

₹100/- ANNUAL



# The DIVINE LIFE



Kings  
and lords will  
pass away. This world  
will pass away with all its  
occupants. The sun, moon, and  
stars will pass away. All joys and  
sorrows will pass away. Wife,  
children, wealth, property will pass  
away. The five elements, the earth, and  
heaven will pass away. Only Brahman,  
the pure Satchidananda, will shine  
eternally. Attain Brahman and  
conquer time. Transcend time  
and become one with the  
Eternity.

*Swami Sivarama*

**DECEMBER 2025**

## **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**

### **THE FOUR OBSTACLES**

Laya, Vikshepa, Kashaya, and Rasasvada, are the four important obstacles that stand in the way of attaining Self-realisation.

Laya is sleep. The aspirant should try to fix the mind on the Self by not allowing it to pass into the state of sleep. Vikshepa is tossing of mind. You should withdraw the mind again and again from objects through discrimination and enquiry. Kashaya is building castles in the air. This is due to external attachment. You can remove Kashaya by adopting the same methods which you have used for eradicating Vikshepa. As soon as Vikshepa is removed, the bliss of Savikalpa Samadhi manifests. This is Rasasvada or enjoyment of conditioned bliss. It is an obstacle in the attainment of Supreme Bliss.

*Swami Sivananda*



# THE DIVINE LIFE

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## MUNDAKOPANISHAD

### CHAPTER II—SECTION II

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥११॥

The sun does not shine there, nor do the moon and the stars, nor these lightnings and much less this fire. When He shines, everything shines after Him. By His Light, all this is illumined.

शिवानन्दस्तोत्रपुष्पांजलिः  
**SIVANANDA-STOTRAPUSHPANJALI**  
**PART-II**

*Sri Swami Jnanananda Saraswati, Shivanandanagar*

भवामयविनाशनं भविकशीलमालोचना—  
 भवाखिलगुणोत्करं प्रणतलोककल्पद्रुमम्  
 दिवानिशमविश्रमं जनसुखाय कर्मोत्सुकं  
 शिवाह्वयमुनीश्वरं सततमाश्रये सद्गुरुम् ॥८३॥

I take refuge at the lotus feet of great saint Swami Sivananda, who is the dispeller of the evils of Samsara, whose character is spotless, who is the store-house of all virtues, who is the wish-yielding tree to those who take shelter in him and who is always eagerly working for the good of others.

महामहिमशालिनं महितभव्यतेजोमयं  
 महानटकृपावशात् प्रकटदिव्यबोधोदयम्  
 महामुनिजनोत्तमं सकललोकमोक्षप्रदं  
 महाशयमनेनसं शिवगुरुं सदा भावये ॥८४॥

I devoutly meditate on Satguru Swami Sivananda, who is the abode of greatness and divine lustre, who is endowed with divine knowledge by the grace of Lord Siva, who is the foremost of all great sages, who is leading all persons along the path of liberation, who is noble-hearted and who is untainted by sin.

**(To be continued)**

## PATH TO PEACE

**Sri Swami Sivananda**

There is only one road to the pinnacle of Peace, only one road leading to the end of all human aspirations, only one road to prosperity and plenty, to happiness and joy, to Eternal Life and Supreme Peace—that is PRAYER!

The very universality of Prayer proclaims its glory! The Christian prays regularly in the Church; the Mohammedan kneels five times a day to read his Namaz; the Hindu is taught from early boyhood to commune with the Lord at least thrice a day—similarly with every other religion in the world. Whatever be their conception of God, all the prophets of the world have sung the glory of prayer!

A Yogi, a Vedantin, a Bhakta and Karma Yogi—all pray; prayer is the common heritage of the entire humanity!

Indeed! Significantly so; for, it is prayer alone that enables Man to commune with his Maker, his Father, his own true Self. Prayer alone is capable of quelling his turbulent thoughts, allay his suffering, calm his passions, subjugate his senses and bestow on him peace, joy, health, long life, and Immortality!

What they, in Sat Yuga obtained through meditation; what they, in Treta Yuga obtained through sacrifices; what they, in Dwapara Yuga obtained through worship—man in Kali Yuga can obtain through prayer—sincere and simple.

What a great blessing! Blessed be Thou! O Lord! That You have shown us the easy path to reach Thee!

The mind gets lost in the external glamour of names and forms, in the colourful appearances of the shadow of phenomenal existence, in the mirage of worldly pleasures, in the dream of a Samsarik life and is caught up in the wheel of birth and death. The constant impact of external forces forms a groove in it, which makes it impossible for the mental mechanism to function in any other direction. The incline is always towards the external objects; and it becomes an up-hill task to direct the mind's gaze inwards to the Atman or God within! It is Prayer alone that helps one easily to commune with the Inner Being.

Consequently, it is prayer that helps man to steady himself, to be conscious throughout of the Sutradhar inside, Who alone does everything through His own dolls, to

amuse Himself! That is the gateway to the Kingdom of Supreme Peace, Ineffable Joy and Immortal Life. Prayer alone is the 'Open-Sesame' to this door!

Every one might pray in his own way, as is suited to his own temperament. Ardent prayer of any form, in any language and in any condition will bear fruit. Prayer should become as essential to a human being as is breathing.

Pray as soon as you wake up; thank the Lord for His Infinite Mercy in providing you with yet another day in which to seek Him; pray to Him for wisdom to guide you in your daily activities. Pray often during the day. And, pray at night; offer thanks to Him for His Mercies; beg His pardon for the errors of the day; pray for strength to withstand temptation the next day onwards. Pray, weep, cry for His Darshan. Remember the Great Bhaktas of the Lord—Gauranga Mahaprabhu, Mira, Uddhava, Sudama, Jayadeva, Lilasuka, Kabir, Tulsidas, Tukaram, Prahlada, Dhruva, etc.

Prayer should be from the very core of the heart. Mere movement of the lips is not considered prayer, but hypocrisy. The heart should be transformed. The heart should melt during prayer. Ego should be ruthlessly annihilated. There should

be infinite expansion of the inner consciousness. One who prays should feel that the entire world is pervaded by the Lord. Therefore, one should pray for the whole world; there should not be the least tinge of selfishness in prayer.

Collective or mass prayer has many advantages over individual prayer. Even atheists will be transformed during mass prayer. The power generated by millions of hearts, vibrant in unison, will penetrate even a hard stone and divinise the entire atmosphere. Every one chancing to come near will be attracted and conquered. When a Yogi goes to a busy market-place, the Vritti of that place arises in his mind, too. When a disbeliever goes to a place where a prayer is being held will, similarly, be profoundly influenced by the power of prayer!

In unity, lies infinite strength. When thousands assemble to pray, the power generated thereby will illumine the entire world; will bring joy, peace, unity and prosperity to every human being in the world. Even the sincere prayer from the heart of one devotee will compel the Bhakta-Janapriya (Beloved Lord of the devotees) to rush to the spot and throw His redeeming glance on one and all!

May humanity tread the path of Peace through Prayer!

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## **SELF-CULTURE AND ITS THREE ASPECTS**

**Sri Swami Chidananda**

Observing, discriminating, contrasting, comparing, accepting and rejecting; and out of these intellectual processes inferring new knowledge (thus evolving in wisdom and understanding); and then utilising this new knowledge to move on towards the ultimate fulfilment of life—this is the unique characteristic of that creature of God, called man. Man alone, among all the members of the animal kingdom, is endowed with the faculty of reason. He alone is able to rationalise and to think logically, to reflect and to ponder. In all other animals also, there is a goal; and there is also a movement towards that goal; but, there is no self-government. There is no self-determined course of action. Thought, although present, is not conscious. It is instinctive. Rational thought is the sole prerogative and supreme privilege of that singular creature of God called man. With this power, he can master his destiny.

Now, the scriptures declare that man is made in the image of God. If man is made according to the

likeness of one who is all-pure and all-perfect, purity and perfection must be an inherent part of him. Likeness could not refer to form or pattern or shape, because God is formless. He has no shape or contour. He has no height or weight or length or breadth. He is Spirit—all-pervading, infinite and indestructible Spirit. Likeness, therefore, could not be meant in the literal sense. Physical likeness could not be meant.

It is not mental either. For, the mind is characterised sometimes by error, sometimes by ignorance, sometimes by confusion, sometimes by negativity. Sometimes it makes wrong judgments, wrong calculations, jumps to wrong conclusions. Ceaselessly there is a process of correction going on in the mind and intellect, because, impurities like selfishness, suspicion, doubt, lust, anger, greed, hatred, envy, jealousy, anxiety and fear confuse man and cause him to commit many mistakes. But, God does not make such mistakes. In

Him, there is no impurity—no doubts, fears, hatred, anger, envy or jealousy. He is all-pure.

So, man's likeness to Him is neither physical nor mental. These physical and mental factors go to make up merely the human personality. And the factors that go to make the Divinity within are spiritual. They lie deep in the core of man's consciousness. There, they are invisible and latent. They make up man's true being. True being is spiritual; because, God is Spirit. Man's true being, therefore, is like God's. In essence, he is a part of Him.

We must transcend the body with its gross sensual urges, its perishable nature, and its limited names and forms. We must transcend the mind with its impurities and weaknesses. We must transcend the intellect also with its imperfections, its limitations and its ignorance. Beyond all these changeful aspects of our human personalities, we abide deep in the centre of our true being as Spirit. We must know ourselves in this centre. We must become aware of ourselves in this Innermost Core. For, here we are all-perfect, all-pure, whole and complete.

There are three aspects that go to make up our being. First, we have a gross physical aspect which partakes of all the sensual urges common to every creature that lives and moves and has its being upon the surface of the earth; the urge to drink, to eat, to sleep, to procreate, to recreate, etc. This aspect we call animal. Second, we have a mental and intellectual aspect which makes us think and feel that we are unlike any other animal, that we are really much more than a mere animal. That aspect we call human. Third, we have a purely spiritual aspect which is the centre of all that is good, all that is perfect and pure, all that is peaceful and blissful and harmonious and whole. And in that centre, we are truly ourselves.

The process of self-culture consists, firstly, in refining our gross brute nature, in eradicating all those vices which obstruct the attainment of our truly human and divine goals. Secondly, it consists in refining our human nature, i.e., replacing love for hatred, friendliness for envy, purity for passion, forgiveness for anger, truthfulness for falsehood, tolerance for intolerance, generosity for meanness, magnanimity for

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pettiness, humility for pride and trying gradually to raise it from a state of complete involvement with phenomena to a sublime state where it embraces the good life, the life ethical and the life divine. Inspired by noble ideals and guided by virtuous aspirations, man will naturally turn towards the Divine. Then, he is being true to his vocation. For, no matter how magnificent his intellect may be, if it is fed on sensual pleasures and allowed to indulge in flattery and applause, and wealth, honour and fame, then it is easily corrupted and reduced to a paltry thing. Man is true to his vocation only when he uses his mind and intellect to raise himself into a higher state of consciousness, into a higher state of being. Knowledge of this process he cannot find in any book, however technical. He cannot receive this from any university, however distinguished. The university may give him a degree, a professional status, a financial prospect, but, it cannot give him that lift into his truly human status that he really seeks. Man is worthy of his Creator only when he walks with dignity, shining with a noble character, radiating goodness and purity and truth.

In the final phase of self-culture, the mind must be totally saturated with the thought of God. It must move naturally in the direction of the Supreme Being. Then man can begin to awaken and unfold his truly spiritual nature which is filled with light, filled with wisdom and filled with love. When these spiritual qualities begin to manifest, then he has reached the centre of his true being. There he begins to know himself as he really is—an all-loving, all-wise and all-perfect being.

"Be ye also perfect", Jesus said, "Even as your Father in Heaven is perfect". How? — By thinking about all-perfection, by meditating upon it, by reflecting over it, by developing a great love for it, by reverencing it as a great ideal and by always remembering it. For, whatever man thinks upon constantly, that he eventually becomes. This is the great law of thought.

As a man thinketh, so he becometh. In thought, there is a power that transforms him into whatever he thinks upon intently.

When Jesus was pressed by his disciples to give them the greatest commandment of all, he said, "Love

the Lord, thy God with all thy heart, with all thy mind, with all thy soul and with all thy might!" So, the secret of attaining perfection is in loving God. Love leads the way. If the love of your whole heart goes to God, your mind goes to Him also. Immersed in God, the mind cannot help but fill itself with the thought of Him, and the whole inner being is transformed. Perfection begins to manifest naturally within.

So, we start the process of self-culture by controlling our sense-urges. We make progress in it by overcoming lust, anger, greed, hatred and jealousy. Then, we cultivate

kindness, compassion, justice, humility, simplicity and veracity. Then, we are ready to begin habituating ourselves daily to silence, so that inwardly we can communicate with God who is Spirit. Every day, in this silence, we grow deeper and deeper in love, wisdom, purity and strength. We steadily increase our efforts to become perfect in meditation. And ultimately, we culminate all our efforts in a supreme act of love embracing Him with our entire being. Self-culture, in its final phase, merges into Self-knowledge. Advancing in Self-knowledge, we realise ourselves and become free.

We will have to get back to nature and natural living. We will have to adopt the simple living and high thinking of our forefathers. Lead a simple, natural life. Wear simple clothing. Walk daily. Give up cinemas and novel-reading. Eat simple food. Lead a hard, laborious life. Be self-reliant. Do not engage servants. Reduce your wants. Be honest in your dealings. Earn at the sweat of your brow. Control the Indriyas and mind. Develop noble qualities. Take recourse to the company of wise men. Remember God. Sing His Name. Feel His presence. Speak truth. Learn to discriminate. Learn how to lead a divine life while remaining in the world. Serve society with Atma-bhava. Then the whole question is solved. You have regained your Godhead. You have regained your lost paradise. All miseries will come to an end. You will have success in every walk of life and undertaking. Keep this master key with you and open the chambers of elysian bliss.

**Sri Swami Sivananda**

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## CHRIST-CONSCIOUSNESS

**Sri Swami Krishnananda**

“Empty thyself and I shall fill thee.” This is a wondrous single sentence message of Jesus the Christ. The Spirit is not a quantity, and it is opposed to all quantitative measurements and conceptions. “Blessed are the poor in spirit,” is another suggestive statement of the Christ. We cannot understand what is meant to be poor. For us, to be poor is not to have money, grains and gold, not to have a field, a house and friends, and not to be recognised in society. That would be poverty, economically. We cannot think of poverty except in an economic, material and social sense. Likewise, the idea of emptying oneself—as far as our minds can understand—is a physical displacement of content, which is far from the idea of the Spirit which is implied in the above single-sentence message. The Christ-consciousness, and not the personality of Christ, is what is to be taken into account here in our understanding of this statement. There is a difference between Christ and Christ-consciousness. This fact

was repeatedly emphasised by the Christ himself in many of his declarations as recorded in the New Testament. He never regarded himself as a person, nor did he ever indicate that it was a person who was speaking when he spoke. He always referred to “Him that sent me”. He was very much fond of referring to “Him that sent me”. He said, “I am here to proclaim the Law of Him who sent me here. It is not my law that I am demonstrating or proclaiming to the world.” The Spirit that spoke through him was not a creature of time.

There is a very humorous and most significant statement of his. “Before Abraham was, I am.” What does it mean? “Before Abraham was, I am” is a contradiction, grammatically. It conveys no sense. It is a blunder of grammar to say “I am before Abraham was”. But, that is the real Christ that spoke. And it is from the standpoint of that reality of Christ that the 'present' was precedent even to the 'past'. The present precedes the past. How could

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Taken from 'Spiritual Import of Religious Festivals'

(Message given on Christmas Eve, the 24th of December, 1973.)

it be? And that is what is implied in saying, "Before Abraham was, I am." The Spirit is a *present* and not an event or a content or a creature in the passage of time which is usually dissected into the past, present and future. The Spirit has no past, no present and no future. And this is the Christ-consciousness.

From the above point of view, what would it mean to empty oneself and what would it mean to be filled by It? This is the great philosophy of the Spirit. We are heading towards real Yoga when we speak about these things. Christ was a great Yogin, a Master Yogin, one of the greatest Yogins the world has produced, a Yogin in the true sense of the term. He was perpetually in unison with the Spirit, drew sustenance from the Spirit and operated upon the Law of the Spirit in the world or the realm of matter. Mathematics was not his way of thinking. Otherwise, how could a single loaf become a basketful, overflowing, flooding and capable of feeding thousands and yet remaining full after the feeding was over. It was not arithmetic that worked there, because one cannot become many and many are not the same as the one. Our consciousness has grown

upon it several accretions or layers of material concrescence. The philosophical way of thinking is slightly different from the ordinary way of thinking of the man in the street.

I do not mean that we should be philosophers. But, we should know the techniques of philosophical thinking, i.e., the art of thinking in a peculiar manner which differs entirely from the give-and-take, economic or commercial attitude of thinking which man usually entertains in his mind. All our thinking is commercial. We cannot think in any other way. But, the Spirit is non-commercial, because it is non-material. Anything that we speak of in regard to the Spirit has to be metempirical, and we have to shed the prejudice of earthly ways of thinking even before we take the first step in the practice of the way of the Spirit. All prejudices have to be shed. This is one of the conditions of emptying ourselves. It does not mean that we have to vomit what we have eaten. We have to vomit the prejudices of the mind. Hard it is to overcome a prejudice. And prejudice has grown like a fungus or a mushroom on our very

consciousness itself. We take for granted many things. Unproved hypotheses are taken for granted; and they become the byword of the street, of the home, of society, of administration and of even international understanding. Everything is based on certain prejudices. But, the Spirit does not care for either the nation or the international setup. It is something superior in its value and content. To be spiritual is hard even to think and conceive; more difficult it is to practise the way of the Spirit. Personal and logical attempts and the so-called scientific attitudes do not help us here. Science itself has become a dogma, though it parades its knowledge of non-dogmatism. Logic is based again on a dogma, of certain presupposed values which themselves cannot be proved by logic itself. There is no such thing as non-dogmatic thinking as far as the ordinary man is concerned. Everything is a dogma. You take for granted that the world is. Who told you that the world is? It is something taken for granted. It is a hypothesis. You cannot prove it by logic, except by saying that you see it. And that you see it, is not a great proof, for,

you can see even a phantasmagoria if your head is reeling. That the world is, that the body is a content thereof, and that the world is ruled by the quantitative measurements of arithmetic and commercial laws, are hypotheses on which we base our arguments, even in law courts.

But the Christ didn't come to rule the world of Caesar. As he put it, "Give unto Caesar what is Caesar's and unto God what is God's." Don't mix up the two elements. The Christ has nothing to do with what is Caesar's, which is a quantitative measurement like that of silver and gold, of give and take, of commerce and trade, of the quantitative mathematics of the feeble mind caught up in the network of space and time. The Christ-consciousness stands far above this common way of give-and-take thinking. It is from this superior and sublime point of view that we have to understand what it is to empty oneself and to be filled by the Spirit. When He says, "Empty thyself and I shall fill thee," it is not that the Christ as Jesus, the personality, is going to sit on your head. He cannot fill you, as a person. How can one person fill another person? It is unthinkable and

meaningless. It was the consciousness that was meant as being capable of filling the emptied vessel of human personality. How can Spirit fill you? The Spirit is not a content, because, the very idea of a content is again quantitative, and the Spirit is not a quantitative measure. It is not like water or any other liquid that can fill a vessel. It has no weight. It has no length and breadth. It is not here or there. It is the quintessential value that is immanently present as the very constitutive stuff, the very fibre, pith and being of anything that

can be or anything that ever is. The Spirit cannot be thought of, because the Spirit is the very pre-supposition of thought. Even before you start thinking, the Spirit is there behind it impelling your thought. So, there is no such thing as thinking the Spirit, and, therefore, there is no such thing also as measuring the Spirit with the yardstick of human thought. How can the Spirit fill you, unless you have the capacity to receive It or contain It! Where is the container for the Spirit!

**(To be continued)**

Christianity is essentially a radiant way of life, a way of happy and victorious living in this world. Jesus astonished people by his insight when discussing religion with the religious leaders of his day. For three years, he explained his claim as the 'Only Son of God' and taught people about the nature of his 'Father' God, and the true paths of human life in the shape of Sermon on the Mount, etc. Jesus Christ was called 'The Great Exemplar.' He explained the real nature of God, man and the world he lived in. He taught people to change their way of looking at things. He told them that if they would change their outlook on life from its materialistic to its spiritualistic aspect, they would realise that the world they were living in was God's Kingdom.

**Sri Swami Sivananda**

## ANECDOTES FROM SIVANANDA DAY-TO-DAY

**Sri Swami Venkatesananda**

13th SEPTEMBER, 1949

### SECOND PROVINCIAL CONFERENCE

This year, too, there is going to be a Provincial Conference in South India. Rao Saheb N. G. Venkatesa Iyer of Salem Branch is taking the initiative. Siva has chalked out for the Conference a nice programme. Here are some of the items he has suggested—

1. Poor feeding.
2. Akhanda Kirtan for 24 hours.
3. Nagar Kirtan on the day of starting as a sort of awakener of people.
4. Prabhat Kirtan in the early morning at 4 a.m.
5. Ladies programme only for ladies. A senior lady will conduct it.
6. Children's programme. Kirtan. Sport. Prize distribution, etc.
7. Mantra-writing half an hour. Competition. Prizes.
8. Asana competition. (Padmasana, Pashchimottanasana, Sarvangasana and Shirshasana).

9. Lectures. Shanka Samadhana.

10. Drama. Gita. Divine Life.

11. Morning meditation at 4 a.m.

12. Havan for world-peace.

This is a model programme which the conveners of all Conferences ought to make note of. Here is a letter which Siva addressed to the Chairman of the Reception Committee:

"Sri Dewan Bahadur K. Sundaram Chettiar Avargal, Salem.

Om Namō Narayanaya.  
Adorations and salutations.

Glad to know that your esteemed self is the Chairman of the Reception Committee. There will be a tremendous success in all the functions. There will be a huge spiritual vibration throughout Salem. Many will be stirred and elevated.

Spiritual Conferences are the dire need of the hour to awaken people from the slumber of ignorance. Thy brilliant career, pious

nature, charitable disposition, unrestrained and spontaneous generosity, upholding of Sanatana Dharma, unbounded love for saints and religious institutions have made you very dear to the people of India.

May Lord bless you with health, long life, peace, prosperity and Kaivalya!

Kindly visit this place once. Cordial greetings! This Ashram is just on the bank of the Ganges with magnificent Himalayan scenery and high spiritual vibrations and perfect silence. With reverential regards,

Sivananda.”

18th SEPTEMBER, 1949

### **A ROUND OF DINNERS!**

Yes; and you can have it wherever you go. I will tell you the secret.

Padmanabhan went to Bombay from the Ashram, for purchasing a generator. He thought when he started for Bombay, that he would have to depend on his photography-friends in Bombay for lodging and perhaps dine in some

nearby hotel.

Imagine his astonishment when, contrary to his imagination, he was faced on the second day of his arrival at Bombay, with so many dinner invitations that he could very well stay on in Bombay for several years without knowing the whereabouts of a hotel!

He writes from Bombay—

"I am put up in Sri G. Das's house. Sri A. L. Iyer is helping me a lot in the work of selecting the generator.

The moment people knew that someone has come from Sivanandashram, Rishikesh, they began pouring into my room and everyone wants me to eat in his house! I am in a great fix now: whose invitation to accept and whose to refuse; for, to accept all invitations would mean indefinitely prolonging my stay here!"

Become Siva's disciple. Surrender yourself to him. Work for his noble cause in whatever capacity you can. The world will bow to you.

The glory of the Name of God cannot be established through reasoning and intellect. It can be experienced or realised only through devotion, faith, and constant repetition of the Name.

**Sri Swami Sivananda**

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## CULTURE OF WILL AND MEMORY

**Sri Swami Sivananda**

### **Continued from the Previous Issue**

Every man has got his own mental world, his own mode of thinking, his own ways of understanding things, and his own ways of acting. Just as the face and voice of every man differ from those of another man, the mode of thinking and understanding also differs. That is the reason why misunderstanding easily occurs between friends. One is not able to understand rightly the views of another. Hence friction, rupture and quarrel occur within a minute even amongst fast friends. The friendship does not last long. One should be in tune with the mental vibrations or thought vibrations of another man. Then only one can easily understand another. Lustful thoughts, thoughts of hatred, jealousy and selfishness, produce distorted images in the mind and cause clouding of understanding, perversion of intellect, loss of memory, and confusion in the mind.

Every thought has got image, form, dimension, weight, shape,

colour, etc. Thought is as much matter as a piece of stone. Thought moves, and passes from one man to another. Thought influences people. A man of powerful thought can influence readily people of weak thoughts. Telepathy is a branch of occult science wherein the Yogi can transmit messages to any man in any part of the world. Telepathy is the first telegraphic or telephonic system in this world, known to Yogins and occultists of ancient days.

A thought of anger or hatred sends arrows from the mental factory towards the person aimed at, harms the individual, sets up discord and disharmony in the thought-world, and comes back again to the sender and harms the sender also. If one can understand the effect and power of thought, he will be very careful in the manufacture of his thoughts in his mental laboratory. One should develop the faculty of producing only pure Sattvic thoughts by protracted mental discipline, dietetic

adjustments, repetition of good Shlokas with meaning, good company, study of divine books, Japa, meditation, Pranayama, prayer, etc. A good man can help his friend, even though he lives at a long distance, by good thoughts. You must not allow any evil thought to enter your mental factory. Watch always your thoughts. Avoid useless and base thinking, and reserve or conserve your mental energy. Energy is wasted in idle thinking.

Keep yourself always occupied in doing virtuous actions and the study of religious books. You can thereby cultivate good and sublime thoughts. Destroy random thinking. Take a subject, and think on its different aspects and bearings. When you think so on one subject, never allow any other thought to enter the conscious mind. Again withdraw the mind to the subject on hand. Take for instance: you begin to think on the life and teachings of Jagadguru Adi Sankaracharya. Think of his birthplace, his early life, his character, his personality, his virtues, his preachings, his writings, his philosophy, some of the important utterings in his works or

Shlokas, the Siddhis that he exhibited from time to time, his Digvijaya, his four disciples, his four Maths, his commentary on the Gita, the Upanishads and the Brahma Sutras. Think of these items one by one, in order. Exhaust them. Again and again bring the mind to the point. Then take up another subject. By this practice, you will develop organised thinking. The mental images will gain intense strength and force. They will become clear-cut and well-defined. In ordinary persons, the mental images are distorted and undefined. Every thought has got an image. A table is a mental image plus some external something. Whatever you see outside has got its counterpart in the mind. The pupil is a small round thing in the eye. Retina is a small structure. How is it that the image of a big mountain seen through a small aperture or structure is cast on the mind? How does the big form of a mountain enter a tiny hole in the eye? This is a Marvel of marvels. The image of a mountain already exists in the mind. The mind is like a big, vast sheet of canvas cloth that contains all the pictures of the objects seen outside.

You must have a knowledge of the mental laws, viz., the law of association, the law of relativity, and the law of contiguity. Then you can develop thought-culture very easily. You can remember things through the 'law of association'. Brahmacharya and pure Sattvic diet are essential for thought-culture. Get up at 4 a.m. Sit on Virasana or Padmasana or Siddhasana. Repeat your Mantra—Om or Ram or Hari Om—for ten minutes, and then practise thought-culture. Have another sitting at night. When you think on one subject, do not allow other thoughts to enter. When you think of rose, think of the different kinds of roses only. Do not allow other thoughts to enter. When you think of mercy, think of mercy and mercy only. Do not think of forgiveness and tolerance. When you study the Gita, do not think of tea or a cricket match. Be wholly occupied on the subject on hand.

Napoleon controlled his thoughts in this manner: "When I want to think of things more pleasant, I close up the cupboards of my mind revealing the more unpleasant things of life, and open

up the cupboards containing the more pleasant thoughts. If I want to sleep, I close up all cupboards of my mind!"

Thought is both force and motion. Thought is dynamic. Thoughts move. There are various kinds of thoughts. There are instinctive thoughts. There are visual thoughts. There are auditory thoughts (thinking in terms of hearing). There are symbolic thoughts (thinking in terms of symbols). Some thoughts are habitual. There are kinaesthetic thoughts (thinking in terms of movement, as in playing a game). There are emotional thoughts. If there is mental fatigue, the processes of thought change from visual to auditory, and from auditory to kinaesthetic. There is intimate connection between thinking and respiration, as there is close relation between mind and Prana. Where the mind is concentrated, breathing becomes slow. If one thinks fast, the respiration also becomes fast. There is a thought-reading machine, known as psychograph, which registers correctly the type of thoughts.

**To be continued**

# BUDDHA

## Sri Swami Sivananda

In the sixth century before the Christian era, religion was forgotten in India. The lofty teachings of the Vedas were thrown into the background. There was much priestcraft everywhere. The insincere priests traded on religion. They duped the people in a variety of ways and amassed wealth for themselves. They were quite irreligious. In the name of religion, people followed in the footsteps of the cruel priests and performed meaningless rituals. They killed innocent dumb animals and did various sacrifices. The country was in dire need of a reformer of Buddha's type. At such a critical period, when there were cruelty, degeneration and unrighteousness everywhere, reformer Buddha was born to put down priestcraft and animal sacrifices, to save the people and disseminate the message of equality, unity and cosmic love everywhere.

### Birth

Buddha's father was Shuddhodana, king of the Shakyas. Buddha's mother was Maya. Buddha

was born in 560 B.C. and died at the age of eighty in 480 B.C. The place of his birth was a grove known as Lumbini, near the city of Kapilavastu, at the foot of Mount Palpa in the Himalayan ranges within Nepal. This small city Kapilavastu stood on the bank of the little river Rohini, some hundred miles north-east of the city of Varanasi. As the time drew nigh for Buddha to enter the world, the gods themselves prepared the way before him with celestial portents and signs. Flowers bloomed and gentle rains fell, although out of season; heavenly music was heard, delicious scents filled the air. The body of the child bore at birth the thirty-two auspicious marks (Mahavyanjana) which indicated his future greatness, besides secondary marks (Anuvyanjana) in large numbers. Maya died seven days after her son's birth. The child was brought up by Maya's sister Mahaprajapati, who became its foster-mother.

### Astrologer's prediction

On the birth of the child,

Siddhartha, the astrologers predicted to its father Shuddhodana: "The child, on attaining manhood, would become either a universal monarch (Chakravarti), or abandoning house and home, would assume the robe of a monk and become a Buddha, a perfectly enlightened soul, for the salvation of mankind." Then the king said: "What shall my son see to make him retire from the world?" The astrologers replied: "Four signs." "What four?" asked the king. "A decrepit old man, a diseased man, a dead man and a monk—these four will make the prince retire from the world," replied the astrologers.

### **Shuddhodana's precaution**

Shuddhodana thought that he might lose his precious son and tried his level best to make him attached to earthly objects. He surrounded him with all kinds of luxury and indulgence, in order to retain his attachment for pleasures of the senses and prevent him from

undertaking a vow of solitariness and poverty. He got him married and put him in a walled place with gardens, fountains, palaces, music, dances, etc. Countless charming young ladies attended on Siddhartha to make him cheerful and happy. In particular, the king wanted to keep away from Siddhartha the 'four signs' which would move him to enter into the ascetic life. "From this time on" said the king, "let no such persons be allowed to come near my son. It will never do for my son to become a Buddha. What I would wish to see is, my son exercising sovereign rule and authority over the four great continents and the two thousand attendant isles, and walking through the heavens surrounded by a retinue thirty-six leagues in circumference." And when he had so spoken, he placed guards for quarter of a league, in each of the four directions, in order that none of the four kinds of men might come within sight of his son.

**To be continued**

Ajamila was a righteous Brahmin in the beginning. He fell in love with a low-caste girl and committed many atrocious crimes. It was at the time of death that he uttered the name of his son Narayana, and there came the messengers of Lord Narayana Himself to his rescue, and Ajamila was released from this world for ever.

**Sri Swami Sivananda**

## **GANDHARVASENA**

**Sri Swami Sivananda**

In the selection of rice, you use your intelligence and select the best quality of rice when you go to a shop. When such is the case even in an ordinary worldly material affair, how much more careful you must be in your Dharma. If you take by mistake a third class rice by paying a high price, how much do you regret and repent. Even so if you lack in true discrimination, you will repent later on.

In a certain country, there was a washerman. He had a donkey which he loved very dearly. He named him Gandharvasena. One fine morning, the donkey suddenly died. The washerman was drowned in sorrow. He lost all taste for food and gave up washing clothes. One of his well-to-do customers finding him very morose asked for the reason for his sorrow. He began to weep bitterly. He could not find out the reason for his sorrow. When he pressed the washerman too much, he said, "Gandharvasena died." "Who is Gandharvasena?" asked the newcomer. The washerman simply

wept. The new-comer thought that Gandharvasena was perhaps some saintly man. He also shared the washerman's grief, shaved his head and moustache and wore black dress. The news that Gandharvasena was dead spread like wild fire and every one carried away by the impressive name shared the grief by shaving the head, and wearing mourning dress like the previous man. In one day, the whole city put on a mourning appearance. The minister who came out for a walk in the street found this sight everywhere and asked the people what the matter was. They said, "Some great man, Gandharvasena has died." The minister also thought that he must also share the grief. Thus the news reached the king who also followed his subjects and shared the grief. At night, when the king entered the inner apartments, the queen enquired the cause of his unusual mourning and the king narrated the whole story. The queen asked, "Is Gandharvasena your father or mother? Why have you shaved your

Taken from 'Divine Stories'

head? Who is this Gandharvasena?" The king was brought to his senses, sent for his minister and questioned him. Even the minister could not satisfy the king. Then the subjects were summoned. In the open court, the washerman was commanded to give out who Gandharvasena was. After great pressure, the washerman said that Gandharvasena was his donkey. The king put his head down in shame and all the subjects did the same.

Therefore, do not be foolishly led away into blindly copying the actions of each and every man you see. Use your discrimination before adopting a course of action. Dharma is subtle. Its real import is not so easy to understand. Any man's fanciful utterance or whimsical action is not to be impulsively imitated. Use your Viveka and avoid disgrace.

Choose the right path by sitting at the feet of your Guru or by association with sages.

You can attain God-realisation by doing Japa of any Mantra. All Mantras have equal potency or power.

Rogue Ratnakara became sage Valmiki by repeating 'Mara, Mara', the inverted form of Rama. Tukaram, the Maharashtra saint, had direct Darhsana of Lord Krishna several times, by repeating simply 'Vitthal, Vitthal', the Name of Lord Krishna's deity at Pandharpur. Dhruva, that wonderful boy of devotion, repeated 'Om Namo Bhagavate Vasudevaya', the Dvadashakshara Mantra of Lord Krishna, and had His Darshana. Prahlada uttered 'Narayana, Narayana', and saw Hari face to face. Ramdas, the spiritual preceptor of Shivaji, repeated thirteen crore times the Rama Mantra 'Sri Ram Jaya Ram Jaya Jaya Ram,' standing in water in the Godavari. He became a great saint. The reputed Swami Vidyaranya, author of the Panchadashi, had direct Darshana of Mother Gayatri through Japa of the Gayatri Mantra.

**Sri Swami Sivananda**

## QUESTIONS IN BHAKTI YOGA SADHANA

**Sri Swami Sivananda**

**Continued from the Previous Issue**

### **THE FIVE REQUISITES**

Q. What are the five indispensable requisites in the Bhakti Marga?

A. Bhakti should be of Nishkamya type. It should be Avyabhicharini also. It should be continuous like the flow of oil. The aspirant should observe Sadachara or right conduct. He should be very, very serious and earnest in his devotional practices. Only then realisation of God will come very quickly.

Q. How to do some kind of intense Sadhana?

A. Get up at 4 a.m. Start your Japa on any Asana you have mastered. Do not take any food or drink for fourteen hours. Do not get up from the Asana. Control passing urine till sunset if you can. Do not change the Asana if you can manage. Finish the Japa at sunset. Then, take milk and fruits. Practise this during holidays once in fortnight or once in a month or once in a week.

Q. How to do Anushthana for 40 days?

A. Do Japa of Rama Rama one

lakh and twenty-five thousand times at the rate of 3,000 daily. Get up at 4 a.m. Do the Japa. Do the Anushthana at Rishikesh, Haridwar, Prayag, Nasik, or Banares or Brindavan or Ayodhya, or Chitrakuta. If not, do it at your own house. During the last five days, do 4,000 Japas. You can do one lakh of Japa also daily by sitting in one Asana alone. On the last day, do Havan and feed some Brahmins, Sadhus and Sannyasins.

Q. How can Nirakara become Sakara?

A. Just as water can exist in two states, viz., Nirakara (formless) and Sakara (with form) in the form of ice, so also Brahman is both Nirakara and Sakara. Nirakara Brahman takes form just for the sake of pious meditation of His Bhaktas. Just as air is formless and takes a form as cyclone, so also the formless Brahman assumes form.

### **BHAKTI AND JNANA**

Q. Are Bhakti and Jnana incompatibles like acid and alkali?

A. No. Jnana intensifies Bhakti. The fruit of Bhakti is Jnana. Para Bhakti and Jnana are one. Sri

Sankara, a Kevala Advaita Jnani, was great Bhakta of Lord Hari, Hara and Devi. Sri Ramakrishna Paramahansa worshipped Kali and got Jnana through Swami Totapuri, his Advaita Guru. Appayya Dikshitar, a famous Jnani of South India, was a devout Bhakta of Lord Siva.

Q. How can we practise both Jnana Yoga and Bhakti Yoga? Is it not better to resort to Bhakti Yoga alone and check the craving by thinking of the attributes of the Lord?

A. Yes, you can take to the practice of Bhakti Yoga only. You can think of the Lotus Feet of the Lord. All cravings and desires will be eradicated.

### **PARA AND APARA BHAKTI**

Q. What are the two kinds of Bhakti?

A. Aparā Bhakti or lower devotion and Para Bhakti or higher devotion.

Q. What is Aparā Bhakti?

A. The Bhakta has his chosen idol. He performs ritualistic worship and ceremonies. He does Puja of idols.

Q. What is Para Bhakti?

A. The Bhakta of this type sees Hari everywhere and in all objects. His mind is ever fixed at the lotus feet of the Lord like the flow of oil (continuous). He has all-embracing, all-inclusive, universal love. He has

not got the least hatred for any being. He sees the whole world as Vishva-Brindavan.

### **SAKAMYA AND NISHKAMYA BHAKTI**

Q. What is Sakāmya Bhakti?

A. The devotee worships God to get money, son or success in an undertaking or to free himself from a disease.

Q. What is Nishkāmya Bhakti?

A. The devotee has no expectation of fruits. He wants God and God alone. It is love for love's sake.

Q. What is Vyabhichārini Bhakti?

A. To love God for two hours and love wife, son and property for the remaining time.

### **NAVAVIDHA BHAKTI**

Q. What are the nine modes of Bhakti?

A. Sravanam, hearing the Lilas of the Lord; Kirtanam, singing His praises; Smaranam, remembering God, Padasevanam, worshipping the lotus feet of God (service of humanity, country, poor people); Archanam, offering of flowers; Vandanam, prostrations; Dasyam, service; Sakhyam, friendship; Atmanivedanam, complete self-surrender.

**To be continued**



# CHILDREN'S WORLD

## **DIVINE LIFE FOR JUNIORS**

Blessed Children of Divinity!

### **See God in All**

Your father is your visible God. Your mother is your visible God. The teacher is your visible God. The guest is your visible God. The poor are your visible God. The whole world and all creatures in it are forms of God. Therefore, love, serve and respect all.

### **Surrender**

Surrender to God is the highest prayer. Whatever has happened has happened by the will of God. What is happening is happening by the will of God. What is to happen will happen by the will of God. Therefore, worry not, fear not. Be not anxious. Be not nervous. Trust in God and be ever happy and peaceful.



**Sri Swami Sivananda**

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Taken from 'Students, Spiritual Literature and Sivananda'

## PARABLE OF RAJA JANAKA AND THE PANDITS

Some Pandits criticised Raja Janaka—  
"Raja Janaka is a worldly man.  
How can he be a Jnani or a Sage?"  
Raja Janaka wanted to teach them a lesson.  
He called all Pandits  
And gave them a very good feast.  
Many tasty preparations were served,  
All the Pandits were rejoicing.  
But, to their astonishment,  
They saw a sword hanging above their heads.  
The sword was tied by means of a hair.  
They all trembled.  
They all mixed everything and ate hurriedly.  
When the feast was over,  
They came to the Durbar.  
Raja Janaka asked,  
"O Pandits, what things did you eat today?  
Were they all nice, according to your taste?"  
The Pandits replied,  
"Our minds were on the hair only.  
We do not know anything."  
Janaka said,  
"O Pandits, similar is the state of my mind.  
My mind is fixed on Brahman alone;  
I do not know anything of this world."  
The Pandits put down their heads in shame.  
They now realised the state of a Jivanmukta.  
The Jivanmukta may appear  
To be doing the normal duties of life.  
But, his mind is not in the world;  
It is unified with the Absolute.

## **Cultural Tour of H.H. Sri Swami Advaitanandaji Maharaj**

In response to the kind invitation of Sri Prem Kanthilalji, Pietermaritzburg, Sivananda Fellowship of South Africa and devotees and disciples of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj, General Secretary, The Divine Life Society Headquarters, undertook a Spiritual and Cultural tour in October and November 2025 to Dubai, South Africa and Mauritius carrying Sri Gurudev's holy Padukas.

Swamiji Maharaj left the Headquarters Ashram on 2nd October and arrived in Dubai on 3rd October. Swamiji was cordially received by the hosts i.e. Sri Kishore Lakhaniji and Mrs. Indu Lakhani Mataji at the Airport. In the evening, Swamiji attended a Satsanga arranged for elderly people, interacted with them and spoke about Sri Gurudev's life, teachings and glory of Bhagavan's Name. On 4th October, Swamiji blessed the devotees with his talk on 'The Duties of the Householders according to Srimad Bhagavadgita' in a Satsanga at Indu Mataji's house. Next day, Puja was offered to the sacred Padukas of Sri Gurudev at the house of Smt. and Sri Kishore Lakhaniji. In the evening, Swamiji visited the BAPS Hindu (Akshardham) Temple at Abu Dhabi. On 6th October, Swamiji visited the Hindu Temple of Dubai and offered prayers. On 7th October, Swamiji left Dubai for Cape Town, South Africa.

A warm welcome was given to Swamiji Maharaj at the Cape Town Airport by Sri Swami Vidyanandaji of Ananda Kutir Ashram and other devotees. In the evenings of 7th, 8th and 9th October, Swamiji attended daily Satsanga at Ananda Kutir Ashram and spoke on 'Kathopanishad'. More than 40 devotees joyously participated in the Satsanga. Worship of Gurudev's holy Padukas was done on 9th October.

On 10th October, Swamiji proceeded to Johannesburg and was given a warm and amiable welcome at the airport by number of devotees. Swamiji stayed overnight with Dr. Sindeep and Priyia Bhana, ardent devotees of Sri Gurudev and Sri Swami Vimalanandaji Maharaj. On 11th October, Swamiji attended Satsanga organised by a centre of The Divine Life Society of South Africa at Zakariyya Park and spoke about the inspiring life of Sri Gurudev as a Sadhaka. In the evening, Swamiji Maharaj was warmly received by Sri Swami Ishvaramayanandaji and other devotees at 'Sivananda School of Yoga', a

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Branch of The Divine Life Society Headquarters. Swamiji attended the Satsanga at the Branch and spoke about Sri Gurudev's invaluable contribution to the spiritual field in the form of his inspiring and elevating literature and also emphasised on one's personal effort in Sadhana to attain the Supreme Goal of life.

Paduka Puja and Satsanga were organised by Sivananda Yoga Vedanta Society, Winchester Hills, Johannesburg, a Branch of The Divine Life Society Headquarters on 12th October. Swamiji attended the programme and gave discourse on Bhakti Yoga explaining how true devotion to the Lord can lead a Sadhaka to attain the Supreme. The programme was well attended by around 200 devotees. In the evening, Swamiji participated in a home Satsanga organised by a devotee, Sri Vishnu Ramlakshman and continued his talk on Bhakti Yoga. After a days' rest, Swamiji attended Paduka Puja and Satsanga on 14th October, organised by the Sandton (Marlboro) centre of The Divine Life Society of South Africa and gave a talk on 'The Role of a Guru in a Sadhaka's Life'. Around 250 devotees attended the Paduka-Puja and Satsanga. On 15th October, Swamiji proceeded towards Durban.

A warm welcome was given to Swamiji Maharaj at the Durban Airport by a number of devotees. On 18th October, Swamiji visited Richards Bay to attend a programme organised by 'Sivananda World Peace Foundation'. After the programme, Swamiji travelled to Pietermaritzburg and stayed with Sri Prem Kanthilalji. The Integral Yoga Centre, a Branch of The Divine Life Society Headquarters, Rishikesh had organised Paduka Puja and Satsanga at the Branch in Pietermaritzburg on 19th October from 9:00 a.m. to 12:00 noon. Swamiji took part in the programme which was well attended by about 150 devotees. In the evening from 4:00 p.m. to 7:00 p.m., Swamiji conducted Paduka Puja and attended Satsanga organised by Pietermaritzburg Centre of The Divine Life Society of South Africa wherein more than 100 persons devoutly participated. Swamiji addressed the gathering on 'Guru Bhakti'. Swamiji Maharaj stayed with Sri Prem Kanthilalji for Deepavali, conducted Paduka Puja and Satsanga at his home, apart from meeting the devotees.

Swamiji travelled to Durban on 22nd October and in the forenoon, visited a devotee's house to conduct Paduka Puja and Satsanga. In the evening, Swamiji visited the 'Umhlanga Hindu Temple' and attended Satsanga organised by 'Gyan Ganga Academy'. Swamiji spoke about the life of Sri Gurudev from the perspective of Srimad Bhagavadgita. The programme was attended by about 100 devotees. On 23rd October, Swamiji visited the Phoenix

Center of DLS, South Africa, conducted Paduka Puja and addressed the devotees on Guru Bhakti explaining how devotion to Guru can lead a Sadhaka to the supreme goal of life. About 100 devotees joyously attended the programme. On 24th October, Swamiji conducted Paduka Puja and Satsanga at the house of Sri Pradeep Ramlallji, a devotee of Sri Gurudev. Next day, Swamiji travelled to Tongat to attend a Satsanga organised by 'Sivananda Vedanta Institute' at Veeraboga Temple, Tongat, a Branch of The Divine Life Society Headquarters. Swamiji spoke about 'Sthitaprajna Lakshana' of Sri Gurudev according to Srimad Bhagavadgita. On 26th October, Swamiji attended Satsanga organised by 'Sarva Dharma Ashram', Chatsworth, a Branch of The Divine Life Society Headquarters. It was well attended by many school children and devotees. In the evening, Swamiji conducted Paduka Puja and Satsanga at the Chatsworth Center of The Divine Life Society of South Africa which was attended by more than 200 devotees. After rest for a day, Swamiji conducted Paduka Puja and Satsanga at a devotee's house on 28th October and in the evening, travelled to Stanger. Swamiji conducted Paduka Puja and attended the Satsanga organised by the Stanger Centre of The Divine Life Society of South Africa.

The Divine Life Society of South Africa, Sivananda Ashram at Reservoir Hills, Durban, cordially invited Swamiji Maharaj to visit the Ashram and stay for few days. In response to their kind invitation, Swamiji visited The Divine Life Society of South Africa, Sivananda Ashram at Reservoir Hills on 31st October. Upon arrival, Swamiji Maharaj was given a warm welcome by the Board of Management members and devotees present. After a brief meeting with the Board Members, Swamiji visited the projects of The Divine Life Society of South Africa around Durban. In the evening, Swamiji attended Ganga Arati, conducted Paduka Puja at the Ashram's Satsanga Hall. Swamiji also participated in the Satsanga and spoke about Sri Gurudev, his Mission of Jnana Yajna (dissemination of Spiritual knowledge), and about H.H. Sri Swami Sahajanandaji, who took forward Gurudev's Mission of dissemination of spiritual knowledge to further glories by printing his books. On 1st November forenoon, Swamiji visited few more projects of The Divine Life Society of South Africa and in the evening, attended the Havan and Satsanga at Sivananda Ghat on All Souls' day. On 2nd November, Swamiji travelled to 'Sivananda International Cultural Centre', La Mercy, an Ashram of The Divine Life Society of South Africa, performed Ganga Puja and Arati, and conducted Paduka Puja. Thereafter, Swamiji attended the Satsanga and spoke about

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inspiring life of H.H. Sri Swami Sahajanandaji Maharaj, an ideal example of a true Guru Bhakta, who surrendered himself totally to the will of Sri Gurudev. Swamiji also spoke about his tremendous work of printing Gurudev's books for dissemination of spiritual knowledge, building schools and community halls and doing many more social welfare activities as a devotional offering to Sri Gurudev. More than 200 devotees attended the programme. In the afternoon, Swamiji came back to Pietermaritzburg. On 4th November, Swamiji attended a Satsanga organised at 'Hindu Dharma Sabha Temple' in Pietermaritzburg and spoke about the necessity of following Dharma and leading a Dharmic life to attain the goal of life. After a happy and successful sojourn in South Africa, Swamiji bid adieu to the devotees of South Africa on 6th November and departed for Mauritius.

Swamiji Maharaj was given a warm welcome by the devotees at D.L.S Branch, Mauritius, established by H.H. Sri Swami Venkateshanandaji Maharaj, a direct disciple of Sri Gurudev. On 7th November, Swamiji visited the local temples and other spiritual places. Next day, Swamiji visited Venkateswar Temple, for which the land was donated by Sri Swami Venkateshanandaji Maharaj. Swamiji was received at the temple with Purna Kumbha by the Temple Priests. Swamiji had Darshan of Lord Venkatesh and offered his obeisance. In the afternoon, Swamiji attended the Guru-Puja and Satsanga at The Divine Life Society Mauritius Branch. On 9th November, Swamiji conducted Puja of Gurudev's holy Padukas at the Mauritius Branch, and also addressed the devotees in a Satsanga wherein about 70 devotees congregated. Swamiji spoke about Sri Swami Venkateshanandaji, who authored the Biography of Sri Gurudev, and his contribution towards dissemination of Gurudev's teachings. In the afternoon, Swamiji visited Vedanta Ashram, Mauritius and gave a discourse on Srimad Bhagavadgita.

Throughout the entire tour, Swamiji Maharaj spoke mostly about Sri Gurudev, about his life during the early days of Sadhana and how he lived, what he taught, and how his divine personality reflected the dictums of Srimad Bhagavadgita, Upanishads and other scriptures as a 'Sthitaprajna' and 'Jivanmukta'. Swamiji's Spiritual and Cultural Tour created a big impact and deep impression in the minds and hearts of the devotees wherever he went and had Satsanga. It seemed it was Gurudev himself who guided and walked along throughout this Spiritual and Cultural tour. Due to his infinite grace and blessings, the tour concluded successfully and Swamiji Maharaj returned to the Headquarters Ashram on 11th November 2025.

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## **Celebration of 100th Birth Anniversary of Pujya Sri Swami Atmaswarupanandaji Maharaj**

The auspicious day of 100th Birth Anniversary of Pujya Sri Swami Atmaswarupanandaji Maharaj (Bill Swamiji) was joyously celebrated at the Headquarters Ashram on 24th November 2025.

In the forenoon, special Puja was offered to the holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj at the sacred Samadhi Shrine wherein Sannyasis, Brahmacharis, devotees and guests of the Ashram gathered together to offer their loving tribute to Pujya Sri Swami Atmaswarupanandaji Maharaj.

During the night Satsanga, Sri Swami Amritarupananda Mataji in her talk, highlighting Sri Swami Atmaswarupanandaji Maharaj's unconditional self-surrender and loving devotion towards Param Pujya Sri Swami Chidanandaji Maharaj, beautifully narrated his inspiring life-story. Thereafter, Pujya Sri Swami Advaitanandaji Maharaj paying his reverential homage to Pujya Sri Swami Atmaswarupanandaji Maharaj spoke on Swamiji's untiring and dedicated services to the holy Ashram of Sri Gurudev. The Satsanga concluded with Arati and distribution of Prasad.

May the blessings of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

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## In Memoriam

With great sorrow, we report that Sri Swami Mukundanandaji Maharaj, one of the senior monks of the Ashram, left his mortal coil on 20th November 2025.

Sri Swami Mukundanandaji rendered his loving services in the Bhajan Hall and YVFA Press of the Ashram. Revered Swamiji was a great scholar and had authored two books in Telugu language glorifying Sanatana Dharma and Spiritual Culture of India. Swamiji breathed his last on 20th November at the ripe age of 88 years after a brief period of illness.



May his soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

Man always desires to die a peaceful death with his mind fixed on God. That is the reason why Gita, Bhagavata, Vishnusahasranama, and other holy scriptures are recited at the deathbed of the sick man; even though he may not be able to speak, he may hear what is read out to him. This will help the sick man in forgetting the body-idea or his ailment and think of the Lord. When his memory fails, these sacred sentences of the scriptures will remind him of his real nature.

**Sri Swami Sivananda**

## **The Divine Life Society Vadodara Branch Celebrates Platinum Jubilee**

The Divine Life Society Vadodara Branch organised a Three Day Spiritual Conference from 30th October to 1st November 2025 to commemorate the completion of 75th year of All India Yatra of Gurudev Swami Sivanandaji Maharaj and the foundation of Vadodara Branch by His sacred Hands on 1st November 1950 during the Yatra. The conference themed on 'Divine Life for Self-awakening, Spiritual Regeneration and World Peace' was blessed by presence of senior monks from DLS Headquarters and other spiritual organisations.

The conference was inaugurated with the lighting of the lamp by the revered saints. Thereafter, the blessing messages of H.H. Sri Swami Yogaswaroopanandaji Maharaj, President, DLS Headquarters and H.H. Sri Swami Advaitanandaji Maharaj, General Secretary, DLS Headquarters, were read by Sri Krishnakant Daveji, coordinator of the conference. Sri Swami Tyagavairagyanandaji, convener of the conference, delivered welcome address and Dr. Jayant Daveji, convener of the conference, gave a brief account of 75 years of admirable activities of the Branch including that of Platinum Jubilee Year culminating into Spiritual Conference. In his inaugural address, H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters and Patron of the conference dwelt upon unique features of Sri Gurudev's life and teachings focussing on selfless service, Integral Yoga and universal brotherhood. To mark the sacred occasion, the souvenir titled 'Sivananda Amritam', a Prayer-Stotra-Bhajan book titled 'Svadyaya Sudha' and a Gujarati book 'Atma-Chintan' authored by Jayant Daveji with pen-name Atmaram were released by the saints present.

Eminent saints and scholars addressed the gathering during the different sessions of the conference. Swami Paramatmanandaji, Convener and General Secretary, Hindu Dharma Acharya Sabha gave an inspiring discourse on 'Sadhana and Sadhya'. Swami Haribrahmendraananda Teerthaji, Acharya, Adi Shankar Brahma Vidya Peeth, Uttarakashi delivered three enlightening talks on 'Hindu Dharma Sarvasva'. Swami Sadvidyananda Mataji, founder, Aarsha Vidya Teerth, Bardoli delivered an inspiring talk on 'Importance of Bhakti in Vedanta'. Sadhu Gnanavatsaldasji from BAPS Swaminarayan

Sanstha gave an illuminating talk describing Divine Life as a blend of self-restraint, social order and spiritual evolution, so very essential in 21st century.

Swami Tyagavairagyanandaji, Swami Dharmanishthanandaji from DLS Headquarters and Swami Pranavanandaji, Acharya Shree Akhanda Pranav Vedanta Ashram, Indore delivered talks on different aspects of Integral Yoga and Divine Life. Pujya Swami Tejomayanandaji, Former Head, Central Chinmaya Mission Trust, in his discourse highlighted the essential unity of Jnana and Bhakti analogous to fruit and its juice alluding to the compositions of Saint Tulasidas.

Swami Shivapriyananda Mataji, DLS Bhavnagar and Swami Brahmabhutanandaji, Founder, Vedanta Vijnana Madala, Mumbai delivered talks on 'Message of Swami Sivananda to Mankind'. H.H. Sri Swami Nirliptanandaji Maharaj in his discourse gave quintessence of Gurudev Swami Sivanandaji's teachings based on service to humanity and personal spiritual Sadhana. Shri Rameshbhai Ojha (Pujya Bhaishree), Sandipani Vidyaniketan, Porbandar described Srimad Bhagavata as the essence of Sanatana Dharma scriptures, and Bhakti as the essence of Srimad Bhagavata.

Swami Dharmanishthanandaji conducted prayers, meditation and Pranayama class in the morning session on all three days, and Paduka Puja on concluding day. Swami Swaprakashananda Mataji and Swami Brahmapriyananda Mataji from Adhyatma Vidya Mandir, Vadodara guided the delegates in recitation of Stotras. Manbhatt Sri Mayank Pandiyaji, Shri Praveen Langhanojaji, Smt. Aarti Barotji and Smt. Meena Patelji presented devotional songs. Dr. Jayant Daveji, Shri Aniruddha Buchji and Ms. Neha Bhattji served as the masters of ceremony. Shri Mahesh Trivediji, joint convener delivered vote of thanks acknowledging hearty contribution from all the members of organising committee. Shri Upendra Trivediji, a delegate from Jamnagar expressed intense joy and gratitude on behalf of all the delegates. In the concluding message, Sri Swami Nirliptanandaji Maharaj conveyed his great joy and appreciation for the glorious service of the Vadodara Branch for the last 75 years and also showered his all praises for the befitting and successful organisation of Spiritual Conference to venerate the Platinum Jubilee.

About 500 registered delegates from all the DLS Branches of Gujarat and some centers of India and other devotees partook of the wisdom- sharing of saints and felt immensely blessed and benefitted.

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**ANNOUNCEMENT**

**39th ALL ODISHA DIVINE LIFE SOCIETY  
SPIRITUAL CONFERENCE**

**From 30th January to 2nd February 2026**

**AT THE DIVINE LIFE SOCIETY BRANCH,  
CUTTACK, ODISHA**

By the boundless grace of Mahaprabhu Shree Jagannatha and abundant blessings of Most Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj, the 39th All Odisha Divine Life Society Spiritual Conference is being held at Cuttack, Odisha, from 30th January to 2nd February 2026, to commemorate the Platinum Jubilee (75th Year) of the Foundation of The Divine Life Society, Cuttack Branch.

This Branch has the unique privilege of being inaugurated on 15th of August 1951, with the blessings of Gurudev Swami Sivanandaji Maharaj : *“I pray to the Almighty to bless the Branch to grow into a dynamic spiritual institution, where more and more men would find rest, solace, peace and bliss. May Lord bless all those noble souls, the promoters, the members, the devotees and the workers of the Branch and also the citizens of Cuttack with health, long life, prosperity, peace and bliss. May the Cuttack Branch of the Divine Life Society propagate the message of 'Divine Life' till everyone attains HIM ! May the Lord's grace be upon all.”*

Since its inception, this Branch has ceaselessly striven to spread the lofty message of Gurudev—to lead a Divine Life and to live in Divine—by organising numerous State, National, and International Level Conferences, conducted under the guidance, gracious presence, and the blessings of Param Pujya Sri Swami Chidanandaji Maharaj.

The theme of the Conference will be: **“Lead a Divine Life and Live in Divine”**

Senior monks from the Headquarters Ashram, revered Saints and Spiritual Heads from leading Institutions, distinguished scholars, and dignitaries from across India will grace the Conference and enlighten devotees with their words of wisdom.

Devotees from all the Branches of the Divine Life Society in India, and abroad are cordially invited to participate in the Conference aimed at dissemination of Spiritual Knowledge and the promotion of Divine Living for Universal Harmony and Peace.

For Registration and Information, please contact:

Prof. Dr. Geeta Mohanty, Chief Convenor	+91- 9437348930
Dr. Antaryami Sahoo, Chief Executive	+91- 9090511566
Conference Office:	+91- 9861459295, 7894312280

**Communication Address :**

The Divine Life Society Cuttack Branch  
Chidananda Ghat, Madhusudan Nagar,  
Tulasipur, Cuttack  
Odisha - 753008,  
Email : 39aodlsc@gmail.com

The Divine Life Society

Satsanga helps a long way in the attainment of Moksha. Satsanga with a sage even for a minute is much better than rulership of a kingdom. It gives all that is desirable and good. It overhauls worldly Samskaras and vicious thoughts, and gives a new spiritual turn of mind to the worldly man. It destroys Moha. It instils dispassion. It leads one to the right path and causes the sun of wisdom to shine upon one's mind. If you can have Satsanga, you need not go to any Tirtha. It is the Tirtha of Tirthas. Wherever there is Satsanga, the sacred Triveni is already there.

**Sri Swami Sivananda**

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## ANNOUNCEMENT

### THE DIVINE LIFE SOCIETY, CHANDIGARH BRANCH ANNUAL SPIRITUAL CONFERENCE From 20th to 22nd March 2026

By the grace of Most Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj, the Divine Life Society Chandigarh Branch will be organising its Annual Spiritual Conference on the theme – “**Kaliyuga Kewal Naam Adhara**” at Sivananda Ashram, Sector 29-A, Chandigarh, from 20th to 22nd March 2026 to celebrate its Annual Foundation Day.

Senior monks from the Headquarters Ashram and other Institutions shall grace the function. Devotees from all the Branches of Divine Life Society are cordially invited to participate in the programme.

For further information and enrolment, please contact:-

- |                                  |            |
|----------------------------------|------------|
| 1. Sri S.K. Mahajan, President   | 9814118034 |
| 2. Sri Ramavatar, Vice President | 9417506224 |
| 3. Sri Darshan Kumar, Secretary  | 9216704041 |

Address for communication:

Sivananda Ashram,  
Divine Life Society Branch,  
#2, Sector 29-A,  
Chandigarh – 160 030

The Divine Life Society

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## **ANNOUNCEMENT**

### **THE DIVINE LIFE SOCIETY, WEST BENGAL ANNUAL SADHANA SHIVIR From 24th to 28th January 2026**

By the grace of Most Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj, the Divine Life Society, West Bengal is conducting its Annual Sadhana Shivir from 24th January to 28th January 2026 at “Viswanath Seva Samity Trust Complex” located at Hamiragachhi. Railway Station – Malia on Howrah - Tarekeswar line.

Senior monks from the Headquarters Ashram and other Institutions shall grace the Shivir. Devotees from all the Branches of Divine Life Society are cordially invited to participate in the programme.

Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the conference aimed at dissemination of spiritual knowledge.

The last date of enrolment is 15th January, 2026.

For registration and allotment of accommodation or for any information, please contact:

Sri Bijoy Kr. Swain	9339392845
Sri Nitul Parekh	9830040730
Sri Trilochan Dash	9330496030
Sri L. N Padhy	7328840167

The Divine Life Society

# 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 10<sup>th</sup> March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11<sup>th</sup> March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1<sup>st</sup> 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](http://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

**Bargarh (Odisha):** The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama Session, Rudrabhisheka on Mondays, Paduka Puja on Thursdays, weekly Satsanga on Saturdays, and recitation of Srimad Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. Deepavali Utsava was celebrated on 20th October with Puja and lighting of Diyas.

**Bhilai (Chhattisgarh):** Daily prayers and recitation of Srimad Bhagavad Gita, meditation session and Hanuman Chalisa on Tuesdays, and Bhajan-Kirtan on Ekadashi Days were regularly continued. Sri Guru Purnima on 10th July and Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September were celebrated with Paduka Puja and Bhajan-Kirtan.

**Bhimakand (Odisha):** The Branch continued daily Paduka Puja and weekly Satsanga on Sundays. 59th Sadhana Diwas was held on 26th September.

**Bikaner (Rajasthan):** In the month of October, the Branch organised daily worship, Yoga session with Asana, Pranayama and meditation, and Rudrabhisheka on Mondays. Every Tuesday, there was Bhajan-Sandhya and Mahamantra Sankirtan. Besides this, chanting of Hanuman Chalisa, Sundarakanda and 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.

**Bhubaneswar (Odisha):** The Branch continued daily Paduka-Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Special Satsanga was organised on 13th October with the chanting of one Lakh of Mahamrityunjaya Mantra, and mobile Satsangas were conducted on 18th and 23rd. Chidananda Day was observed on 24th with Mahamantra Kirtan, Srimad Bhagavata Parayana and 12 hours Akhanda chanting of 'Sri Ram Jai Ram Jai Jai Ram' Mantra. A Gita Yajna was arranged at the residence of a devotee on 26th October and 24th Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj was observed on 30th October.

**Chandapur (Odisha):** 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. The Branch commenced the daily Swadhyaya of Brahmavaivarta Purana on 1st October and organised a special Satsanga on 11th October in a nearby village with the chanting of Hanuman Chalisa.

**Chandrasekharpur - Bhubaneswar (Odisha):** The Branch conducted weekly Satsanga on Sundays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were also regularly conducted with recitation of Srimad Bhagavad Gita. Besides these regular activities, the Branch organised three Vidyarthi Vikasa Shivirs in three different schools on 15th, 16th and 18th

October. 24th Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj was observed on 29th October with Prabhat-Pheri, Paduka Puja, chanting of Sri Vishnusahasranama, Srimad Bhagavad Gita, Sri Hanuman Chalisa, Bhajan-Kirtan and discourse.

**Chhatrapur (Odisha):** The Branch continued weekly Satsanga on Thursdays with Bhajan, Kirtan, recitation of Srimad Bhagavad Gita and discourse on Ramayana. Sundarakanda Parayana was done on 1st and 27th September. Special Satsanga was organised on Guru Divas i.e. 5th September by the students of Shishu Vidya Mandir. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th with Nagar Sankirtan, Paduka Puja, chanting of Sivananda Chalisa, Bhajan, Kirtan and discourse on the life and teachings of Gurudev. 109th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj was celebrated on 24th September with Nagar Sankirtan, Paduka Puja, chanting of Chidananda Chalisa, Bhajan, Kirtan and discourse on the life and teachings of Guru Maharaj.

**Dhenkanal (Odisha):** Sri Guru Purnima on 10th July, Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Prabhat-Pheri, Paduka Puja, Bhajan, Kirtan and discourses.

**Durg (Chhattisgarh):** Weekly Satsanga was continued on every Saturday with prayers, Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra.

**Gudari (Odisha):** The Branch continued to conduct daily Puja and weekly Satsanga on every Thursday. On Purnima Day i.e. 7th September, recitation of Srimad Bhagavata, Havan and Bhajan-Kirtan were organised. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja, Bhajan, Kirtan and discourses.

**Jeypore (Odisha):** Weekly Satsangas were continued on every Saturday and Thursday. The auspicious occasions of Guru Purnima on 10th July and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th were celebrated with Paduka Puja, recitation of Sri Vishnusahasranama, Srimad Bhagavad Gita, Pravachana and Havan. On 20th July, Rudrabhisheka was performed for world-peace. A Gita Yajna was organised on 27th July at the residence of a devotee.

**Kanpur (Uttar Pradesh):** The Branch continued daily Swadhyyaya of Srimad Bhagavad Gita and Srimad Bhagavata. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th were celebrated with Paduka Puja, Bhajan and Kirtan. Monthly Satsanga was held on 28th September with Bhajan, Kirtan, and recitation of Srimad Bhagavad Gita, Sri Ramacharitamansa and Hanuman Chalisa.

**Kendrapada (Odisha):** In addition to regular activities, the Branch organised special Mahamantra Sankirtan and evening Satsanga

throughout the Kartika month. A Seven Day 'Havishyali Camp' was also organised during this sacred month. The auspicious occasions of Vijayadashami, Deepavali and Gopashtami were devoutly celebrated.

**Madurai (Tamil Nadu):** The Branch devoutly celebrated 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj from 1st to 8th September at the sacred premises of Meenakshi Temple. Chanting of Srimad Bhagavad Gita, Bhajan-Kirtan, discourses on the life and teachings of Sri Gurudev, competitions for students, and a grand procession were part of the programme. Ten books of Sri Gurudev were also distributed to the devotees.

**Malkangiri (Odisha):** In the months of September and October, the Branch continued daily recitation of Sri Vishnusahasranama, weekly Satsanga on every Sunday, Sundarakanda Parayana on Sankranti Day and Paduka Puja on 8th of every month. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja and Satsanga.

**Nandinagar (Chhattisgarh):** The Branch conducted daily morning Satsanga with chanting of Srimad Bhagavad Gita and Hanuman Chalisa, and evening Satsanga with Japa and Dhyana. There was Mahamantra Kirtan on 3rd of every month. Matri Satsanga on Saturdays with recitation of Sundarakanda and Hanuman Chalisa was continued. On Durga Navami i.e. 1st October, Kanya Puja was organized. Discourses on Sri Ramacharitanasa were arranged from 5th to 7th October.

22nd Punyatithi of Sri V. Krishnamurti, the Founder of the Branch was observed on 12th October.

**Nayagarh (Odisha):** The Branch continued weekly Satsanga on Wednesdays, and recitation of Sundarakanda and Hanuman Chalisa on Sankranti day.

**Puri (Odisha):** The Branch continued to conduct daily Satsanga and Paduka Puja, weekly Satsanga on Thursdays and Sundays and Paduka Puja on 8th and 24th of every month. There was recitation of Hanuman Chalisa on Sankranti day, and of Srimad Bhagavad Gita on Ekadashis. Mahamantra Kirtan was held on every Amavasya and Purnima day. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 109th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Prabhat Pheri, Paduka Puja and Narayana Seva.

**Raipur (Chhattisgarh):** The Branch conducted daily Puja and Abhisheka, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramacharitanasa on Tuesdays, and Bal Sanskar Shala on Sundays. There was chanting of Sri Vishnusahasranama and Hanuman Chalisa, and Namaramayana Sankirtan on Ekadashi days. Special worship was done on Pradosha day. The auspicious occasions of Navaratri, Vijayadashami and Deepavali were devoutly celebrated.

**Raja Park-Jaipur (Rajasthan):** In the months of September and October, the Branch continued daily Yoga class, Narayana Seva and Matri Satsanga on Mondays and Havan on Sundays for welfare of all beings. Free

Homeopathic treatment of poor patients was continued. Financial assistance was given to the poor widows and scholarships were given to the poor and meritorious students. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and of Worshipful Sri Swami Chidanandaji Maharaj on 24th September were celebrated with Paduka Puja. Navaratri was celebrated from 22nd September to 1st October with recitation of Sundarakanda, Havan and Dandiya dance. Sharada Purnima on 6th October and Annakuta Parva on 22nd October were observed with Bhajan and Kirtan.

**Razole (Andhra Pradesh):** The Branch continued weekly Satsanga on Sundays with Sankirtan and chanting of Hanuman Chalisa. Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 109th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th September were devoutly celebrated. A special Satsanga was organised on 8th October with recitation of Sri Vishnusahasranama. 24th Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj was observed on 30th October with Puja and Sankirtan.

**Rourkela (Odisha):** Daily Yoga class, weekly Satsanga on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Sri Vishnusahasranama etc. As usual, free Acupressure treatment and medicines were provided to needy people. A special Satsanga was organised on 12th October with Paduka Puja, recitation of Srimad Bhagavad Gita and Bhajan-Kirtan. The 26th Branch Foundation

Day was joyously celebrated on 22nd October. 24th Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj was observed on 29th October with Paduka Puja and Sankirtan.

**Steel Township - Rourkela (Odisha):** The Branch conducted Yoga class, mobile Satsangas, Guru Paduka Puja on Thursdays, and free music classes on Mondays. Discourses on Srimad Bhagavad Gita were organised from 3rd to 5th October. 24th Punyatithi Aradhana Day of Worshipful Sri Swami Krishnanandaji Maharaj was observed on 29th October with Paduka Puja and discourses.

**Vasant Vihar, New Delhi:** In the month of October, the Branch continued weekly Satsanga on every Sunday with Swadhyaya of Brahmasutra and books of Gurudev Sri Swami Sivanandaji Maharaj, Mahamantra chanting, guided meditation, discourse and prayers for world-peace.

#### OVERSEAS BRANCH

**Hong Kong (China):** The Branch had one hour Mahamantra chanting on 20th September in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Monthly Satsanga was arranged on 13th and 27th September with chanting of Mahamrityunjaya Mantra and talk on 'Yoga Vedanta Sutras' by Sri Hari Cheng at North Point Yoga Centre and also online. Branch members of Bhajan group conducted one hour chanting practice session at North Point Yoga Centre twice every month. 138th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj on 8th September and 109th Birth Anniversary of Worshipful Sri Swami Chidanandaji Maharaj on 24th September were devoutly celebrated.

## AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

**By H.H. Sri Swami Sivanandaji Maharaj**

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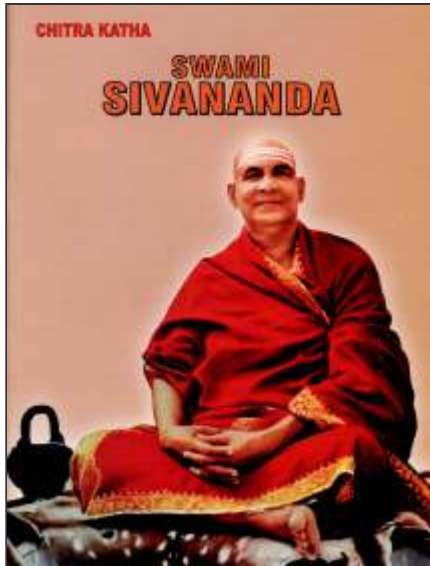
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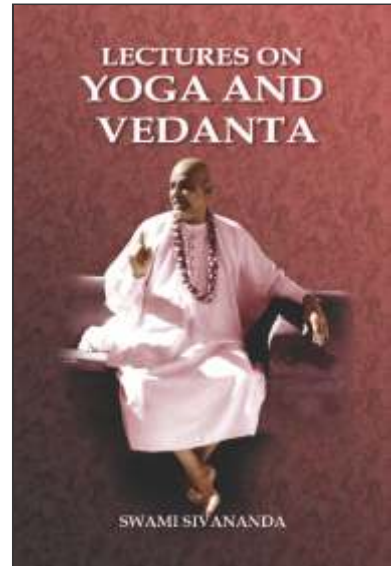
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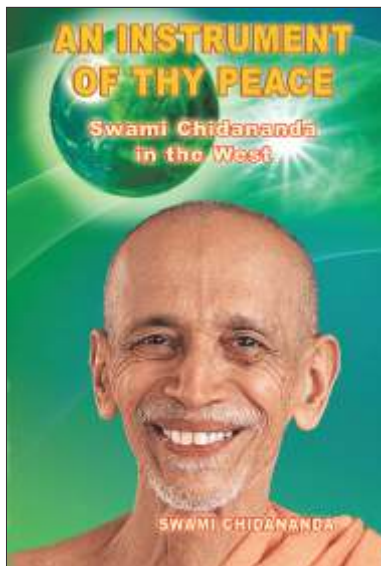
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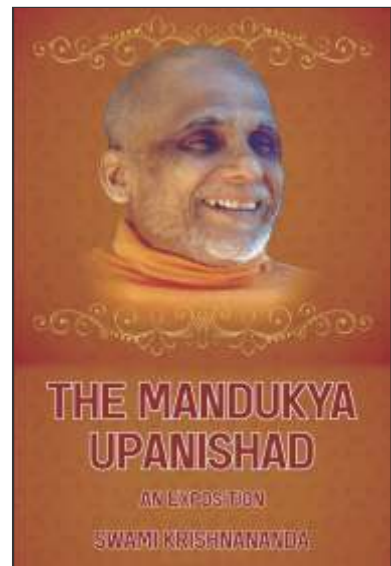
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2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light 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.

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**ADVAITIC WISDOM AND HUMAN REASON**

Wisdom is the perception of non-difference; ignorance is the reverse of it. Knowledge ascends by steps in sense, reason and intuition. Sensing is comparatively fragmentary false knowledge, and reason is midway between right and wrong and can be utilised to serve either end. Human knowledge ends with reason, and reason is always used to serve sense-knowledge. Logic that turns against intuition is untrustworthy. Reason is a hindrance to Self-realisation only when its logic gets perverted through selfish interest.

*Swami Sivananda*

**To**