

₹100/- ANNUAL



# The DIVINE LIFE



Ishvara  
is Guru of Gurus.

He removes the veil of ignorance and blesses the ignorant Jivas. The aspirant should regard his immediate Guru in the physical form as an incarnation of that Guru of Gurus and should have equal devotion to him also. Guru in the physical form is the main source and embodiment of all good and happiness that can accrue to the Chela. The disciple should realise the supreme necessity of obeying the Guru's commands and behests and keeping his faith in him unsullied and staunch.

*Swami Sivananda*

**JULY 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**

### **DISCRIMINATE AND BE WISE**

Pleasure that is derived from sensual objects gives pain to one who discriminates. Worldly-minded persons, who have lost the faculty of discrimination, rejoice in sensual objects on account of lack of discrimination.

Such persons weep in old age. You weep when you are born. You weep when you die. You weep in the interval also. Wherein then, is pleasure in the world? Learn to discriminate. Become a Yogi; for, Yoga will put an end to all sorts of pain. Yoga will destroy all your afflictions.

*Swami Sivananda*



# THE DIVINE LIFE

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## MUNDAKOPANISHAD

### CHAPTER II—SECTION II

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।  
तमेवैकं जानथ आत्मानमन्या वाचो विमुश्यथामृतस्यैष सेतुः ॥५ ॥

In Him the heaven, the earth, the sky, the mind with the Pranas (senses), are centred. Know Him alone as the Atman of all, and leave off all other speech; this is the bridge to Immortality.

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# शिवानन्दस्तोत्रपुष्पांजलिः

## SIVANANDA-STOTRAPUSHPANJALI

### PART-II

*Sri Swami Jnanananda Saraswati, Shivanandanagar*

विभावरीचरान्तकं विचिन्तयन्तमद्गुत-  
 प्रभावशेवधिं सदा सदाशयाभिवन्दितम्  
 शुभावहायनं जनान् प्रदर्शयन्तमुत्तम-  
 स्वभावमाश्रये शिवं समस्तलोकदेशिकम् ॥७३॥

I surrender myself to the world-preceptor Swami Sivananda whose mind constantly dwells on Lord Sri Rama, who is the treasure-house of wondrous glory, who is adored by true devotees, who shows mankind the path to blessedness and whose character is praiseworthy.

अतान्तकान्तिकन्दलैर्विराजमानविग्रहं  
 नितान्तशान्तमानसं निरस्तमानवैनसम्  
 कृतान्तवैरिसेवकं भवार्तिनाशनोत्सुकं  
 श्रुतान्तयायिनं शिवं गुरुक्तमं समाश्रये ॥७४॥

I take refuge in the lotus feet of the great preceptor Swami Sivananda, whose body is glowing with unfading brilliance, whose mind is very calm, who destroys the sins of people, who is an ardent devotee of Lord Siva, who is eager to put an end to worldly afflictions, and who is proficient in the Vedantic lore.

*(To be continued)*

## QUALIFICATION FOR SADHANA

### Sri Swami Sivananda

Life is the greatest of all teachers and this world is its school. Truly, the world is the best school. All its lessons are taught through the books of nature. Nature everywhere abounds with such lofty lessons which alone are quite sufficient to bestow the highest wisdom to man. Each day is a valuable page in this book and each thing and natural phenomenon embodies a lesson to one who observes and reflects. And if you carefully analyse and reflect upon every phenomenon of nature, you will find that they all speak of the glory of God, the grandeur of the inner spiritual life—a life of unalloyed peace, bliss and perennial happiness; and urge you to launch upon the actual Sadhana to make you happy and to free you from grief, affliction and sorrow.

All the ancient saints and seers—the men of God who have had intuition—have been declaring to all the mankind about the great bliss, the vast power and knowledge that can be experienced if only man would

turn from the sensual, sinful life and strive for the higher divine life. Yet, we see today that man is as much immersed, if not more, in worldliness, as he was centuries ago and the state of mankind is as apathetic and lethargic towards these questions of a life in the spirit, as it was in the beginning of creation. Why is it that in spite of the clarion call of very many great seers, of the confident assurance of the scriptures, of the repeated experiences of man himself, in failing miserably to attain happiness amidst external physical world, you are again and again being deceived? Because, man does not have a deep and abiding faith in the admonitions of saints, in the scriptures, in the words of those who have trodden the path and attained the goal. If only man did really believe in these great ones, he would certainly be induced to act up to their words. It is this basic lack of faith in man that is at the root of his failure to do Sadhana.

Thus, if only man has faith in

spiritual course of action, he will act up to it. If man has to take up Sadhana, if he really wants to obtain this bliss which is not mixed with pain, he will certainly have to repose faith. The entire social structure and order upon which mankind smoothly runs, is based upon faith and trust. And when you are prepared to put faith in mankind, which is but a passing phenomenon, why should you not put faith upon the very Creator of these things? Thus, you see that the first quality you have to acquire is faith.

Now, comes the question, that having first of all, full faith in the words of the seers and having realised the necessity of Sadhana, what is the procedure; what is to be done? You may have faith, but, if you do not put them into practice—if you do not begin to translate them into action, they will ever remain plans in the blueprint stage. So, after the faith in Sadhana, comes practice. You must set about doing. No question of believing. A belief must become an act. Having reposed faith in the words of sages and scriptures, you begin doing Sadhana.

Once you commence Sadhana,

the next important thing you should bear in mind, is that, you should not give it up. Perseverance is of the utmost importance. All processes in this universe are gradual. They have got stages. If you want to go through all the stages of Sadhana and attain the goal, you must have patience and perseverance. Therefore, you should have to always persevere, exert and plod on till the goal is reached.

There is another important point, that in spiritual Sadhana, you should not merely be contented with the positive forces. There are active forces that oppose the Sadhaka, that actually assail him and pull him down. Herein comes the necessity of the fourth important weapon—that is fortitude. While persevering, man has to have a little courage, not to be easily shaken by the obstacles that assail him. He will have to brave the storm and proceed, in spite of the difficulties and adverse conditions, trying to cow him down, to push him off from the path of Sadhana. It is with fortitude he refuses to be discouraged; and relying upon the inner Self, he proceeds with the Sadhana, and ultimately he attains the ideal for which he has been born

upon earth; and while going through the process, he will have to see that he keeps in mind the necessity of giving minute attention to all the small details upon the path, because, in every process all such small details of the process are to be attended to, very carefully. If any small detail is left out, thinking that it is superfluous, he will find that ultimately he has lost his valuable time and labour. This delays progress. It is the conglomeration of small things that go up to achieve high ideals.

Therefore, with firm faith, practical application, perseverance,

careful attention to even small details and fortitude in trials, you must set foot and proceed on the path of Sadhana.

Raise aloft the banner of Divine Life. Feel all humanity to be one and spread the message of man's divinity, the message of brotherhood and cosmic love, to every home and broadcast them to all. Ever assert your divinity every moment of your life. Ever strive to live in the consciousness that you are essentially divine and you have been given this human birth only to recognise your essential divine nature.

Good intentions alone will not do. They must be backed up by good actions. You may enter the spiritual path with the best intention of attaining Atma-Jnana, but unless you are vigilant and diligent, unless you do intense and rigorous Sadhana, unless you guard yourself against lust, anger and greed, egoism and selfishness, the good intentions alone will not enable you to achieve success.

Moral purity and spiritual aspiration are the first steps in the seeker's path. Without a strong conviction in moral values, there can surely be no spiritual life, or even a good life.

# A GLORIOUS SYMBOL OF RENUNCIATION

**Sri Swami Chidananda**

Continued from the Previous Issue

## **TYAGA (renunciation) AND SHRADDA (faith)**

It also seems as though by his act of renunciation, Swamiji has not merely taken a step which countless other individuals take, but he has done something wonderful to the very spirit of Tyaga and Shraddha, which constitute the essence of the Indian Samskriti. By his Sannyasa, Swamiji has awakened this lofty spirit of renunciation in India. He has, as though, given a new life to the spirit of Tyaga and Shraddha.

During the past thirty-one years, he has been instrumental in infusing the spirit of Tyaga and Shraddha into the hearts of thousands and thousands of people. By his act of Sannyasa, he has coloured the hearts of thousands of people and made them radiant with the spirit of renunciation, and put upon them the mantle of internal and external Sannyasa. We find that the Tyaga of Swamiji has inspired people

who have been steeped in the education of the Western idealism; and people in all walks of life, city-dwellers, forest-dwellers, in everyone the spirit of Tyaga has entered. This augurs well for the awakened India and also for the Western people who are reeling under the grip of Godless idealism, and therefore, in this great act of renunciation which the shining personality of Gurudev has effected, we have got the seeds of a future era.

## **IDEAL OF RENUNCIATION**

Swami Sivanandaji has elevated Sannyasa out of a mere social framework. According to Manu, Sannyasa formed a part of the four Ashramas, and as a routine business of Hindu society, it was supposed to be followed. First comes Brahmacharya Ashrama, then comes Grihastha Ashrama, then Vanaprastha Ashrama and lastly Sannyasa Ashrama. From that social order, Swamiji has elevated Sannyasa and has made it the

Taken from DL 1955

(Discourse given on the occasion of the 31st Sannyasa Anniversary of  
Sri Swami Sivanandaji Maharaj, on 1st June, 1955)

fulfilment of the purpose of life; for, Sannyasa means to Gurudev Self-realisation, a means to an end, not exclusively meant for old people, but applicable to all sincere and thirsting spiritual aspirants. It is that purpose which is the crowning glory of our civilisation, of Bharatiya Samskriti, which stands for the realisation of the Imperishable. That is the greatest duty of man's life, and for that we have the grand scriptural utterance, "Not through wealth, nor through progeny, nor through various ritualistic activities, but through renunciation alone is immortality to be attained by man." Thus to show that the supreme purpose of human life can be attained through renunciation alone, there is this grand declaration, and to this supreme duty, all other lesser duties are to be subordinated.

To Swamiji, Sannyasa is pre-eminently a spiritual act, not merely the fulfilment of a recognised social pattern, but a spontaneous urge from within, fulfilling the spiritual purpose of man's life on earth. He has made renunciation something glorious, vibrant with a living spirit, and thus he has spiritualised the act

of renunciation and made it a living force in the life of all human beings, and he has made this spirit enter into the life of the ordinary man living in the work-a-day world. Wherever you are, in whatever state you are, even if you are a student in school, once you have understood the lofty purpose of the human life, then the seed of renunciation should be sown in you. As Nechiketas has said, you also should say, "I do not want that which is perishable, that which is merely pleasant; not the Preya, I seek but the Sreya and Sreya alone that leads me beyond death."

### **A MEANS TO SELF-REALISATION**

Thus, the seed of renunciation should be sown the moment you realise the true purpose of life. Therefore, for the spirit of renunciation to enter into you, you need not wait till you become old, because when a man becomes old, he becomes inextricably bound up in Asakti. The more you indulge in a life of ordinary Vishayas (sensual objects), the more firmly they get hold of you; they do not leave you till the end of your life. In old age, when the senses fail, when

will-power becomes weak, it only tends to be mere wishful thinking to profit much by Sannyasa, and then Sannyasa becomes nominal only, which cannot lead one to any spiritual gain. Therefore, the Spirit of Sannyasa should pervade the life of man from the very beginning, and this particular aspect of Sannyasa, Gurudev has given to mankind by his own example.

Today, if we are to really and sincerely pay our homage and adoration to this great embodiment of renunciation, to this great representative of Sri Sankara, in a concrete manner, we must carry throughout the length and breadth of India, the message he has given to all mankind, which gives us the ideals of selflessness, self-sacrifice, self-restraint, service of all living creatures, love towards all, humility, toleration, self-purification, meditation and Self-realisation. Our aim should be to share the gain we have received at the feet of Gurudev, and nothing more would give him greater pleasure than the fact that we share, what we have gained, with others. If we do that, Gurudev will feel himself amply repaid for what he

has given us.

In conclusion, let us offer our prayer at the divine feet of Gurudev that he may continue to bless us, as he has done all along, and that may he bestow upon us always this great spirit of true Tyaga, which means the renunciation of selfishness, of all Vasanas and cravings, and may he bless us that we may become worthy seekers of this end, so that we will be, in our own humble measure, in a position to give to others what little we have received from him. Thus we shall be enabled to fulfil the purpose of Tyaga in our own life; for, the great and supreme Tyaga which Gurudev has done after coming here is the Tyaga of his spiritual bliss in attaining the Highest, since it is quite possible, had he not been a superman, he would have thought it very good to be immersed in his own Nirvikalpa Samadhi. But, even that inner bliss of his own Swarupa, Ananda, he has set aside, so that he may be able to come and give to mankind the fruit of his own renunciation. Therefore, let us all follow in his footsteps, and prove ourselves worthy of being his disciples.

## THE PRECEPTOR AND THE DISCIPLE

### Sri Swami Krishnananda

However intelligent the seeker may be, it is not possible, except in the very rare cases of the perfected unworldly beings, for him to grasp the exact technique of meditation on the Ideal of Attainment, independently. Spiritual knowledge is imparted with the best result, not so much through the precision of reason and logic, as by image, art and beauty. It is the change of the feelings of the heart and not merely of the understandings of the intellect that touches the being of the inner man. Adhyatma-Vidya is the science of the innermost essence of the universe, and it does not come under the intellectual categories of objective discernment. The teachings of the sages have all had the conspicuous characteristic of appealing to the whole nature of a person, not merely to an aspect of him. The highest teachings are accomplished in the language of the heart of man. The troubles of life are not alleviated through flowery expressions and subtle hair-splitting. The cause of sorrow is rooted in the very make-up

of the individual and not only in his superficial coatings. The inner disease is not cured by washing merely the outer shirt. The root of illness has to be dug out.

The best performance always becomes possible when both the subject and the object effect a conscious interaction, not so much when the effort is exercised by the subject alone. Mind is objectified universal consciousness. The conscious subject and the conscious object are both consciousness-states differing only in the degree of the subtlety and the expansiveness of their condition. Each higher, subtler and more expansive state is more potent and inclusive than the lower. No action or event is completely subjective or completely objective in the lower limited sense of one's individuality. The truth is midway between the two. Action and reaction are the subjective and the objective forces simultaneously working, each being intimately connected with the other. The external and the internal are the two

complementary phases of the one whole being. There is no purpose served when there is eye to see but no light, or when there is light but no eye to see. The contact of both effects perception.

If entire individual subjectively were the truth, the individual would have been the absolute lord of the universe, and if the entire objectivity were the truth, no individual could attain liberation, and freedom would be a chimera. The subject and the object have, therefore, equal shares in determining the effect of their interaction. The internal and the external forms of the one power of being blend together to produce an effect.

This fact well explains the wonderful process of the teacher's imparting of knowledge to the disciple. The transformation of the consciousness of the disciple is the joint action of the receptive capacity and the conscious exertion of the disciple and the consciousness-force of the teacher sending it forth. The teacher should be "a Shrotriya and a Brahmanishtha" (Mundaka Upanishad - 2.12). The more potent spiritual energy of the teacher is infused into the less purified mental

state of the disciple, which results in the dispelling of the darkness and the enlightening of the mind of the latter. The consciousness of the teacher enters the dark corner in the disciple, who bears it with the strength of truth and purity and receives it to the extent his mind is purged of Rajas and Tamas.

We hear of earnest seekers going to a teacher and imploring, "*Adhihi Bhagavo Brahma*,"—"O great sire, teach me Brahma." Bhrigu learnt Brahmanavidya from his teacher Varuna, Nachiketas from Yama, Sukesha and others from Pippalada, Shaunaka from Angiras, Shvetaketu from Uddalaka, Narada from Sanatkumara, Indra from Prajapati, Maitreyi from Yajnavalkya. The disciples are generally asked to observe silence and continence in sequestration for many years before being initiated into the sacred truth. They had a great joy in leading a natural life in isolated places, practising spiritual penance. The transcendental mystery is not easy to be contemplated upon amidst the distracting bustle of social life. The distant forests, thick and green, away from the touch of the air of the business of worldly life, have ever

since ages managed to attract lovers of silence and peace. The forests breathe a new life, unknown to the common man, and speak in the language of eternity. They seem to be happily unaware of the revolting forces and the brute conflicts in nature, which man so much complains of. In these forests, the seekers spend their time in silent meditation, entirely devoted to the Supreme Reality. "Faith, continence, austerity and knowledge" (Prashnopanishad -1.10) are the watchwords of these blessed ones who practise Self-integration with iron-determination.

The sincere votaries of Truth, equipped with all the spiritually ethical qualifications, "realising that the Not-Done can never be reached through what is done, getting disgust for the action-bound world," went humbly and reverentially to the Preceptor, for receiving from him that knowledge which reveals the Imperishable. And to them the glorious Teacher speaks the Knowledge of Brahman. The disciples were "those high-souled ones who had the highest devotion to the Supreme Being, and for their preceptor as much as for the

Supreme Being." To them alone, it is declared, the Truth becomes illumined. Uddalaka, illustrating his proposition that only "he who has a preceptor can know the Truth," compares the one who is without a spiritual guide to a blindfolded man who may miss his way and reach some other undesirable destination due to his lack of sight. The Mundaka Upanishad says that he, who is desirous of real prosperity, should worship the knower of the Self. No sophistry of intellect is allowed to hamper the growth of the divine relation that exists between the Guru and the Shishya.

"Even the gods had doubt as to this, for truly, it is not easy to be known; very subtle is this matter" (Kathopanishad - I.21). "He is not easy to be known when told by an inferior person, though (He may be) expounded about manifoldly; unless declared by another (who is supremely wise), there is no way (of attaining Him); for, He is inconceivably subtler than what is very subtle, and unarguable," (Kathopanishad - II.8). Even the proud Indra and the great Narada become humble before their teachers; this speaks of the majestic

transcendentness of the Absolute, not knowable through easy means. How innocent and simple was that Satyakama, who said to his teacher, when asked about his parentage, "Sire, I do not know this, of what family I am; I asked my mother. She told me in reply, 'I begot you in my youth when I was busy serving, and I, being such, do not know this, of what family you are". Then, the teacher inferred that Satyakama must be a Brahmana, telling him that "a non-Brahmana will not be able to speak thus (the truth)" and accepted him as a disciple. Narada bows down and says, "O Lord, I am in sorrow; may the Lord take me across sorrow".

"Not by reasoning is this knowledge to be attained; instructed about by another, it is easy to be known" (Kathopanishad - II.9). This makes it clear that Self-knowledge cannot be attained by an individual striving for himself in his ignorance independently without a teacher. None can reach it by his own personal effort without a proper guide; very mysterious and subtle is it. Book-learning is dead knowledge; the knowledge which directly comes from the teacher is a dynamic

consciousness-power. With regard to this it is said, "The father should speak the knowledge of Brahman to the eldest son or a worthy pupil; not to anyone else; even if one should offer him this sea-girt (earth) filled with its treasures, verily, (he should consider that) this (knowledge) is greater than that; verily, this is greater than that" (Chhandogya Upanishad - III.11.5).

The initiation is only a matriculation of the pupil in the spiritual current; but, the actual effort to soar high into the Absolute is to be exercised by him with the grace of the preceptor through protracted "meditation which is the firm restraining of the senses, with vigilance and non-pride; for, the meditative condition comes and goes." (Kathopanishad - VI.11).

There is no greater error than spiritual pride. Even the state of high meditation is transitory, it passes away quickly. Let there be no pride, no conceit, even if one may feel that he is about to be finally liberated. The light of discrimination should always be kept bright. When the process of practice is perfect, there quickly comes the highest experience of Reality.

## ANECDOTES FROM SIVANANDA DAY-TO-DAY

### Sri Swami Venkatesananda

5th September, 1949

#### **B.V. NARASIMHA SWAMI**

Siva received an invitation card intimating the celebration of the Birthday of the founder of the All-India Sai Samaj—Sri B.V. Narasimha Swamiji. He at once had special Puja performed in Sri B.V.N's Name in the Ashram Mandir, and wrote the following letter to Sri B.V.N.:

"H.H. Sri Narasimha Swamiji Maharaj,

Founder-President, All-India  
Sai Samaj,

Mylapore, Madras

Om Namo Narayanaya.

Adorations and salutations.

May Lord bless you with health, long life, Prem and Vairagya.

May All-India Sai Samaj grow, and shed spiritual light all over the world.

May the devotees and disciples disseminate the gospel of universal love, sacrifice, surrender, tolerance, devotion and oneness.

May Lord grant thee inexhaustible spiritual strength and peace to continue the mission of that great prophet and sage of Shirdi and uplift those worldlings who are sunk in the mire of Samsara and illuminate

Taken from 'Sivananda-Day-to-day'

the whole world.

Herewith Temple-Prasad of Lord Vishwanath and Devi.

With regards, Prem and OM,  
Thy humble Sewak,  
Sivananda"

Siva identifies himself with everyone; he wishes everyone well; Siva does not restrict his love and service to any one institution; he blesses every spiritual institution or any organisation engaged in the service of humanity and blesses it with prosperity!

6th September, 1949

#### **SIMPLICITY**

Sri Achintyananda and myself were going along the road near Siva's Kutir. Siva called us, and we bowed to him.

"Purushottam Swamiji! Please prepare first-class coffee. Vishnuswamiji! Please bring those biscuits."

And, Siva gave each of us a good lot of biscuits. He would not allow us to take it to the room either! "Come on, start eating. Sit down." He also sat along with us, and watched us consume the Prasad.

During the course of the conversation, I mentioned to Siva that

Achintyanandaji had expressed a desire to take Sannyasa from Siva.

And, in Tamil, he replied: "Yes: tell him I am always ready."

In a few moments, however, he turned to Achintyananda,

"Oji! Doctor Saheb! If you wish to take Sannyasa, I am ready. Fix your own date for initiation. I will have all the ceremonies arranged for at the Ashram—Viraja Homa, Shraddha, etc. Don't hesitate; I am always at your service." And, added after a pause: "That is only if you wish to, and you have none else to initiate you. If you wish to get initiated by someone else, certainly you can do so."

In cold print, translated into finite words, the infinite depth of Simplicity, Service and Love that lay beneath the spoken words is lost. Simplicity of a child, love of a mother, and spirit of service of Siva himself (for, you cannot compare his spirit of service with any other's).....that is what it was. No formalities: "A Guru should be approached, prostrated to, prayed, Guru Dakshina given .....and then the disciple should ask to be initiated.".....nothing of the kind here. If you are fit for it, Siva himself will run to you. You may or may not serve him: he will certainly serve you. Look at it! Even now, he hardly expects any disciple to serve him; and beyond the barest

essentials, he does not even accept such service. All that he asks of his students is to serve humanity: that is the best service you can render him.....as he himself has identified himself with the Virat, the entire creation, and serves humanity. You the disciple, too, are part of this Virat for him; and he will serve you, too.

Nor is he anxious to enlarge his fold and canvass disciples! "If you are in difficulty in taking Sannyas, come to me; I will initiate you. If you have no difficulty, and there is someone to initiate you, then you are at perfect liberty to approach him." That, I think, it is well-nigh impossible, but, for an extraordinary simple heart, a divine heart.

### **WHO SAVED LIFE?**

And, the topic turned to my health. Achintyananda, who is a Homoeopath, is treating me.

"You have saved his life!" exclaimed Siva.

Quickly Achintyananda replied (and he echoed the voice of my own heart): "Who? Not I. YOU have saved his life. I was only an instrument of your Sankalpa."

Today, from early morning, I had a sort of setback in my health; but, these words of the Satya-Sankalpa Siva at once infused new life into me; and I felt distinctly, "Yes, Siva has saved my life."

# CULTURE OF WILL AND MEMORY

**Sri Swami Sivananda**

**Continued from the Previous Issue**

## **DESIRE AND WILL**

Divine will is all-powerful. God wills, and everything comes into being the very second. Man wills, but it takes a long time for attaining a thing or materialisation of the desired object as his will is weak. Man thinks, wills, and slowly gets the desired objects after some time. Man also creates. If his will is pure and strong, man also gets the objects in the twinkling of an eye. Mere wish will not suffice for the attainment of the desired thing. You will have to add to it definite purpose. Wish or desire is a small ripple in the mind-lake, but 'will' is that power which executes the desires. Will is volition. It is the power of choosing or determining.

Desire and will are different things altogether. 'Desire' is a longing for certain possessions, while 'will' is the power of determination (Sankalpa) without any motive whatsoever to enjoy anything. Desire is Vasana which pertains to the mind; will is Ichcha, which is identical with the Law and is characteristic of the Self—the universal consciousness.

God's 'will' and God's 'law' are one and the same.

When the 'Self' determines the activity, uninfluenced by attractions or repulsions towards surrounding objects, the 'will' is manifested. When outer attractions or repulsions determine the activity and the man is drawn hither and thither by these, deaf to the voice of the Self, unconscious of the Inner Ruler, then the desire is seen.

## **FREE WILL**

The man must learn to separate himself from the vehicles in which he desires, thinks and acts, to know them as part of the not-self, as material external to the life. Thus, the energy that went out to the objects in the lower desires becomes the higher desires, guided by the mind, and is prepared to be transmuted into 'will'.

As the lower mind emerges into the higher, and the higher into that which is wisdom, the aspect of pure 'will' emerges as the power of the spirit, self-determined, self-ruled, in perfect harmony with the supreme

will, and therefore free. Then only all bonds are broken and the spirit is unconstrained by anything outside itself. Then and then alone can the 'will' be said to be free.

### **HAVE A COOL AND BALANCED MIND**

He who is attempting to develop the 'will' should always try to keep a cool head. He should keep a balanced mind under all conditions. He will have to train or discipline the mind. It is worth practising. Balance of mind is one of the vital characteristics of a developed Jnani or Yogi. That Yogi who can keep a balanced mind at all times is really a strong and happy man. He will get sanguine success in all his undertakings. You may fail to maintain the balance in fifty attempts, but, from the fifty-first endeavour, you will gain strength of 'will'. You will slowly manifest balance of mind. You should not be discouraged in the beginning. Remember the story of 'Bruce and the Spider'. Bruce learnt from the spider. He failed seven times, but succeeded in the war in his eighth attempt.

If a serious calamity occurs, your mind should not be upset. Just keep the mind cool and calm. Have

presence of mind. Do not cry over spilt milk. Anyhow it has come to pass. You will have to face it with a cheerful countenance. Try to make the best of things. Remember the maxim: "What cannot be cured must be endured." Find out methods to tide over the difficulty. Keep always an unruffled mind. Do not be carried away by undue sentiments and bubbling emotions. Control them. Reflect how the calamity or trouble or catastrophe has come. There is always scope for suitable, effective, easy methods to tide over the crisis or trying situation. Allow the turban to pass off when your head is on the point of being knocked down. This is sagacity. This is prudence. This is wisdom. Develop discrimination and foresightedness. Many obstacles and calamities can be obviated quite easily. Do not brood over failures, defects and mistakes. This will weaken your 'will'. Let the defects remain there. They will be removed quickly when the 'will' grows and when the 'will' becomes purer and purer, stronger and stronger.

Just reflect for a while why you have failed in the attempt and try to be careful in the second attempt. Try to remove those factors that led to your failure in the previous attempt.

Fortify yourself now. Be careful and vigilant. Be on the alert. Be active and nimble as the squirrel. You must be quick and, at the same time, efficient and capable. You should not commit mistakes.

### **HAVE PRESENCE OF MIND**

Whenever you are in a dilemma or trying practical difficulty, never get discouraged. Never lose your heart. Use your skill nicely. Devise intelligent plans or schemes. Call forth all your latent energies or dormant faculties. When the house is on fire, how alert you are! How skilfully and promptly, you act at that particular moment! You do not know wherefrom the energy and power are flowing at that time. You are fully concentrated. You contrive skilful methods then and there to save your property, as much as possible, and to save the lives of your kinsmen dwelling in the house. Marvellous actions you do. Then you say at your leisure, when the difficulty is over, that some mysterious power of God had worked through you.

Always cut the Gordian knot at once. Do not waste time. When once you have resolved a definite line of action, carry it out dexterously and with cool and calculating deliberation and consideration. Procrastination is

the thief of time. A 'Dirghasutri' (one who procrastinates) can never succeed in this life or in any of his undertakings.

"Procrastination is the thief of time" is a wise maxim.

### **SIGNS OF GROWING WILL**

Unruffled state of the mind, poise, cheerfulness, inner strength, capacity to turn out difficult works, success in all undertakings, power to influence people, a magnetic and dynamic personality, magnetic aura on the face, sparkling eyes, steady gaze, powerful voice, a magnanimous gait, unyielding nature, fearlessness, etc., are some of the signs or symptoms that indicate that one's 'will' is growing.

### **BECOME AN EXPERT**

You must become a Daksha (an expert) (Refer Chapter XII-16, Gita) in deciding a line of action when you are in a dilemma in the twinkling of an eye that can bring sure and positive success. You must keep the instrument (Buddhi) very, very subtle and sharp. See how smart and adept the Kshatriya kings were in olden days during warfares! A commander-in-chief is expected to have this faculty to a remarkable degree. Sivaji and Napoleon had this virtue.

**To be Continued**

## DATTATREYA

### Sri Swami Sivananda

#### Continued from the Previous Issue

20. "The parents of a young girl had gone in search of a proper bridegroom for her. The girl was alone in the house. During the absence of the parents, a party of people came to the house to see her on a similar mission. She received the party herself. She went inside to husk the paddy. While she was husking, the glass bangles on both hands made a tremendous jingling noise. The wise girl reflected thus: "The party will detect, by the noise of the bangles, that I am husking the paddy myself and that my family is too poor to engage others to get the work done. Let me break all my bangles except two on each hand." Accordingly, she broke all the bangles except two on each hand. Even those two bangles created much noise. She broke one more bangle in each hand. There was no further noise though she continued husking. I have learnt from the girl's experience the following: Living among many would create discord, disturbance, dispute and quarrel.

Even among two persons, there might be unnecessary words or strife. The ascetic or the Sannyasin should remain alone in solitude.

21. A serpent does not build its hole. It dwells in the holes dug out by others. Even so, an ascetic or a Sannyasin should not build a home for himself. He should live in the caves and temples built by others. This is the lesson that I have learnt from the snake.

22. The mind of an arrow-maker was once wholly engrossed in sharpening and straightening an arrow. While he was thus engaged, a king passed before his shop with his whole retinue. After some time, a man came to the artisan and asked him whether the king had passed by his shop. The artisan replied that he had not noticed anything. The fact was that the artisan's mind had been so deeply absorbed in his work that he had not known the king's passing before his shop. I have learnt from the artisan the quality of intense concentration of mind.

23. The spider pours out of its mouth long threads and weaves them into cobwebs. It gets itself entangled in the net of its own making. Even so, man makes a net of his own ideas and gets entangled in it. The wise man should therefore abandon all worldly thoughts and think of Brahman only. This is the lesson I have learnt from the spider.

24. The Bhringi or the beetle catches hold of a worm, puts it in its nest and gives it a sting. The poor worm, always fearing the return of the beetle and the sting, and thinking constantly of the beetle, becomes a beetle itself. Whatever form a man constantly thinks of, he attains it in

course of time. As a man thinks, so he becomes. I have learnt from the beetle and the worm to turn myself into Atma by contemplating constantly on It and thus to give up all attachment to the body and attain Moksha or liberation."

King Yadu was highly impressed by the teachings of Dattatreya. He abandoned the world and practised constant meditation on the Self.

Dattatreya was absolutely free from intolerance or prejudice of any kind. He learnt wisdom from whatever source it came. All seekers after wisdom should follow the example of Dattatreya.

## **YOGI JAIGISAVYA**

There was a great Yogi by name Jaigisavya. He had full knowledge of all his previous births continuously through ten Maha-Pralayas. Rishi Avatya approached Jaigisavya and said to him, "You have experienced the troubles of life in hell, among animals, and in wombs. You have been born again and again among men and gods. What are your experiences of pain in hells? What are your experiences of pleasure in

heaven? Which is greater, pleasure or pain, in human birth?"

Yogi Jaigisavya gave the following answer: "I have lived through ten Maha-Kalpas. I have experienced the troubles of hells and animal life. I have been born again and again among men and gods. There is no pleasure at all in anything anywhere—in this world or in heaven. I consider all that I have experienced as pain only."

Avatya again questioned: "O Yogi, do you think that the joy and contentment obtained during the state of Prakritilaya also comes under the category of pain?"

Yogi Jaigisavya replied: "The joy of Prakritilaya is no doubt superior to the sensual pleasure that is derived from objects, but it is only

pain when compared to the pure bliss of absolute freedom or Kaivalya. The joy of Prakritilaya is an effect of Guna only. There is still the thread of desire or Trishna-tantu there. When the Yogi becomes absolutely desireless, then only comes pure, unalloyed, infinite and eternal bliss."

## THIRUMULA NAYANAR

Thirumula Nayanar was a great Yogi in Kailas. He had all the eight major Siddhis through the grace of Nandi, the Vahana of Lord Siva. He was a friend of Agastya Muni. He came down from Kailas and stayed in Kashi. Then he went to Chidambaram and Thiruvavaduthurai and other places near Madras. He worshipped Lord Siva in the temple at Thiruvavaduthurai and stayed there for some time.

Once Thirumula Nayanar went to a garden on the banks of the river Cauvery. There he saw the dead body of a caretaker of a herd of cows. He noticed that all the cows surrounded the dead body of the cowherd and were crying bitterly. This touched the heart of Thirumular. He pitied the

cows very much. He left his body in a certain place and entered the dead body of the cowherd. He looked after the cows throughout the day and sent them back to their respective houses. The wife of the cowherd, who was not aware of the death of her husband, invited Thirumular who was wearing the physical body of her husband. Thirumular refused. He wanted to enter his own body. When he searched for his body, it was not found in its place. Then he thought it was all the grace of Lord Siva. With the body of the cowherd, he went to Aduthurai and sat underneath an Ashvattha tree on the western side of the temple and wrote a valuable book called Thirumantiram in Tamil. It is a book of three hundred verses which contain the essence of the Vedas.

## NACHIKETAS

### Sri Swami Sivananda

I think you all remember the story of Nachiketas, which is narrated in the Kathopanishad. Gautama, the father of Nachiketas, was performing a sacrifice. Nachiketas asked his father, "To whom will you give me? The father replied "To Death I will give you."

Nachiketas went to the house of Yama, the Lord of death. He stood three days and nights without receiving any hospitality, as Yama had gone out and there was none to receive him. Yama returned and found Nachiketas waiting.

Yama said to Nachiketas, "O Brahmin! As thou, a venerable guest, hast dwelt in my house three nights without eating, choose now three boons". Then Nachiketas first asked that his father might again be pleased with him. Yama said, "Your father will recognise you as before. He will sleep peacefully at night and when he sees you released from me, he will lose his anger."

The second boon was that of the heavenly fire and Yama said that that fire would be known by him and called by his name. As for the third

boon, the boy asked for the secret of Death. "There is this doubt; when a man is dead, some say he is and some say, he is not; this I should like to know. Tell me, O Death, thy secret. Can man escape from thy clutch?"

Yama said, "Do not ask that. On this point, even the Gods of olden times had doubt. Verily, it is not easy to understand it. Subtle is its nature. O Nachiketas ! Choose another boon. Do not press me on this point. I will give you sons, grandsons, gold, horses, dominions, wealth, long life, fair damsels to attend on you, chariots, etc."

Nachiketas said, "These things are ephemeral. They wear out the vigour of all the senses. Even the longest life is short. It is nothing when compared to eternity. Keep thou the chariots, the damsels, the dance and music. No one can be made happy by wealth. Give me the one boon, the only boon I seek. How may man escape thy mouth ?"

Lord Yama found out that the boy was a qualified student for the attainment of Jnana or wisdom of the

soul. He told him how man might escape from the hands of Death. He said, "O Nachiketas! Just listen to me with rapt attention. I shall tell you the way to attain Immortality. Man is bound by desires. The desires are born of the senses. These bind the man to the wheel of birth and death. He must destroy desire and subjugate the mind and senses. This is the first step to be taken. The body is like a chariot; the senses are like the horses, the mind is the reins and the intellect is the driver. The Atma or the Self is the Lord of the chariot. The sensual objects are the roads. The horses gallop after the objects of senses and carry the chariot with them. They must be guided along the right path. He who has no discrimination and whose mind is always uncontrolled, whose senses are not controlled, like the turbulent horses of a driver, does not reach the goal; but enters into the round of births and deaths. But he who has proper understanding, and whose mind is always controlled, has his senses under control like the good trained horses of a driver, reaches the goal from whence he is not born again. He reaches the end of his journey, that highest place of Vishnu.

Meditate on the One, the Eternal, the Atman, which dwells in the cavity of the heart. Fix your mind on the Supreme Self. When all the desires and senses are destroyed, when the three knots of ignorance are broken, then you will attain Self-realisation or Brahma Jnana or Immortality. Thus you may conquer Death. O Nachiketas, this is the secret of Death.

This Atma cannot be found by the sensual or the weak. It cannot be attained by arguments or discourse or study. The Self, reveals Himself to him alone whom He Chooses. The choice of the Self is determined by the purity and unselfishness of the life of aspirant.

Arise ! Awake ! Having reached the Great Teachers, learn and realise the wonderful Atman. Like the sharp edge of a razor is path difficult to cross and hard to tread—thus the wise say."

Nachiketas then having acquired this knowledge imparted by Yama and also the whole teaching about Yoga, attained Brahman or the Immortal Soul, having become free from passion, all impurities and death. Thus, it will be with others also who thus know the nature of the Atman or the Immortal soul.

# STATES OF SPIRITUAL EXPERIENCE

## Sri Swami Sivananda

Continued from the Previous Issue

### CONTEMPLATION AND SUPERCONSCIOUS EXPERIENCE

Q. What is the difference between contemplation and meditation?

A. Contemplation is Manana or reflection on what one has heard. Meditation is to keep up one idea of God or Brahman in the mind. Contemplation results in meditation. Meditation results in Samadhi.

Q. Can one in Nirvikalpa Samadhi break it at will?

A. Yes.

Q. Whether a man in Samadhi cannot be misunderstood by outsiders as dead and lost?

A. A Yogi in Nirvikalpa Samadhi will be misunderstood by outsiders as dead and lost.

Q. Is there any difference between meditation and worship?

A. Offering of flowers, waving of camphor (Arati), reciting hymns, etc., constitute worship. Meditation is the keeping up of a continuous flow of one idea of God or Atman.

### EXPERIENCES AND MYSTICS

Q. Some aspirants say they see lights and hear Anahat sounds during meditation. Are these all correct?

A. These are all the signs of the first stage in concentration. They are correct.

Q. Can you describe the state of Nirvikalpa Samadhi?

A. It is indescribable. It is the state of one's own spiritual experience. There are no words to describe it. It is an experience of supreme peace and bliss. Can anyone describe the taste of sugarcandy or apple?

Q. Then how to attain this final Samadhi?

A. Purify your heart. Meditate. You will attain Samadhi.

Q. How can we know that the experience that mystics or saints describe is true?

A. There is a power in their words. Their contact is elevating and inspiring. They are ever peaceful, joyful, blissful. They are free from

lust, greed, anger, likes and dislikes. Their experiences tally with the

experiences of sages described in the Gita and the Upanishads.

## PROBLEMS OF SELF-REALISATION

### PRACTICAL METHOD OF SELF-REALISATION

Q. Can reading of scriptures give Self-realisation?

A. No. That cannot give one Self-realisation. Indeed they can help one a great deal in progressing towards the attainment of the goal by bestowing intellectual realisation of the Absolute, provided one has a robust intellect to choose between the rational and the irrational, the probable and the improbable, the vivid and the vague, the real and the unreal. But Self-realisation is more than intellectual enlightenment. It is innate experience of the Reality, effected through a complete transformation of one's nature. Study of scriptures is an effective auxiliary in this direction.

Q. What is Self-realisation and what is the practical method to attain it?

A. Self-realisation is the consummation of the knowledge of one's true, essential nature. It is the attainment of the consciousness of

the ultimate Reality. In other words, it is fusion of the individual consciousness in the cosmic Consciousness. Realisation of the Absolute is regarded as the highest of all knowledge. That Absolute is birthless and deathless, underlying all names and forms, and yet unaffected by the changing phenomena. The body, the senses, the mind and the intellect are merely the outer covers which conceal the inner, permanent Reality, which is called variously by different people as God, Allah or Brahman.

The practical method of realising one's divine nature is the complete transformation of the base animal nature, transcending the human nature, and awakening fully the dormant spiritual traits within. This is done through perfect ethical evolution, self-restraint, self-analysis, self-purification, concentration, meditation, practice of selfless love and service unto all, and systematic inner culture through right speech and right

conduct which is the pathway to Yoga and inner unfoldment.

### **THE IDEA OF GOD-REALISATION**

Q. Am I hundred per cent correct in my assumption that you are God-realised, etc.?

A. Different people have different notions about God-realisation. That is because the finite human mind is too small to conceive of God who is Infinite. The truth is that God dwells in everyone of us...and everyone of us can realise God and His Presence if we will only take the trouble of doing so. God shows Himself to us when we have made the mind spotless clear—when we have got rid of desires, fear, hatred, etc., and when we have charged it with universal love.

Q. One Hindu lady tells me Sri...is a very good man, but not God-realised. Why do 'spiritual experts' say so?

A. It is unnecessary to waste time in judging another. We are more concerned with our own communion with the Lord. When we succeed in that, everything becomes automatically known. Then we need not lend ear to the opinions of 'Indra' or 'spiritual experts'. Nor need we think of the progress made or not

made by persons, small or great, however great they may be in the public eye. It is inevitable that earnest seekers of God make progress. Some go very high, some not so high. But all of them radiate spiritual vibrations which will purify and elevate but cannot transform one who is not spiritually fit for transformation.

### **THE MEANING OF SALVATION**

Q. What is salvation?

A. Salvation is freedom from all imperfections, limitations and bondage.

Q. Is not the idea of getting Eternal Bliss a sort of self-hypnosis?

A. No. Never. Not at all. It is the highest illumination. Truth is revealed. Supreme knowledge of the Self dawns.

### **NEED FOR SALVATION**

Q. Is not the desire for salvation also a kind of selfishness?

A. The ideal and desire to have salvation is not at all selfishness. Salvation on the other hand is the only duty of the human soul. Aspiring for salvation is doing one's duty. If this is considered as selfishness, there is nothing like selfishness on the face of the earth.

**To be Continued**



# CHILDREN'S WORLD

## DIVINE LIFE FOR JUNIORS

Blessed Children of Divinity!

### Be an Ideal Child

Be simple. Be humble. Be gentle. Be honest. Be sincere. Be bold. Be cheerful. A positive attitude always brings success in any task. A negative approach brings failure. Shine like a saint.

### Self-analysis

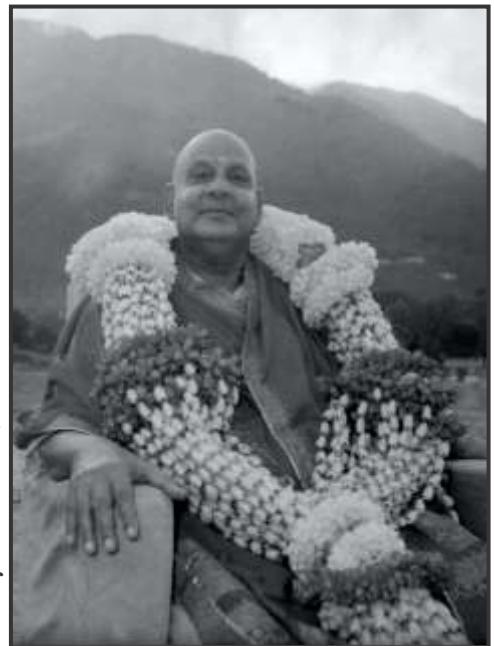
Just before retiring to bed, think of the mistakes you committed during the course of the day. Ask God for forgiveness. Benjamin Franklin kept a daily diary and correction register. You can do the same. You will remove all your weaknesses and shine like a star.

### Study

Together with your lessons, you must study daily the Gita, the Bible, the Koran, the Upanishads and other holy scriptures. Put into practice what you have learnt. You will progress in your spiritual life and shine gloriously.

**Sri Swami Sivananda**

Taken from 'Students, Spiritual Literature and Sivananda'



## **PARABLE OF THE GHEE-DYSPEPTIC**

A man took too much of ghee during a feast. He became ill. His digestive functions had become paralysed. He went to a doctor. The doctor said to him, "Please bring me one Tola of ghee; I will prepare the medicine and give you."

The sick man was wonderstruck, "O doctor, I am suffering only from the effects of too much of ghee-drinking. Why do you wish to add to the trouble?"

"My dear man, please bring the ghee. I will show you what to do with it. The same ghee is your medicine now."

The sick man brought the ghee. The doctor added a few other ingredients to it and administered it in the proper dose. The man was cured. His appetite returned to him.

Similarly, by Karma is man bound to this wheel of birth and death. Egoistic action done with desire for fruits brings about rebirth with all its attendant miseries. The man approaches a saint for a cure. The saint prescribes service, work or Karma again! Can work itself snap the bonds of work? Yes. If the ingredients of selflessness and egolessness are added to it. If it is not done for the purpose of securing rewards here or hereafter but for the purpose of curing one of the dire disease of birth and death, then it becomes Nishkama-Seva that will release man from this cage of Samsara.

**Sri Swami Sivananda**

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Taken from 'Parables of Swami Sivananda'

## IMPORTANT ANNOUNCEMENT

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

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

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

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

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

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

## **Addendum to the Above Clarification**

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

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

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

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

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

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

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

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

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

**Sri Swami Sivananda**

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## **ANNOUNCEMENT**

### **SPIRITUAL CONFERENCE TO COMMEMORATE 75<sup>th</sup> YEAR OF FOUNDATION OF THE DIVINE LIFE SOCIETY VADODARA BRANCH**

**From 30<sup>th</sup> October to 1<sup>st</sup> November 2025**

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

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

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

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

For Registration and Information, please contact:

1.	Dr. Jayant B Dave	9825035232
2.	Sri Krishnakant B Dave	9978941486
3.	Sri Madhusudan U Swadia	9925208731
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# **IMPORTANT ANNOUNCEMENT**

## **YOGA-VEDANTA FOREST ACADEMY**

### **THE DIVINE LIFE SOCIETY**

**P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand (INDIA)**

### **ADMISSION NOTICE**

Applications are hereby invited for undergoing the **104th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-9-2025** to **30-10-2025**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only.
2. Age Group: Between 20 and 65 years
3. Qualifications:
  - (a) Preferably graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta
  - (b) Must be able to converse in English fluently as the medium of instruction is English.
  - (c) Should have sound health
4. Scope and syllabus of the Course:
  - (a) An outline study of History of Indian Philosophy, Studies in Upanishads, Studies in Religious Consciousness, Study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda
  - (b) There will be final examination after the completion of syllabus.
  - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions, and Questions and Answers will also form part of the Course.
5. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website [www.sivanandaonline.org](http://www.sivanandaonline.org). Candidates can also apply for the Course using Online Mode through the link given in our website [www.sivanandaonline.org](http://www.sivanandaonline.org). Duly filled Application Form should reach the undersigned by **31-7-2025**.
7. The aim of the Yoga-Vedanta Forest Academy is not merely academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

Shivanandanagar

1-6-2025

Registrar,  
Yoga-Vedanta Forest Academy,  
Phone: 0135-2433541, email—yvfacademy@gmail.com

# **IMPORTANT ANNOUNCEMENT REGARDING DONATIONS**

Due to administrative reasons, and also to simplify the existing complex accounting system, it has been decided in the 'Board of Management' Meeting held on 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 **ANNAKSHTERA** 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.	

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## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

**Brahmapur (Odisha):** The Branch continued Guru Paduka Puja on Thursdays and 8th and 24th of every month. There was Gita chanting on Ekadasi day and Sundarakanda Parayana on Sankranti day. Sadhana day was held on 3rd May with Paduka Puja and Narayana Seva.

**Bargarh (Odisha):** In the month of May, the Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama class, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga every Saturday, and recitation and discussion of Bhagavad Gita on Sundays. Homeopathic treatment of poor patients was carried on regularly.

### **Bikaner (Rajasthan):** In the

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

**Buguda (Odisha):** The Branch continued daily Puja, weekly Satsanga on Thursdays, Matri Satsanga on Sundays and

Paduka Puja on 8th and 24th of every month. Satsanga and Havan were arranged at Biranchi Narayan temple for quick recovery of Sri Swami Devabhaktanandaji, and Mahamrityunjaya Mantra was also chanted. Besides this, special Satsangas were held on 15th, 18th and 24th May.

**Bhubaneswar (Odisha):** The Branch had daily Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Besides this, six special Satsangas were arranged. Sri Sankaracharya Jayanti was celebrated on 2nd May. Special Satsangas were arranged on 11th and 25th. Chanting of Mahamrityunjaya Mantra was conducted on 19th for quick recovery of Sri Swami

Devabaktanandaji, and chanting of Hanuman Chalisa was done on 21st. Chidananda day was observed on 24th with chanting of “Sri Ram Jai Ram Jai Jai Ram”.

### **C h a n d r a s e k h a r p u r -**

**Bhubaneswar (Odisha):** In the months of April and May, the Branch continued weekly Satsanga on Tuesdays with Paduka Puja and chanting of Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Bhagavad Gita. Sri Ramanavami on 6th April, Hanuman Jayanti on 12th and Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj on 25th were celebrated by the Branch. Ramacharitamanasa Parayana and Pravachan were conducted from 1st to 6th April.

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**Chandigarh (Punjab):** The day was held on 13th.

Branch conducted daily online Satsanga with study of Upanishads and Tattva Bodha. Weekly Satsanga was held on Sundays with the chanting of Srimad Bhagavad Gita, Swadhyaya, Bhajan, Kirtan and Narayana Seva. Hanuman Jayanti was celebrated on 12th April with chanting of Akhanda Mahamantra.

**Chandapur (Odisha):** Daily

Puja, weekly Satsanga on Saturdays, Paduka Puja on Thursdays, Sundarakanda Parayana on Sankranti day and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch.

Besides this, recitation of Hanuman Chalisa was done on 2nd, 10th and 15th May. Sadhana

**Cuttack (Odisha):** Daily

Paduka Puja, weekly Satsanga on Thursdays and free treatment and medicines through Sivananda Allopathic Dispensary for poor patients continued. The Monthly Magazine "Dibya Sandesh" was published. Sadhana day was observed on 4th May with Guru Paduka Puja. There was chanting of Srimad Bhagavad Gita on Ekadasi day. Srimad Bhagavata Saptah was arranged from 1st to 7th and Hari Hata on 8th. Chanting of Mahamrityunjaya Mantra was conducted on 19th for quick recovery of Sri Swami Devabaktanandaji.

**Durg (Chhattisgarh):**

Weekly Satsanga was continued on every Saturday with prayers,

Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra. The Branch celebrated Sannyasa Diksha day of Gurudev Sri Swami Sivanandaji Maharaj on 1st June with Paduka Puja and Bhajans. Satsanga was held on Mondays.

**Jamshedpur (Jharkhand):**

In the month of May, the Branch had its weekly Satsanga on Fridays, and organised free drawing class for children of the Antyodaya Bastee every Sunday.

**Jacobpura-Gurugram**

**(Haryana):** Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj was celebrated on 7th May with Paduka Puja, Parayana of Sundarakanda, Bhajans and Bhandara. The Branch arranged Ram Katha from 8th to 16th May. Recitation of Hanuman Chalisa was done on 17th. Foundation day of Shani Bhagavan Mandir was celebrated on 31st. The Branch provided Physiotherapy Healthcare Seva, wherein 147 people were benefitted. Besides this, weekly

**Kakching (Manipur):** The

Branch conducted daily Puja, Shiva Abhishekam on Mondays, Paduka Puja on Thursdays and on 8th of May. Special Satsanga was arranged on 25th.

**Karavadi (Andhra Pradesh):**

The Branch continued weekly Satsanga on Sundays with prayers, Bhajans, Mahamantra Kirtan and study of Ramacharitamanasa. Sri Ramanavami was celebrated on 6th April. Hanuman Jayanti was observed on 22nd May with

chanting of Hanuman Chalisa.

**Malkangiri (Odisha):** Daily

**Kabisuryanagar (Odisha):** recitation of Vishnusahasranama

The Branch celebrated Sri and Mahamrityunjaya Mantra, Ramanavami on 6th April with Weekly Satsanga on Sundays and Paduka Puja. Discourses on Paduka Puja on 8th of every month Ramacharitamanasa were were regular programmes of the conducted from 7th to 15th. Branch.

Mahavisuba Sankranti was observed on 14th. Buddha Purnima was celebrated on 12th May with Akhanda Nama Sankirtan.

**N a n d i n i n a g a r**

**(Chhattisgarh):** The Branch had daily morning prayers, chanting of Srimad Bhagavad Gita and Hanuman Chalisa. There was

**Lucknow (Uttar Pradesh):** The Branch conducted special Satsangas at Lekhraj Homes on 4th and 18th May with prayers, Bhajans, and Mantra Japa etc. Besides this, there was chanting of Mahamrityunjaya Mantra for welfare of all beings and quick recovery of Swami Devabhaktanandaji.

Mahamantra Kirtan on 3rd May. Besides this, weekly Satsanga on Thursdays, and Matri Satsanga on Saturdays with recitation of Sundarakanda and Hanuman Chalisa were continued regularly. 105th Birth Anniversary of Param Pujya Sri Swami Premanandaji Maharaj was celebrated on 7th with Paduka Puja.

**Puri (Odisha):** The Branch continued daily Satsanga, weekly Satsanga on Thursdays and Sundays and Guru Paduka Puja on 8th and 24th. Mahamantra Kirtan was held on every Amavasya and Purnima day. There was recitation of Hanuman Chalisa on Sankranti day, and Srimad Bhagavad Gita on Ekadasis. Sri Ramanavami was celebrated on 6th April with Havan. 103rd Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj was observed on 25th with Paduka Puja. on Tuesdays, and Bal Sanskar Shala on Sundays. There was chanting of Vishnusahasranama and Hanuman Chalisa and Namaramayana Sankirtan on Ekadasi day. Special worship was done on Pradosha day.

**Razole (Andhra Pradesh):** Weekly Satsanga was continued on Sundays with prayers and Sankirtan. Sri Sankaracharya Jayanti was celebrated on 2nd May. Special Satsanga was arranged on 7th at the residence of a devotee. Lalitasahasranama Parayana was done on 8th. Narasimha Jayanti on 11th and Hanuman Jayanti on 22nd were celebrated by the Branch. Sri Swami Hamsanandaji's Birthday was observed on 25th May with chanting of Vishnusahasranama.

**Raipur (Chattisgarh):** In the month of May, the Branch continued daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramacharitmanasa

**Rourkela (Odisha):** The Branch had daily Yoga class and weekly Satsanga on Thursdays and Sundays with prayers, Paduka Puja, and recitation of Vishnusahasranama. Besides this, free Accupressure treatment continued regularly.

**Steel Township - Rourkela (Odisha):** The Branch conducted daily Yoga class, Guru Paduka Puja on Thursdays, free music classes on Mondays and Swadhyaya on Saturdays. Sadhana day and Sri Sankaracharya Jayanti were observed on 1st May. To mark the occasion of Silver Jubilee of the Branch Foundation day, the Branch conducted Pravachan on Srimad Bhagavad Gita from 1st to 5th May.

### **Visakha Rural Branch**

**(Andhra Pradesh):** The Branch had daily Puja and Abhishekam on Mondays at Vishwanath Mandir. Six days in a week Satsangas were conducted at different neighbouring villages. Summer Vacation Course for children of

Kishore Bharati was conducted with recitation of Srimad Bhagavad Gita and cultural programme from 24th April to 4th May. Hanuman Jayanti was celebrated on 22nd May with Lakshmi Narayana Havan. The Branch inaugurated Sri Satya Saibaba Pure Drinking Water Project on 24th.

### **OVERSEAS BRANCH**

**Hong Kong (China):** The Branch conducted Mahamantra chanting on 1st and 15th in both Cheung Sha Wan and North Point

Yoga Centre of the Branch. on 'Yoga Vedanta Sutras' at North Monthly Satsangas were arranged Point Yoga Centre and also online. on 8th and 22nd with chanting of The Branch organised a workshop Mahamrityunjaya Mantra and talk on 'Training for Yoga Teachers'.

A clean conscience discerns evil quickly and shuns it. A good conscience bestows on you ease, serenity, joy and happiness. It prevents calamities, troubles, afflictions and miseries.

That noble man who has a clean and pure conscience is not afraid of anybody in this world. He is not afraid of death even.

A good, clear conscience is the temple of God. It is the paradise of bliss. It helps the aspirant to reach the goal quickly.

What good health is to the body, so is good conscience to the soul. There is inward satisfaction of conscience when a good action is done, when virtue is practised, when you lead a virtuous life.

The most natural beauty in the world is honesty and moral truth. Be beautiful within. Have a clean conscience. Be virtuous. Physical beauty fades.

Conscience or the voice of wisdom speaketh in all Lord's creation, but the little, finite, impure human intellect does not comprehend it. Purify your mind, O arrogant self-willed man! Tune your mind-radio by brushing it, and hear His voice and become wise. The voice of the Soul will lead thee to safety, truth, peace, and immortal bliss.

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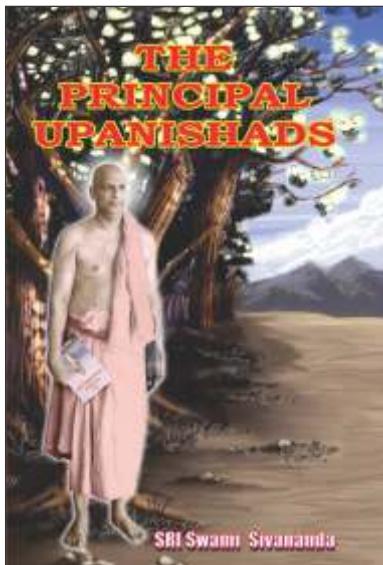
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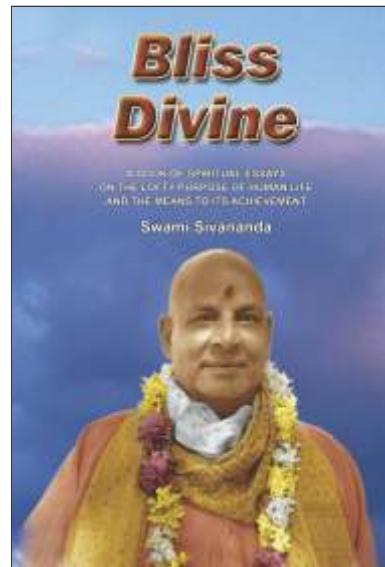
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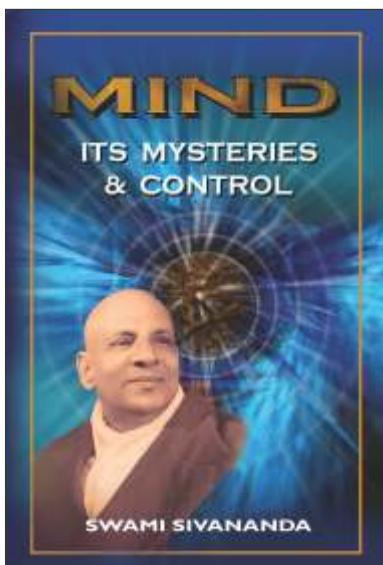
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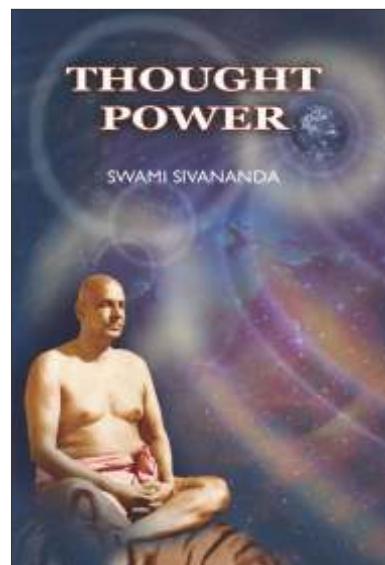
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## TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

- 1. BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
- 2. ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirhasana 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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There is no paper on which to write the Nature of Truth. There is no pen which can dare write It. There is no person living who can express It. It merely is everything that is, and there ends the matter. Every effort to express Its nature is trying to kill Its reality. Thou art that Great Being! Thou art this, thou art that! Thy glory knows no bounds. Thy power is indestructible. Thou art the most blessed, the Immortal, the Real. Realise thy real Nature through discrimination, dispassion and sacrifice of things earth-earthly.



**To**

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