

₹100/- ANNUAL



The DIVINE LIFE



Be
on the alert. Be
vigilant. Be bold. Be
cheerful. Be pure. Be kind. Be
humble. Be patient. Do not miss
the ideal. Keep the vision of your
goal clear before your eyes. Live every
moment to realise the ideal in life.
Correct your mistakes. Realise the
Self through direct intuitive
experience.

Swami Sivananda

JUNE 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**

UNFOLD THE DIVINITY

If you really aspire to unfold the lurking Divinity within, if you really want to get rid of the miseries of this Samsara, you must know the principles and the technique of thought-control.

You must know the ways of right living, right thinking, right speaking. You should practise the five rules of Yama or right conduct. You should know how to withdraw the mind from external objects and fix it on one point. You must know the right method of concentration and meditation. Then alone can you be happy.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXXIV

JUNE 2025

No. 03

MUNDAKOPANISHAD

CHAPTER II—SECTION II

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥४॥

Pranava (Om) is the bow, the Atman is the arrow, and Brahman is called its aim. It is to be hit by a man who is self-collected (with concentration), and then as the arrow becomes one with the target, he will become one with Brahman.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

अशेषकलुषापहं सकलशास्त्रपारङ्गतं
विशेषवशिसत्तमं विषयबन्धविच्छेदकम्
कुशेशयविलोचनं हृदि निरीक्ष्य तुष्टाशयं
कृशेतरतनुच्छविं शिवमुनीन्द्रमेवाश्रये ॥७१॥

I take refuge at the holy feet of the great sage Swami Sivananda, who is the dispeller of all sins, who is well-versed in all the scriptures, who is the foremost of all ascetics, who is ever engaged in snapping the worldly ties of the people, who is delighted having the vision of Lord in his heart and whose whole body is luminous with great splendour.

प्रभातहरिदश्ववत् प्रकटरोचिषा भास्वरं
प्रभातरलिताननप्रसृतमन्दहासान्वितम्
स्वभावगुणशालिनं सुकृतशेवधिं शेमुषी-
प्रभावविभवान्वितं शिवयमीन्द्रमेवाश्रये ॥७२॥

I surrender myself to Satguru Swami Sivananda, who is shining like the morning sun, whose brilliant face glows with smile, whose character is pleasing, who is the mine of merit and who possesses a sharp intellect.

(To be continued)

THE RUGGED PATH

Sri Swami Sivananda

Nothing that is worthwhile is to be achieved without undergoing a corresponding amount of pain and suffering. No enduring ideal can be attained without toil and sweat. The seed splits and perishes to put forth the plant. The flower lays its life to give place to the sweet fruit. It is in the furnace that gold emerges from the ore. Even so, the price of sainthood is to be paid in the interim period of utter loneliness, privation and struggle, which the really aspiring soul passes through. Every soul on the path of God-realisation harbours no illusions about the true nature of the spiritual path. There is absolutely no royal road in spirituality.

Adversity is a divine blessing in disguise. Adversity develops the power of endurance and will-force. Adversity develops fortitude and forbearance. All the prophets, saints, Fakirs, Bhaktas and the Yogins of yore had to struggle hard against adverse circumstances. The Almighty Lord puts His devotees under severe tests and rigorous trials. Every soul on earth is being

tested by God for his sincerity and patience. He puts the aspirants into various kinds of troubles. He will make man utterly hopeless and helpless and watch and see whether one has the real devotion for Him or not, in such straitened circumstances. We cannot say exactly what form these trials will take. But, the sincere devotee is never afraid of such kind of tests.

A grim endurance of all vicissitudes and a dogged resolution to persevere to the end are essential, if one has to realise his ideal. The aspirant has ever to be alive to the stealthy power of unconscious habits creeping into him. Man is a sybarite by nature. One may be really very zealous in his austerities and vows in the beginning. But, if one is not on the very proper guard, slowly the vigour will be relaxed, comforts will creep in the mind and man will be caught very miserably. If the body is allowed to relapse into softness and luxury, it will be found that it is well-nigh impossible to discipline it again. The mind immediately takes

advantage of even the least sign of weakness in the most sincere aspirants. It is like a tiger crouching on its haunches about to spring. One has to keep a very close watch over his own self and should be ever alert with vigilance against the sudden onslaught of Samskaras.

In truth, spiritual life is for eternity, and realisation is infinite. It is not like a period of work, giving place later for a nice vacation. The same high pitch of purity and discipline has to be maintained, if life is to mean anything at all. No relaxation of rigour and caution can be afforded. For, the mighty power of cosmic illusion is not a trifle to be toyed with. A fit of passion is enough to blow away the result attained by years of slow and painstaking effort. Remembering this, let the aspirant be ever watchful unto prayer, as the mystics have said. Man's achievements are of no avail before Maya's charms. She reigns supreme on the stage of the divine play. None can dogmatically say that he is beyond all temptations. It is the Lord's Grace alone that not only makes a man pure; but, also keeps him pure till the very end. Man on his part is but to exercise constant

humility and an active vigilance.

The great lessons of genuine humility and an unremitting caution have to be firmly grasped and borne in mind by everyone, who would make any headway on the slippery path that leads from darkness to Light, from the unreal to the Real and from mortality to Immortality. Realisation of the Absolute is not a talk, is not a play. It is the most difficult and the hardest of all tasks. It demands the price of one's very self. Will you really and willingly pay it? It demands your ego. It demands your very being as the cost for Self-realisation. If that is everyone's goal, if that is everyone's ideal, should not the more experienced ones impart that secret to the lesser ones? Should not every child in the cradle be initiated into the mysteries of existence?

Now, the very serious question arises, as to why Sannyasa is at all necessary. The essential spirit for which Sannyasa is being taught to worldly men is this. It is the only life-giving teaching. All other teachings are mere play of words. Never feel for a moment that you are unfit for Self-realisation, that you are unfit for Sannyasa or Vedanta. This cowardly

nature will not leave you, if you do not exert to know the Truth, as it really is. Keep before yourself the formula—"Better to aim at a lion and miss it, than hunt a jackal and catch it." Better to aim at Sannyasa and Vedanta and fail in its practice, than live a worldly life and succeed in it.

Really, Sannyasa and Vedanta always go hand in hand. One does not become complete without the other. Wherever there is practical Vedanta, there must be Sannyasa of the highest type. Sannyasa without Vedanta or Para-Bhakti becomes a mockery and a vanity. Vedanta without Sannyasa becomes a mere dry intellectualism. When, in a man, Sannyasa and Vedanta melt into one, there crops up a sage of supreme Wisdom. Sannyasa empties the individual of the ego and the negative phenomena and Vedanta fills it with positive Truth, the supreme Reality. Sannyasa without Vedanta remains an empty void and does not serve its purpose. Even so, Vedanta without Sannyasa becomes as impregnable essenceless rock and does not serve its purpose. Vedanta cannot be grasped without emptying the ego through Sannyasa and Sannyasa becomes a sheer waste without

getting at the supreme ideal through Vedanta. By a combination of both, blind faith should be turned into rational faith and reason should be turned into personal experience.

One has to be completely dead to the narrowness and the delusion of the world, if he is to live in the grandeur and the beauty of 'life in the Spirit.' This essential truth can never afford to be forgotten. Dreams of bringing God to the sensual earth is nothing but the exhibition of human vanity, which is purely the outcome of failure in distinguishing between what is really true and existent and what is not.

Hence, let us all take our lessons from our elders and what our forefathers have left for us. Let every father take the example of Yajnavalkya. Let all children take the example of the four Kumaras. Then only, life is said to be perfectly lived. Let each and every one of us ever remember that we are born for the supreme purpose of absolute emancipation and for nothing else. Let us all empty ourselves of the ego through Sannyasa and may we all fill ourselves with the essential truths of Vedanta.

Tat Tvam Asi.

A GLORIOUS SYMBOL OF RENUNCIATION

Sri Swami Chidananda

Today it is our great good fortune, a rare good fortune indeed, to assemble here on this holy and sacred spot in India by the side of the Mother Ganges, a spot sanctified by the hallowed presence of a great Mahapurusha, one who is ever filled with the consciousness of the Divine. Upon this spot to pay homage to him, and to the great renunciation that he embodies in his inspiring divine personality, we have gathered together on the occasion of the thirty-first anniversary of his lofty Sannyasa, marking the renunciation of his life in the secular field and his entry into the glorious field of Nivritti.

On this holy occasion, we shall bring before our vision the great importance of this act of renunciation and try to see what deep significance is there in this and also try to find out what a lofty thing it symbolises. Let us try to bring before our eyes, the great example he has set before us, by the act of his Sannyasa and thus, may we be inspired to emulate him day by day in an ever-increasing measure, in the life of renunciation

and realisation and dynamic service of mankind, that he is holding before us as a great ideal. As our humble homage and worship at his feet upon this sacred day, let us try to exchange some ideas of this lofty theme of Sannyasa with particular reference to Sri Gurudev.

A SIGNIFICANT ACT

When thirty-one years ago, Gurudev in his prime of manhood, with a great future before him and a successful career and a popular social life, turned his face towards the immortal and eternal Source of our being and with one resolute act of his determined will, he cast aside the shackles that bind the ordinary man to the life of earthly attachment and stepped forth as a glorious free being, shining with the light of renunciation into this path of Nivritti, into this Punyabhumi, Uttarakhand, a great and significant act was performed. That day, thirty-one years ago, was a day of deep significance, not only to all of us who are now gathered at his feet, but, a day of deep significance to Bharatavarsha herself.

Taken from DL 1955

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

It was an act of deep significance not only to Bharatavarsha, but, also to the whole world; for, now today, after thirty-one years of renunciation and a life of Sannyasa, Self-realisation and self-sacrificing service to humanity, Gurudev shines as a world teacher. He now shines as the Jagat-Guru, and a spiritual guide and inspirer of countless seekers all over the world, and thus this single act of an inspired being, a man with a mission, effected thirty-one years ago, has a great historical significance.

ADVENT OF A SAVIOUR

When he renounced the world, the then humanity perhaps lost a doctor, lost a sympathetic medical man, who might have toiled in the field of medical science and practised the art of healing and benefitted some people, but now, the world has gained a saviour in this act. To thousands of people in India and abroad, to the brotherhood of spiritual seekers, this act of renunciation of Swamiji enabled in his present inspiring divine personality a great Mahapurusha to give us living inspiration and spiritual food and to light the flame of renunciation in our heart, to lead us from this world of sorrow and pain, imperfection and

conflict, upon the path that leads us beyond this mortal existence, confers upon us immortality, supreme felicity, immeasurable peace that passeth all understanding, eternal bliss and infinite knowledge.

This is what Swamiji's Sannyasa has given to us all in India and abroad. Aspirants and seekers, people with a spark of Viveka and Vichara kindled in them, have all been benefitted. Through Swamiji's renunciation thirty-one years ago in far off Malaya, the Western world, too, has gained something invaluable, precious and peerless, the worth of which cannot be estimated. The Western world has gained a messenger, to convey to them the call of the Vedas, the great call which the sages of the Upanishads voiced forth in the days of yore.

REVIVER OF INDIA'S CULTURE

The ancient message of Self-realisation, which the sages gave long ago and which through the successive generations and centuries of greatly progressive materialism had been almost lost to the world outside India, was given a vigorous revival by Gurudev, whose prolific and precious writings, containing the cream of India's spiritual heritage, now reach almost all corners of the world.

Thus, he has been a great interpreter of the Eastern genius, the Eastern ideal of Self-realisation, to the Western countries, and his call has been well received in that hemisphere, especially in the war-torn countries of Europe, which have been thirsting for a message of solace and peace, a message that all is well and great is the future for the man who will try to ask and find; and they have not been disappointed on this account.

Therefore, we have in Gurudev, an emperor among Sannyasins, the visible embodiment of the Sannyasa of Sri Sankaracharya. We have in him a great divine hand that has pointed out the way to perennial peace and happiness, declaring that here is the way that will enable you to overcome the horrors of materialism, here is the way that will help you to overcome all the great horror and harm that is being done by the soul-killing ideologies of materialistic politicians, here is a message; hearken to it, and gently and slowly I will lead you on to that, attaining which all sorrows come to an end, even in the attempt to attain which man gets wonderful courage and peace from within, where the source or centre of his being dwells, the

Antaratman, which is the centre of everything, everywhere. Swamiji asks, "Why do you search in vain for pleasure outside?" and says, "Peace is within."

So now, when we pay homage to Gurudev by recalling the inspiring act of his renunciation and when we celebrate the sacred anniversary of that lofty step which he took from the secular field to the spiritual field, we not only celebrate the glory of his great Tyaga; but, indeed we joyously celebrate the great gain which mankind has achieved; for, by his renunciation the whole world has profited, the whole of India has profited, and the Bharatamata herself has gained an undaunted champion of Bharatiya Samskriti, a great advocate of that which is the greatest and loftiest of our culture. Once again, the culture of India has come to shine in the firmament of this world, and all people are trying to benefit by that sacred culture. The other nations have found the futility of external, materialistic ideals, and when they were on the lookout for some great ideal for them to follow, then the star of India's culture was made to shine high in the firmament by the work of Gurudev.

To be Continued

THE INTEGRAL METHOD OF PHILOSOPHY

Sri Swami Krishnananda

Continued from the Previous Issue

The knowledge that man has to strive for, is not a theoretical understanding, but, is the consciousness of the Self. It is neither information gathered regarding the Self, nor a mere acquaintance with it through discursive reason, that can liberate man from his bondage. What is required is practical realisation, which is possible only through profound meditation on the nature of Brahman. This meditation, again, is impossible without strict self-discipline and self-restraint. As Brahman is the sole reality, the means of its realisation should necessarily consist in a conscious abandonment of desires for objects that exist as the non-self and that create an apparent division between consciousness and its contents.

Philosophy, to Swami Sivananda, is the living of a life of deep insight and an intense austerity consequent upon it, whose final aim is to secure the bliss of Brahman in one's own Self, which is to be realised as being identical with Brahman, and

rendering of help to humanity for reaching this glorious consummation of life, by teaching and personal example. It is not a philosophy confined to the schools, but, is a study of the technique of wise living by grounding oneself in the consciousness of the Self. It is, in other words, learning to manifest the law of the Eternal in the temporal life of the world, to bring a reconciliation between the Absolute and the relative, to move on the earth as a human being, while, at the same time, being unceasingly alive to the presence of the super-mundane Absolute.

The philosophy of Swami Sivananda is not any secret way capable of being trodden only by a select few. It is an all-inclusive method which comprises all existent means of communion with Reality. It is, really, the Vedanta applied to all aspects of life, in order to live one's life at its highest and best. It is the system of the perfect life, the rule of wisdom and the law of liberty. It is not

a speculative system, reserved for intellectual pleasantries during leisure hours, but, the food of the higher understanding and the light of the innermost Self of man. The Vedanta is as simple as life is; and it is also as complex as life is.

Every citizen of the world can be taught this philosophy, provided the teacher knows well what it truly means, and how it can be applied in practice to the different stages of life, and to different individuals. It is ignorance and wrong understanding that make certain people think that the philosophy of the Atman or Brahman is other-worldly theory, concerning only a life which follows death. The Vedanta is not any narrow dogma divorced from the facts of everyday life. It can and ought to be applied in the daily life of everyone. Without it, life would be a perpetual groping in darkness. What is man, if not a thought, a feeling, or a group of thoughts and feelings? And the Vedanta is the light that illumines the world of thought, of feeling, of willing, of understanding. It is the life of the thoughtful, the joy of the learned, the destination of the pilgrim soul on the arduous path of knowledge. It is the final explanation of the Yoga of

action, of devotion, of concentration, of wisdom and of every conceivable religious, philosophic or mystic methodology.

The Vedanta of Swami Sivananda does not teach that one should detest the world or isolate oneself in some world, other than this. It does not proclaim that anyone should forsake his duties in life or put on a grave face or behave in any conspicuous manner. His Vedanta declares, that one should not be selfish or attached to any fleeting object, that one should live in the consciousness of the loving brotherhood of creation and the unity of the Self of the universe, that the truth of existence is one and indivisible, that division or separation, hatred, enmity, quarrel and selfishness are against the nature of the Self, that the pain of birth and death is caused by desire, generated by ignorance of the Self, that the highest state of experience is immortal life or the realisation of Brahman, that everyone is born for this supreme purpose, that this is the highest duty of man, that all other duties are only aids or auxiliaries to this paramount duty, that one should perform one's prescribed

duties with the spirit of non-attachment and the dedication of oneself and one's actions to the Supreme Being, that every aspect of one's life should get consummated in this Consciousness. The question is not of abandoning something or holding on to something, but, of a change in the Drishti, or the vision of life. It is a reorientation in the way of the functioning of the volitional, the conceptual and the perceptual consciousness that is required by the philosophic life. The body will be there; its activities will be there; but,

these will be transformed into the lustrous gold of the liberated life of Jivanmukti, by the touch of the philosopher's stone of the knowledge of the Self. The life of Self-knowledge is life in its splendid perfection and plenitude. This is the blessed gnosis, the state of freedom or Moksha. The way to such realisation is Vedanta-Sadhana. It commences with the analysis and study of the nature of the Atman, and comprises the inner techniques and processes of Yoga, Bhakti and Karma, in their large, universal connotation.

Real Svarajya is not merely political or economic, though political and economic freedom is essential for the welfare of a people. Real Svarajya is lordship over oneself. It is Atma-Svarajya. It is immortality. It is perfection. It is attainable only by slow and painful stages.

From time, pass into eternity. This is freedom or emancipation. Still the mind. Herein lies freedom and bliss eternal.

Real freedom is freedom from birth and death. Real freedom is freedom from the trammels of flesh and mind. Real freedom is freedom from the bonds of Karma. Real freedom is freedom from attachment to body, etc. Real freedom is freedom from egoism and desires. Real freedom is freedom from thoughts and likes-dislikes. Real freedom is freedom from lust, anger, greed, etc. Real freedom is identification with the Supreme Self. Real freedom is merging in the Absolute.

Freedom is in detachment. Freedom is in desirelessness. Freedom is in mindlessness. Eradication and extinction of desires lead to the sublime state of supreme bliss and perfect freedom.

Sri Swami Sivananda

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

18th AUGUST, 1949

FAITHFUL YOUTH AND LOVING GUIDE SIVA

Readers might perhaps remember an event that took place months ago, when the boys of the Doon School made friends with Saint Siva. Here is a letter from one of the boys, from Patna. It was this boy who lectured on the glory of Divine Life care; he had hardly made his first acquaintance with the Society and its Founder. Obviously, he has strong Samskaras of spirituality. Therefore, he wisely inscribes the Pranava (OM) at the top of the letter—

Patna 5.8.49

Dear Revered Swami,

Though only a small boy, I have a lot of faith in you. I met you in Rishikesh, once when I had come with some Doon School friends. And by your kind and affectionate blessings, I am doing well. Swamiji, you made me sing and give a speech. My name is Mani, and am a Tamilian.

Now, that we are having

holidays, I am staying in my home.

My address:-

—R. Mani

c/o The Hon'ble Justice

Ramaswami, I.C.S.

High Court, Patna

I told my parents about your highness, and they made me write this letter and ask you to send us the prices of the Talismans. Thanking you. I remain your humble student. Namaskaram. Om Tat Sat

R. Mani

And, read Siva's reply, sent to the boy's father:—

“Hon'ble Justice Sri
Ramaswami Avergal
Om Namo Narayanaya!
Adorations and salutations!

Your son, Sri R. Mani, had been here. He is a brilliant boy. He delivered lecture, sang song and entered into a debate with his classmate. Let him study Sanskrit well. This will inspire his life and enable him to understand the depths of Prasthanatraya in their original

Taken from 'Sivananda-Day-to-day'

beauty and grandeur.

I do not make Talismans here. Herewith I am sending Prasad of Lord Vishwanath and Devi of Temple. This will serve the purpose of a Talisman and something more grand and potent.

May Lord bless you and family and all !!

Kindly visit this place once when you come this side. Cordial greetings.

With regards, Prem and OM,
—Sivananda”

O b v i o u s l y , S i v a ' s Kripakataksha had fallen on this young boy, the Leader of New India. Thus, the exhortation to study Sanskrit which is bound to regain its own glorious position in the very near future.

Another very important point should not go unnoticed. The boy asked for Talisman. Siva sent him Vibhuti and Kumkum; but, with what an inspiring note! Thousands of deluded people, even today, seek the magicians and pseudo-Yogis for Talismans to ward off danger and to bestow prosperity on them. What a regrettable mentality! Instead, if only they turn to the Lord and through

constant prayer, faith and devotion, invoke His Blessings, they would never even have to undergo so much suffering, but, joyously enter his Illimitable Domain of peace, prosperity and Bliss!

METICULOUS ATTENTION TO DETAILS

A letter from Sri Kashiram Gupta received today is eloquent:

"I am highly thankful for the necessary changes made in the Slab of my revered father. You have taken great pains and I admire your keen attention to even the slightest details. Your regard for others' views is something very striking. None equals you in this respect."

There was a slight error on the slab. Whereas "Sri" had been prefixed to his own (Sri Kashiramji's) name, the sculptor had omitted it in the case of his father's name. Siva had the sculptor specially brought to Rishikesh to have the error rectified; and added "Ji" also to the father's name, so that now it is SRI HANWANTHRAM JI while previously it was HANWANTHRAM!

It requires a keenly alert appreciation of others' feelings to notice the error and to rectify it.

SECRET OF PROSPERITY

Panikker is leaving today, and he left a note on Siva's table:

"Prabhu,

Heart in God
Hand in work
Bestow *Kaivalya*
Work Worship

Hence pray for insight and wisdom

In the way of life to sure success.

Guruve,

I am pure.

I am free from attachment.

I am a Karma Yogi.

The Divine Flame is burning within me.

Aham Brahmasmi.

Tasmai Sri Gurave Namah

Yours devotedly,

K. Panikker

Enclosed Cheque for rupees one hundred only. "Every day you are giving a hundred rupees!" greeted Siva, with a smile playing on his lips.

"Swamiji! By your Grace, I have absolutely no anxiety. I never suffer from want. I always think of you. I follow your teachings. Twenty years ago, I took you as my Guru."

"But, you never wrote to me; nor sent any money here!"

"I did not. There was no need to write. You were always with me and within me. You were always guiding me. And, as compensation for not sending any money so long, I have given during my stay here."

"You have a very large heart. That is why you give so freely and so much. And, that is why the Lord gives you plenty and you are saved from want. Give, give in charity. And, the Lord also will give and give you in plenty."

"Bring me here again in April."

This has been said by many before; but, for the first time I heard Siva reply, too: "Yes, I shall certainly bring you here soon."

Siva asked Padmanabhan to get some books for being given to Panikker.

"Gurudev! I have got all your books. I have always hunted for them. I think there is not one book here which I do not have. There are about a hundred of your books with me at home."

Siva smiled and quietly handed over some Prasad (Bhasma and Kumkum) with blessings.

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

If you get all sorts of comforts in a place, you will not grow strong. Your mind will be puzzled in a new place when you cannot get these comforts. Therefore, make the best use of all places. Never complain against surroundings and environments. Live in your own mental world. Nothing can upset your mind. You will find Raga-Dvesha even in the eternal snowy regions of the Himalayas, near Gangotri. You cannot get an ideal place and ideal surroundings in any part of the world. Kashmir is very cool; the scenery is very enchanting; but Pissus (small insects like fleas) trouble you at night; you cannot sleep. Varanasi is a centre of Sanskrit learning, but it is notorious for hot winds in summer. Uttarkashi in the Himalayas is beautiful, but you cannot get vegetables or fruits there; the cold is so very biting in winter. This world is a relative plane of good and evil. Remember this point at all times. Try to live happily in any place, under any condition. You will become a strong and dynamic personality.

This is a great secret. Keep this in your pocket and unlock the Elysian regions, the spiritual realms and the immortal abode. You can get sanguine success in any undertaking. You can conquer any difficulty.

The practice of concentration is of great help to strengthen the will. You must have an intelligent understanding of the habits of the mind—how it wanders and how it operates. You must know easy and effective methods to control the wandering of the mind. The practice of thought-culture, the practice of concentration, the practice of memory-culture, are all allied subjects. All these are of immense help in the practice of will-culture. You cannot draw a line of demarcation to denote where the practice of concentration or memory-culture ends and the practice of will-culture begins. There is no hard and fast rule. For further particulars on the practice of concentration, please see the article 'Control of Mind-wandering.'

Mr. Gladstone and Mr. Balfour could go to deep sleep the moment they went to bed through mere willing. They had such a strong will. Even Mahatma Gandhi had this practice. They could get up in the morning at any time they wanted, to the very minute. They had so trained their subconscious mind. The subconscious mind was their obedient servant. It would wake them up at the very second. Every one of you should develop this habit through will and become a Gandhi, a Gladstone or a Balfour. Generally, the vast majority of persons simply roll in their beds for hours together and do not get sound sleep even for half an hour. It is the quality of sleep, and not the quantity, that gives refreshment. Sound sleep for even an hour is quite sufficient to refresh the body and revitalise the mind. The moment you go to bed, simply relax the mind and give the suggestion, "I will have good sleep now." Do not think of anything. Napoleon had this habit. Even when the bugle was blowing and the drums were beating on the battlefield, he would be snoring. His subconscious mind would wake him up at the very second he wanted to get up. With a cool mind, Napoleon would appear

like a lion on the battlefield. One should train himself to sleep in running cars, trains, and when moving in the aeroplanes, even in a sitting posture. This practice is of immense help for busy medical practitioners, advocates and businessmen, who have to do immense work daily and a good deal of travelling. Life has become so very complex nowadays that busy people do not find time to get enough sleep. Whenever they find some leisure, even for five minutes, they should close their eyes in any place and go to sleep for a short time. This would give great rest. They can continue their further activities. This kind of practice is a blessing to busy people. Their nerves are under great tension and pressure. By relaxing them every now and then, they can refresh themselves and keep quite fit for further activities. One should be able to sleep on the platforms of Howrah or Bombay railway stations when trains are moving at all times. This is a wonderful practice that gives immense strength.

Dr. Annie Besant used to write editorial columns when moving in the cars. There are some busy doctors who read newspapers even when they are in the water closets. They keep

their minds fully occupied. The practice of keeping the mind fully occupied is the best of the practices for keeping up physical and mental Brahmacharya. Those who want to become magnetic and dynamic personalities or prodigies should utilise every second to the best possible advantage and should try to grow mentally, morally and spiritually, every second. Idle gossiping should be given up entirely. Every one of us should realise the value of time. Will is bound to become dynamic if one utilises his time very profitably. Application and tenacity, interest and attention, patience and perseverance, faith and self-reliance, can make a man a wonderful world-figure.

CAPACITY AND WILL

You will have to apply your will according to your capacity. Otherwise, your will deteriorates. You will be discouraged. This is one important point. Make a programme of work or daily routine, according to your capacity, and see that it is carried out daily. Keep only a few items. If you keep several items which cannot be executed in a day, which are beyond your capacity, your interest will slowly wane and your enthusiasm will gradually decline.

Your energy will be dissipated and scattered. You will get brain-fag. Whatever you wish to do daily must be carried out to the very letter. Nimbarka Acharya willed that the sun should not pass beyond the Neem tree that was in front of his house; it came to pass exactly. Nalayani willed that there would be no daybreak; it came to pass accordingly. These people had strong will-power. If you also 'will' like this in the beginning, when you are a neophyte, when you have developed your will to a very small extent, you cannot succeed.

Thinking too much is a hindrance in the execution by the will. It brings confusion, diffidence and procrastination. There is slackening of the force of the will. The opportunity will slip away. You may hesitate to put the thing in action. Think for sometime correctly and then decide. As soon as you have resolved, you must 'will' immediately. There must not be any unnecessary delay. Sometimes you 'will' and do not succeed. This is due to lack of right thinking and right feeling. You must think rightly and, at the same time, feel rightly. Then the 'will' is bound to succeed. Right feeling should invariably accompany right thinking.

To be Continued

DATTATREYA

Sri Swami Sivananda

Continued from the Previous Issue

Dattatreya threw away all his personal possessions, even the scanty clothing he had, and became an Avadhuta. He went out preaching and teaching the truths of Vedanta. Dattatreya taught his Gita, named Avadhuta Gita, to Lord Subrahmanya. This is a most valuable book which contains the truths and secrets of Vedanta and the direct experiences of Self-realisation.

Once, while Dattatreya was roaming in a forest happily, he met King Yadu, who on seeing Dattatreya so happy, asked him the secrets of his happiness and also the name of his Guru. Dattatreya said that the Atma alone was his Guru and yet he had learned wisdom from twenty-four individuals and that they were therefore his Gurus.

Dattatreya then mentioned the names of his twenty-four Gurus and spoke of the wisdom that he had learnt from each.

Dattatreya said, "The names of my twenty-four teachers are:—

1. Earth 2. Water 3. Air 4. Fire 5. Sky

6. Moon 7. Sun 8. Pigeon 9. Python
10. Ocean 11. Moth 12. Honey-gatherer
13. Bee 14. Elephant 15. Deer
16. Fish 17. Dancing girl Pingala
18. Raven 19. Child 20. Maiden
21. Serpent 22. Arrow-maker
23. Spider 24. Beetle

1. have learnt patience and doing good to others from the earth; for, it endures every injury that man commits on its surface and yet it does him good by producing crops, trees, etc.

2. From water, I have learnt the quality of purity. Just as the pure water cleanses others, so also the sage, who is pure and free from selfishness, lust, egoism, anger, greed, etc., purifies all those who come in contact with him.

3. The air is always moving through various objects, but it never gets attached to anyone of them; so I have learnt from the air to be without attachment, though I move with many people in this world.

4. Just as fire burns bright, so also the sage should be glowing with the splendour of his knowledge

and Tapas.

5. The air, the stars, the clouds, etc., are all contained in the sky, but the sky does not come in contact with any of them. I have learnt from the sky that the Atma is all-pervading and yet it has no contact with any object.

6. The moon is in itself always complete, but appears to decrease or increase, on account of the varying shadow of the earth upon the moon. I have learnt from this that the Atma is always perfect and changeless and that it is only the Upadhis or limiting adjuncts that cast shadows upon it.

7. Just as the sun, reflected in various pots of water, appears as so many different reflections, so also, Brahman appears different because of the Upadhis (bodies) caused by its reflection through the mind. This is the lesson I have learnt from the sun.

8. I once saw a pair of pigeons with their young birds. A fowler spread a net and caught the young birds. The mother pigeon was very much attached to her children. She did not care to live, so she fell into the net and was caught. The male pigeon was attached to the female pigeon, so he also fell into the net and was caught. From this, I learnt that

attachment was the cause of bondage.

9. The python does not move about for its food. It remains contented with whatever it gets and lies in one place. From this, I have learnt to be unmindful of food and to be contented with whatever I get to eat (Ajagara Vritti).

10. Just as the ocean remains unmoved even though hundreds of rivers fall into it, so also, the wise man should remain unmoved among all sorts of temptations, difficulties and troubles. This is the lesson I have learnt from the ocean.

11. Just as the moth, being enamoured of the brilliance of the fire, falls into it and is burnt up, so also, a passionate man who falls in love with a beautiful girl comes to grief. To control the sense of sight and to fix the mind on the Self is the lesson I have learnt from the moth.

12. Just as black bee sucks the honey from different flowers and does not suck it from only one flower, so also I take only a little food from one house and a little from another house and thus appease my hunger (Madhukari Bhiksha or Madhukari Vritti). I am not a burden on the householder.

13. Bees collect honey with great trouble, but a hunter comes and takes away the honey easily. Even so, people hoard up wealth and other things with great difficulty, but they have to leave them all at once and depart when the Lord of Death takes hold of them. From this, I have learnt the lesson that it is useless to hoard things.

14. The male elephant, blinded by lust, falls into a pit covered over with grass, even at the sight of a paper-made female elephant. It gets caught, enchained and tortured by the goad. Even so, passionate men fall in the traps of women and come to grief. Therefore, one should destroy lust. This is the lesson I have learnt from the elephant.

15. The deer is enticed and trapped by the hunter through its love of music. Even so, a man is attracted by the music of women of loose character and brought to destruction. One should never listen to lewd songs. This is the lesson I have learnt from the deer.

16. Just as a fish that is covetous of food falls an easy victim to the bait, so also, the man who is greedy of food, who allows his sense

of taste to overpower him, loses his independence and easily gets ruined. The greed for food must therefore be destroyed. It is the lesson that I have learnt from the fish.

17. There was a dancing girl named Pingala in the town of Videha. She was tired of looking out for customers one night. She became hopeless. Then she decided to remain content with what she had and then she had sound sleep. I have learnt from that fallen woman the lesson that the abandonment of hope leads to contentment.

18. A raven picked up a piece of flesh. It was pursued and bitten by other birds. It dropped the piece of flesh and attained peace and rest. From this, I have learnt the lesson that a man in the world undergoes all sorts of troubles and miseries when he runs after sensual pleasures and that he becomes as happy as the bird when he abandons the sensual pleasures.

19. The child who sucks miik is free from all cares, worries and anxieties, and is always cheerful. I have learnt the virtue of cheerfulness from the child.

To be Continued

BRAHMACHARI KAKKU

Sri Swami Sivananda

This Brahmachari Kakku is an intelligent young man. He speaks two languages. He is a good writer. He is thin and tall. He is a talented man too. He can write beautifully in two languages. He walks barefooted. He wears a dhoti and a small upper cloth.

Even in severe winter, he wears no warm clothing and uses no blanket. One night he covered himself with a big carpet when there was severe cold. He speaks of principles and philosophy. He sits and meditates. From his talk, you will be led to think that he is a man of very high principles, that he has abundant mercy and spirit of sacrifice, service and fellow-feeling. He will tell you : "Last night I did not sleep at all. I was thinking of the starving millions. I was shedding tears. I have an intention of starting an Ashram to relieve the sufferings of these people."

He is a quick writer. He can write a book within a week. He is a good propagandist. He is daring.

He is aggressive and bold. He does not keep any money. He is abstemious in his diet. He has got dash, pluck and knack. He is a pushing sort of a man. He is hardworking. He can influence people.

He will say : "Such and such a Swami is my Guru. Mr. so and so of the Legislative Assembly is my friend. Professor so and so is my student. I had a talk with Sri X and discussed fully that subject."

He shows and puts some good work in the beginning. After some time, he begins to borrow money, a few rupees here, one or two hundreds there and promises to return the money within a month but he never keeps his promise. He prints some leaflets, makes friendship and business with some printers and booksellers, travels in second class and makes people think that he is a great man and is very influential and he says that he will be getting cheques in a week's time. He tells terrible lies and

disappears from the spot after a few days. He gives some orders in some firms, purchases books on credit in some companies, writes articles in some papers, delivers some short speeches here and there. He then moves to some other place.

This Brahmachari is a Sannyasi now. He has started a school of philosophy and Yoga.

Appearances are not always to be trusted. Intelligent people cheat people in intelligent ways. Can you imagine that this Brahmachari of talents and merits would conduct himself like this? This mysterious world contains mysterious people. You will have to be very careful. Beard, Kowpeen, matted hair, living on neem leaves or cow's urine, wearing orange-coloured robe, fasting for forty days, talking on philosophy, Mouna cannot make one a Sadhu or a Saint or a Sannyasi. Be on the alert.

Brahmacharis and aspirants should possess spotless character. To cheat people even after taking to the spiritual path is horrible. The lot of such people is beyond redemption. Generally, the aim of

many aspirants is to become good public lecturers on the platform. They do not wish to change their old, crude, unregenerate diabolical nature and acquire divine virtues. They do not wish to eradicate their old evil habits and traits. Hence after a long period of Sannyasa and Nivritti Marga, they are in the same position from which they started. Evil traits lurk in the corners of their minds. They know some Vedantic gossiping and idle talk on Yoga. Nothing more than that. There are many Kakkus in this Nivritti Marga.

O Kakku ! Try to change your nature and become a real saint and Sadhu. Do severe Tapas. Fast. Do Purashcharana and purify your heart. There is still hope for you. You are a young man. Do not pollute the atmosphere still. I really feel for you. You are a man of talents and merits and yet are a victim of lower nature. You have spoiled your name. You are a blot to the Sadhu organisation. Soar high. May Lord grant you strength to eradicate the evil traits and march fearlessly in the path of Yoga. May you shine as a dynamic Yogi.

STATES OF SPIRITUAL EXPERIENCE

Sri Swami Sivananda

SAHAJA SAMADHI AND NIRVIKALPA SAMADHI

Questions

1. What is Sahaja Samadhi and what is its relationship or connection with Nirvikalpa Samadhi?

2. What part does the Breath-Soham, play in Sahaja Samadhi? Does the world exist in Sahaja Samadhi?

3. God-men like Sri Ramakrishna said that man lives only 21 days after entering into Nirvikalpa Samadhi.

4. Why struggle for Nirvikalpa state, when one is happy and contented in Sahaja Samadhi?

Answers

Sahaja Samadhi is, so to say, an 'extension' of Samadhi so that it covers all the twenty-four hours of the day and not only when one sits in meditation. The Reality of God and the unreality of names and forms, and the inner realisation that the individual self is none other than the Supreme Self that pervades everywhere and everything, comes to stay in Sahaja Samadhi. The Samadhi that the Sadhaka strives to

experience through Bahiranga and then Antaranga Sadhana comes to stay, in other words, becomes natural (Sahaja). The ego, the world, and one's own body appear like a glass-pane on which has settled a thin coating of moisture; you are able to see through it, yet you see the glass-pane itself; on account of it being moisture-laden, the glass-pane is transparent except for a slight capacity. The Yogi in Sahaja Samadhi perceives the world in exactly the same manner as a man who knows that a mirage is a mirage admires one when he sees it he sees the water-like spectacle without being deluded into believing it is actually water.

There is a slight (Sattvic) trace of ego in the Yogi who enjoys Sahaja Samadhi which enables him to live, to experience and to work. But, as he is rooted in the consciousness of *Soham*, he is not affected by living, by experiencing and by working. Lord Krishna has given the exact description of this state in the second Chapter (Sthitaprajna description).

ENTRY INTO THE BEYOND

When living and moving about

in this fashion, the Yogi exhausts his Prarabdha Karma, he enters into Nirvikalpa Samadhi. The ego is completely annihilated; the drop merges into the ocean to return no more. The Yogi does not return to the earth-plane; when the ego is lost and there is cessation of all identification with the body, etc. to which body would be the consciousness confine itself?

Only Avatars of the Lord can enter into Nirvikalpa Samadhi and then return to this earth-plane in order to achieve some Divine Mission. Even in the case of these Divine Beings, it is almost a rebirth. If He chooses to animate that particular body and to work through it, it is His will and nothing more—the Yogi who has entered into Nirvikalpa Samadhi has no will of his own, has lost his self-identity and become one with Infinity. The Lord may either actually take birth in a human body (as in Rama and Krishna Avatars), or enter an already-existing human body. Why He takes birth in a particular family or enters a particular body is beyond explanation—it is His Will—and it is always for the welfare of His Children, for the establishment of Dharma and for the spiritual guidance of mankind.

In Sahaja Samadhi, this ‘I’ (Aham) totally vanishes into the ‘He’ (Sa); and One alone remains. There is not even the Soham Bhavana, as there is no one to feel Soham. All distinctions of I, He, here, there, etc., vanish.

THE AROMA OF SAHAJA AVASTHA

No one need struggle to pass from Sahaja to Nirvikalpa Samadhi; it is an automatic process. Even the struggle that the Yogi puts forth (if it may be called struggle) is intended only to maintain the Sahaja Avastha. The slender thread of Sattvic ego should be prevented from assuming Rajasic proportions. Though such downfall is very rare, we do come across such instances in our scriptures where a slight heedlessness spoils the game. If, as Lord Krishna puts it in the Gita, this Sahaja Avastha is maintained till the very end of life (till the Prarabdha is exhausted), one attains Brahma-Nirvana or Nirvikalpa Samadhi.

Sahaja being a God-conscious state, the Yogi vigorously engages himself in Lokasangraha. In selfless service and cosmic love, Karma is rapidly worn out, and the Supreme Culmination is hastened—at the same time all chances of even the

slightest descent from the high Sahaja Avastha are prevented.

CHITTA SHUDDHI FOR SAMADHI

Q. Can I not get Samadhi without having Chitta Shuddhi?

A. No. Just as a superstructure cannot be built without proper foundation, so also Samadhi cannot be built without the foundation of Chitta Shuddhi. Just as the building that is built on a rotten foundation will fall down, so also the Sadhaka who is trying to attain Samadhi without Chitta Shuddhi will fall down. Purity of heart is the first prerequisite in the spiritual path, be it Raja Yoga, Bhakti Yoga or Jnana Yoga.

EXPERIENCES IN SAMADHI

Q. What are the experiences in Samadhi?

A. Experiences in Samadhi are beyond description. Words are imperfect. Language is imperfect. Just as the man who has eaten sugar-candy cannot describe its taste to others, so also the Yogi cannot express his experience to others. Samadhi is an experience that can be felt intuitively by the Yogi. In Samadhi, the Yogi experiences Infinite Bliss and attains Supreme Knowledge.

Q. Step by step, what do we see

or experiences in Samadhi?

A. Steps in Samadhi differ according to the kind of Yoga. A Bhakta gets Bhava Samadhi and Maha Bhava Samadhi through purified mind and devotion. Sraddha, Bhakti, Nishtha, Ruchi, Rati, Sthayee-bhava, and Mahabhava (*premamaya*) are the stages through which a devotee passes. A Raja Yogi gets Savichara, Nirvichara, Savitarka, Nirvitarka, Sasmita, Sananda and then Asamprajnata Samadhi through suppression of thoughts and Samyama. He gets Ritambhara, Prajna, Madhubhumika, Dharmamegha, and Prasankhya etc. A Jnani or Vedanti experiences ecstasy, insight, intuition, revelation, illumination and Paramananda. He passes through the stages of Moha, darkness, void, stage of infinite space, stage wherein there is neither perception nor non-perception, stage of infinite consciousness and infinite bliss. Shubhecha, Suvichar, Tanumanasi, Sattvapatti, Asamsakti, Padarthabhavana, Turiya are the seven stages through which the Vedanti passes. A Jnana-Yogi is always in Samadhi. There is no 'in Samadhi' or 'out of Samadhi' for him.

To be Continued



CHILDREN'S WORLD

DIVINE LIFE FOR JUNIORS

Blessed Children of Divinity!

Conduct

Think deeply. Decide correctly. Act carefully. Speak truthfully. Move tactfully. Work diligently. Talk gently. Behave properly. Do not twist words and topics. Avoid cunningness and crookedness.



Charity

Give, give, give. This is the secret of abundance. Give willingly in charity. Share what you have with others. This will purify your heart and lead to the vision of God. You will earn undying name and fame.

Health

Go to bed early and get up early. You will be healthy and strong. Eat only those things that are good for your health. Do not overeat. Exercise daily. Let nature heal you. All diseases begin in the mind. Be always cheerful. Good health is the best of all possessions.

Sri Swami Sivananda

Taken from 'Students, Spiritual Literature and Sivananda'

PARABLE OF THE PASSENGER AND HIS LUGGAGE

A villager had never before travelled in a train. He received an urgent telegram from his wife living in another distant village that she was very sick and that she wished to see and speak to him. The villager ran to the railway station and purchased the ticket. He got into the train and the train started. Unfortunately, the track just beyond the station was under repairs, and so the train moved very slowly over it. The villager had seen how the train usually sped along. He could not understand why it crawled at such slow speed. He was impatient to reach the wife's village. He began thinking hard and at last discovered: "What a fool I am! I am not only a burden to the train, but I have kept my bedding and trunk also as an additional burden over the train. It is only because of this load that the train is going slow." At once, he lifted the trunk and bedding and placed it upon his head — to the amusement of co-passengers.

Similarly, man boards this train of life on earth. He is himself borne by some unseen power. But his wife (happiness) is in grave peril and he wishes to reach her quickly. Things do not always happen here as one wishes them to. The impatient man feels that if he takes on the responsibility of his family and children, of his business affairs and domestic concerns, on his own head, he would reach his destination—happiness—sooner. He forgets or is ignorant of the fact that in any case, it is the train that carries him and all the weight that he might put either over his own head or down on the floor of the compartment. God is the protector of all. Yet, the foolish man thinks that he is responsible for his wife and children, for his house, business and property.

Sri Swami Sivananda

Taken from 'Parables of Sivananda'

Sri Sankaracharya Jayanti Celebration at the Headquarters Ashram



The sacred day of the advent of Jagadguru Sri Adi Sankaracharya on the earth plane was celebrated with great devotion at the



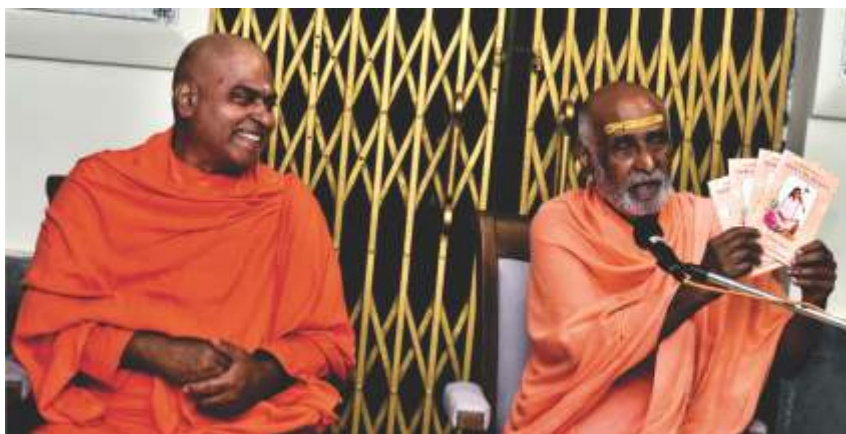
Headquarters Ashram on 2nd May 2025.

The programme commenced at Sri Vishwanatha Mandir at 9 a.m. with the singing of Jaya Ganesh prayer and Kirtans in the divine



presence of Adiguru Sri Sankaracharya. Thereafter, Sri Swami Hariharanandaji Maharaj, Sri Swami Poornabodhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj gave discourses on the

glorious life and illuminating teachings of Adi Sankaracharya. It was followed by the floral Archana to Bhagavan Sankaracharya to the chant of Ashtottarshatanamavali. Two books and one booklet were also released to mark the auspicious occasion. The celebration concluded at 11 a.m. with Arati and distribution of holy Prasad.



May Bhagavan Sankaracharya and Sadgurudev Sri Swami Sivanandaji Maharaj bless us all with realisation of our true Self.

Celebration of 101st Sannyasa Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj



The auspicious day of 101st Sannyasa Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and sacredness on 1st June 2025 at the Headquarters Ashram.

The day's programme commenced with early morning prayer-meditation session. In the forenoon, special worship was offered to the



Holy Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the sacred Samadhi Hall. After the Paduka-Puja, a brief Satsanga was organised wherein Sannyasis and Brahmacharis of the Ashram sang soulful Bhajans-Kirtans describing the supreme glory of the Divine Master. Then, H.H. Sri Swami Nirliptanandaji Maharaj in his brief



talk highlighting the significance of Sri Gurudev's Sannyasa, inspired all to emulate the ideal example of Sri Gurudev and cultivate the true spirit of renunciation to attain the supreme



goal of life. Five books, two booklets and six bookmarks were also released to mark the blessed day. The Satsanga concluded with Arati and distribution of Prasad.



During the night Satsanga, Kum. Vidita Ganesh of Mumbai presented



melodious and soul-elevating Bhajans as her devout offering at the lotus feet of Sri Gurudev. With prayers for world peace and Arati, the Satsanga came to a close.

May the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj shower their blessings on all.



Inaugural Function of the 103rd Yoga-Vedanta Course

The 103rd Basic Yoga-Vedanta Course was inaugurated on 4th May 2025 at YVFA Hall. Forty seekers from different parts of India came to the holy abode of Worshipful Gurudev Sri Swami Sivanandaji Maharaj to be blessed with the Divine Knowledge.

The Inaugural Function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the invocatory prayers, Sri Swami Sivabhaktanandaji Maharaj, Joint-Registrar of the Academy welcomed revered Swamijis, faculty members, guests and students.

Sri Swami Krishnatmanandaji Maharaj from Saktapuram, Karnataka lighted the 'Deepa' as the token of the auspicious commencement of the Course. Thereafter, Br. Sri Gopiji, Registrar of the Academy introduced the students to all present. In his inaugural address, Swami Krishnatmanandaji Maharaj apprising the students of their blessedness said that their past merits have given them a beautiful opportunity to come to this holy abode to seek Supreme Knowledge. They should utilise this opportunity to the fullest. The function came to a close with Puja to Mother Saraswati and distribution of sacred Prasad.

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

IMPORTANT ANNOUNCEMENT

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

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

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

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

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

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

Addendum to the Above Clarification

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

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

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

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

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

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

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

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

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

Sri Swami Sivananda



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. Candidates can also apply for the Course using Online Mode through the link given in our website 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 10th March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11th March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1st April 2021: –

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

ANNOUNCEMENT REGARDING ONLINE DONATION FACILITY

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

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

- | | |
|--|-----------|
| 1. New Membership Fee* | ₹ 150/- |
| Admission Fee | ₹ 50/- |
| Membership Fee | ₹ 100/- |
| 2. Membership Renewal Fee (Yearly) | ₹ 100/- |
| 3. New Branch Opening Fee** | ₹ 1,000/- |
| Admission Fee | ₹ 500/- |
| Affiliation Fee | ₹ 500/- |
| 4. Branch Affiliation Renewal Fee (Yearly) | ₹ 500/- |
- * 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, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga on Saturdays, and recitation of Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. The Branch celebrated Sri Ramanavami on 6th April with Puja and Bhajans.

Bhimkand (Odisha): The Branch continued daily Paduka Puja and weekly Satsanga on Sundays. Hanuman Jayanti was celebrated on 12th April with recitation of Hanuman Chalisa. Sadhana day was held on 27th.

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 were held on Saturdays. Havan was conducted on Amavasya day and special worship was done on Pradosha day. Hanuman Jayanti was celebrated on 12th April. The Branch also provided drinking water to needy people.

Brahmapur (Odisha): During Chaitra Navaratri, the Branch conducted Parayana and Pravachan on Sri Ramcharitamanasa from 29th March to 6th April and Sri Ramanavami was celebrated on 6th. Mobile Satsanga was held on 12th. Chanting of Hanuman Chalisa and Sundarakanda was done on 14th. Besides this, weekly Satsanga on Sundays and Paduka Puja on Thursdays and 8th and 24th of every month were continued. There was Gita Parayana on Ekadasi day and Sundarakanda Parayana on Sankranti day. Sadhana day was held on 20th with Narayana Seva.

Bhubaneswar (Odisha): The Branch continued daily Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Ramcharitamanasa Parayana was conducted from 28th March to 5th April. The Branch celebrated special occasions like: Sri Ramanavami on 6th and Hanuman Jayanti on 14th with Chanting of Hanuman Chalisa. Mobile Satsanga was organised on 20th, and chanting of "Sri Ram Jai Ram Jai Jai Ram" was conducted on 24th. 103rd Birth Anniversary of Worshipful Sri Swami Krishnanadaji Maharaj was celebrated on 25th.

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. Sri Ramanavami on 6th April and Hanuman Jayanti on 14th were celebrated by the Branch. Mobile Satsangas were arranged on 18th and 23rd.

Chandigarh (Punjab): The Annual Day Celebration and three days Spiritual Conference on the theme “Mann Jeete Jag Jeet” were organised on 21st, 22nd and 23rd March. During these days, Prabhat Pheri, Paduka Puja, Bhajan Sandhya, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra were organised. Saints and scholars from different places addressed the gathering on the theme of the Conference.

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. Ramanavami was celebrated on 6th April with Abhisheka and Sankirtan of “Sri Ram Jai Ram Jai Jai Ram” Mantra. Hanuman Jayanti on 14th was observed with chanting of Hanuman Chalisa.

Chhatrapur (Odisha): Weekly Satsanga on Thursdays and Paduka Puja on 8th and 24th of every month were continued by the Branch. Four

mobile Satsangas were arranged on 17th, 23rd, 30th and 31st March with Guruvani, recitation of Sundarakanda and Hanuman Chalisa. Sadhana Day was held on 6th with Bhajan and Kirtan.

Choudwar (Odisha): The Branch had daily Puja, Swadhyaya and Yoga class, and weekly Satsanga on Sundays with chanting of Srimad Bhagavad Gita and Hanuman Chalisa. Two mobile Satsangas were arranged at the residence of devotees. Hanuman Jayanti was celebrated on 14th April with chanting of “Sri Ram Jai Ram Jai Jai Ram”. Birth Anniversary of Worshipful Sri Swami Krishnanadaji Maharaj was celebrated on 25th.

Cuttack (Odisha): Ramcharitamanasa Navahna Parayana was organised from 28th March to 5th April. The Branch performed Durgashtami Puja on 5th with Chandi Path and Havan. Sadhana day and Ramanavami were observed on 6th with Paduka Puja. There were chanting of Srimad Bhagavad Gita on Ekadasi days and recitation of Hanuman Chalisa on 14th. Birth Anniversary of Worshipful Sri Swami Krishnanadaji Maharaj was celebrated on 25th. Besides this, daily Paduka Puja, weekly Satsanga on Thursdays and free treatment and medicines through Sivananda Allopathic Dispensary continued for the poor patients. The Monthly Magazine

“Divya Sandesh” was published.

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

Harichandanpur (Odisha): The Branch continued Paduka Puja on 8th and 24th of every month and weekly Satsanga on Sundays with chanting of Ramcharitamanasa and Bhajans. Special Satsanga was conducted on 1st April with Paduka Puja, Bhajan and Kirtan. Sri Ramanavami on 6th and Hanuman Jayanti on 14th were celebrated by the Branch.

Jacobpura - Gurugram (Haryana): The Branch celebrated Sri Ramnavami on 6th April with Puja, discourse, Bhajan and Kirtan, and Hanuman Jayanti on 12th with chanting of Sundarakanda and Hanuman Chalisa. Monthly Bhandara was arranged on 27th. Free ration was distributed to the needy senior citizens, and financial assistance was given to students. The Branch provided Physiotherapy Healthcare Seva, wherein 134 people were benefitted. Besides this, weekly Satsanga was held on Mondays with Bhajan Sandhya and Sri Satyanarayana Katha.

Jamshedpur (Jharkhand): The Branch had its weekly Satsanga on Fridays, and organised free drawing class for children of the Antyodaya Bastee every Sunday. Notebooks were

distributed to the children of Vishva Vikas Vidyalaya.

Kakinada (Andhra Pradesh): The Branch continued weekly Satsanga on Mondays and Saturdays with meditation session and Sankirtan. Chanting of Hanuman Chalisa was conducted on 14th March at the residence of a devotee.

Kakching (Manipur): The Branch conducted daily Puja, Shiva Abhishekam on Mondays, Paduka Puja on Thursdays and on 8th of April. Ramanavami was celebrated on 6th with Bhajan and Kirtan. 103rd Birth Anniversary of Woshipful Sri Swami Krishnanandaji Maharaj was observed on 25th with talk on his “Life and Works”. Special Satsangas were arranged on 27th and 28th of April.

Kanpur (Uttar Pradesh): Monthly Satsanga was held on 27th April with recitation of Srimad Bhagavad Gita, Ramcharitamanasa and Hanuman Chalisa. Besides this, daily Swadhyaya of Srimad Bhagavad Gita and Srimad Bhagavatam were continued.

Kendrapada (Odisha): The Branch organised Vishwashanti Vishnu Maha Yajna. The programme included Yoga Camp, Bhajans and Narayana Seva. Besides this, daily Satsanga and mobile Satsanga on Sundays were continued. Ramanavami on 6th April and Hanuman Jayanti on 14th were

celebrated with Parayana and Sri Ram Katha. 'Personality Development Camp' on 25th and 'Women Awareness Camp' on 30th were organised.

Lanjipalli Ladies Branch-Brahmapur (Odisha): The Branch continued daily Puja, weekly Satsanga on Sundays, Sundarakanda Parayana on Tuesdays, and Paduka Puja and mobile Satsanga on Thursdays. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita. Recitation of Hanuman Chalisa and Sundarakanda was done on Sankranti day. These were concluded with Narayana Seva. Sri Ramanavami on 6th April and Hanuman Jayanti on 14th were celebrated. Chocolates, biscuits and stationeries were distributed to the children of an orphanage at Gandhinagar and umbrellas were distributed at leprosy colony. During the summer, the Branch is distributing drinking water to needy people.

Lucknow (Uttar Pradesh): The Branch conducted special Satsangas at Lekhraj Homes on 13th and 27th April with prayers, Bhajans, and Mantra Japa etc. Besides this, there was chanting of Mahamrityunjaya Mantra for welfare of all beings.

Nayagarh (Odisha): The Branch continued weekly Satsanga on Wednesdays. Recitation of Sundarakanda and Hanuman Chalisa was done on 14th March.

Puri (Odisha): In the month of March, the Branch had 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 of Srimad Bhagavad Gita on Ekadasis.

Raja Park-Jaipur (Rajasthan): The Branch conducted daily Yoga class, Narayana Seva and Matri Satsanga on Mondays, Bhagavad Gita chanting class on Saturdays and Havan on Sundays for welfare of all beings. Free Homeopathic treatment of poor patients was continued. Financial assistance was given to widows. Sri Ramanavami on 6th April and Hanuman Jayanti on 12th were celebrated by the Branch with Abhishekam, Havan, recitation of Sundarakanda and Hanuman Chalisa.

Raipur (Chattisgarh): The Branch continued daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramcharitamanasa 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. During Chaitra Navaratri, the Branch

organised Durga Puja and chanting of Durga Saptashati.

Razole (Andhra Pradesh): Weekly Satsanga was continued on Sundays with prayers and Sankirtan. Special Satsangas were arranged on 18th and 25th April. There was recitation of Vishnusahasranama on 20th. 103rd Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated on 25th with Paduka Puja and chanting of Srimad Bhagavad Gita. Lalitasahasranama Parayana was done on 27th April.

Rourkela (Odisha): Weekly Satsanga on Thursdays and Sundays continued with Paduka Puja, Archana and recitation of Vishnusahasranama etc. The Branch celebrated special occasions like: Sri Ramanavami on 6th April, Hanuman Jayanti on 12th and 103rd Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj on 25th.

Steel Township - Rourkela (Odisha): The Branch conducted daily Yoga class, mobile Satsanga and Guru Paduka Puja on Thursdays, free music classes on Mondays and Swadhyaya on Saturdays. In the month of April, the Branch celebrated special occasions like: Sri Ramnavami on 6th, Hanuman Jayanti on 14th and 103rd Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj on 25th. From 1st to 5th April, Satsangas were organised and Sadhana Day was held

on 12th April. To mark the occasion of Silver Jubilee of the Branch Foundation day, the Branch conducted Nagar Sankirtan on 8th and on 24th April.

South Balanda (Odisha): Daily Puja, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Srimad Bhagavad Gita, Vishnusahasranama and Hanuman Chalisa were done on Ekadasis. Special Satsanga was held on Sankranti day. There was Akhand Mahamantra Sankirtan on 29th April.

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

Visakhapatnam (Andhra Pradesh): Daily Puja, Abhishekam and Yoga class were continued by the Branch. There were weekly Satsanga on Mondays with Japa, Sankirtan, and recitation of Vishnusahasranama and discourse on life and teachings of Gurudev. Besides this, Lalitasahasranama Parayana, Abhishekam and Archana on Fridays and Hanuman Puja on Tuesdays and Saturdays were performed. The Branch

conducted Bhagavad Gita classes on Sundays and free medical camp on every second and fourth Saturday. Daily classical music and dance classes were held at Ashram premises. Sri Ramanavami was celebrated on 6th April with Sitarama Kalyanam, and lunch was provided to 1000 devotees. In the evening, Pallaki Seva procession was organised with Kolatam and Sankirtan. Gayatri Havan on 10th, Sri Satyanarayana Swami Vratam on 14th and Mahamrutyunjaya Havan on 25th were also performed. Hanuman Jayanti was observed on 15th with 108

Samoochika Hanuman Chalisa Parayana.

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. From 2nd to 4th April, Sri Durga Devi Havan, Bhajan and Satsanga were organised, and Mahamantra Sankirtan was held on 5th and 19th. Monthly Satsanga was held on 23rd. Summer Vacation course for Kishore Bharati children was conducted on 24th.

SPECIAL ARADHANA CONCESSION

FROM 1st JULY 2025 to 30th SEPTEMBER 2025

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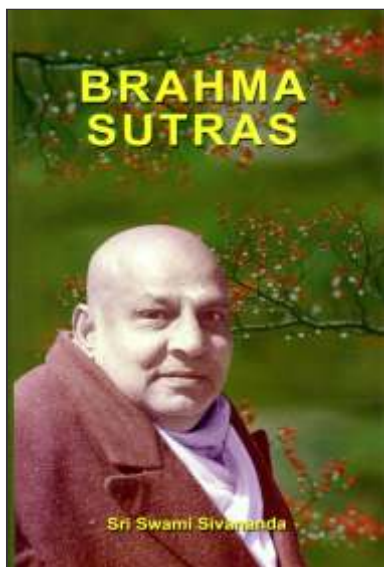
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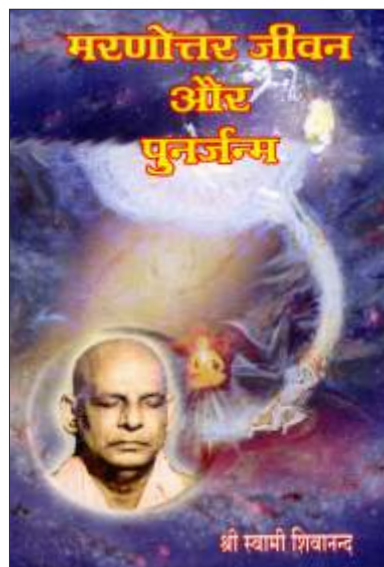
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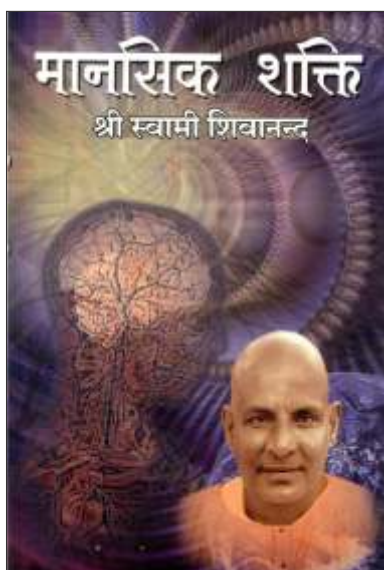
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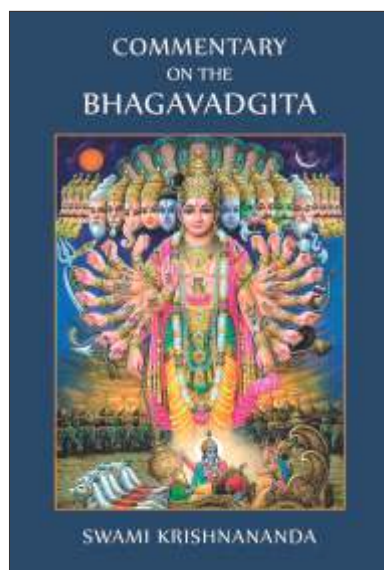
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IMPORTANT ANNOUNCEMENT

SRI GURU PURNIMA, SADHANA WEEK AND THE SACRED PUNYATITHI ARADHANA OF GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The Holy Sri Guru Purnima will be celebrated at the Headquarters Ashram on the 10th of July, 2025, and the 62nd Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be observed on the 19th of July, 2025.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 11th July to 17th July, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us through Email or letter, giving complete postal address, number of persons accompanying them etc.

Persons with any kind of physical handicap, or health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some other time. Further, this being Shravan month, there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likelihood of heavy rains in this area. Therefore, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram has requested to neighbouring Ashrams for rooms. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees are requested kindly to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

May Sri Gurudev's Blessings be upon all!

Shivanandanagar

1st June, 2025

—THE DIVINE LIFE SOCIETY

JUNE 2025

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THE VISION OF THE DEATHLESS SAGE

In the crying babe, playing boy, fiery youth, puzzled woman, and the disillusioned old man—the sage perceives the same Divine Self. Outward form and peculiarity of nature do not matter with him. The apparent change, which the worldly call death, does not belong to the Divine Spirit within. Life continues beyond. Man sleeps with one encasement and wakes up after a short while with another encasement. Death has lost its dread for him. He has achieved the impossible, known the Unknowable—he has eluded the grasp of Death Itself! Like this sage, you too can conquer Death, and gain the Vision Divine. Seek for, and live dynamically in, the omnipresent Godhead.

Swami Sivananda

To