

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred, anger and jealousy.
Fill our hearts with divine virtues.

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

—**Swami Sivananda**

FRUITS OF REALISATION

Place before the mind the fruits of Self-realisation or life in the Soul or Brahman or the Eternal such as: immortality, eternal bliss, supreme peace and infinite knowledge.

If you remember these points always, the mind will be weaned from the cravings of sensual pleasure. Vairagya, Viveka and dispassion will dawn. You should seriously look into the defects of the sensual life and into the unreal nature of worldly life.

Swami Sivananda



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CHAPTER II—SECTION II

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥६॥

He moves about, becoming manifold within the heart where the nerves meet, like spokes fastened to the nave of a wheel; meditate on Om as the Self. Hail to you, that you may go to the other side beyond darkness.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

प्रकामपुण्यदर्शनं प्रधानयोगिसत्तमं
 प्रकाशमानतेजसं प्रकृष्टदिव्यवैभवम्
 अकाममुत्तमौजसं सुरापगातटोल्लस-
 त्रिकाय्यवासिनं शिवं जगद्गुरुं समाश्रये ॥७५॥

I surrender myself to the world-preceptor Swami Sivananda, who resides in a beautiful Kutir on the bank of the Ganges, who is the foremost of all Yogins, who is unattached to worldly pleasures, who is endowed with a blessed vision, who possesses incomparable greatness and vigour, and whose lustre is radiating everywhere.

अपारदुःखसागरप्रमग्नलोकरक्षकं
 कृपालयं नृपालकैर्निषेवितांघ्रिपङ्कजम्
 जपार्चनादिसात्त्विकक्रियापरायणं शरत्-
 क्षपाकराननं भजे शिवाभिधानयोगिनम् ॥७६॥

I devoutly worship the great sage Swami Sivananda who is the saviour of all those plunged in the endless ocean of sorrows, who is the abode of compassion, whose lotus feet are worshipped by the kings, who is ever engaged in the noble actions such as repetition of Mantras, worship, etc., and whose face is shining like the autumnal moon.

(To be continued)

MAN CAN OUTGROW ENVIRONMENTS

Sri Swami Sivananda

It is often said that man is the resultant of his environmental forces. This is not true. We cannot believe this; because, the facts always prove the contrary. Many of the world's greatest men have been born in poverty and in adverse circumstances. Many who have been born in slums and filthy surroundings, have risen to the highest status in the world. They have won laurels of fame and distinguished themselves in politics, literature and poetry. They have become brilliant geniuses and beacon-lights of the world. How do you account for this?

Sri T. Muthuswamy Aiyer, the first Indian High Court judge in Madras, was born in absolute poverty. He had to study at night under municipal lanterns. He had insufficient food. He was clad in rags. He struggled hard and achieved greatness. He rose above the environmental forces by his strong will and iron determination.

In the West, sons of cobblers

and fishermen have risen to high positions. Boys, who did polishing of boots in the streets, and who were selling beer in bars and were cooking in hotels, became famous poets and able journalists. Johnson was placed in quite adverse environments. Goldsmith was "passing rich with forty pounds a year." Sir Walter Scott was very poor. He had no place to live in. The life of James Ramsay Macdonald is worth mentioning. He was a man of great Purushartha. He rose from poverty to power, from a field-labourer to the status of Prime Minister of Britain. His first job was addressing envelopes for ten shillings a week. He was so poor to buy tea, that he drank water instead. His main meal every day for months was a three-penny beefsteak pudding. He was a pupil-teacher. He took great interest in politics and science. He was a journalist. Gradually, through right exertion (Purushartha), he rose to the position of a Prime Minister.

Sri Sankaracharya, the

exponent of Advaita philosophy, a spiritual giant and a brilliant genius was born in very poor, unfavourable environment and circumstances. There are thousands of instances like these. It is quite obvious, therefore, that unfavourable environments cannot annihilate the potential greatness and excellence of the future geniuses and that one can outgrow environments through diligent application, integrity, sincerity of purpose, iron will and strong determination.

Every man is born with his Samskaras. The mind is not a Tabularasa or a blank sheet of paper. It contains the impressions of thoughts and actions of the previous births. Samskaras are the latent potentialities. These good Samskaras are valuable assets for a man. Even though he is placed in unfavourable environments, these Samskaras give him protection against extraneous, undesirable, hostile influences. They help his growth and evolution. In the Gita, Lord Krishna says, "There he recovereth the characteristics belonging to his former body and with these, he again laboureth for

perfection, O joy of the Kurus." (Ch. VI-43)

Miss not any opportunity. Avail yourself of all opportunities. Every opportunity is meant for your uplift and development. If you see a sick man lying down on the roadside in a helpless condition, take him on your back or Tonga to the nearest hospital. Nurse him. Give him hot milk or tea or coffee. Shampoo his legs with divine Bhava. Feel the all-pervading, all-permeating, interpenetrating indwelling God in him. See divinity in the glow of his eyes, in his cry, in his breath, in the pulsation and motion of his lungs. God has given this opportunity to you to develop mercy and love, to purify your heart and to remove Ghrina, hatred and jealousy. Sometimes, if you are very timid, God will place you in such circumstances wherein you will be forced to exhibit courage and presence of mind by risking your life. Those world figures, who have risen to eminence, have utilised all opportunities to the best advantage. God shapes the mind of human beings by giving them opportunities.

Remember that in your

weakness lies the strength; because, you will be always on your alert to safeguard yourself. Poverty has its own virtues. Poverty infuses humility, strength, power of endurance and the spirit of struggle and perseverance, whereas luxury begets laziness, pride, weakness, inertia and all sorts of evil habits.

Do not grumble, therefore, of bad environments. Create your own mental world and environments. That man, who tries to evolve or grow in adverse environments will be a very strong man indeed. Nothing can

shake him. He will be of a sterner stuff. He will have strong nerves. Man is certainly not a creature of environments or circumstances. He can control and modify them by his capacities, thoughts, good actions and right exertions (Purushartha). Teevra (Intense) Purushartha can change the destiny. That is the reason why Vasishthaji and Bhishma have placed Purushartha above destiny. Therefore, dear brothers, exert, conquer nature and rejoice in the eternal Satchidananda Atman.

Man is not this body. Man is not his senses, or even his mind. These are his Upadhis or vehicles. Body and mind are subject to change, decay and death; whereas the real man, the Immortal Self or Atman, is ever abiding, never ending, eternal, unborn, perfect and ancient.

You have a body, but you are not the body. You have a mind, but you are not the mind. Body and mind are your instruments, like the tools of a carpenter. This body is an instrument or servant of the soul, and not its prison.

Know that the body is the temple of the radiant Spirit or self-effulgent Atman or Soul within, which controls and moves all the faculties of the mind and the body. Know that you are breathing the breath of the Spirit, but not a physical breath.

Sri Swami Sivananda

THE IMPORTANCE OF JOY

Sri Swami Chidananda

Worshipful homage to that great Reality, the eternal and the infinite, the timeless and the boundless, beyond human understanding, baffling human language to adequately describe Its imponderable, indescribable, transcendental glory. May Its divine grace ever be upon all of us!

Loving adorations to revered Holy Master Gurudev Swami Sivanandaji Maharaj who through his radiant personality, his effulgent countenance and his sparkling eyes gave us some little faint glimpse of that great glory in whose experience he was firmly established. He shone with a light that is Divinity. May his benedictions always be upon us all in this great journey beyond the beyond.

We have mentioned the thrill, the joy of the spiritual adventure, this journey to reach the great destination. We have mentioned that the joy, the thrill is not so much in reaching the destination but in the effort itself, in the onward and

upward progress towards the goal. It is in the journey itself that the joy is there.

But then, this is not merely a manner of speaking, but it is a necessity also. It is also indispensable and very important. There is a necessity to this joy, there is an importance to this joy and an indispensable place. For, if you do not have a real joy and happiness in any undertaking, you cannot engage in it with enthusiasm. If you do not have joy and great pleasure in some undertaking, you cannot give yourself fully, heart and mind to that undertaking. Your dedication to it, or your application to it, will be at best half-hearted.

If you do not get real joy and pleasure out of it, you will not ingather, gather together and concentrate the whole of your energy, your capacities, your abilities. So, it will be part of your life, not the whole of your life. The totality of your being will not become diverted and fully applied to that

great attainment. So, at best, it will be a part of you that is engaged in this great task, whereas another part of you is equally engaged in something else.

But, this is not merely a great task. It is too great a task to be undertaken by half of you. It is that one unique dimension of life which demands for its attainment the whole of your life, your entire life—all its potentials, all its time, energy, attention and application. If you give yourself totally to this quest, then you may be assured that God gives Himself totally to such a dedicated seeker, aspirant and devotee. This has been the experience of all the great ones. In various ways, they have tried to bring home to us this truth.

And such total dedication with all your being, all your heart, mind and soul, is only possible if you get joy out of it. If it is a task that fills you with great elation, great rejoicing, great inner jubilation and happiness, then alone such total dedication—which is very, very necessary—is possible.

So, this therefore, is the necessity of joy. It is necessary to sustain us in this arduous task of the realisation of the Absolute, this arduous task of illumination and enlightenment, this arduous task of self-transcendence, to attain Self-experience. This is the truth. May the Supreme Being and Holy Master help us to perceive this truth and help us to succeed in this great attainment! God bless you all!

A moral life will lead you to the mighty temple of wisdom. There is only one sacred temple in this universe, and that is the heart of a moral and spiritual man. The heart of a good and pious man is the shrine or temple of God in this world. Therefore, be righteous. Practise virtue.

Sri Swami Sivananda

THE SPIRIT OF EDUCATION

Sri Swami Krishnananda

Education is the process of manifesting the inner divine potentialities of man. The present system of education is introduced into India by alien rulers. They introduced this system to enable the unsuspecting Indian to qualify himself to be able to serve the rulers. It thus became a travesty on the real purpose of this sacred process, education, a process that has for its purpose the drawing out of the best, sublimest and noblest, of the latent faculties in man. Now, the time has come to recognise the defect in this present system and to bring about the necessary changes in its outlook. The genuine and sincere aim of the administrators of India should be to educate the coming generation in such a way as to gradually make it grow into a perfect order of specimens of the glories of our most precious culture. To achieve this, the educational system should be one that does not merely consist in the filling of miscellaneous facts and figures into the young mind; but,

should be a living process of touching and awakening in young India's heart of all the dormant idealism of our ancient tradition that is now slumbering, neglected in its heart.

Right education is the process of the discovery of truth. This truth is unravelled by degrees. Education ranges from the training of the self in the physical plane into the realisation of the highest and of disciplining life in general. The ultimate purpose of education is the knowledge of the Divinity that shines in all beings. The process involves a burning up of the obscuring dross in the fire of self-discipline and purification. The impediments have to be removed from within. This removal of obstructions to the manifestation of the latent wisdom is education. Education means the subdual of the propensities which are antagonistic to pure understanding and awareness. Education is not merely an intellectual discipline; its integral part is moral achievement.

Righteousness and virtue go hand in hand with true education. There is no value in education if it is destitute of the spirit of spiritual expansion or a progressive attainment of divinity. Though this sense of the highest perfection need not be explicit in the beginning stages of education, in no stage can it be entirely forgotten. Even as several zeros have no value without a number preceding them, nothing in this world, no achievement whatsoever, can have any real meaning if it is entirely devoid of at least the implied presence of the spiritual sense.

Schools and colleges should impart this kind of education. It does not mean, of course, that it is possible to make all students grasp the full significance of the higher life at once. But, it is imperative that even small children should be brought up in such a way, that they will grow perfectly virtuous and moral, good-natured and God-fearing. Everyone should be brought into the light of that ancient culture, the culture and refinement that belongs to the nature of the manifestations of the Divine Being. The test of education is the revelation

of inner light.

The spirit of real education is to be found in the meaning of the hoary Gurukulvasa and study under a perfected person. Whatever the degree of intelligence of the student be, the art of educating one lies in the method of an introversion of the faculty of knowledge. Introversion need not necessarily mean any mystic contemplation. It means, in general, an inner way of approach; the regulation of life in conformity with the perception of the ultimate unity of all things. It is the investigation of the powers of the inner man, the knowledge of the capacities and the potentialities, which are responsible even for the objective investigation of the scientist. The method of material science can ultimately be only a failure if it tries to know anything without gauging the depths of the knower. It is futile to attempt at anything unless the presuppositions of all attempts and undertakings, viz., the implications of the experiences and the faculties of the active knowing subject, are known. The modern methods of education cannot be satisfactory, since the

most important factor in education viz., inner culture, is not paid heed to. What does one see nowadays? Young men finish their courses of study, after several years and come from colleges, grown in age, and yet know not the fundamentals of life or its meaning. Question any student; even the so-called educated youth, he betrays his ignorance of the central facts governing life. Not only this; students show a lack of real goodness and virtue. There is in them a want of moral strength, inner toughness born of a well-regulated and disciplined life. The ancient Shishyas under their Gurus were kept under rigid discipline. They were to observe such rules as would subdue their sense-desires and increase their mental energy and intelligence. The ancient Brahmacharins had tremendous power, Ojas-Shakti. They were Agnimanavakas, fire-lads, glowing with Brahmavarchas, as the result of self-mastery. The implicit surrender of the disciple to the Guru meant a check upon the natural propensities that might be intruding in the midst of the disciple's higher aspirations. The very purpose of life under a

teacher, is to transcend the instinctive nature and live in the light of the inner hidden resources of the vaster life of the intelligent and spiritual nature.

Secular education cannot make a true man. Physical health, mental purity, intellectual acuteness, moral power and a spiritual outlook of life with right effort pointing to its aim should go together, if perfection is to be achieved. Students should be thoroughgoing Brahmacharins, adherents to Satya and Dharma, to continence absolute, physical and mental, as well as righteous mode of living. It is indeed not a happy thing that the students of the present day take too much interest in what lies outside the educational career, in politics, and social movements. Though these are all valuable activities, they mar the spirit and stultify the very meaning of real education. A student, as long as he is a student, should not concern himself with such things as would detract his attention and spoil his life of studentship. Moreover, the goal of education is not merely material comfort; but, inner growth and

culture which seems to have been forgotten by our students. A student should be an embodiment of humility, self-control, obedience, self-surrender and stern intelligence. He should be the very form of exemplary conduct, of spotless character. A student is a growing citizen, not merely of a country, but of the world, of the whole universe. This he can be only when he is unselfish and self-sacrificing, moral and pure.

It is not right to think that the spiritual sense has no relation to education in schools and colleges. Education is a barren husk, if it is

dead to the calls of the inner Spirit. It is imperative that at least one lesson in a week, if not every day, should be taught on morality and spirituality. Long courses of study without the spiritual note in them are like palaces built on quicksand. The Supreme Spirit is present in all, and so everyone should be alive to its existence and demands. Let teachers, professors, parents and students, alike, hear this call of cultural renaissance, human uplift and universal brotherhood, and strive to attain the goal of true education, viz., cultural integration by spiritual perfection.

Man is a complete social animal. He is a biological organism, and so he is definitely characterised by the possession of certain physiological functions such as circulation of blood, digestion, respiration, excretion, etc. He is also definitely characterised by the possession of certain psychological functions such as thinking, perception, memory, imagination, etc. He sees, thinks, tastes, smells, and feels. Philosophically speaking, he is the image of God, nay, he is God Himself. He lost his divine glory by tasting the fruit of the forbidden tree. He can regain his lost divinity by mental discipline and the practice of concentration.

Sri Swami Sivananda

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

8th September, 1949

FULLILLER OF DEVOTEE'S WISH

At 4-30 a.m. Siva came up the hill, to the Bhajan Hall, where the morning Satsanga was in progress. As daylight broke in, it was revealed that Siva was wearing a flannel gown—the devout offering of Sri T.R.G. Krishnan of Bangalore. Krishnan had specially requested that the cloth be made into a gown and worn on the Sacred Birthday. The cloth arrived the day before yesterday; and Dayanandaji made half-a-dozen trips to the tailor's shop yesterday, to get the gown ready for this morning's wear. It was made within a day.

Morning nowadays, is cool and pleasant; but, to put on a flannel gown is to deprive oneself of this pleasantry. When you get into the Bhajan Hall, now packed to the doors with the visitors, you feel like throwing off even the shirt on your back. Ordinarily, Siva would not have even a thin Alpi, when he

attends the morning class. Yet, today he kept on with this flannel-gown. And, as we emerged out of the Bhajan Hall, he remarked,

"I have worn the gown presented by Krishnan. This is the gown," thus revealing that his only consideration in putting it on was to satisfy the devotee's pious wish.

As the meditation came to a close, Siva began his novel lecture through a song. It was all in the form of a Sutra, this time. Every Sutra had strung on it several catch-words; and it went home into the heart of the listeners, who repeated the Sutras, themselves!

*Gopala Gopala Murali Lola
Yashoda Nandana Gopibala.*

*Serve, love, give, purify,
Practise Ahimsa, Satyam,
Brahmacharya.*

Study Gita.

Love all. Embrace all.

Be kind to all.

Work is Worship.

Serve the Lord in all.

Taken from 'Sivananda-Day-to-day'

This was followed by Mahamantra Kirtan, which included in its tune, the 'Soham' Kirtan and the Mahavakya Kirtanas also. After silent prayer for world-peace, we all came out of the Bhajan Hall.

On the verandah, Siva was ready for the Surya-namaskar drill. Soon, the battalion formed itself into a long line with Siva, the Brigadier at the head. At his word of command, the squad numbered; and instead of 'one-two' 'one-two' the numbering was 'Tat-Sat' 'Tat-Sat', etc. Then, the squad formed itself into two lines, ready for the drill. Siva chanted the names of Sun, Surya-dhyana and the Upanishadic Mantras addressed to Surya. Then, everyone performed Suryanamaskara.

Then, commenced the Prabhat Pheri Kirtan. Headed by Siva, the entire party of visitors and inmates of the Ashram went round Muni-ki-Reti, and along the Hardwar Road up to Chandrabhaga, singing the Mahamantra. Blessed were the people of the locality to have Siva's Darshan and to hear Siva's singing of Mahamantra Kirtan at their own doors! Even cows and sheep stood still, silently gazing at the Saint, as he moved along,

chanting the Mahamantra. The inmates of all the Ashrams, on route came out to have Siva's Darshan; and Siva bowed to them all in return.

Chandrabhaga was still unfordable. On reaching the banks of the river, Siva noticed an old man struggling across the current. He at once signalled to Sri Hans Raj Chadhaji, who was in the group; and Chadhaji, instantly went across the stream, to lead the old man ashore. Siva would not allow a single opportunity of rendering Seva to slip by!

And, we assembled in the Bhajan Hall again at 9 a.m. In the hot sun, Siva climbed up the hill, a second time during the morning, to grace the function. Kirtan and Bhajan over, Guru Puja began. A visitor who came in this morning brought a good basket of fresh flowers. It came in handy for the Puja. Two of us took a basket of flowers each and began the Archana. Krishnanandaji read the 'Sivanandashtottarashata Namavali'.

We found it too clumsy to offer the flowers to a picture of Siva, while He Himself is Present amidst us. We

turned towards him and began to offer Archana to the Living Image. Mark carefully the reaction!

First— There was resentment, "No, no: enough, enough; do it there!" said Siva, pointing to the picture. We persisted. In a few moments, the entire crowd rose to the feet, and there was a stampede towards where Siva was seated, each one clamouring to offer flowers at his feet. Still the resentment continued.

Second— Our enthusiasm was too much! Siva was overwhelmed by the love of the devotees. A sudden quietening was noticed on his countenance. The eyes gazed within; a long and distant gaze, as though he saw what was going on and yet, did not see. One read the Vichara written on his face and in his eyes, "Who is worshipping whom? I am the worshippers, I am the worshipped; and yet, I am beyond both." Peace, tranquility, equanimity and indifference—that characterised the second stage.

Third — Having offered flowers at his feet, devotees clamoured for 'Prasad'. Small children surrounded him, with a sweet smile on their lips, and looking eagerly on. Siva began to distribute the Prasad, carefully

picking up and giving best roses for the children. All devotees got handfuls of this flower-Prasad, which they pressed to their forehead and their bosom.

That is very important to note—first there is Vairagya or a shrinking away from the worldly glamour; secondly, there is intense Vichara—call it Nididhyasana if you like—which leads to a realisation of the essential nature of the Atman, and this bestows peace and tranquility on him; thirdly, Anugraha, for, when the Sage has realised his identity with the Supreme, he is in the best position to bless. He is indeed Ishwara then. He is in an exalted state. He is God Himself; and He blesses.

After Kirtan, we dispersed.

At 3-30 p.m., Siva was already in the Bhajan Hall, one of the first to arrive there, for the afternoon session! Darshanacharya Sri Raghavacharyaji (of the Darshan Maha Vidyalaya, Rishikesh) had been invited. He came in and delivered a very interesting discourse on Siva and his mission. He had composed a Sanskrit poem also on Siva's glory.

To be Continued

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

DEVELOP FIRMNESS AND PATIENCE

Unwavering firmness and patience are needed to tide over critical situations and gain success. Dhriti (firmness) and Dhairya (patience), and Samata (balance of mind) develop the 'will' to a remarkable degree.

HAVE A DEFINITE AIM IN LIFE

The vast majority of persons, even the so-called educated people, have no definite aim in life. Hence they are drifted here and there like a log of wood on restless ocean. They do not know what to do. Some students finish their Bachelor of Arts and Master of Arts courses, but they do not know how to proceed further. They do not have the power of judgment to select any good avocation that is suitable to their temperament, that can bring them prosperity and success in life. They become lazy. They are unfit for adventurous enterprises or any speculative business, or any kind of activity that demands knack, pluck

and skill.

They waste their time and finish their life's career in gloom, despair and sorrow. The energy is there. The intellect is there. But they have no definite aim or purpose. They have no ideal. They have no clear-cut programme of life. Hence their life becomes a failure. Every one of you should clearly understand the aim of your life. Then you should chalk out the line of work that is congenial to your aim. You should work hard to realise the aim. You should have your ideal and you should try every second to live up to that ideal. You can realise the ideal right now in this very second, or after ten years by walking with faltering steps. It does not matter much. The ideal and the aim must be there. Then you can develop your 'will'.

When one has successfully finished his duties of a householder, when his sons are all fixed up in life, when the daughters are given in marriage, he should devote the remaining years of his life in spiritual

pursuits, study of religious literature and divine contemplation. Many people have no definite ideas as to what they are going to do. After retirement from active service, they take to some other avocation. They are still greedy. Till the end of life, they count money, and entertain thoughts of grandchildren and great-grandchildren. Pitiably is the lot of these men indeed! Blessed is he who spends the whole time in study and meditation in a solitary place after retirement from service.

EASTERN AND WESTERN MODES OF CULTURE

There is a gulf of difference between the Eastern culture of the Hindu sages and Rishis, and the method of culture of the Western occultists. The fundamental difference is that in the West, people train their will and memory for attaining material progress and worldly prosperity only. They have totally ignored the life beyond. This is their serious blunder indeed. Whereas the Yogins of India do develop their will and memory for spiritual ends. Their goal is always Self-realisation. They exhibit psychic Siddhis to make their students clearly understand that there is a

higher supersensual life in the Atman which alone can give real Bliss and Immortality. They clearly impress on their students in unmistakable terms: "*Na Karmana Na Prajaya Dhanena Tyagenaike Amritatvamanasuh*" Not by actions, nor by progeny, nor by riches, but by renunciation alone one can attain Immortality." The real bliss is in the Bhuma or the Infinite or the Unconditioned. There is no happiness in the perishable objects. Real lasting peace is in the Absolute alone. The Absolute must be sought and understood. This one ringing note is blown in their ears daily.

Therefore, the Western occultists should not neglect the spiritual culture and should not forget the spiritual basis of all other cultures. One can have material prosperity to a certain extent. He should also develop the spiritual side. There should be a spiritual basis for all cultures and undertakings. This is important. If this side is ignored completely, then that culture is no culture at all. There should also be the practice of a little Tapas (austerity) along with the will-culture.

To be Continued

ZOROASTER

Sri Swami Sivananda

There is no certainty at all about the age in which Zoroaster lived. Some say that Zoroaster lived about 6000 B.C. Others maintain that he flourished in the middle of the seventh century B.C.

Zoroaster was the greatest prophet among the ancient Iranians. He took his birth in order to establish the worship of Ahura Mazda, the Supreme Lord of the Universe and to fulfil the Divine Mission. His own original writings, the precious Gathas in the Avestan language, indicate that he was a God-intoxicated person.

Zoroaster's father was the venerable Porushaspo and his mother Dughdhvo. Zoroaster was born in the west of Iran in Takht-e-Suleman in the district of Azerbaijan. He was a direct descendant in the royal line of the house of Manushcihar, the ancient King of Iran.

The Prophet of Iran is known to his followers as Zarathustra. (Possessor of yellow or old camels. 'Ustra' means camels.)

When the Prophet of Iran was

Taken from 'Lives of Saints'

born, nature rejoiced. The trees, rivers and flowers expressed their joy and delight. The demons were frightened. As soon as the child was born, he did not cry like an ordinary mortal. He made a loud laughter. Many angels and archangels came to adore him.

Zoroaster's family name was 'Spitama', which means 'White'. Zoroaster had two elder brothers and two younger brothers.

The birth of Zoroaster was miraculous. The glory of Ahura Mazda descended from heaven and entered the house of the future mother of the prophet. When she was pregnant, archangels came to her and worshipped and praised the unborn child.

Zoroaster married three times and had many children. His first wife had one son and three daughters. The youngest daughter Pourucista married Jamaspa, who was the uncle of Zoroaster's third wife. Zoroaster had two sons by his second wife.

We know very little of the early life of Zoroaster. Even when he was a boy, he showed great wisdom. He

argued with wise men and censured the heretics.

Demons and evil spirits tried to kill him. The Turanian King Durasrobo also tried to kill the child, but the life of the prophet was miraculously saved by the all-merciful Lord.

Zoroaster developed dispassion when he attained the age of sixteen. The objects of the world lost all attraction for him. He despised all mundane pleasures. He rose above all sensual cravings. He showed intense love and compassion for all living beings.

Zoroaster left his home at the age of twenty and wandered from place to place. He led a life of purity and righteousness. He roamed about in forests. He lived alone in caves and on mountain tops. He controlled his tongue and subjugated his other senses also. He was very abstemious in his diet. He spent his time in calm meditation.

Zoroaster experienced Samadhi or communion with Ahura Mazda, the Supreme Lord of the Universe, on the top of Mount Sabatam. He had prophetic divine visions. He conversed directly with Ahura Mazda and received the

wisdom of the Lord. He received seven revelations from Ahura Mazda. At the age of thirty, he came out as the Prophet of God. After receiving the divine light of revelation, he became the renowned messenger of Ahura Mazda.

Several archangels helped Zoroaster in the spiritual path. Archangels are divine messengers of the highest order. They are the attendants of Ahura Mazda. They correspond to the Siva-Ganas—the attendants of Lord Siva—and to Jaya, Vijaya, Nanda, Sunanda, etc.—the attendants of Lord Vishnu. They are the guardian-deities or the Lokapalas of the world. Zoroaster had direct conversation with these archangels.

Vohumanah is the archangel of good thought. He is also the presiding Lord of domestic animals. He appeared before Zoroaster and helped him to cast off the physical sheath and directed his soul to the supreme abode of Ahura Mazda. Ahura Mazda Himself gave instructions to the Prophet and imparted divine wisdom to him. Zoroaster obeyed the commands of Ahura Mazda.

To be Continued

PUJA WITH TWO CATS

Sri Swami Sivananda

Ramnath Misra of Cawnpore was doing Puja of Lord Krishna in the morning. Two cats ate the Prasad that was kept for the Lord. Ramnath Misra tied the two cats to a post daily, that was in front of him, and did Puja. Bholanath Misra, the son of Ramnath Misra also tied two cats in front of him in his Puja room and did his Puja regularly in the morning. One day Ramnath saw two cats in the Puja room of his son and asked his son, "Bholanath, why do you tie two cats in front of you?" Bholanath replied, "Venerable Father! I saw two cats in front of you in your Puja room, so I also tied two in front of me in my Puja room. I thought that two cats must be tied in the Puja room when I worship the Lord."

This sort of Puja is done by several persons. The father does some sort of Sadhana, worship or prayer or rites. The son also imitates the father to make people think that he is also religious and pious.

You should have a proper understanding of the method of worship, the meaning of the verses

you recite, the significance of the Mantras and rites, the benefits of Japa and worship. You should cultivate Sraddha, Bhava and devotion. You should have Ruchi or taste for God's Name. You should have a knowledge of the science of Upasana, Japa Yoga, Mantra Yoga and Bhakti Yoga. You should have a clear idea of God and nature of God. You should have Vairagya. You should know how the Japa of Mantra produces its purificatory effects on the mind, destroys Rajas and Tamas, fills the mind with Sattwa or purity, and changes the human nature into divine nature. Only then you will be highly benefitted. Then alone you will have quick progress in the spiritual path. Do not tie two cats in the Puja room like our friend Bholanath. Enquire. Think. Cogitate.

Irreligious parents will have irreligious children. Parents themselves should lead a religious and pious life. They should be well versed in the science of Upasana, Mantra Yoga, Japa Yoga and Bhakti Yoga. They should train their

children in the spiritual path from their very boyhood in the proper manner. Then alone the house will be a Vaikuntha on earth. Then alone

there will be peace, harmony, plenty and prosperity in the house. A life without religion is a dreary waste and real death.

RAJA VIVEKINATH

Dharma saves one from all dangers. Adharma brings about one's ruin and destruction. If you practise Dharma while you are alive, you will enjoy prosperity here and hereafter. Your fame will live long if you practise Dharma. If you practise Adharma, you will meet with failures and miseries at every stage. Take for example the instances of King Yudhishtira and Duryodhana. Every day we remember King Yudhishtira but no one thinks of Duryodhana. The mere mention of Duryodhana's name brings up disgust.

Great man of the past have become famous by their strict adherence to Dharma even at the cost of their lives. They counted their lives as nothing as compared to Dharma. See with what tenacity Harishchandra stuck to Truth. He had to kill his own wife with a sword. He was prepared to do that duty without any hesitation. He did not think, "This is my wife. How can I kill her?" On the other hand, he thought

"I am the keeper of the Shmashan (cemetery). It is the order of the king to behead this woman; she may be my wife or any one else, I shall do my duty." At that time, Lord Siva himself appeared and snatched away the sword from Harishchandra. Such is the glory of Dharma and the Dharmishthas.

Dharma protects the person who sticks to it, gives prosperity and undying bliss hereafter. To illustrate this, a small story is given here.

In the country of Panchanada, once it was the custom to have a king for three years and after every three years was a fresh election and the people elected their own king. The custom was that the previous king, on the completion of the third year was taken in a grand procession to a river adjoining the city and was then drowned in it. But during the three years of his rule, he had the privilege to do anything and enjoy life in the best manner possible.

To be Continued

PROBLEMS OF SELF-REALISATION

Sri Swami Sivananda

Continued from the Previous Issue

Q. Why should one aspire for Moksha or God-realisation?

A. No one wishes to suffer from the pains of Samsara, from imperfection, restlessness, ignorance. Every soul hungers for immortality, knowledge, peace and bliss. Sages and seers have found that these can be had only through Self-realisation or God-realisation, not through worldly objects. For this, one has to free oneself from the bondage of the world, attachment, likes and dislikes, cravings, expectation, weakness—from the cycle of birth and death. This is called Moksha.

PREREQUISITES OF REALISATION

Q. Is love eternal?

A. Yes. Pure divine love or Prem is certainly eternal. Pure love is God and God is pure love.

Q. What things are necessary for realising oneself?

A. Faith, devotion, dispassion, discrimination, mercy, humility, purity, serenity self-restraint, enquiry, spirit of selfless service.

Q. Suppose a man works

Taken from 'Yoga—Questions and Answers'

selflessly, what will happen to his family?

A. God will take care of his family. His friends will provide everything to this selfless worker. The family of those selfless Congress workers in those days of Satyagraha were taken care of by the rich businessmen.

CONCEPT OF THE SUPERCONSCIOUS

Q. My personal concept of super-consciousness is to have the capacity to express unlimited awareness, etc. Is it Kaivalya Moksha?

A. Kaivalya means “aleness”; “Moksha” means liberation. The expression means liberation from the bondage of the universe so that the soul may be alone in its own real state of non-attachment to changing things; its state of unchanging Existence-Intelligence Bliss-Absolute. This state is reached by Yoga which teaches us how to restrain the activities of the mind.

Q. By Radiesthesia pendulum, I received 520 out of 540 in cosmic awareness.

A. Radiaesthesia is capable of measuring only the life activity or vitality of a person. It cannot give a clue to the entire personality or

Divine Consciousness as is reflected in each one of us through our mind which is only a complex of feeling, willing, knowing.

QUESTIONS IN HATHA YOGIC SADHANA

HATHA YOGA AND RAJA YOGA

Q. What is Hatha Yoga?

A. It is the Yoga by which the body is rendered strong and healthy by the practice of Asanas and Mudras and the Prana is united with Apana through the Sushumna to the Sahasrara Chakra at the crown of the head.

Q. Is the practice of Hatha Yoga necessary before the commencement of Raja Yoga?

A. Yes. Asana and Pranayama are the two Angas or limbs of Ashtanga Yoga (Raja Yoga). How can you practice Raja Yoga unless you possess a strong and healthy body? How can you practise meditation if you have no Asana-Jaya or control over the pose. You must be able to sit on Padma, Siddha or Sukha Asana steadily for 3 hours at a stretch. Then you will be able to meditate nicely. If the body is unsteady, the mind also will be unsteady. There is intimate relation between the body and the mind.

Q. Will the practice of Hatha Yoga lead to Raja Yoga?

A. Yes. Hatha Yoga and Raja Yoga are inseparable. Where Hatha Yoga ends, Raja Yoga begins. Hatha Yoga aims at bodily perfection and a sound healthy body helps a Raja Yogi student in his practice of Yama, Niyama, Dharana, Dhyana, and Samadhi.

PRANAYAMA AND KUNDALINI SHAKTI

Q. Will the practice of Pranayama alone awaken the sleeping Kundalini Shakti?

A. No. Asana, Bandhas, Mudras, Pranayama, Japa, meditation, strong and pure irresistible analytical will, the grace of a Guru, devotion—all these will awaken the Kundalini Shakti.

Q. Is it right to say that Pranayama is unnecessary in the practice of Raja Yoga?

A. No. Pranayama forms one of the eight limbs of Raja Yoga.

To be Continued



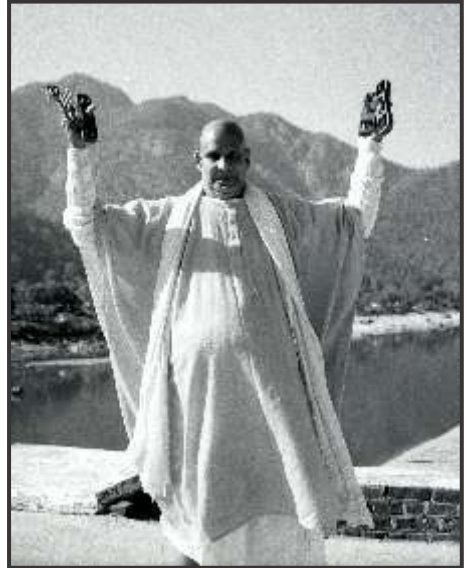
CHILDREN'S WORLD

DIVINE LIFE FOR JUNIORS

Blessed Children of Divinity!

The Divine Name

The power of the Divine Name is marvellous. Repeat His Name at all times, even while you study, play and work, while you eat and rest. Choose any Name, like Sri Ram, Om Namah Sivaya, Jesus, Allah, and repeat it always. The Lord's Name is the source of all inspiration and strength. Cling to it. It is the best medicine for any disease.



Service

Serve the poor and the sick. Serve the needy. Serve those in sorrow and distress. Serve birds and animals. Serve with kindness, love and sympathy. Service is worship of God. In serving others, you serve God. This is the highest religion.

God

God is love. God is truth. God is peace. God is knowledge. God is power. God is bliss. He dwells in your heart. He is your true friend and guide. He is your real father and mother. Realise Him and be forever happy and peaceful.

Sri Swami Sivananda

Taken from 'Students, Spiritual Literature and Sivananda'

PARABLE OF THE MAN WHO WASHED MUD WITH MUD

A young man had heard it said: "*Ushnam Ushnena Shamyati.*" One day, he was walking along the road, when he found he had to cross a muddy canal. On reaching the other side of the canal, he found that his feet were covered with mud up to the knee. He at once began to apply more mud, up to the waist. A wise man passing by asked the young man what he was doing. He replied: "I am trying to remove the mud." "But you are adding to it!" "That is in accordance with the rule that like cures like." "O fool", said the wise man "that rule does not apply to this. By adding dirt to dirt, you will only become more dirty. Remove the mud by washing it with water and soap." The young man did so, and was clean.

Similarly, the Jiva which is thrown into this pool of mud, called Samsara, revels in it and adds more mud to it by performing all kinds of Kamyas-Karmas (actions with desire). It is led to believe that through such actions, it will reap a rich harvest of happiness. But, as a matter of fact, the result is just the reverse. The Jiva is bound more and more strongly to the wheel of birth and death by these chords of Avidya, Kama and Karma. The Guru comes and enlightens the Jiva. He says: "O man, this is not the way to attain eternal bliss or salvation. Wash the dirt of Karma that has given you this birth here, with the water of Bhakti to God, and with the soap of desirelessness. Spiritualise all your actions. Then will the dirt that has covered your soul be washed away and you will shine in your pristine glory." The disciple thereupon practises Bhakti and Nishkama-Seva, and is finally liberated.

Sri Swami Sivananda

Taken from 'Parables of Swami Sivananda'

**Sri Guru Purnima Mahotsava,
60th Sadhana Week and 62nd
Punyatithi Aradhana of Sadgurudev
Sri Swami Sivanandaji Maharaj
at the Divine Life Society,
Sivananda Ashram Headquarters**



To worship and to offer adoration to the Guru is verily the worship and adoration of the Supreme Reality.

Sadgurudev Sri Swami Sivanandaji Maharaj



With great spiritual rejoicing, the sacred day of Sri Guru Purnima was celebrated at the Divine Life Society Headquarters Ashram on 10th July 2025. The Celebration commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation at Swami Sivananda Auditorium. Thereafter, H. H. Sri Swami Yogaswarupanandaji Maharaj, President, DLS Headquarters in his message inspired the devotees to take resolve on this sacred day to follow Sri Gurudev's Twenty Important Spiritual Instructions and to live in the spirit of his Universal Prayer. It was followed by Prabhat-Pheri wherein a





large number of devotees joyously participated chanting the divine name with great devotion. A Havan was also performed in the morning hours at the Ashram Yajnashala for the peace and welfare of the world.

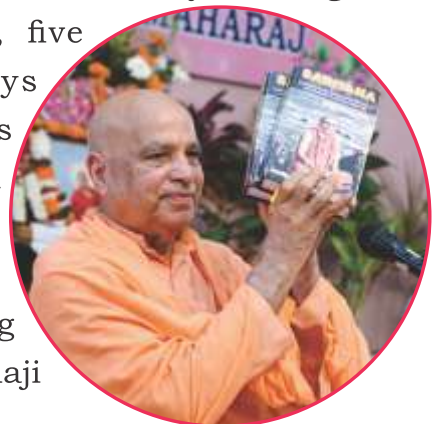
In the forenoon session, devout worship was offered to Beloved Sadgurudev Sri Swami Sivanandaji Maharaj at the beautifully bedecked Holy

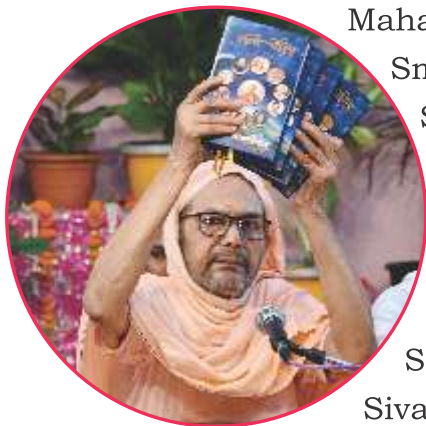




Samadhi Shrine and a grand worship was offered to the sacred Padukas of Sadgurudev at the auditorium followed by Jaya Ganesha prayers and Bhajans. Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj, Vice-President, DLS Headquarters read the first four Sutras and the last Sutra of the Brahmasutra as a worshipful tribute to Vyas Bhagavan. Seventeen books, five booklets, 31 Days

Calendar 'Timeless Teachings' and a few publications by the DLS Branches were released to mark this sacred occasion. The forenoon session concluded with the blessing message of H.H. Sri Swami Yogaswarupanandaji





Maharaj. During the night Satsanga, Kum. Maitreyiji, Smt. Saudaminiji, Smt. Sakshiji and Dr. Medha Sachdevji presented Bhajans-Kirtans as their Pushpanjali at the sacred feet of Sadgurudev. The celebration concluded with Arati and distribution of holy Prasad.

From 11th to 17th July 2025, the Sixtieth Sadhana Week was organised at Swami Sivananda Auditorium. Every

day, the programme commenced

with prayer-meditation session conducted by Sri Swami Krishnabhaktanandaji and Sri Swami Gurupremanandaji followed by a brief message by H. H. Sri Swami Yogaswarupanandaji Maharaj. Thereafter, Prabhat-Pheri was conducted wherein devotees participated with



great devotion and joy. Sri

Swami Purnanandaji conducted

Yogasana Class every day. The forenoon session commenced with Jaya Ganesha prayers and recitation of Sri Vishnusahasranama and Srimad Bhagavad Gita by Sri Swami Kaivalyanandaji and Br. Sarojji and the afternoon session started with Bhajans-Kirtans



by the devotees. During the forenoon and the afternoon sessions, the devotees got the blessed

opportunity to listen to the inspiring and elevating discourses by the saints and scholars of different organisations and the Headquarters Ashram as well.



Acharya Sri Swami Swananda Teerthaji Maharaj,

Kailash Ashram, Rishikesh in his inaugural address said that we are ever one with the Lord. The Lord is Anandaswarupa, and therefore we are also Anandaswarupa. Due to ignorance of our True Nature, we identify with body and mind, and consequently feel miserable. Quoting from Mundakopanishad Swamiji Maharaj further said, '*Tadvijnanartham Sa Gurumevabhigachhet*—To

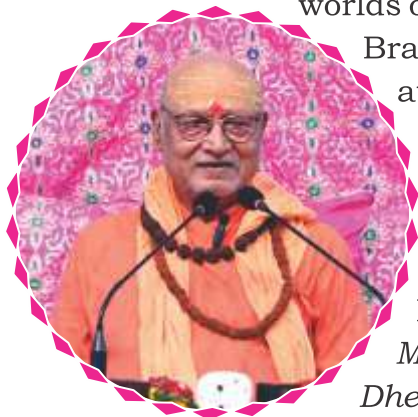
remove this ignorance and to receive the Supreme Knowledge, one should approach a Srotريا Brahmanishtha Guru with great devotion and humility.'



Paramadarsh Mahamandaleshwar Sri Swami Vishwatmananda Puriji Maharaj,

Sadhana Sadan, Kankhal, Haridwar in his discourse giving a detailed exposition on the magnificent life in Brahma Loka said that one can attain Brahma Loka by performing various worships and meditations as enjoined in the scriptures. Similarly, one can attain Swarga Loka by performing meritorious deeds. But, referring to Srimad Bhagavad Gita, Swamiji Maharaj said,

'Aabrahma-bhuvanallokah Punaravartinah Arjuna—All the worlds of this material creation, up to the highest abode of Brahma, are subject to death and rebirth.' One can attain Liberation from the cycle of births and deaths only through the Knowledge of the Self.



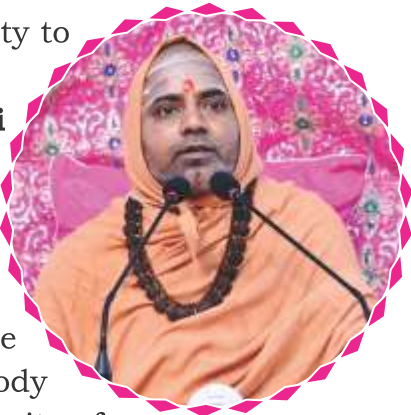
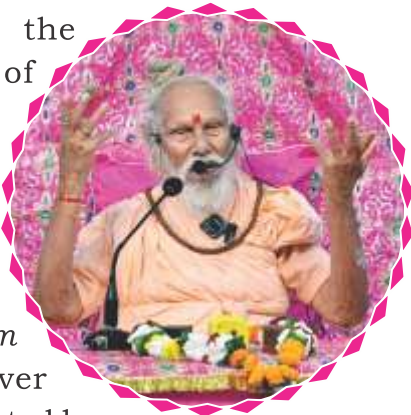
Mahamandaleshwar Sri Swami Bhagawatswarupaji Maharaj, Gurumandal Ashram, Haridwar in his message referring to Kathopanishad said, '*Sreyashacha Preyashcha Manushyametaustau Samparitya Vivinakti Dheerah*—The path of blessedness and the path of

pleasure are open to all individuals.' The wise one discriminates and chooses the path of blessedness while the ignorant one chooses the path of pleasure. Swamiji Maharaj advised the Sadhakas to be wise and tread the path of blessedness.

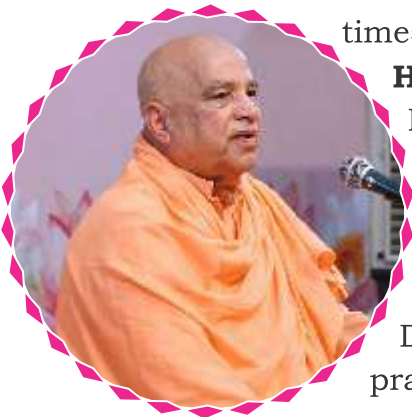
Mahamandaleshwar Sri Swami Vijnanananda Saraswatiji Maharaj, Gita Vijnana Peeth, Kankhal, Haridwar, in his talk lucidly explained the significance of the First Mantra of Isavasyopanishad, *'Isavasyamidam Sarvam Yat Kincha Jagatyam Jagat—Whatever exists in this entire world, is pervaded and permeated by God.'* Swamiji Maharaj inspired the Sadhakas to live their lives in the awareness of the all-pervading Divinity to attain God-realisation in this very birth.

Mahamandaleshwar Sri Swami Vijayananda Puriji Maharaj, Sivalaya, Rishikesh in his discourse quoting from Sri Adi Sankaracharya's Vivekachudamani said, *'Bijam Samsritibhumijasya Tu Tamo Dehatmadhirankuro—Ignorance is the seed of the tree of Samsara, and the identification with the body is its sprout.'* Various sorts of miseries are the fruits of this tree. Only with the sword of Knowledge, the tree of Samsara can be cut. Therefore, one should engage oneself in selfless service and worship of the Lord to attain purity and concentration of mind and thereby make oneself worthy to receive the Supreme Knowledge.

Mahamandaleshwar Sri Swami Asanganandaji Maharaj, Paramarth Niketan, in his message focussed upon the unity of existence and presence of the Divine in all. Quoting Lord Sri



Krishna's words from Srimad Bhagavad Gita, Swamiji Maharaj said, '*Ahamatma Gudakesh Sarvabhutashaya Sthitah*—O Arjuna! I am seated in the hearts of all beings.' Thus, all beings are manifestations of the Lord Himself. Swamiji Maharaj inspired the Sadhakas to change their Drishti i.e. vision and behold the Supreme Lord everywhere and at all times.



H. H. Sri Swami Yogaswarupanandaji Maharaj, President, DLS Headquarters, in his series of discourses during the early morning meditation session all the seven days, gave an elaborate exposition on the eight limbs of Raja Yoga i.e. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi and also provided practical guidelines to the Sadhakas to ensure quick progress on the spiritual path.

In his talks during the other sessions, Swamiji Maharaj beautifully explained how One Consciousness indwells all. Therefore, we should love all and serve all. Loving all and serving all is the essence of all religions. Quoting from Srimad Bhagavad Gita, Swamiji Maharaj further said, '*Nirvairah Sarvabhuteshu Yah Sa Mameti Pandava*—One who has no enmity towards anyone and who lovingly serves all, attains the Lord.'



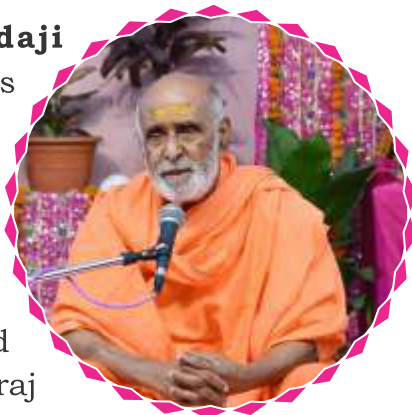
H. H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, in his discourses referring to Srimad Bhagavad Gita said, '*Dukhalayamashashvatam* – This world is transitory and an abode of sorrow.' Eternal peace and bliss can be found only in God. Therefore, one should do sincere Sadhana to realise God in this very life.

Highlighting the significance of Holy Master's Yoga of Synthesis as the surest and quickest way to attain God-realisation, Swamiji Maharaj explained how the three obstacles in the way of attaining Highest

Beatitude—Mala, Vikshepa and Avarana—can be overcome by the practice of Yoga of Synthesis.

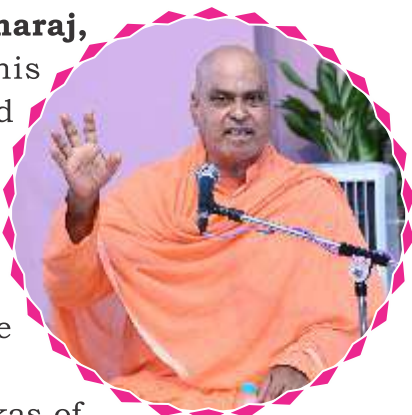
H. H. Sri Swami Padmanabhanandaji

Maharaj, Vice-President, DLS Headquarters in his discourses quoting from Srimad Bhagavata Mahapurana said, '*Na Hyachyutam Preenayato Bahvayaso*—It is not difficult to please God' because God is our Innermost Self and He is already with us. But unfortunately, due to our impure minds, we do not have absolute faith and conviction in this Supreme Truth. Swamiji Maharaj inspired the Sadhakas to lead a life committed to Dharma to attain purity of mind.



H. H. Sri Swami Advaitanandaji Maharaj,

General Secretary, DLS Headquarters in his message expounded the glory of Bhakti and inspired the Sadhakas to cultivate one-pointed devotion towards God. Quoting from Srimad Bhagavad Gita, Swamiji Maharaj said, '*Bhaktya Tvananyaya Shakya*—Through single-minded devotion, one can know God and ultimately merge in Him.'



Swamiji Maharaj also apprised the Sadhakas of Sri Gurudev's spiritual barometer to ascertain the degree of their spiritual progress.

H. H. Sri Swami Tyagavairagyanandaji Maharaj in his talks elaborately explained how with the practice of Karma Yoga, one can make progress on the spiritual path even while living in the world. Quoting Lord Sri Krishna's words from Srimad Bhagavad Gita, Swamiji Maharaj said, '*Tasmat Sarveshu Kaleshu Maamanusmara Yuddhya Cha*—Always remember Me and do your duties.' Keeping the mind centered in the Lord, one should perform one's worldly duties in the best possible way, and offer the fruits thereof to the Lord.



Sri Swami Sadasivanandaji, Sri Swami Krishnabhaktanandaji, Sri Swami Vaikunthanandaji, Sri Swami Dharmanishthanandaji, Sri Swami Poornabodhanandaji, Sri Swami Bhumanandaji, Sri Swami Kaivalyanandaji, Sri Swami Sivapriyananda Mataji, Sri Swami Tyagananda Mataji, Br. Sri Gopiji, Smt. Kamal Panigrahi Mataji and Sri Brijesh Pathakji of Faridpur gave discourses on various subjects pertaining to Sadhana during different sessions of the Sadhana Week.



All the Sadhakas felt immensely benefitted by these inspiring talks. Their questions and queries were answered by H.H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj in three question-answer sessions.

In the night Satsanga, Sri Bhagavan Jenaji of Sorada, Ganjam (Odisha) offered his Bhakti Pushpanjali on the first and sixth day. Smt. Archana Talegoankar Mataji and Sri Lokendra Talegoankarji of Haridwar delighted the hearts of the devotees by their devotional Bhajans on the second day. Kum. Aradhyaji, Master Adityaji and Master Akhileshji presented Bhajans on the third day. Sri Yogirajji of Rishikesh and Dr. Nirmal Pandeyji of Dehradun regaled the gathering by their soulful Bhajans on the fourth and fifth day respectively. Sri Santoshji of Rishikesh offered his Seva by playing Tabla all these days. Sannyasis and Brahmacharis of the





Ashram offered their loving adoration at the feet of Sadgurudev in the form of Bhajans-Kirtans on the seventh day.



In the concluding session of the Sadhana Week, H. H. Sri Swami Yogaswarupanandaji Maharaj, H. H. Sri Swami Nirliptanandaji Maharaj and H. H. Sri Swami Padmanabhanandaji Maharaj blessed the Sadhakas with their valuable advice. The Sadhana Week came to close with the distribution of Jnana Prasad and Prasad.



The sacred day of the 62nd Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was observed with great sanctity and devoutness on 19th July 2025. The programme commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation followed by the brief message of H.H. Sri Swami Yogaswarupanandaji Maharaj and Prabhat-Pheri. To mark this auspicious day, a special Havan was also performed at the Ashram Yajnasala for the peace and welfare of the world.





In the forenoon session, devout worship was offered to Worshipful Gurudev at the splendidly decorated Holy Samadhi Shrine. Thereafter, a grand Satsanga was organised at Swami Sivananda Auditorium wherein





ceremonial worship with Laksharchana to the chant of 'Om Namo Bhagavate Sivanandaya' was offered to the sacred Padukas of Sadgurudev with





prayerful hearts. It was followed by Jaya Ganesha prayer and Bhajans. Four books were also released on this auspicious occasion. The Satsanga concluded with the blessing message of H.H. Sri Swami Yogaswarupanandaji

Maharaj. Thereafter, Yati-Puja was performed wherein more than 100 monks were reverentially worshipped and offered Bhiksha and Dakshina.



During the afternoon session, the devotees spoke on the life and teachings of Adorable Gurudev. In the evening, Mother Ganga was worshipped at Sri Sivananda Ghat with Archana and Arati. During the night



Satsanga, the devotees offered their worshipful tribute at the feet of Sadgurudev in the form of Bhajans-Kirtans. Thereafter, the Darshan of Sadgurudev through a DVD show filled the hearts of one and all with ineffable joy. The celebration concluded with Arati and distribution of sacred Prasad.



May the blessings of Lord Almighty, Param Aradhya Sadgurudev Sri Swami Sivanandaji Maharaj, Param Pujya Guru Maharaj Sri Swami Chidanandaji Maharaj and Param Pujya Guru Maharaj Sri Swami Krishnanandaji Maharaj be upon all.

IMPORTANT ANNOUNCEMENT

CLARIFICATION REGARDING CHIDANANDA HERMITAGE SHANTI ASHRAM (CHSA), BALIGUALI, PURI, ODISHA

In order to clarify the confusion prevailing among the devotees about **Chidananda Hermitage Shanti Ashram (CHSA)** situated at Baliguali, Puri, Odisha, The Divine Life Society Headquarters Ashram deems it proper to issue a clarification in this regard.

As many of the long-time devotees may be aware, the landed property of **CHSA** was originally with Sri Swami Shantanandaji Maharaj of Baliguali, who had inherited it during his life-time from his Guru Sri Swami Sukumardasji Maharaj. Eventually, in the year 1991, Sri Swami Shantanandaji Maharaj gifted the entire property measuring about 7.5 acres to The Divine Life Society Headquarters Ashram through Worshipful Sri Swami Chidanandaji Maharaj, the then President of The Divine Life Society. Since then, this property came to be known by the name '**Chidananda Hermitage Shanti Ashram**' (**CHSA**). Later on in the year 2002, an additional land of 3 acres lying adjacent to **CHSA** was passed on to The Divine Life Society Headquarters after the dissolution of the 'Swami Chidananda Sadhana Kutir Samiti.'

Owing to many practical difficulties in managing the **CHSA** directly from the Headquarters Ashram at Rishikesh, the Board of Management, the Board of Trustees as well as the General Body of the Divine Life Society, after a careful study for a year-long period came to a conclusion in their Meetings held on 30th November 2023, 1st December 2023 and 2nd December 2023, respectively, to handover the management of day-to-day affairs as well as the activities of **CHSA** to an independent Trust, while **retaining its**

proprietorship with the DLS Headquarters. In compliance to the decision taken in the previous meetings of the Board of Management and the Board of Trustees, and with the guidance from The Divine Life Society Headquarters Ashram, a new Trust was formed in the name of **Chidananda Shanti Ashram (CSA)** and the same was registered on 3rd November 2023 at Puri, with its Trust Board consisting of the devotees of the Divine Life Society as its members. Moreover, a few members of the new Trust, are also the members of the Board of Management of The Divine Life Society Headquarters. Further, two Trustees of The Divine Life Society Headquarters have been nominated as Trustees of the new Trust **Chidananda Shanti Ashram (CSA)** by the Trust Board of the Divine Life Society Headquarters Ashram.

Therefore, it is to clarify that the Divine Life Society Headquarters is the sole owner of the movable and immovable properties of **CHSA** and the property has been handed over to **CSA Trust** on lease for its maintenance as well as to carry out **CHSA's** day-to-day activities and organise spiritual programmes from time to time.

Addendum to the Above Clarification

The Divine Life Society Headquarters has been receiving lots of queries from the devotees, especially from Odisha, that whether there is any provision for the devotees to sponsor for the construction of new rooms in the premises of **CHSA**, Baliguali, so that they can occupy such rooms as and when they visit **CHSA**.

In this regard, all the devotees may please note that **there is no such provision for the devotees to sponsor either for the construction of any individual rooms in their names or for renovation of any existing rooms and claim ownership of such rooms.**

As per the Lease Deed executed between The Divine Life Society and

CSA Trust, the **CSA** Trust while managing the day- to-day activities as well as the maintenance of **CHSA**, SHALL NOT let, sub-let, sub-lease, part possession, sell or dispose-off the property of **CHSA** in any manner to any other organisation or any individual. Hence, it is imperative that no individual build any rooms in the premises of **CHSA** and thereby claim ownership.

However, if the **CSA** Trust feels it necessary to construct new buildings in order to achieve its aims and objects more effectively, then it can construct new buildings within the **CHSA** premises but with the prior permission of the Trust Board of The Divine Life Society Headquarters. Such new constructions can only be done from the collective contributions, which should be unconditional and voluntary in nature, raised from the devotees or any firms.

The Lease Deed further reads that any new constructions done within the premises of **CHSA**, after its completion shall be deemed to be the assets of The Divine Life Society Headquarters, and accordingly they will be reflected as assets in the books of accounts of The Divine Life Society Headquarters.

Therefore, the devotees may take note of this announcement and not pay heed to any rumours being spread in this regard.

What a great pity! Man has come here with a definite purpose. Life is not meant for eating, drinking, dressing, and procreating. There is something grand and sublime behind. There is an eternal life of bliss beyond. Every second must be well utilised for the achievement of this goal of life.

Half of your life is spent in sleep. A great portion goes away in sickness. Some portion is spent in eating, drinking, and talking. You are enveloped in ignorance and play in childhood. You are caught up in the net of women in adolescence. In old age, you pine under anxiety and the burden of family affairs. When will you, my dear friends, find time for doing virtuous deeds and worship of God? Be serious. Think and reflect now.

Sri Swami Sivananda

ANNOUNCEMENT

SPIRITUAL CONFERENCE TO COMMEMORATE 75th YEAR OF FOUNDATION OF THE DIVINE LIFE SOCIETY VADODARA BRANCH From 30th October to 1st November 2025

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Bhagavan Sri Dwarkadheesh, a Spiritual Conference will be held at Vadodara city, Gujarat, from 30th October to 1st November 2025 to commemorate the Platinum Jubilee Year of Foundation of The Divine Life Society, Vadodara Branch. The Branch has the unique privilege of inauguration by holy hands of Gurudev Swami Sivanandaji Maharaj on 1st November 1950 during his epoch making All India Yatra. Pujya Gurudev addressed public meeting on 31st October 1950 at historic Nyaymandir Hall in the midst of the city and opened the Branch on the following day.

The theme of the Conference will be **“Divine Life for Self-awakening, Spiritual Regeneration & World Peace”**.

During the Conference, the senior monks from Headquarters Ashram, and leading Spiritual Institutes, dignitaries, scholars from different parts of country will bless and enlighten the participants with their words of wisdom.

Devotees from all the Branches of The Divine Life Society are cordially invited to participate in the Conference aimed at dissemination of Spiritual Knowledge.

For Registration and Information, please contact:

- | | | |
|----|-------------------------|------------|
| 1. | Dr. Jayant B Dave | 9825035232 |
| 2. | Sri Krishnakant B Dave | 9978941486 |
| 3. | Sri Madhusudan U Swadia | 9925208731 |
| 4. | Ms. Meera Sharma | 9328255550 |

Address: The Divine Life Society Branch,
Shivananda Bhavan, Ramji Mandir Lane,
Opposite Government Press, Near Kothi Cross Road,
Anandapura,
Vadodara - 390001 (Gujarat)

Email: divyajivanvadodara@yahoo.com

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

Due to administrative reasons, and also to simplify the existing complex accounting system, it has been decided in the 'Board of Management' Meeting held on 10th March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11th March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1st April 2021: –

General Donation

- 1. Ashram General Donation**
- 2. Annakshetra**
- 3. Medical Relief**

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

Therefore, devotees are requested to send donations to the above mentioned account heads only.

Further, it is hereby conveyed to all the devotees and well-wishers of the Ashram that

- The income from the **ASHRAM GENERAL DONATION** shall cater to all the spiritual, religious as well as charitable activities of the Divine Life Society viz. care for the homeless and destitute through Sivananda Home, serving leprosy patients through Leprosy Relief Work, providing educational aid for poor students, running of Yoga Vedanta Forest Academy, printing of free literature, dissemination of spiritual knowledge, worship in Ashram temples, maintenance of the Ashram and Gau-Shala, conducting regular religious and spiritual activities of the Ashram and also to any other spiritual, religious or charitable activities taken up by the Society from time to time.
- The donations for **ANNAKSHETRA** shall be utilised towards the feeding of resident Sannyasis, Brahmacharis, Sadhakas, devotees, visitors and guests of the Ashram, patients and staff of Sivananda Charitable Hospital, pilgrims, wandering Sadhus and poor persons free of cost.
- The donations for the **MEDICAL RELIEF** shall be utilised towards the free treatment of sick and needy patients at Sivananda Charitable Hospital and also towards other medical relief works undertaken by the Society.
- Similarly, Interest-income generated from **SIVANANDA ASHRAM CORPUS (MOOLDHAN) FUND** shall be utilised towards all the activities (spiritual, religious as well as charitable) of the Society.

- It is to be noted that the Society is not dispensing with any of its activities; it will continue to conduct its regular Ashram activities and Charitable activities as usual, though the 'Heads of Accounts' to receive donations have been reduced.
- Donations can be sent through cheque/D.D. /E.M.O. drawn in favour of '**The Divine Life Society', Shivanandanagar, Uttarakhand**, payable at Rishikesh. A covering letter mentioning the purpose of donation, Post Mail Address, Phone No., Email Id and PAN should accompany the same.
- Further, devotees are informed that Puja in Ashram temples shall be done free of cost for all those who would like to perform Puja in their name or in their family members' name. They may do so by sending a written request well in advance with requisite details either by Email or letter addressed to the General Secretary or the President.
- There is no change in guidelines regarding Remittance towards Fee for Membership, Admission, Life Membership, Patronship, Branch Affiliation and SPL advances as well.

ANNOUNCEMENT REGARDING ONLINE DONATION FACILITY

- Donations towards the Divine Life Society may be made through 'Online Donation Facility' by accessing directly to the web address **<https://donations.sivanandaonline.org>** or by clicking the 'Online Donation' link provided in our website **www.sivanandaonline.org**.

MEMBERSHIP FEE AND BRANCH AFFILIATION FEE OF THE DIVINE LIFE SOCIETY HEADQUARTERS SHIVANANDANAGAR—249 192, Uttarakhand

1. New Membership Fee*	₹ 150/-
Admission Fee	₹ 50/-
Membership Fee	₹ 100/-
2. Membership Renewal Fee (Yearly)	₹ 100/-
3. New Branch Opening Fee**	₹ 1,000/-
Admission Fee	₹ 500/-
Affiliation Fee	₹ 500/-
4. Branch Affiliation Renewal Fee (Yearly)	₹ 500/-

* "The Divine Life" Magazine is sent free of cost to the Members of the Divine Life Society. Those who wish to become a member of the Society, may write to the General Secretary.

** Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.

*** Prior written permission has to be obtained from the Headquarters for opening a New Branch.

⇒ Kindly send Membership Fee and Branch Affiliation Fee by Cheque or by DD payable at any Bank in Rishikesh.

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bhimkand (Odisha): The Branch continued daily Paduka Puja and weekly Satsanga on Sundays. Sadhana day was organised on 29th June.

Bikaner (Rajasthan): In the month of June, the Branch had daily worship, Yoga session with Asana, Pranayama and meditation, and Rudrabhishek on Mondays. Every Tuesday, there was Bhajan Sandhya and Mahamantra Sankirtan. Besides this, recitation of Hanuman Chalisa, Sundarakanda and chanting of Mahamantra were held on Saturdays. Havan was conducted on Amavasya day and special worship was done on Pradosha day. The Branch also provided drinking water to needy people.

Buguda (Odisha): The Branch continued daily Puja, weekly Satsanga on Thursdays, Matri Satsanga on Sundays and Paduka Puja on 8th and 24th of every month. Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 1st June and Sankranti on 15th were celebrated. Besides this, special Satsangas were held on 5th, 16th and 28th. Sadhana day was observed on

22nd with Paduka Puja, Bhajan, Kirtan and discussion on Guru Vani.

Chandapur (Odisha): Daily two times Puja, weekly Satsanga on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. Sundarakanda Parayana was done on Sankranti day. Special Satsanga was arranged on 6th June.

Chandrasekharpur - Bhubaneswar (Odisha): The Branch continued weekly Satsanga on Tuesdays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June with Prabhat-Pheri, Paduka Puja, chanting of 'Om Namoh Bhagavate Sivanandaya', Hanuman Chalisa and Vishnusahasranama, Bhajan, Kirtan and discourses.

Chhatrapur (Odisha): Weekly Satsanga on Thursdays and Paduka Puja on 8th and 24th of every month were continued by the Branch. Sadhana Day was arranged on 1st May. Mobile Satsanga was held on

24th. Recitation of Sundarakanda and Hanuman Chalisa was done on 31st May.

Choudwar (Odisha): The Branch had daily Puja, Swadhyaya of Srimad Bhagavad Gita, Yoga class on Sundays and Paduka Puja on 24th of every month. Special Satsanga was held on 15th June. On the auspicious day of Rath Yatra, the Branch arranged Satsanga. Chanting of Sundarakanda was held on 28th.

Jamshedpur (Jharkhand): In the month of June, the Branch continued its weekly Satsanga on Fridays, and organised free drawing class for children of the Antyodaya Bastee every Sunday.

Kakinada (Andhra Pradesh): The Branch conducted weekly Satsanga on Mondays and Saturdays with meditation session and Pravachan. Hanuman Jayanti was celebrated on 22nd May with chanting of Hanuman Chalisa.

Kakching (Manipur): The Branch celebrated Sannyasa Diksha Day of Gurudev Sri Swami Sivanandaji Maharaj on 1st June. The programme included Bhajan, Kirtan and discourse on life and teachings of Gurudev. Daily Puja and Guru Paduka Puja were continued by the Branch. Besides this, special

Satsanga was conducted on 10th June with Abhishekam, Bhajan, Kirtan and chanting of Mahamantra.

Kanpur (Uttar Pradesh): Monthly Satsanga was held on 29th June with Bhajan, Kirtan, and recitation of Srimad Bhagavad Gita, Ramacharitamanasa and Hanuman Chalisa. Besides this, daily Swadhyaya of Srimad Bhagavad Gita and Srimad Bhagavatam was continued.

Kendrapada (Odisha): The Branch organised Viswashanti Vishnu Maha Yajna. The programme included Yoga Camp, and medical camp. Besides this, daily Satsanga and mobile Satsanga on Sundays were continued. International Yoga Day was celebrated on 21st June. During Ratha Yatra, the Branch organised Jala Chhatra at Sri Baladev temple.

Lanjipalli, Brahmapur (Odisha): The Branch conducted weekly Satsanga on Sundays with prayers, chanting of Srimad Bhagavad Gita, Ramacharitamanasa and Hanuman Chalisa, Bhajan and Kirtan. Free Homeopathic treatment was continued on Thursdays. Navahan Parayana and Pravachan on Ramacharitamanasa were conducted. They were concluded with cultural

programme and Narayana Seva.

Lanjipalli Ladies Branch-Brahmapur (Odisha): In the month of June, the Branch continued daily Puja, weekly Satsanga on Sundays, Paduka Puja and mobile Satsanga on Thursdays. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita and Srimad Bhagavatam. There was recitation of Hanuman Chalisa and Sundarakanda and Narayana Seva on Sankranti day. During Ratha Yatra, the Branch distributed chocolates, biscuits and stationery items to the children of an orphanage at Gandhinagar and umbrellas were distributed at leprosy colony.

Lucknow (Uttar Pradesh): The Branch conducted Satsangas at Lekhraj Homes on 8th and 22nd June with prayers, Bhajans, and Mantra Japa etc. Besides this, there was chanting of Mahamrityunjaya Mantra for welfare of all beings and quick recovery of Swami Devabhaktanandaji.

Malkangiri (Odisha): Daily recitation of Vishnusahasranama and Mahamrityunjaya Mantra, weekly Satsanga on Sundays and Paduka Puja on 8th of every month were the regular programmes of the Branch. There was chanting of Sundarakanda on Sankranti day.

Nandininagar (Chhattisgarh): In the month of June, the Branch had daily morning prayers, chanting of Srimad Bhagavad Gita and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd day of every month. Weekly Satsanga on Thursdays, and Matri Satsanga on Saturdays with recitation of Sundarakanda and Hanuman Chalisa were continued.

Nayagarh (Odisha): The Branch continued weekly Satsanga on Wednesdays. There was recitation of Sundarakanda and Hanuman Chalisa on 15th June, the Sankranti day. On the auspicious occasion of Gundicha Rath Yatra, the Branch distributed water, books and leaflets.

Panchkula (Haryana): On 1st June, the Sannyasa Diksha Day of Gurudev Sri Swami Sivanandaji Maharaj, the Branch arranged Satsanga at the residence of a devotee. Narayana Seva was done on 8th at Civil Hospital Sector, and on 24th, green fodder was offered at a Gaushala.

Puri (Odisha): The Branch had daily Satsanga, weekly Satsanga on Thursdays and Sundays and Guru Paduka Puja on 8th and 24th. There was recitation of Hanuman Chalisa on Sankranti day, and Srimad Bhagavad Gita on Ekadasis. Mahamantra Kirtan

was held on every Amavasya and Purnima day.

Raja Park-Jaipur (Rajasthan):

The Branch conducted daily Yoga class, Narayana Seva and Matri Satsanga on Mondays, chanting class of Srimad Bhagavad Gita on Saturdays and Havan on Sundays for welfare of all beings. Free Homeopathic treatment of poor patients was continued. Financial assistance was given to widows.

Raipur (Chattisgarh): In the month of June, the Branch continued daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramacharitamansa on Tuesdays, and Bal Sanskar Shala on Sundays. There were Vishnusahasranama and Hanuman Chalisa Parayana and Namaramayana Sankirtan on Ekadasi day. Special worship was done on Pradosha day.

Steel Township - Rourkela (Odisha): The Branch conducted daily Yoga class, Guru Paduka Puja on Thursdays, free music classes on Mondays and Swadhyaya on Saturdays. Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June. International Yoga Day was observed on 21st.

South Balanda (Odisha): Daily Puja, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Srimad Bhagavad Gita, Vishnusahasranama and Hanuman Chalisa was done on Ekadasis. Special Satsanga was held on Sankranti day. There was Akhanad Mahamantra Sankirtan on 24th June.

Vasant Vihar (New Delhi): In the month of May, the Branch had weekly Satsanga on Sundays with Swadhyaya of Sri Ramacharitamansa, Srimad Bhagavad Gita and Gurudev Sri Swami Sivanandaji Maharaj's book and prayers for world peace. The Branch conducted Pravachan on 4th Sunday of the month.

Visakha Rural Branch (Andhra Pradesh): The Branch continued daily Puja and Abhishekam on Mondays at Vishwanath Mandir. Six days in a week, Satsangas were conducted at different neighbouring villages. Monthly Satsanga was held on 1st June. Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj was celebrated on 6th with Paduka Puja and Naama Sankirtan. Free medical camp was organised on 15th.

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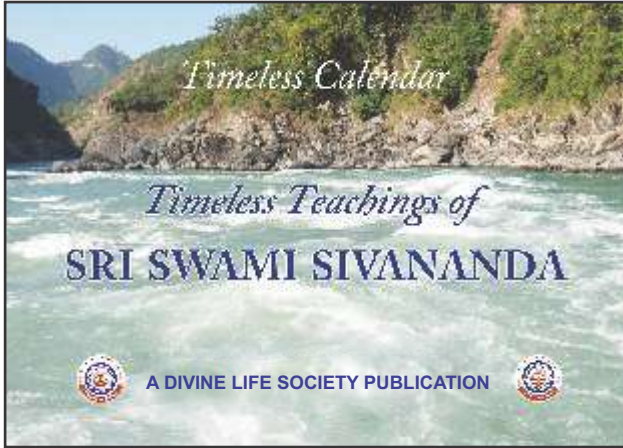
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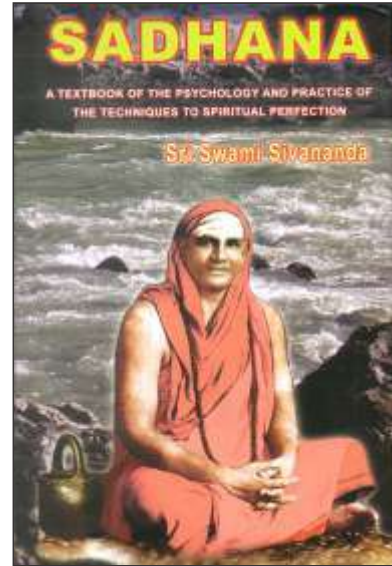
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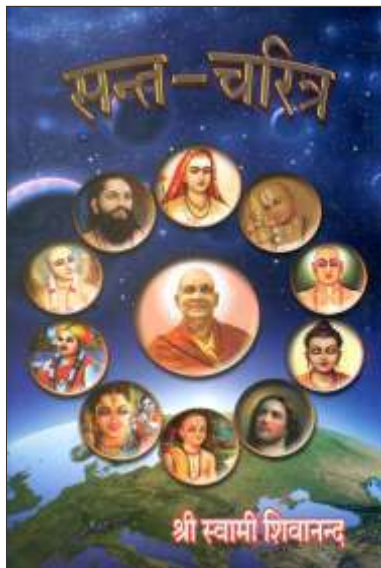
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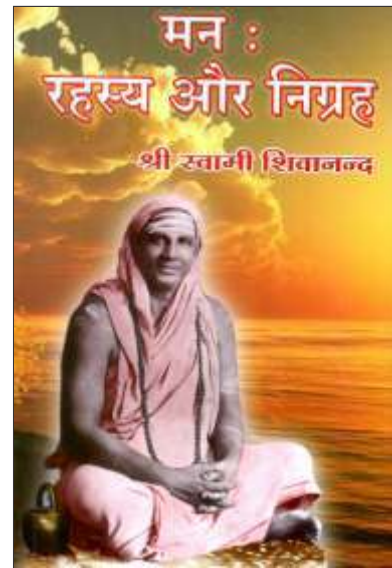
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

- 1. BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
- 2. ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
- 3. JAPA:** Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.
- 4. DIETETIC DISCIPLINE:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any Chutni. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.
- 5. MEDITATION-ROOM:** Have a separate meditation-room under lock and key.
- 6. CHARITY:** Do charity regularly, every month, or even daily according to your means, say six Paisa per rupee.
- 7. SVADHYAYA:** Study systematically the Gita, the Ramayana, the Bhagavata, Sri Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.
- 8. BRAHMACHARYA:** Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.
- 9. PRAYER SLOKAS:** Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.
- 10. SATSANGA:** Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.
- 11. FAST ON EKADASI:** Fast on Ekadasi or live on milk and fruits only.
- 12. JAPA MALA:** Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.
- 13. MOUNA:** Observe Mouna (vow of silence) for a couple of hours daily.
- 14. SPEAK THE TRUTH:** Speak the truth at all cost. Speak a little. Speak sweetly.
- 15. PLAIN LIVING:** Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.
- 16. NEVER HURT ANYBODY:** Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).
- 17. DO NOT DEPEND UPON SERVANTS:** Do not depend upon servants. Self-reliance is the highest of all virtues.
- 18. SELF-ANALYSIS:** Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.
- 19. FULFIL DUTIES:** Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
- 20. SURRENDER TO GOD:** Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Sharanagati).

Om Santih Santih Santih!

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

**AUGUST
2025**

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IDLE TALK AND TRANSCENDENTAL EXPERIENCE

Spiritual life is not mere idle talk. It is not mere sensation. It is actual living in the Atman. It is transcendental experience of unalloyed bliss. It is a life of fullness and perfection. He who leads a spiritual life is a centre of great spiritual force, a dynamic personality. He radiates peace, joy and bliss towards all; and those who come in contact with him will be highly inspired and elevated.

Swami Sivananda

To