Colonel expressed his desire to take Sannyasa. Gurudev told him "No Sannyasa for you. Continue to live as a householder. Spread the message of Divine Life after your retirement at your place." Gurudev gave him Sannyasa name and named him Swami

Pranavananda. Even today Swami Pranavanandaji, along with his chosen disciple Sri Indrajit Deshmukh alias Vasudevanandaji, is carrying his Seva to Gurudev in and around the village of Bauvachi.

A special evening Satsanga was held at the Rokdoba Mandir, in Pune, on the 8th October, at the behest of Mahila Bhajan Mandali led by Smt. Shakuntalabai Naidu, from 4 p.m. to 6 p.m. Sri Swami Vimalanandaji Maharaj commenced the Satsanga with devotional songs and prayers. The Satsanga was concluded with prayers and Prasad distribution.

Besides the public meetings, a number of Satsangas were held in different homes. On October 11th, Sri Swami Vimalanandaji Maharaj returned to the Headquarters.

—The Divine Life Society

SEVA THROUGH SIVANANDA HOME

Sivananda Home is a Medical Centre for sick, leprosy and destitute patients who do not have anybody to take care of nor any place to go for help. The centre is near the famous Laxman Jhula and is a part and parcel of the Divine Life Society headquarters.

From the top floor, one can have glorious darshan of Holy Mother Ganga—ever present, ever flowing and ever consoling. Her divine power is not only seen from a distance but experienced very closely and immensely. It so happened that an aged and emaciated patient was admitted into the Sivananda Home. He was in a semi-conscious state, suffering from diarrhoea and was gasping for breath. Even after providing the necessary treatment inclusive of intravenous and oxygen, his health got deteriorated. It looked as if his departure from this earth plane was certain. No medicine other than prayers and supplications to God seemed to be left over. When Gangajal (Ganga water) was given in his mouth and a little bit of it was sprinkled over his whole body uttering the prayers to God and Gurudev, Lo! he regained consciousness and started to respond to the medical treatment. Day by day he felt better, recovered completely and he was eventually discharged from the Home. When the main gate was flung open to allow him to go out of the Sivananda Home premises, the very moment another 85 years' old sadhu was brought inside for treatment. By the time he was admitted, he was very weak and feeble due to prolonged malnutrition; he was not able to get up and walk for a cup of tea, or to answer the calls of nature. After a complete shave and a refreshing bath, he was given fresh clothes and food. He was so much moved that he burst into tears chanting "RAM RAM, JAI SITARAM, RAM RAM". What else can it be other than the divine power operating the whole play—foreseeing, arranging, providing and taking care of everything, completely and perfectly? In the same month, another 2 tuberculosis patients were taken into the Home and their treatment was started immediately after the admission. One of them is a young destitute boy weighing 24 kgs, a TB positive case. He has been kept in isolation, and is improving and recouping. Besides treatment, care and nourishment, the spiritual atmosphere created with Bhajans and watching Sri Ganesh Purana (Jai Ganesh) on TV network connecting all the rooms and wards of

Sivananda Home, is helping the patients to recover to a great extent. Besides all these human efforts, it is the Divine Healing Power which is the Ultimate Source and Refuge. "O Gracious Mother! Prostrations unto Thee. Where art Thou? Do not forsake me. I am Thy child. Take me to the other shore of fearlessness and joy. When shall I behold Thy lotus feet with my own eyes? Thou art the boundless ocean of mercy. When philosopher's stone turns iron into gold by contact, when the Ganga turns impure water into pure water, can'st Thou not turn me, O Divine Mother, into a pure soul? May my tongue repeat Thy Name always! (Sri Swami Sivanand in "Gems of Prayers").

REPORTS FROM THE D.L.S. BRANCHES

The month of September is of special importance to all the D.L.S. Branches. They had arranged special programmes on Sri Krishna Jayanti, 8th September, the Birth Anniversary of His Holiness Gurudev Sri Swami Sivanandaji Maharaj or Sivananda Jayanti, as well as on 24th September, the Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj or Chidananda Jayanti. Some Branches even arranged special programmes for 17 days from September 8 to 24. A large number of devotees participated in these programmes with enthusiasm, faith and devotion. We have already received Reports of Branch Activities from 64 Branches. A brief account of their activities is given below:

INLAND BRANCHES

Agra (U.P.): The Branch conducted every week Satsanga on Sundays and Havan on Tuesdays. Yogasana class in two separate batches for men and women was continued.

Ambala (Haryana): The Branch held daily Satsanga supplemented by Sri Hanuman hymns on Tuesdays and Saturdays, Mahamrityunjaya Mantra Japa for thirty minutes on Sundays, and 'Om Namah Sivaya' Mantra recitation for fifteen minutes on Mondays. It also held daily Matri-Satsanga and Yogasana class for ladies. Paduka Puja, special Satsanga, Kirtan, etc. were organised on Sri Krishna Jayanti, Sivananda Jayanti, Chidananda Jayanti and Sri Ganesh Chaturthi. It runs daily Homoeopathy Dispensary at one centre in the morning, and at another in the evening.

Badhiausta (Orissa): The Branch had the weekly Satsanga at the Branch on Sundays, and in different villages on Thursdays. It organised special programmes on Sri Krishna Jayanti, Sivananda Jayanti and Chidananda Jayanti.

Bamdiar (Manipur): The Branch conducted twice a day Puja and weekly Satsanga on Sundays. A special function was organised on Tulasidas Jayanti.

Bangalore (Karnataka): The regular activities of the Branch are: (1) Paduka Puja, Satsanga and Swadhyaya on Thursdays, (2) Matri-Satsanga with recitation of Sri Vishnu-sahasranama Stotram and Sri Lalita-sahasranama Stotram on Fridays, (3) a spiritual gathering in a Math on the first Sunday every month, and (4) Akhanda Kirtan for three hours on the third Sunday.

Barbil (Orissa): The Branch had the following regular activities: (1) Weekly Satsanga on Sundays, (2) mobile Satsangas at the residence of the devotees, (3) Sivananda Charitable Homoeopathy Dispensary which treats more than 500 patients every month. Bargarh (Orissa): The weekly Satsanga of the Branch was on Saturdays. Special Satsangas were organised on Purnima, Sri Krishna Jayanti, Sivananda Jayanti, and Chidananda Jayanti. On Sivananda Jayanti and Chidananda Jayanti, food, dhoties/sarees were distributed to destitutes. Revered Swami Sivananda-gurusevanandaji Maharaj was the Chief Guest of the programmes on Chidananda Jayanti. The Branch continued its regular activities of Gita Study Circle Swadhyaya on Sundays, Yoga Vidyalaya and the monthly bulletin 'Divya Vani'.

Baripada (Orissa): The Branch continued its regular activities of weekly Paduka Puja, mobile Satsanga, monthly Sadhana Day and providing food and medicines in a leprosy colony. It organised Prabhat-pheri, Paduka Puja, discourses, recitation of Sri Vishnu-sahasranama Stotram, Narayana Seva, community meals, Jnana Prasad, etc. On Sivananda Jayanti and on Chidananda Jayanti there were Brahma-muhurta prayer-meditation, Japa, Nagar Parikarma (procession round the town), discourses, Mahamrityunjaya Mantra Japa, Narayana Seva, etc. A special Satsanga with a discourse was arranged on 11th September also.

Bellary (Karnataka): The Branch conducted twice-a-day Puja, and on Sundays Paduka Puja and Satsanga. On the occasion of Sivananda Jayanti, a weeklong programme of daily Paduka Puja and discourses on Bhagavadgita, and Narayana Seva in a leprosy colony on 8th September was arranged. On Chidananda Jayanti, Paduka Puja was performed and a leaflet on the life of H.H. Sri Swami Chidanandaji Maharaj was distributed.

Berhampur (Orissa): The Branch held the weekly Satsanga on Sundays, mobile Satsanga on Saturdays, and Paduka Puja on Thursdays. The monthly Sadhana Day was on 19th September. Recitation of Bhagavadgita was done on Ekadasis and of Sudarakanda on the Sankranti day. Special programmes on Sivananda Jayanti included prayer session, Paduka Puja with one lakh oblations, discourses by Revered Sri Swami Sivananda-gurusevanandaji and Revered Sri Swami Brahmasakshatkaranandaji, distribution of food and clothings to 70 destitutes, and Prasad Sevan (community lunch) by 700 devotees in the morning session. The evening public programme began after Nagar Sankirtan by 400 devotees. After talks by the two Swamijis on the life and teachings of Gurudev, Sivananda Shishu Satsanga Unit presented a cultural programme. The large gathering that attended the programme were given Prasad packets and leaflets also. On Chidananda Jayanti, the morning session programmes included prayer, Paduka Puja with one lakh oblations, Ayush Homa, etc. A special Satsanga was arranged in an Old Age Home. Fruits and biscuits were distributed to the patients of the Leprosy Hospital and the General Hospital.

Bhaler (Orissa): The Branch had its weekly Satsanga on Thursdays. On Sivananda Jayanti the 6-hour morning session programmes included Paduka Puja with one lakh oblations, Kirtan, recitations, etc. In the evening in the special Satsanga recitation of the Srimad Bhagavatam and Mahamrityunjaya Mantra Japa for ½ hour were done. On

Chidananda Jayanti, Paduka Puja was performed in the morning and a special Satsanga was held in the evening.

Bhanjanagar (Orissa): The weekly Satsanga of the Branch included Swadhyaya of “Ponder These Truths” also. In the 323rd Monthly Sadhana Day on 26th September, 200 devotees participated. Another Sadhana Day was arranged in a nearby village. A large number of local people also attended the discourse on Gurudev’s teachings. Various programmes like Paduka Puja, special Puja of Sri Krishna, recitations, Havan, discourses on the Srimad Bhagavatam were organised in two sessions on Sri Krishna Jayanti. On Sivananda Jayanti, the programmes of two sessions included Paduka Puja, special Puja with oblations, Mahamrityunjaya Mantra, Havan, discourses on Gurudev’s life and teachings, etc. Similar programmes were organised on Chidananda Jayanti in the Chidananda Mandir with discourses on life and teachings of H.H. Sri Swami Chidanandaji Maharaj with special enthusiasm and devotion.

Bhavnagar (Gujarat): In addition to all the regular activities, the Branch organised special programmes as follows: (1) On Sivananda Jayanti, Paduka Puja, a special Satsanga, and Bhajan, Kirtan, (2) On Chidananda Jayanti: 12-hour Akhanda Japa of Mahamrityunjaya Mantra, Paduka Puja, a special Satsanga, distribution of sweets in leprosy colony. Ambawadi Satsanga Centre of the Branch is celebrating its Silver Jubilee Year with the following additional activities: (3) Gayatri Yajna, twice a month, (4) Mahamantra Kirtan on Wednesdays, and (5) Paduka Puja, twice a month.

Bhawanipatna (Orissa): On the occasion of Sivananda Jayanti, the Branch organised a debate competition on ‘Life of Swami Sivananda’ for middle school pupils and on ‘Relevance of Divine Life in present context’ for high school students. All the seven prize-winning students spoke in the special Satsanga on that day. The programmes of Sivananda Jayanti and Chidananda Jayanti included Prabhat-pheri, Paduka Puja and distribution of fruits, etc., to the in-patients of the Children’s Ward in the morning, and special Satsanga in the evening with discourses.

Bhongir (A.P.): The Branch conducts group recitation of Sri Vishnu-sahasranama Stotram daily. It organised special Satsanga on Sivananda Jayanti and Chidananda Jayanti.

Bhubaneswar (Orissa): The daily programme of the Branch was morning prayer and Paduka Puja. The monthly Sadhana Day was on 26th September. The special programmes in connection with Sivananda Jayanti and Chidananda Jayanti were: (1) 15-day Sadhana Satra (session) from September 9th to 23rd, with programmes: meditation, Yogasana class by Revered Swami Dharmaprakashanandaji, Paduka Puja, one lakh oblation, special Puja of the presiding deity of the day, and Bhagavata Katha by Revered Baba Kishori Charan Dasji; (2) competition for students for Essay writing, Debate, Gita chanting, and chanting of Universal Prayer; (3) The prize distribution ceremony—Gajapati Divya Sing Debji Maharaj; (4) A blood donation camp; (5) Narayana Seva on September 8th and 24th; (6) Distribution of food packets by ladies wing; and (7) special programmes of the two Jayantis.

Bikaner (Rajasthan): The Branch conducted 2-time Puja, daily Satsanga with the Srimad Bhagavatam Swadhyaya and the monthly Matri-Satsanga on 7th September.

Special functions were organised on Sri Krishna Jayanti which concluded after the midnight Arati and Darshan of the newborn Krishna in a cradle. The 10-day Sri Ganesha festival was organised from September 18 to 27. Special Puja, decoration and Bhajan-Kirtan were the highlights of Radhashtami programme. On Sri Vamana Jayanti, the special Puja was followed by Katha of Sri Vaman incarnation. Sivananda Jayanti programmes included Paduka Puja, and a talk on the life of Gurudev, distribution of fruits, biscuits and sweets to the students of a Blindmen's School. On Chidananda Jayanti, Paduka Puja, Mahamrityunjaya Mantra Havan, Special Puja and decoration, a special Satsanga, Bhajan Sandhya (devotional songs programme), etc., were held. Fruits etc., were distributed in the Blindmen's School. The social services of free Homoeopathy Clinic scholarships to poor students, spiritual library, Yogasana class, etc. were continued.

Bishnupur (Manipur): The Branch conducts Matri-Satsanga on the last Sunday of the month and general Satsanga with Swadhyaya of Gurudev's teachings on the first Sunday, and of the Bhagavadgita on the second and third Sundays.

Brahmantarala (A.P.): The regular activities of the Branch are: (1) daily Satsanga in the morning and evening, (2) Sivananda Day every month on 8th, with programmes of Prabhat-pheri, Paduka Puja, Akhanda Kirtan for twelve hours, (3) 4 ½ hours programme of collective Japa and recitation of the Bhagavadgita on Ekadasis and Pradosha days, (4) Devananda Day on 19th of every month. The Branch also held special programmes on Sri Krishna Jayanti, Sivananda Jayanti and Chidananda Jayanti.

Chatrapur (Orissa): In addition to the daily Satsanga, the Branch had the weekly Satsanga on Thursdays, Sundarakanda recitation on Saturdays, and two mobile Satsangas also. On Sri Krishna Jayanti, after the morning Puja-Archana, a 12-hour Akhanda chanting of 'Om Namoh Bhagavate Vasudevaya' Mantra was done. Sivananda Jayanti programmes included Prabhat-pheri, Paduka Puja with one lakh oblations, recitations from the Ramayana and the Bhagavadgita, talks on Gurudev's life and teachings, Homa Yajna, Bhajan-Kirtan, etc. On Chidananda Jayanti, in addition to similar programmes, Akhanda Japa of Mahamrityunjaya Mantra was also organised.

Chennai, Thirumullaivoyal (Tamil Nadu): The Branch celebrated Sivananda Jayanti with Nagar Sankirtan and a special function which included devotional music, Bharatnatyam dance performance, discourses, prayers, a demonstration of Yogasanas by the students of the Yogasana class run by the Branch, etc. Many local dignitaries and 150 devotees attended the function.

Chennai, Triplicane (Tamil Nadu): The Branch organised a 5-days' programme to celebrate Sivananda Jayanti in different localities of the city. (Day 1) A talk of Gurudev H.H. Swami Sivanandaji Maharaj in Vishnu Temple, Perambur; (2) Paduka Puja and a discourse on 'Guru Arul' at Manal; (3) Paduka Puja and a public talk at Sivananda Satsanga Mandir, Madhavaram; (4) A talk on 'The Greatness of Gurudev Swami Sivananda' to a large gathering at the Sivamrita Atma Jnana Ashram; (5) On the Concluding day, the programmes held at Sivananda Foundation, Triplicane were: special Paduka Puja, a Sankirtan Mela in which many Bhajan Mandalis took part,

devotional songs by two very renowned artistes, a special function in the evening in which justice A.K. Rajan of the Chennai spoke on 'Spiritual Transformation of the Common Man' and another dignitary spoke on 'Jagat Guru Swami Sivananda'.

Chennai, Washermanpet (Tamil Nadu): The Branch organised a special function to celebrate Sivanand Jayanti in a specially constructed Mandapa decorated with lights and flowers. The programmes included special Puja, chanting, talks on Gurudev's life and teachings, Nama Sankirtan for one hour, Arati, etc.

Cuttack (Orissa): The regular activities of the Branch were Puja, Paduka Puja, midday Annabhog, Nama Sankirtan for one hour, evening Arati at the river, Yogasana class and Sivananda Charitable Dispensary. The monthly Sadhana Day was held on 5th September. On Sivananda Jayanti, the programmes included Prabhat-pheri, special Puja, special Paduka Puja, and Narayana Seva to the students of a school for dumb and deaf in the morning and a public meeting with two talks in the evening. On Chidananda Jayanti also similar programmes were organised, with Narayana Seva in an orphanage. Justice A.K. Pattanayak of the Orissa High Court was the Chief Guest of the public meeting. A poor patient was given financial support for her treatment.

Dhansura (Gujarat): The monthly Satsanga of the Branch was on 26th September. Dharamgarh (Orissa): The Branch conducted the weekly Satsanga on Thursdays and Paduka Puja on Sundays. On Sri Krishna Jayanti, one lakh oblations were offered with the Mantra 'Om Namoh Bhagavate Vasudevaya'. Sivananda Jayanti programmes were Paduka Puja, Nagar Sankirtan and distribution of Jnana Prasad in which 150 devotees participated. Fruits and biscuits were distributed to in-patients. Special Puja was arranged on Sri Ganesha Chaturthi and Rishi Panchami.

Dhenkanal Dolamandap Sahi (Orissa): The Branch organised special functions on Sivananda Jayanti and Chidananda Jayanti. Two speakers gave talks on life and teachings of Gurudev as well as of H.H. Sri Swami Chidanandaji Maharaj.

Gandhinagar (Gujarat): The Branch held Satsanga thrice a week. On Sivananda Jayanti, a special Satsanga was organised and a centre for Acupressure Therapy was inaugurated. The Branch conducted Yogasana session in the morning, Yoga Class for women in the evening, regular Yogasana class from September 1 to 10, and a special Yoga Camp for ladies from September 15 to 27. Social services of Homoeopathy Clinic, library, alms to a leprosy colony and poor patients were continued.

Ghatpadamur (Chhattisgarh): The regular activities of the Branch were early morning prayer-meditation session, Yogasana session, daily evening Satsanga, Paduka Puja on Thursdays, recitation of Sundarakanda and Sri Hanuman hymns on Saturdays, and recitation of Sri Vishnu-sahasranama Stotram on Sundays. Sri Krishna Jayanti special programmes included complete recitation of the Bhagavadgita and Sri Vishnu-sahasranama Stotram, Satsanga, Akhanda Kirtan of 'Om Namoh Bhagavate Vasudevaya' Mantra for three hours, special Puja and concluding midnight Arati. On Sivananda Jayanti, Paduka Puja and 1-hour Akhanda Kirtan were done. Special Puja took place on Sri Ganesh Chaturthi. Paduka Puja was performed on Chidananda Jayanti.

Gumergunda (Chhattisgarh): The daily activities of the Branch were early morning prayer-meditation, Yogasana session, 3-time Puja and evening Satsanga. Paduka Puja was performed on Thursdays. The recitation cycle was Sri Siva hymns on Mondays, Sri Devi hymns on Fridays, and Sundarakanda and Sri Hanuman Chalisa on Saturdays. On Sri Krishna Jayanti, 6-hour Akhanda Kirtan, special Puja and midnight Arati were organised. There was special Puja on Sri Ganesha Chaturthi. Sivananda Jayanti and Chidananda Jayanti programmes included 12-hour Akhanda Kirtan, Paduka Puja and discourses.

Jaipatna (Orissa): On Sivananda Jayanti, the Branch organised early morning Prabhat-pheri, Paduka Puja, a special Satsanga, and a 2-hour talk on the life and teachings of Gurudev. The programmes on Chidananda Jayanti were early morning Prabhat-pheri, Paduka Puja, a special Satsanga, a talk on the life and teachings of H.H. Sri Swami Chidanandaji Maharaj, collective Japa of Mahamrityunjaya Manta, etc. On both these occasions, food and clothings were distributed to the poor.

Jeypore (Orissa): The Branch organised special programmes on Sivananda Jayanti and Chidananda Jayanti.

Kadiadra (Gujarat): The Branch held its weekly Satsanga regularly. A special Satsanga was organised on Chidananda Jayanti. A spiritual talk was arranged on 28th September.

Kakching Bazar (Manipur): The regular daily activities of the Branch were meditation from 3 a.m., 2-time Puja, evening Satsanga with Swadhyaya of Guru Gita and a Yogasana session. It launched a programme of arranging twice-a-month Satsanga with spiritual talks in surrounding villages. The first such mobile rural Satsanga was on 25th September. On Sri Krishna Jayanti, Bhajan and Kirtan continued till the midnight Arati. A leaflet was distributed as Jnana Prasad. Special Puja was arranged on Sri Radha Ashtami also. Paduka Puja, Bhajan-Kirtan, chanting from Guru Gita and a talk on Gurudev's life and teachings were the programmes of Sivananda Jayanti. The Branch imparts free coaching to the science stream students of X class.

Kantabanji (Orissa): The weekly Satsanga of the Branch included Swadhyaya of the Bhagavadgita and the Ramayana.

Khajuria (Orissa): The Branch conducted Satsanga on Thursdays, and Paduka Puja on Thursdays and Sundays. Sri Krishna Jayanti programmes were early morning prayer, Homa and a special Satsanga in the evening. Similar programmes were arranged on Sri Ganesh Chaturthi also. On Sivananda Jayanti and Chidananda Jayanti, it organised early morning Prabhat-pheri, Paduka Puja and special Satsanga in the evening. On all these occasions special food was served to the fifty orphans. In Sri Sri Sri Gopalakrishna Sevashram for destitute orphans, the Branch also conducts daily Puja, one-hour prayer session in the morning and one-hour Satsanga in the evening.

Khatiguda (Orissa): The Branch had weekly Satsanga on Thursdays, a mobile Satsanga on 11th September, and special Satsanga with recitation of Sri Vishnu-

sahasranama Stotram on Ekadasis. The monthly programme of Sadhana Day and Narayana Seva was on 5th September. On Sivananda Jayanti, morning prayer and Satsanga, evening Satsanga with a talk on Gurudev's life and teachings and Narayana Seva were organised.

Khedbrahma (Gujarat): The Branch held its monthly Satsanga on Purnima day. Khurja (U.P.): The Branch organised on Sivananda Jayanti a special Satsanga with Sankirtan and discourses. Revered Sri Swami Sivachidanandaji also attended the function. Food was distributed to the destitutes. A special Satsanga was held on Chidananda Jayanti also. A disabled student was given financial support on this occasion.

Khurselguda (Orissa): Inauguration ceremony of the newly built Satsanga Hall was done on Chidananda Jayanti. Paduka Puja, Bhajan, Kirtan, discourses and other programmes followed till 3 p.m. 150 devotees from various Branches of the district attended the programmes.

Kurnool (A.P.): The Branch conducted daily Satsanga with Swadhyaya of the Bhagavadgita, and on Sundays there was swadhyaya on Gurudev's teachings also. Paduka Puja was performed on 8th September and on Thursdays. Special Puja and talks were arranged on Sri Krishna Jayanti and Sri Ganesha Chaturthi.

Manjhiguda (Chattisgarh): The Branch had 2-time Puja, and the weekly Satsanga with Swadhyaya of Ramayana, Paduka Puja, and 12 hour Akhanda Kirtan of the Mantras 'Om Namoh Bhagavate Sivanandaya' and 'Om Namoh Bhagavate Chidanandaya' was done on Sivananda Jayanti and Chidananda Jayanti. The 10-day Sri Ganesh festival was observed traditionally. In this extremely backward region with very low female literacy, the Branch has started a Gurukula for girl students.

Moirang (Manipur): The Branch organised special programmes on Sri Krishna Jayanti and Sivananda Jayanti; a Sankirtan procession was also taken through the town on Sivananda Jayanti.

Nagpur (Maharashtra): On the occasion of the visit of Revered Sri Swami Dharmanishtanandaji and Revered Sri Swami Premanandaji of Ganeshpur, the Branch organised a special Satsanga on 2nd September.

Nandini Nagar (Chattisgarh): the weekly Satsanga of the Branch included recitation of Sri Vishnu-sahasranama Stotras and Sri Hanuman Chalisa. On 3rd September, a 6-hour Akhanda Kirtan of Mahamantra took place. Sri Krishna Jayanti programmes were 12-hour Akhanda Kirtan of the Mantra 'Om Namoh Bhagavate Vasudevaya', Ramayana Path for two hours and a special Satsanga from 8 p.m. to midnight. Sivananda Jayanti programmes spread over two days included 12-hour Japa of 'Om Namoh Bhagavate Sivanandaya' Mantra, Prabhat Pheri from 5 a.m. to 8 a.m., Paduka Puja, a discourse, etc., and 600 devotees attended the function. Food and clothings were distributed to the poor, and fruits to in-patients of a local hospital. Paduka Puja and a Havan were the main items of the Chidananda Jayanti function.

Narayanpur (Orissa): The regular programmes of the Branch were 2-time Puja, Annabhoga, Paduka Puja on Thursdays, twice-a-week mobile Satsangas and Narayana Seva on 19th September. Special Programmes on the occasions of Sivananda Jayanti and Chidananda Jayanti were special Paduka Puja, Japa of Mahamantra, Mahamrityunjaya mantra, Siva Mantra, recitation of the Bhagavadgita and of Sri Hanuman Chalisa 108-times, Narayana Seva, visit to a village and taking out a Kirtan procession round the village and conducting a Satsanga there.

Nayagarh (Orissa): The Branch held the weekly Satsanga on Wednesdays, recitation of Sundarakanda and Sri Hanuman Chalisa on Saturdays and the monthly Sadhana Day on 12th September. Sri Krishna Jayanti was celebrated under the guidance of Revered Sri Swami Dhamaprakashanandaji with early morning Prabhat Pheri followed by meditation, Paduka Puja, recitation of the Bhagavadgita and Sri Hanuman Chalisa, chanting of Mahamantra and Maha Mrityunjaya Mantra and distribution of food and clothings to the poor. On Sivananda Jayanti and Chidananda Jayanti, special Satsangas and discourses were organised.

New Delhi, Lajpat Nagar Branch: In the Sunday Satsanga of the Branch, Paduka Puja was done on the 26th, recitation of Sundarakand on the 5th, of Sri Vishnu-sahasranama Stotram on the 12th, and of the Bhagavadgita on 19th September. Special Paduka Puja was organised on Sivananda Jayanti and Chidananda Jayanti. A debate competition was held on 10th September.

Nimapara (Orissa): In addition to daily Mahamantra Kirtan for one hour and Swadhyaya of the Srimad Bhagavatam, the Branch conducted Paduka Puja and Satsanga on Thursdays, and mobile Satsanga on Sundays. Sri Krishna Jayanti programmes included Brahma-muhurta prayer meditation, Paduka Puja, special Puja, recitation of the Bhagavadgita and five chapters of the Srimad Bhagavatam, Swadhyaya of Bhagavad Gita, Akhanda Kirtan of 'Om Namo Bhagavate Vasudevaya' for two hours and of Mahamantra for one hour, special evening Satsanga and Arati, etc. The Branch organised not only day-long special programmes on Sivananda Jayanti and Chidananda Jayanti, but also organised daily mobile Satsangas from September 9th to 23rd, Brahmamuhurta prayer-meditation, Prabhat Pheri, Paduka Puja, Swadhyaya of the Bhagavadgita, recitation of the Bhagavadgita, Sri Hanuman Chalisa, etc., Havan, Narayana Seva Bhajan, Kirtan were the main programmes.

Ningthoukhong (Manipur): The Branch conducted daily Paduka Puja and Swadhyaya in the morning and discourses on the Srimad Bhagavatam in the evenings. The weekly Satsanga was on Sunday afternoons. It publishes 'Guru Kripa' a monthly leaflet and distributes 2250 copies free to devotees all over the state. It had also organised the 29th Manipur State D.L.S. Satsanga, and special Satsangas on Kalki Jayanti and Tulasidas Jayanti.

Panchkula (Haryana): The Branch conducts daily Satsanga with Swadhyaya on Patanjali Yoga Sutras, Revered Sri Swami Ramarajyamji gave talks in two daily Satsangas and two weekly Satsanga. On Sivananda Jayanti and Chidananda Jayanti,

Paduka Puja, Bhajan-Kirtan, Swadhyaya, and other programmes were organised and mobile Satsangas with Swadhyaya of D.L.S. books.

Raigarh (Chattisgarh): The Branch organised a special function on Chidananda Jayanti. Many leading dignitaries attended the programme and spoke on Swamiji's life and teachings. The function was given wide publicity through local newspapers and a brief life-sketch of Revered Swamiji Maharaj was also published.

Raipur (Chattisgarh): The Branch had the weekly Satsanga on Sundays. On Ekadasis Sri Vishnu-Sahasranama Archana was done after recitation of the Stotram. On Sri Krishna Jayanti, Akhanda Kirtan of 'Om Namo Bhagavate Vasudevaya' Mantra was done from 6 p.m. till the midnight. On Sivananda Jayanti and Chidananda Jayanti, the various programmes organised included Prabhat Pheri morning prayer-meditation, special evening Satsangas, and distribution of fruits to the patients of a leprosy hospital.

Razole (A.P.): In the Sunday Satsanga of the Branch, recitation of Sri Vishnu-sahasranama Stotram and Sri Laxmi Ashtottara Shata Namavali, and Swadhyaya were also done. On Sivananda Jayanti, a Kirtan procession was taken out in the morning and a special Satsanga in the evening was organised. Food and clothings were distributed to 250 destitutes. On Chidananda Jayanti, the Branch arranged early morning Puja in five temples and Mahamrityunjaya Mantra Japa during the morning Satsanga for Swamiji's good health. In the evening Satsanga 93 Convent students also attended and joined the Japa of Mahamrityunjaya Mantra.

Rewari (Haryana): The Branch organised a special Satsanga on Sivananda Jayanti. It included a talk on Gurudev's life and teachings, and Swadhyaya of 'Bliss Divine'.

Rourkela (Orissa): The regular activities of the Branch are (1) 2-time Puja, (2) Paduka Puja on Thursday mornings, (3) Satsanga at Sivananda Ashram on Thursday evenings, (4) mobile Satsanga on Sundays, (5) the monthly Matri-Satsanga, (6) monthly Satsangas in a blind school, (7) medical examination of the blind school students and supply of necessary medicines, and (8) free medical service on Sundays.

Special programmes on Sri Krishna Jayanti were: Prabhat Pheri, chanting of the Bhagavadgita, Sri Vishnu-sahasranama Stotram, Sri Hanuman Chalisa, etc. Akhanda Japa of 'Om Namo Bhagavate Vasudevaya' Mantra till midnight, special Puja and Arati. On Sivananda Jayanti and Chidananda Jayanti, the programmes were: Prabhat Pheri, recitation of Sri Vishnu-sahasranama, the Bhagavadgita and Sri Hanuman Chalisa, collective Japa of Guru-Vandana Mantras, one Lakh oblation Puja, discourses, special Satsangas in the evenings, 89 Deepa decoration, etc. On Chidananda Jayanti a 10-hour Akhanda Nama Yajna was done. Distribution of fruits, sweets was done in the leprosy colony, Baby Milk Food in an orphanage and food in a Blindmen's school. The special 15-day programmes organised between the two Jayantis include discourses after evening Satsanga. The discourses on the Ramayana were held from 9th to 23rd of September. Bhagavata Parayana was done for 11½ hours a day from September 18th to 24th. A Health check up camp was held on 19th September. A special Satsanga and a discourse was organised on Bhagavata Jayanti.

Rourkela, Steel Township (Orissa): The Branch conducted mobile Satsangas on Sundays with Swadhyaya of the Bhagavadgita and Gurudev's teachings. On Sivananda Jayanti and Chidananda Jayanti, the programmes were meditation, Sankirtana procession, Paduka Puja with one lakh oblations, chanting, Bhajan, Kirtan, discourses, video show and Arati in the 4-hour morning sessions, Narayana Seva at noon, and 3-hour evening sessions of devotional music. Revered Sri Swami Brahmasakshatkarandaji attended the functions of Chidananda Jayanti and gave a talk.

Sambalpur (Orissa): The regular activities of the Branch are: (1) daily Puja, (2) Satsanga on Sundays, (3) Narayana Seva on Mondays, (4) daily class on Tattva Bodha, (5) Yogasana class in the morning and evening, and (6) Sivananda charitable dispensary providing free examination and medicines to more than 600 patients every month.

Special Satsanga with Paduka Puja and discourses were organised on Sivananda Jayanti and Chidananda Jayanti. On Bhagavata Jayanti, 'Om Namoh Bhagavate Vasudevaya' Mantra Japa was done for 9-hours.

Sheragada (Orissa): The Branch held the weekly Satsanga and a special Satsanga on Sri Krishna Jayanti. On Sivananda Jayanti and Chidananda Jayanti special programmes of Paduka Puja, Bhajan, Kirtan, chanting, Narayana Seva, etc., were organised. An essay competition on the life of H.H. Sri Swami Chidanandaji Maharaj was arranged and 19 students were awarded prizes.

South Balanda (Orissa): The Branch conducted Satsanga for men on Fridays and for women on Sundays. Mahamantra Kirtan was done for three hours. On Sri Krishna Jayanti, 12-hour Akhanda Kirtan of 'Om Namoh Bhagavate Vasudaya' Mantra, and evening special Satsanga and Puja till midnight were organised. On Sivananda Jayanti, Prabhat Pheri, morning Prayer-meditation, Paduka Puja, 3-hour Akhanda Kirtan of 'Om Namoh Bhagavate Sivanandaya' Mantra, and a special evening Satsanga were the main programmes. On Chidananda Jayanti, the programmes were Prabhat Pheri, morning prayer-meditation, Paduka Puja with one thousand oblations, Narayana Seva in the morning and a special Satsanga in the evening. In both these special Satsangas Revered Babaji Brajabandhu Dasji of Bhagavat Ashram, Puri gave discourses. The Branch also continued its special drive of holding at the residence of the devotees Paduka Puja, Bhagavat Parayana, the Bhagavadgita Parayana and 3-hour Akhanda Kirtan of Mahamantra. The target is to hold each programme 25-times.

Sugnu (Manipur): The weekly Satsanga of the Branch included Swadhyaya also. On Sri Krishna Jayanti, Akhanda Kirtan and discourses were organised. Paduka Puja and Akhanda Kirtan for two hours were the main items on Sivananda Jayanti. On Vishwakarma Jayanti, 3-time special Puja was performed. A special mobile Satsanga was arranged on Sri Radha Ashtami.

Sunabeda (Orissa): the Branch continued its regular activities of (1) daily Satsanga with Swadhyaya of Srimad Bhagavatam, (2) Satsanga with Paduka Puja on Sundays and Thursdays (3) daily Yogasana class in two batches, and (4) medical camps on Sundays.

It organised special functions on Rishi Panchami, Sri Radha Ashtami and Sri Vamana Jayanti, and special Puja on Sri Ganesh Charurthi, Sri Vishwakarma Jayanti and Srimad Bhagavata Jayanti. Sri Krishna Jayanti programmes included Akhanda Kirtan of 'Om Namoh Bhagavate Vasudevaya' Mantra for 6½ hours, Paduka Puja, oblations with Sri Vishnu-sahasranama, recitation of the Bhagavadgita, Sri Vishnu-sahasramama Stotram and Sri Gopal-Sahasranama Stotram, parayana from the Srimad Bhagavatam, special Puja, and a special festival on the next day. The day-long programmes of Sivananda Jayanti and Chidananda Jayanti included Paduka Puja with Abhisheka and 100 Archana, Havan, Bhagavad Gita Parayana, Mahamrityunjaya Mantra Japa, Bhajan, Kirtan, Swadhayaya, etc.

Sunabeda, Ladies Branch (Orissa): The regular programmes of the Branch were: (1) daily evening Kirtan of Mahamantra for one hour followed by recitation from the Bhagavadgita and Japa, (2) biweekly Satsanga on Wednesdays and Saturdays in the afternoons, (3) Satsanga for children on Sundays, (4) Paduka Puja and recitation of Sri Vishnu-sahasranama Stotram on Ekadasis, and (5) Narayana Seva on Tuesdays. Special programmes on Sri Krishna Jayanti included Brahma-muhurta session, Paduka Puja, recitation of Sri Vishnu-sahasranama Stotram and Sri Gopala-sahasranama, the Bhagavadgita and Srimad Bhagavatam and 6-hour Akhanda Kirtan of the Mantra 'Om Namoh Bhagavate Vasudevaya'. The programmes on Sivananda Jayanti and Chidananda Jayanti were: Brahma-muhurta session, Paduka Puja, Mahamrityunjaya Mantra Japa and special evening Satsangas with discourses.

Vadodara (Gujarat): The Branch held Satsanga on Thursdays with discourses on the Bhagavadgita and Siva-mahimna Stotram. On the occasion of Chidananda Jayanti, it organised Akhanda Japa of Mahamrityunjaya Mantra for 89-hours. A well decorated Birthday cake with 89 candles was also prepared. The Branch continued its Homeopathic dispensary, Ayurvedic Dispensary and Accupressure centre, and the social service of supplying dry ration to the poor and medicines to the poor patients. On Sivananda Jayanti, Prabhat Pheri, Paduka Puja and a 9-hour Akhanda Kirtan of 'Om Namoh Bhagavate Sivanandaya' were done.

Varanasi (U.P.): The Branch had fortnightly Satsanga. Special Satsanga and Paduka Puja were organised on Sivananda Jayanti and Chidananda Jayanti, Milk powder, sugar, etc., were distributed to the inmates of an old age home.

Vikrampur (Orissa): The regular activities of the Branch were: (1) 2-time Puja, (2) Satsanga on Wednesdays, (3) Matri-Satsanga on Thursdays, (4) Monthly Sadhana Day on the last Sunday, 26th September, and (5) providing necessary medicines to the residents of a leprosy colony. In addition, Paduka Puja was performed on Five days. On Sivananda Jayanti, an early morning session, Paduka Puja, Mahamantra Kirtan for four hours, and a special Satsanga in the evening were organised. Chidananda Jayanti programmes were an early morning session, Paduka Puja, a special Satsanga, and 89 Malas of one's Ishta Mantra by the devotees, decorating with 89 lamps, etc. On Sri Krishna Jayanti Paduka Puja, Archana to Lord Vishnu, a 2-hour Kirtan of 'Om Namoh Bhagavate Vasudevaya' Mantra were arranged. On Sri Ganesh Chaturthi special Puja was done, and on Ananta Chaturdasi special Puja and Havan were conducted.

OVERSEAS BRANCHES

Batu Caves (Malaysia): On 1st August, Revered Sri Swami Guhabhaktanandaji attended the 108 Kalasha Puja, and rendered Bhajans and gave a talk. The Branch organised a dinner in aid of Sivanada Orphanage at Bangunan Peladang on 7th August. 750 guest attended the dinner. Sri and Srimati Venukuppal have donated the land. A cultural programme of Violin and Veena recital and a group dance was held in the evening. Food parcels were distributed to 20 poor families. A spiritual retreat was organised by Perai Sub-Branch on 31st August. Swamiji attended it and gave a talk on "Living in the Awareness of God."

Rose Hills (Mauritius): The regular activities of the Branch were: (1) daily Satsanga, (2) Paduka Puja and feeding the poor on Thursdays and on 8th, (3) study group, (4) library, and (5) daily Yoga class. The special programme on the Birth anniversary of Gurudev Swami Sivanandaji Maharaj was as under: (1) at Sivananda Yoga Ashram, Guru Puja and feeding of the poor, (2) at Sivananda State Secondary School: special celebration, cake and spiritual literature distribution.. (3) Sivananda Healing Centre: celebration on 11th September, (4) at Sivananda Nivas Mahebourg: celebration on 19th September, (5) concluding ceremony at the Ashram on 26th September under the chairmanship of H.E. The Indian High Commissioner.

Trinidad & Tobago (West Indies): The Branch held the Satsanga on Sundays, and at Blue Star Ashram on Saturdays. It has started a 6-month course for training course for Pandits, which includes Sanskrit and Hindi teaching also. It also runs classes in vocal and instrumental music.