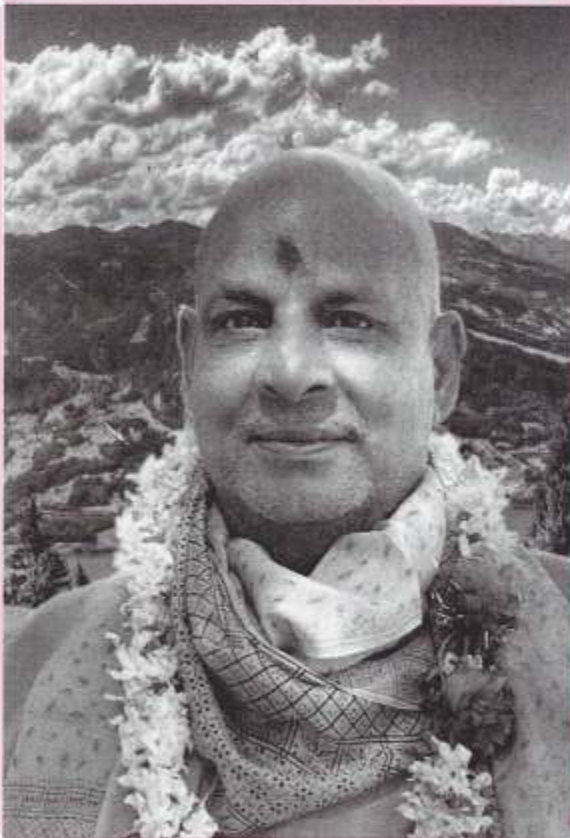


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The DIVINE LIFE



Wake
up. Be vigilant.
Work with tremendous
energy. Let bygones be
bygone. You can have everything
back. Unfold all the latent faculties
and powers. The whole mystery of the
nature will be unravelled unto you.
Living in the world dispassionately and
doing selfless service is the noblest
Sadhana. He who works in the world
with Atma Bhava will eventually reach
Atman. The more you spend your
energy, the more Divine Energy
will flow to you.

Sri Sri Sri Sivananda

OCTOBER 2025

THE UNIVERSAL PRAYER

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

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

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

—**Swami Sivananda**

THE INTERNAL WARFARE

By increasing the Sattvic modifications of the mind such as Kshama, love, mercy, magnanimity, generosity, truthfulness, celibacy, you can destroy the Rajasic and Tamasic mental Vrittis.

Internal fight is ever going on between the Gunas—Sattva, Rajas and Tamas—between good Vrittis and evil Vrittis. This is the internal warfare between Suras and Asuras. You will have to squeeze out all Rajas from this bodily tube and fill it with Sattva.

Swami Sivananda



THE DIVINE LIFE

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No. 07

MUNDAKOPANISHAD

CHAPTER II—SECTION II

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥९॥

The knot of the heart is broken, all doubts are solved and all his Karmas perish, when He who is both high and low is beheld.

शिवानन्दस्तोत्रपुष्पांजलिः
SIVANANDA-STOTRAPUSHPANJALI
PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

वैराग्यसम्पन्नममेयवैभवं
 वैरादिमालिन्यविमुक्तचेतसम्
 धीराशयं पुण्यकलेवरं कृपा-
 वाराकरं सद्गुरुमाश्रये शिवम् ॥७९॥

I take shelter at the lotus feet of Sadguru Swami Sivananda, who is dispassionate, who possesses immeasurable glory, whose mind is free from all impurities such as enmity, jealousy, hatred etc., who is serene and resolute, who is embodiment of endless merit, and who is the ocean of compassion.

निरन्तरं सूक्तिसुधाभिवर्षणै-
 निरस्ततापं निखिलाभिवन्दितम्
 दुरन्तसंसारगदार्तिहारिणं
 शिवं समीडे शिवमग्रमानसम् ॥८०॥

I devoutly worship Swami Sivananda who removes the agony of all people by showering on them his nectarine words, who is adored by the world at large, who uplifts the mankind that has fallen into the ocean of Samsara, and whose mind is absorbed in the contemplation on Lord Siva.

(To be continued)

SKANDA SHASHTHI MESSAGE

Sri Swami Sivananda

Priya Atman,

"Even if, Muruga, Thy Name once told, Your grace descends with Love manifold. Let me Thy Name Muruga, Parama Kumara, once repeat, And Thy grace to protect shall descend on me."

So prayed the Saint Arunagiri, in his famous soul-elevating Tiruppugaz songs. Mark the Bhava which inspired him to utter these verses. Lord wants only your heart. Give unto Him your heart. Develop immense love to Him. Thirst for His Darshan. You will attain Him.

Lord Subrahmanya is an Avatara of Lord Siva. All incarnations are manifestations of the Lord. The Lord manifests Himself from time to time in various names and forms for establishing Dharma and punishing the wicked. Lord Muruga is the Pratyaksha Devata in this Kali Yuga. His wives, Valli and Devayani, represent the Iccha Shakti and Kriya Shakti of the Lord. His Velayudha (Divine Weapon—the Spear) represents Jnana Shakti. His

six heads represent the six attributes of Jnana, Vairagya, Bala, Kirti, Sri and Aishwarya. They denote that He is the Virat Purusha, the all-pervading.

Of the eighteen Puranas, the Skanda Purana alone deals with the Avatara and Lilas of Lord Subrahmanya. He is much worshipped in South India. The famous Temples of Lord Subrahmanya in South India, are Tiruchendur, Palani, Thirupparankundram, Swamimalai, Thiruthanigai, Thiruppurur, Udipi, Alagar Koil; and almost all hillocks in South India especially in Tamilnadu, shine with a temple of Lord Subrahmanya on their tops.

Nakkirar, a famous Tamil poet of the Tamil Sangam Age, was a great votary of Lord Muruga. He composed the poem called 'Tirumurugatrupadai'; whoever repeats the whole of this verse with Bhava and faith, will attain peace and prosperity, and success in all his undertakings.

Taken from 'Lord Shanmukha and His Worship'

Kumaragurupara Swamigal of Srivaikuntham, was another devotee and Bhakta of Lord Subrahmanya. He had been a dumb child till he was five years old; and, by the grace of the Lord, was gifted with all talents and became later on a famous saint. His songs, 'Tiruchendur kali venba' and others are repeated by devotees of Lord Shanmukha with Bhava and faith, even today.

Saint Arunagirinathar is the author of the famous 'Thiruppugazh' songs, 'Kandar Anubhuti', etc. His songs are in praise of Lord Shanmukha, and are highly inspiring. He had direct Darshan of Lord Subrahmanya. Regular and systematic Parayana of these songs is sufficient for the struggling souls to get solace, peace and prosperity.

Follow the footsteps of these saints. Lead a life of simplicity. Have purity. Develop magnanimity. Cultivate nobility. Practise serenity.

Draw inspiration from these Bhaktas. Entertain sublime thoughts, cultivate virtues and be kind to all. Become humble. Take refuge in God. Sing God's Names. See His indwelling presence in all. Serve everyone with intense love. Service is worship. Serve. Love. Give. Taste the Nectar of Immortality and enjoy the highest Peace and Bliss.

Practice of the Presence of God always is the easiest, nearest and surest way for attaining God-realisation. Every day is a fresh opportunity given to you by God to go nearer to Him. Shed the precious tears of Divine Prema, when you are alone and don't make a mere show.

May the blessings of Arunagirinathar and other Bhaktas of Shanmukha be upon you all! May the Divine Hand guide you in all your activities! May His Vel guide you to the realm of Peace, Plenty, Prosperity and Enlightenment!

God's work is mysterious! He always plays hide and seek with us till He is satisfied with the strength of the receptacle to receive His Full Resplendent Grace of Illumination. This strength comes from continued faith in Him and Him alone.

Sri Swami Sivananda

KEEP CONTACT WITH GOD

Sri Swami Chidananda

Worshipful homage to the eternal Universal Spirit Divine! Loving adorations to revered and beloved Holy Master Gurudev Swami Sivanandaji Maharaj whose spiritual presence calls you here morning after morning into close proximity with him, to contact him through Bhakti and Bhava, the feeling of your devotion and heart's love. He calls you to spend a period of sanctifying fellowship, to bless you so that your spiritual life may proceed with greater inner force, with a greater longing in the direction of the supreme goal. We supplicate the Universal Being who is within and without, we turn to Him, and appeal to Him through prayer, through supplication, through surrender, through taking shelter.

"Abandoning all, you must come unto Me. You will be liberated. Do not worry, do not sorrow", thus the Supreme Being has given a standing call, a standing invitation. This is an eternal call, ever present for our accepting it, listening to it, answering it even today. It was not only in the age of the Gita. The call might have originated there, but, it

does not limit itself to that age or that set-up. Yes, it has an origin, but, it is for all times, forever, this great call.

"You are wandering about in this dense darkness of self-forgetfulness, repeatedly receiving knocks and blows. You are coming again and again into this wheel of birth, death and rebirth. Enough! Put an end to this. I will show you the way, by giving the direction. Now, it is for you to take to the way, to follow that direction." Thus says the Lord. This means, 'Now, cease your meaningless contact with this multifarious, temporary manifestation, this ever-changing carnival around you. Now come, put yourself into contact with the Eternal.' It is like extending a hand and saying, "Come, grasp My hand!" And putting yourself into conscious, purposeful contact with the Supreme is the very essence, the central factor of the entire matter. Once, you put yourself into conscious contact with the Divine, then, you are worry-free, carefree. He takes upon Himself everything concerning you and your spiritual life and your ultimate success in life, everything. He does not do things by half.

But, you have to put yourself into contact. It is in this context there is a feelingful popular Bhajan of Surdas where he says, "Drain-water that flows and is regarded as unclean, polluted, the moment it comes into contact with the Ganga, it becomes holy water. One moment it was drain water, but, from the moment of its entering into and becoming one with the sacred waters of the holy river Ganga, it becomes a thing to be treasured at home and worshipped." It is the contact that does it. And taking this analogy further, he says, "One moment an object is a little piece of iron, but, the moment it comes into contact with the philosopher's stone, it is pure gold, the most precious of all metals." That is an indication.

Contact with this created universe, we have enough. Willy-nilly each morning when you wake up, you are part of this phenomenal universal show. The physical body is part of this earth show and therefore whether you want it or not, it is already in contact. It cannot be helped.

If God's plan for you was not different, He would not have brought you here, and He would not have created Uttarakhand, Himalayas, Ganges, Gita, Upanishad, Bible,

Koran, prophets, Avatars, saints, sages. By all these things and many more, He proves that He has other plans for you. You belong to Him, He belongs to you. You are His own and therefore, He is calling His own back to Himself. Allow Him to work out His plan, and on your part, in the midst of all contacts, keep the most important contact. Keep close contact with God within. Keep close contact with God everywhere.

Everywhere He is around you. Not for a split second are you removed from Him or far away from Him. Thus, base your life and attitude upon this truth; for, God is a here and now God, this is the truth. Keep in close contact with Him by and through as many ways as possible. That is Sadhana. That is Yoga. That is spiritual life. When the contact breaks due to forgetfulness, distraction, anything else, again renew it. Keep contact with God, deeply, intensely. This is the one important thing.

God help you to do so. May the divine grace of the Supreme and the benedictions of the Master help you to do this most important thing, help you in your efforts to consciously and constantly keep an inner spiritual contact with the Supreme Being.

Hari Om Tat Sat!

SRI RADHA—THE DIVINE MYSTERY

Sri Swami Krishnananda

Sri Radhashtami is a joyous occasion observed throughout the country, especially in the North, bringing to one's hallowed memory the advent of Radha, a name familiar to every religious historian and devotee. But, there is nothing in religious history which is so little understood as the particular spiritual significance which is the theme of the observance of this sacred day, the eighth day in this bright half of the month of Bhadrapada (August-September), the birthday of Radha. The word 'Radhakrishna' is a reputed compound name, and devotees generally run into mystical contemplation and even fly into ecstasies in their moods in an attempt to understand the relationship between Sri Krishna and Radha. But, as is the case with almost everything in the world, this relationship, which is deeply spiritual and mystical, is hard for the human mind to understand because, God and everything that is connected with God, cannot become an object of human understanding. The human mind is not expected to understand God, and to 'understand' Him would

be a blasphemy on the part of the human reason. As a straw would try to carry fire on its body, the intellect of man tries to apprehend the divine mysteries in creation. Devotees of Sri Krishna narrate a lot about Radha, the Divine Mystery. I can call her only a Divine Mystery, and there is no other designation suitable. Even today it is a mystery, and it has remained ever a mystery, because, God's relation to the world, His relation to devotees, His relation to human beings, His relation to anything, is a Divine Mystery in itself.

But, the specific significance that is attached to the relationship between Sri Krishna and Radha is the supernal love that operates in this mysterious relation between God and the world. The world is ruled by love, which is the quintessence of God. The basic stuff of God's Being may be said to be Love, Joy, Delight, Bliss, Ananda. But man, being what he is, can interpret this joy or delight, this satisfaction or love, this affection or pull, only in terms of his experiences. There are only men and women in this human world, and we do not see a third gender. Therefore, when men and women contemplate

Taken from 'Spiritual Import of Religious Festivals'

(A discourse delivered on Sri Radha-Ashtami Day, the 6th of September, 1981)

the mystery of God, they cannot think in any other way except in terms of men and women. This is a travesty of religious mystery and a demonstration of the human incapacity to equal the requirement of the Law of God. One may read any Purana or any epic, still one will never be able to understand the relation between Krishna and Radha. On the one hand, it has been a theme for a divine upsurge and ecstasy of devotion in the case of pure minds and devotees, while, on the other hand, it has become a theme for sarcastic interpretations of the mysterious relation between the Supreme Male we call God, and the Supreme Female we name Shakti.

Two extremes meet in the concept of God's Glory, and in the mediocre approaches of devotees on the path of divine love, these extremes are not felt. Most of us—may we say all of us—are mediocre followers of the path of God. The extreme steps are not intended for fragile minds, weak bodies, impure emotions and tarnished intellects or prejudiced reasons. The vehicle that can contain the divine mystery has to have the capacity to bear the fire which is God's Glory. Many times it is said that the embrace of God is an embrace of fire, and no man has lived as man after having seen and embraced God.

These are some of the statements we hear from the adepts on the path. The Radhakrishna mystery is a secret, even as God Himself is a secret. What can be a greater secret than God's Existence! We cannot know where God is, or what God is doing, or why God has created the world. We cannot say what His relation is to us, or what our relation is to Him. We cannot say anything about Him; and the less said the better. Thus it is that when we read the Srimad Bhagavata Purana, the Brahma-Vaivarta Purana and certain other texts where such extreme forms of divine relation are expounded, we retrace our steps and turn back dumbfounded. *Yato vacho nivartante aprapya manasa saha:* Speech and mind turn back from that which they are not supposed to express or understand or think. The reason behind this difficulty is that we are, as human beings, not prepared to shed the human way of thinking. We have a reservation always, secretly maintained in our own minds, a secret which we wish to hide even from God's eyes. There is a fear in the human individual; a fear, on the one hand, of losing the meaning that one attaches to the laws operating in human society and, on the other hand, the fear of losing oneself in what devotees call Love of God.

To be Continued

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

Continued from the Previous Issue

8th September, 1949

SWAMI RAMDAS SHOUTS 'SWAMI SIVANANDAJI-KI JAI'!

The following letter from Sri Sagar Mal of Hyderabad is interesting,

"Rev. Swamiji,

Sashtanga Pranam. On 8th September, 1949, we celebrated Sri Gurudev's 63rd Birthday in Y.M.C.A. Hall with much eclat. More so because, Sri Swami Ramdasji and Mata Krishna Bai of Sri Anandashram, Kanhangad took the trouble of gracing the occasion by their presence. Swami Ramdasji came with his party. When his party began to cry, "Swami Ramdasji-ki-jai", Swami Ramdasji asked them to cry "Swami Sivanandaji-ki-jai"!

With Sashtanga Pranam to Sri Guru Deva,

Humbly yours, Sagarmal"

It needs a Saint to recognise a Saint! Ramdasji, himself a great Saint, holds Siva in very high esteem.

So do Paramahansa Narayana-Swamiji, and Yogi Shuddhananda Bharatiar. Yogi Shuddhananda Bharatiar has written a biography on Siva's life. And now, here is Swami Ramdasji attending and taking part in the Birthday Celebrations of Siva! How can a puny little creature like myself comment on this? Repeat within yourself several times, "Saint Ramdas took part in Swami Sivanandaji's Birthday celebrations and shouted 'Swami Sivanandaji-ki-jai' and realise for yourself what it means.

GREETINGS FROM ALL OVER THE WORLD

And for the 63rd Birthday of Siva, messages of felicitations and good wishes were received from all over the world. The Office could not even handle the mail properly and several people had to work on these Messages, to sort them out and to extract their contents for being read on the occasion. I reproduce below

Taken from 'Sivananda-Day-to-day'

a few—

Here is one from the Governor General of India—

“Governor-General's Lodge,
9th June, 1949

Swami Sivanandaji has not only been guiding the disciples, who are under his personal attention; but, has endeared himself to a vast body of admirers, all over the country, to whom he has been interpreting the teachings of the ancient Rishis of our land, reinforcing them by the example of his own life.

C. Rajagopalachari.”

Below is the Congress President's Message—

“19, Canning Lane,
New Delhi.

22nd August, 1949

Message: “After having made personal acquaintance of Swami Sivanandaji, I shall be failing in my duty if I did not send a word of congratulations and thanks for the excellent work that is being achieved in the premises of the Ashram. That the Swamiji has thought fit not to retire from the world of activity; but, to contribute actively to its store of Knowledge, by his voluminous writings and his exemplary life,

raises the whole order of Swamijis from the level which has recently come to be associated with such Ashram life. I am afraid, I cannot be present in person on Thursday, the 8th September, 1949, at Rishikesh, in order to participate in the grand celebrations of Swamiji's 63rd Birthday. But, my spirit is with the Swamiji and his Ashram and I wish it prosperity, continued progress and never-ceasing work in the service of fellow-men.

B. Pattabhi Sitaramayya
President,

Indian National Congress”

The one that follows is from Stockholm—

“Many happy returns of the day
Daniel Ledserg
Stockholm, Sweden”

reads the telegram from a disciple of Siva. Separated by thousands of miles, physically, the Guru Siva to him is very near his heart, nay, the Lord of his heart; and the devotee had so calculated the time that the cable would take, that he gave it in on the 6th September and the telegram was received right on the 8th morning! Such is the Westerner's devotion to Siva.

To be Continued

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

All aspirants commit mistakes in jumping to Samadhi and Dhyana all at once, as soon as they leave their houses, without caring a bit for ethical purification. The mind remains in the same condition although they have practised meditation for fifteen years. They have the same jealousy, hatred, idea of superiority, pride, egoism, etc. No meditation or Samadhi is possible without ethical culture. Meditation and Samadhi come by themselves when one has ethical perfection.

BHAVA CULTURE

Bhava is a Sanskrit term; there is no proper equivalent in English. It means mental attitude or mental disposition. Bhava is internal feeling. There are three kinds of Bhavas, viz., Sattvic Bhava, Rajasic Bhava and Tamasic Bhava according to the nature of the quality that predominates in man. Sattvic Bhava is divine Bhava. It is Shuddha Bhava. Just as thought or memory or will can be cultivated or developed by practice, so also, Bhava can be developed. An evil Bhava can be

transmuted into a good Bhava. The Bhava of friendliness or enmity is a mental creation. The enemy or friend is not outside. It is the feeling or imagination from within. An intimate friend of long standing becomes a deadly enemy within a second. One hot or harsh word changes the situation completely within the twinkling of an eye. When there is friendly Bhava, Mr. Smith expects and imagines that his friend Mr. Nicholas will serve him when he is sick, that he will have a good loving company in Mr. Nicholas, that his friend Mr. Nicholas will speak loving words, that he can get a loan of money from Mr. Nicholas when he is in distress, and that Mr. Nicholas will show a loving face and receive him with hospitality when he visits his house. These are the feelings of men when friendly Bhava reigns in their minds. When they lose their friendship, Mr. Smith entertains different kinds of feelings towards Mr. Nicholas. He has no confidence in his old friend and colleague. He is afraid of him. He turns his face when

he meets his friend. He speaks ill of him. He thinks that Mr. Nicholas will injure him. The whole position is so radically changed. The Bhava has so completely changed now.

Vedanta says: "Man is identical with Brahman (Existence-Absolute) when he gets rid of his ignorance." A human being erroneously identifies himself with his body and wrongly imagines that he is a little Jiva with little power and little knowledge. This is his present Bhava. This is human Bhava. This should be changed into Brahma Bhava by changing the angle of vision and mode of thinking. Think you are Brahman. Think you are pure and all-pervading intelligence, light and consciousness. Think you are immortal. Think you are omnipotent, omniscient and omnipresent. Think you are Sakshi. Entertain Sakshi Bhava and Akarta Bhava: "I am the witness. I am not the doer. I am not the enjoyer." By this practice, you can destroy the idea of agency and of enjoyer, and free yourself from the bondage of Karmas, and attain the state of Brahman or the highest bliss, knowledge and immortality. Vedanta also adds: "See and feel Brahman everywhere and ignore the names

and forms." It teaches you to develop Atma Bhava or Brahma Bhava by Vichara, right thinking and meditation.

When an idea exclusively occupies the mind, a mental state or Bhava corresponding to the nature of the idea comes in. Think of your enemy for sometime, an inimical Bhava will manifest. Think of mercy or universal love; Prema Bhava or Karuna Bhava will manifest. Think of universal service; Seva Bhava will come in. Think of Lord Krishna and His Lilas at Brindavan; Krishna-Prema Bhava will manifest. Feeling always accompanies thinking. You cannot separate thinking from feeling. They are like fire and heat.

You should be ever watching the mental states through careful and vigilant introspection, and should not allow any negative and undesirable Bhava to manifest. You must immediately change the evil Bhava by thinking of the opposite Bhava. Positive overpowers the negative. A Sattvic Bhava is a valuable spiritual asset for you. You must always try to get established in Brahma Bhava through Sattvic Bhava. The struggle will be keen in the beginning. There will be internal warfare between the Asurika and the

divine Bhavas. The former will try its level best to re-enter the mental factory. In the long run, through constant practice, Sattvic Bhava will carry the day. Food has a direct bearing upon Bhava. Sattvic food easily brings in Sattvic Bhava. Put yourself on an exclusive diet of milk and fruits only for a fortnight and study the nature of your mind and Bhava. You will have a wonderful calm mind with Sattvic Bhava. When there is this Sattvic Bhava, the mind naturally moves towards God, and meditation comes by itself without the least possible effort on your part.

When the devotee thinks that he is a servant of the Lord, he entertains Dasya Bhava. When he thinks that the Lord is his friend like the immortal Arjuna, he entertains Sakhya Bhava. When he thinks that the Lord is his son, he develops Vatsalya Bhava. When he thinks that the Lord is his husband like Sufis or Rup-kalaji of Ayodhya, he develops Madhurya Bhava or Kanta Bhava. He feels that the Lord is present everywhere—*Sarvam Vasudevamiti*—and develops Tanmaya Bhava.

A devotee always thinks that God does everything and that he is an instrument in the hands of God.

He thinks that he is only Nimitta; this is his Bhava. By entertaining this Bhava, he gives up the idea of agency and enjoyment and thus frees himself from the bonds of Karma. He rests in perfect, unalloyed peace by developing this Bhava. He says when anything happens, whether desirable or undesirable, “God is everything. God does everything for my own good. God is just. Thy Will be done. All is Thine. I am Thine, my Lord.” By the practice of this Bhava, he is always happy, under all circumstances and conditions of life.

The Bhavas of a Bhakta and a Vedantin differ. The Vedantin entertains Sakshi and Akarta Bhavas. The Bhakta entertains Nimitta Bhava. The Vedantin develops Brahma Bhava. The Bhakta develops Dasya Bhava. The Vedantin identifies himself with Brahman. The Bhakta entertains the Bhava of duality. He worships and adores. Eventually, through Para Bhakti, the Bhakta also gets Jnana and attains the same state which a Jnani attains. The modes of Sadhana and the Bhavas differ in them in the beginning. They meet on the same platform ultimately.

To be Continued

ZOROASTER

Sri Swami Sivananda

Continued from the Previous Issue

King Vishtasp was convinced. He was also convinced of the supernatural powers of the Prophet. He fell at the feet of Zoroaster, accepted his creed and worshipped him as the Prophet of Iran. He experienced a glimpse of heaven. The archangel Asliavahishta gave the king nectar to drink. The queen and other chieftains, and also the brother of the king, and Frashaoshtra, the father-in-law of Zoroaster, became devoted followers of Zoroastrianism. The new faith spread far and wide with the help of the royal patron. The masses also accepted the new faith. Zoroastrianism became the religion of the Iranian Kingdom.

The success of the new religion became the cause for two bitter religious wars between Iran and Turan. Zarir, the brother of King Vishtasp and the king himself defeated the enemies. Zarir played a wonderful part. He was a formidable hero in the war. His gallantry was

beyond description. But he was treacherously slain by a poisoned spear hurled from behind by Vidrasfsh. Aryasp, the Turanian king, promised to give his daughter in marriage to Vidrasfsh for doing this horrible, ignominious act.

Bastwar, the young son of Zarir, a mighty hero, who might be called a Maharatha, who was equal in strength to Bhishma, killed Vidrasfsh and defeated Aryasp.

King Aryasp again invaded Iran eighteen years after his defeat. He destroyed the temples, killed the priests and burnt the Zend Avesta. In the second war, the hero was Ispendiar, the son of King Vishtasp. He defeated Aryasp, drove him out of Iran and killed him.

The Prophet of Iran was praying before the altar in the temple of Nush-Adar with a rosary in his hand. A Turanian, Bratrok-resch by name, killed the prophet with his sword.

Zoroaster threw his rosary at

Bratrok-resh. A fire proceeded from the rosary. It fell on Bratrok-resh and destroyed him. Zoroaster died at the age of seventy-seven. Thus the glorious Prophet of Iran, the great messenger of Ahura Mazda and the founder of Zoroastrianism or the religion of Mazda-worship passed away.

Zoroaster did many miracles. He carried out the behests of the angels. He protected the fires and the cattle. He healed the sick and restored the sight of a blind man. He had a great reputation as a scholar and physician. He established many fire-temples. He spread the new faith all over the country. He suppressed

the worship of demons, witchcraft and sorcery. He drove pestilence and removed national calamities and disasters. He cured diseases, counteracted the noxious creatures and brought abundant rain on earth.

Zoroaster was pious, noble and compassionate. His message was the noble message of high moral life which paves the way for the attainment of immortality and eternal bliss and the doctrine of the God of Righteousness or Ahura Mazda. "Love the righteous. Have compassion for the distressed."—These constitute Zoroaster's main ethical teachings.

All these years I have lived and preached a life of selfless service, universal love through the practice of Karma Yoga. Man is a complex being; he is the product of thousands of past lives; his inner nature can be changed only through the practice of Yoga, by leading the Divine Life of service, love, sacrifice and meditation. With the Almighty Lord as our Friend, Guide, Support and Goal, with His Grace as our source of strength and power, we should now set about radiating love, joy and peace to all our fellow-beings and serving the entire humanity selflessly and without any distinction whatsoever. Love (Prema) is more powerful; it will bring the entire world to our feet! But to develop this love in our heart needs all the sacrifice we can make for its sake.

Sri Swami Sivananda

KILL THIS EGO

Sri Swami Sivananda

There lived in a small village a poor man called Grami. He was quite illiterate, and had not seen any big town or city. He once wanted to go to Bombay. A big merchant, Sahukar, belonging to the same village was in Bombay. He had a very big Factory, Sales Depot, bungalow and garden. So Grami thought, "I will go to Bombay and stay with Sahukar. He is a very rich and generous man. He will also give me the travelling expenses." Thus making up his mind, he left for Bombay.

After full two days' journey, he reached his destination. It was summer and the train reached the station about 12 noon. It was very hot. He had to find his way to Sahukar's bungalow after a good deal of search and enquiry on the way. As soon as he saw the Sahukar, he was immensely pleased. Sahukar recognised him as his old friend and greeted him very cordially, not out of any love for him, but merely out of his egoism, his pride. Sahukar's idea was that the poor man would go back

to the village and would praise him and the way he entertained him.

Grami was much tired. He asked for a hand fan. Sahukar said "Why do you trouble yourself? I will just now put on the electric fan." He did so. Grami had never seen this. He was astonished and began to praise Sahukar's skill, wealth and intelligence. Sahukar was puffed up with pride and said, "This is nothing. I can do much more. You will see later on." It became dark. Grami asked for a candle or lantern. Again Sahukar said, "Oh, don't you worry about a candle. I will just switch on the electric lamp and it will give you light." So saying he switched on the lamp and there was dazzling light in the room. The poor man was again very much astonished to see this and again praised Sahukar. The latter's pride swelled up even more. At 8-30 p.m., Sahukar switched on the radio and it began to give forth the latest melodies and news of important events in India and the world. Grami had never dreamt of this wonder.

This time he could not control himself and was full of praise for Sahukar's genius. Sahukar was bloated with pride; he became something like a football bladder overfilled with air and was about to burst. Blinded with intense pride, he went on saying, "I can do this; I can do that. See how powerful I am."

Suddenly, the electric current failed; there was no light; the fans stopped and the radio ceased its music. The poor Grami was dismayed. He cried out, "Sethji, why have you done this ?" Sahukar was much ashamed and said that the electric current had failed and so all stopped functioning. Grami said, "All right. Let the lights go. Please put the fan on." Sahukar replied, "No, it can't." "At least let the radio sing." Sahukar replied, "You do not understand electricity. Without it, nothing will function." Grami said, "You were just now telling me, "I can

do this, I can do that, I am powerful and so on. Now where is that power, that'I'? Please apply your "that power I" and light the lamp at least." Sahukar hung his head in shame and could not say anything.

Such is the case with all of us. We are all full of egoism and say, "I did this ; I can do this; I will do this" (Gita XVI-13 to 15). We do not realise the power behind which is working through all of our organs (Indriyas), without which we can do nothing. When that Power is gone, this body which is preserved with so much care and fed every day with delicious dishes, of which we are so proud, will only be burnt, buried or thrown into the water.

So be wise ; never boast of your body, intellect, etc., and realise your real Self.

May God bless us all ! May we all realise our Self by the Grace of Guru !

Yoga is not hidden in caves, not sequestered in the thick Himalayan forests. It is not a mountain herb. God is not a coward to run away from towns, cities and villages. He is all-pervading. Look! The very air you breathe is He. The very life of everyone of the members of family is He.

Sri Swami Sivananda

QUESTIONS IN RAJA YOGIC SADHANA

Sri Swami Sivananda

Continued from the Previous Issue

Q. Does it (thought) always reach the destination?

A. Yes. The thought must be concentrated and the student must have a receptive attitude.

Q. Can strong-willed thoughts of anger and jealousy affect the other side?

A. It does harm to other side. But if the person is pure, it will not do him any harm.

INTUITION AS EYE OF WISDOM

Q. Once again I refer to the thought force and your experiences about it. Will you show that to me?

A. Please sit down with a concentrated mind. You will experience the thought transference. Close your eyes.

Q. How would you define intuition?

A. Intuition is spiritual Anubhava or experience. It is the divine eye of wisdom.

Q. Suppose I wish to pay Rs. 100/- to somebody, but I am poor. The heart cries to pay but the reason declines.

A. This is not intuition.

Q. Do you believe that actions done with intuition are always right

and correct?

A. Yes. They are infallible, because the Yogi is in contact with the Divine or supreme wisdom.

MIND AND SOUL

Q. How does the mind differ from the Soul?

A. The mind is a special, limited particularisation of the Soul-consciousness which is unlimited, and never ceases to be all-pervading. The mind is the form of the collective totality of desires and, hence, it is inert and powerless. But it appears to be conscious and powerful, as the inner Self or the Soul is reflected through it. The mind alone is the real person or the individual and it is the real doer of all actions. It is the experience of every condition in the universe, both objectively and subjectively. The Soul is the Absolute which is not really affected by any experience of the mind. The mind is mortal, while the Soul is Immortal.

THE DISTRACTIONS

Q. The mind is attracted by brilliant lights, beauty, pleasant colours, sounds, etc. How can we bring it back to steadiness?

A. If you follow the path of

Vedanta, through discrimination you can clearly understand that what you see is mere appearance and unreal and that the Self, the substratum for the world is eternal and real. Now the mind will not run towards external objects. It will move towards its source, the Atman within. If you think that the external objects are the mere manifestations of your own Self and so exist in you, then also the mind will not run towards the sensual objects. If you follow the path of devotion, try to fix your mind on the Lotus Feet of your Ishta Devata, whenever the mind runs outside. Gradually, the mind can be controlled.

THE UNIVERSALISED MIND

Q. When will the mind become universal?

A. When Rajoguna is destroyed by the development of Sattvic virtues as Brahmacharya, Kshama, Cosmic Love, Daya, Karuna, Aparigraha, Satyam and Santosha; when lower instinctive mind (Kama-manas or desire mind) is annihilated, when you possess the pure Shuddha Manas, your mind will become universal. Rajas in the mind splits, divides and separates. Rajas is impurity. Sattva is purity.

EASY PATH TO CONCENTRATION

Q. What is the easiest way for concentration?

A. Again Japa of the Name of the

Lord. And, a very important point to bear in mind in this connection is that perfect concentration is just not achieved in a day, you should never despair and give up your efforts. Be calm. Be patient. Do not worry yourself if the mind wanders. Be regular in your Japa; stick to the meditation-hour. Slowly the mind will automatically turn God-ward. And, once it tastes the bliss of the Lord, nothing will be able to shake it.

CHITTA SHUDDHI AND SOUL

Q. How can I know whether I have Chitta Shuddhi or not?

A. If you have Vairagya or dispassion, indifference to sensual enjoyments, that is a sign of Chitta Shuddhi. No sensual desires or Vasanas will arise in the mind of a man of Chitta Shuddhi.

Q. What is Shaucha? How many kinds?

A. Shaucha is internal and external purity. It is of two kinds, viz., external and internal Shaucha. External Shaucha is done with mud, water and bath. Internal Shaucha is done by Japa, Pranayama, Vichara or enquiry of 'Who am I?', Svadhyaya, Kirtan, meditation, practice of Ahimsa, Satyam, Brahmacharya or Sadachara, cultivation of virtuous qualities such as Maitri, Karuna, Mudita, (friendship, mercy, complacency). Internal Shaucha is

more important.

BENEFITS OF MEDITATION IN BRAHMAMUHURTA

Q. What are the advantages gained by Sadhaka, by meditating in Brahmamuhurta?

A. In Brahmamuhurta, the mind is calm and serene. It is free from worldly thoughts, worries and anxieties. The mind is like a blank sheet of paper and comparatively free from worldly Samskaras. It can be very easily moulded at this time before worldly distractions enter the mind. Further the atmosphere also is charged with more Sattva at this particular time. There is no bustle and much noise outside.

WORLDLY THOUGHTS AND MEDITATION

Q. When I sit for meditation, I am assailed by different worldly thoughts. When will the agitation subside?

A. In a big city, there is much bustle and sound at 8 p.m. At 9 p.m., there is not so much bustle and sound. At 10 p.m., it is still reduced and at 11 p.m., it is much less. At 1 a.m., there is peace everywhere. Even so in the beginning of Yogic practice, there are countless Vrittis in the mind. There is much agitation and tossing in the mind. Gradually the thought waves will subside. In the end, all mental modifications are controlled.

The Yogi enjoys perfect peace.

ENTRY INTO SAMADHI

Q. How to enter into Samadhi quickly?

A. Cut off all connections with friends, relatives, etc. Do not write letters to anybody. Observe Akhanda Mauna (vow of continued silence). Live alone. Walk alone. Take very little but nutritious food, live on milk alone if you can afford. Plunge in deep meditation. Dive deep. Have constant practice. You will be immersed in Samadhi. Be cautious. Use your common sense. Do not make violent struggle with the mind. Relax. Allow the Divine thoughts to flow gently in the mind.

LORD HARI AND OBJECT OF CONCENTRATION

Q. How to do Dhyana of Hari?

A. Mentally fix your mind at His Lotus Feet. Then rotate the mind on His silk cloth (Pitambar), Srivatsa, Kaustubha gem on His chest, bracelets on His arms, ear-rings, crown on the head, then conch, discus, mace, lotus in the hands and then come to His feet. Repeat the process again and again.

Q. Where to concentrate the mind?

A. In the lotus of the heart (Anahat Chakra) or the space between the two eye-brows (Trikuta) according to your taste and predilection.



CHILDREN'S WORLD

DIVINE LIFE FOR JUNIORS

Blessed Children of Divinity!

Be Moderate

Play less, study more. Sleep less, pray more. Preach less, practise more. Hoard less, give more. Talk less, listen more. Sit less, serve more.

Be Considerate

Remove thorns and glass pieces from the road. Learn first aid. Become a scout or guide. Help mother in the kitchen. Clean the house. Wash your clothes yourself. Help the blind and the dumb. Help your mates. Make them understand what you have learnt.

Be Tolerant

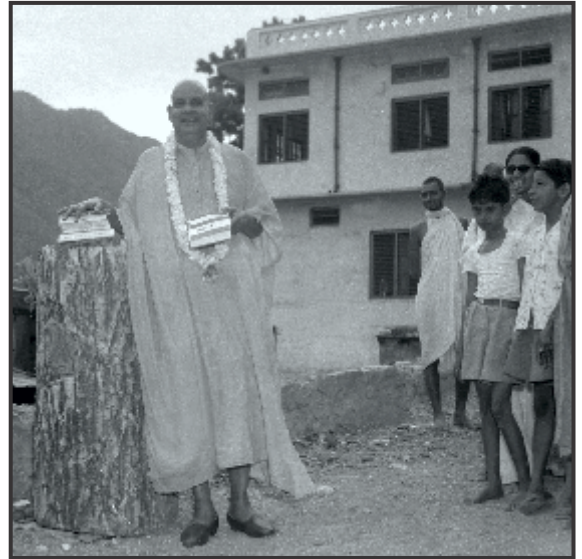
Respect all religions. All religions lead to the one God. Respect all saints and prophets. They are all messengers of God. The essentials of all religions are the same. Remember this point well.

Sri Swami Sivananda

Taken from 'Students, Spiritual Literature and Sivananda'

PARABLE OF THE TWO TRAVELLERS

Two men were travelling along a village road. One man gave out a cry, caught hold of his foot and sat down. He was in pain. A big thorn had



entered his foot. He was unable even to lift it. The other man went ahead and then, began shouting at the former, "You fool, it is getting late. If you don't come running, we shall not reach the destination before nightfall."

The other man replied, "No, my friend, I cannot move an inch forward till this thorn is removed".

"Why are you making such fuss on the way? Come on, get up; or, I will go away," and the friend went a furlong farther. He too had trodden over a thorn and writhing in pain sat down.

As even a touch aggravated the pain, they were not able to remove the thorns themselves. There they were suffering the same agony; but, separated from each other by unkindness; unable to help each other; till a third traveller came along and removed the thorns from their foot, they lay down there. The third man came and removed the thorns and said to them, "Friends, they jest at scars that never felt a wound. If you had removed the thorn in the other man, when he had one in his foot, he would have accompanied you, and when you had the thorn in your foot, he would have helped you. Thus, would you march rapidly towards the goal, not by ignoring each other's pain."

Similarly, a hard-hearted man, when he finds a fellow-traveller on this thorny and rugged path called life, stricken with pain and penury, laughs at him and goes his way. The nature of life itself is such that he, too, is soon stricken by the same kind of pain and penury. Beyond the reach of all help, this hard-hearted man also suffers. There comes a sage of supreme wisdom, who has the consciousness of Unity, and relieves them of their misery, and in the hearts of both implants the seed of love. He says, "O man! Pain exists in the other man only in order to give you an opportunity to serve him and relieve him of his misery. Thus, serving each other, you should evolve rapidly and proceed to your destination. You may laugh at the other man's misery and say it is his Karma; but, soon you might find yourself in the same condition. Understand the nature of the world. Serve all. Love all. Realise the Self in all."

Sri Swami Sivananda

Taken from 'Parables of Swami Sivananda'

CELEBRATION OF 138th BIRTHDAY OF THE MOST ADORABLE SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ



अविरतं निजसूक्तिसुधारसं भुवि जनाय वितीर्य शुभप्रदम्।
भविकशीलममेयगुणाकरं शिवमुनीश्वरमेवसमाश्रये॥

(SIVANANDA-STOTRA-PUSHPANJALI - 14)

I take refuge at the lotus feet of the great saint Swami Sivananda, who is supremely righteous, who is an abode of innumerable virtues and who is continuously showering his nectarine wisdom for the welfare of mankind.



With great devotion and spiritual rejoicing, the sacred day of 138th Birthday of Most Adorable Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 8th September 2025 at the Headquarters Ashram.

The day's programme commenced with early morning prayer and meditation followed by a brief message by H.H. Sri Swami Advaitanandaji Maharaj. Swamiji Maharaj, highlighting the significance of Birthday Celebration of Pujya Gurudev, said that it is a sacred occasion to purify ourselves by contemplating on the divine life and divine teachings of the Holy Master. At 6-00 a.m., the devotees joyously participated in a Prabhat Pheri





with ecstatic singing of the Divine Name. A Havan was also performed at the Ashram Yajnasala for the peace and welfare of the world.

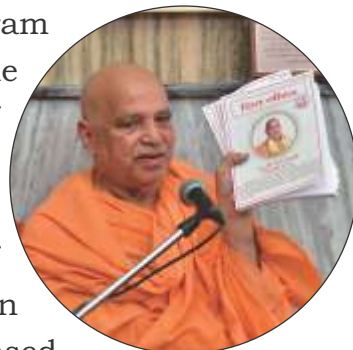
In the forenoon, special Satsanga was organised at the sacred Samadhi Shrine wherein after the ceremonial worship of Sri Gurudev in the sanctum-sanctorum of Samadhi Mandir, a grand Puja was offered to his holy Padukas.



Then, the Sannyasis and Brahmacharis of the Ashram sang soulful Bhajans-Kirtans glorifying the Divine



Master. Special Birthday Issues of 'The Divine Life' and 'Divya Jeevan', and seventeen books and four booklets of Worshipful Gurudev in English and Hindi were released on this sacred occasion.



Thereafter, H. H. Sri Swami Yogaswarupanandaji Maharaj in his



blessing message inspired one and all to practise Sri Gurudev's Integral Yoga and strive sincerely to attain the Supreme Goal of life. The



programme concluded with prayers for world-peace and the distribution of Jnana Prasad and holy Prasad.

In the evening, devout worship was offered to Mother Ganga in the sacred memory of Sadgurudev at Sri Vishvanatha Ghat.





During the night Satsanga, everyone felt immensely blessed to have Sri Gurudev's Darshan through a DVD show. Thereafter, H. H. Sri Swami Advaitanandaji Maharaj in his brief message shared inspiring anecdotes delineating Sri Gurudev's childlike simplicity and egolessness. The Satsanga concluded with Arati and distribution of Prasad.



May our Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj bless us all with intense devotion to His lotus feet.

CELEBRATION OF 109th BIRTH ANNIVERSARY OF MOST WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ



The auspicious day of 109th Birth Anniversary of Most Worshipful Sri Swami Chidanandaji Maharaj was celebrated with great devoutness at the Headquarters Ashram on 24th September 2025.

With Brahmamuhurta prayers and meditation, commenced the day's programme. Thereafter, H. H. Sri Swami Advaitanandaji Maharaj in his brief message paying his reverential tribute to Worshipful Sri Swami Chidanandaji Maharaj said that Swamiji Maharaj was an embodiment of all the divine virtues as enumerated in Srimad Bhagavad





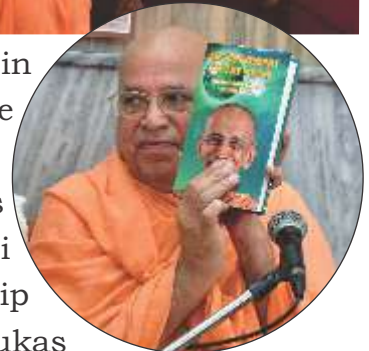
Gita. It was followed by Prabhat-pheri and Havan in Ashram Yajnasala for the peace and welfare of the world.

In the forenoon, a special Satsanga was organised in the holy Samadhi

Shrine wherein devout worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji

Maharaj. Thereafter, Sannyasis of the Ashram offered their loving adorations to Param Pujya Swamiji Maharaj through the singing of Bhajan-Kirtan. Then,

H.H. Sri Swami Yogaswarupanandaji Maharaj in his message highlighting Pujya Swamiji Maharaj's unparalleled Guru-Bhakti said that Swamiji Maharaj rendered his dedicated services to Sadgurudev Sri Swami Sivanandaji Maharaj and his Mission till the last breath of his life. Eight books and two booklets of Pujya Swamiji Maharaj in English and Hindi were also released to





commemorate the blessed occasion. The Satsanga concluded with the distribution of Jnana Prasad and Prasad.

It being the third day of Navaratri Puja, the night Satsanga was organised at Swami Sivananda Auditorium with the worship of the Divine Mother.

May the grace of the Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj be upon all.



INAUGURAL FUNCTION OF THE 104th YOGA-VEDANTA COURSE

The 104th Basic Yoga-Vedanta Course was inaugurated on 1st September 2025 at YVFA Hall. Thirty seven seekers from different parts of India joined the course.

The Inaugural Function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the invocatory prayers, Br. Sri Gopiji, Registrar of the Academy, extended a warm welcome to revered Swamijis, Faculty Members, guests and students.

H.H. Sri Swami Yogaswarupanandaji Maharaj, President, The Divine Life Society Headquarters, inaugurated the Course with the lighting of the lamp. Thereafter, Br. Sri Gopiji, introduced the students to all those present on the occasion.

Sri Swami Yogaswarupanandaji Maharaj in his inaugural address apprised the students of their blessedness of being a part of this Course at the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj and motivated them to utilise their time in imbibing the divine teachings imparted in the classes and practise them in their day-to-day lives as well. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

ANNOUNCEMENT

8th SADHANA SHIVIR & SPIRITUAL CONFERENCE FROM 6th TO 10th DECEMBER 2025 AT SIVANANDA SEVAGRAMA, GAHAM, ANGUL, ODISHA

By the grace of Most Worshipful Gurudev, Dibya Jivan Sangha, Swami Sivananda Sevagrama Charitable Society is going to organise its 8th Sadhana Shivar and Spiritual Conference from 6th to 10th December 2025 at Sivananda Sevagrama, Gaham, Angul, Odisha.

The Conference will be blessed by senior monks from The Divine Life Society Headquarters, Rishikesh, Pujya Gajapati Maharaja Sri Dibya Singha Deb ji, Puri, and saints and scholars from other Institutions. Devotees from all the Branches of the Divine Life Society are cordially invited to participate in the conference aimed at dissemination of Spiritual Knowledge.

Last date of Registration – 20th November 2025

Communication Address –

Dibya Jiban Sangha,
Swami Sivananda Sevagrama Charitable Society
P.O – Gaham, Dist: Angul (Odisha)
Pin- 759100

For enrolment and information, please Contact:

Akshaya Kumar Dash	9437043225, 7978141003
Anand Chandra Pradhan	7978015962

The Divine Life Society

ANNOUNCEMENT

WESTERN ODISHA (ZONAL) DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE AT THE DIVINE LIFE SOCIETY BRANCH, SAMBALPUR, ODISHA

From 13th to 15th December, 2025

By the grace of Bhagavan Sri Jagannatha, Maa Samaleshwari and Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the Western Odisha Divine Life Society Coordination Committee is organising a three-day Western Odisha (Zonal) Divine Life Society Spiritual Conference from 13th to 15th December, 2025 at The Divine Life Society Sambalpur Branch, in Sambalpur, Odisha.

The Conference will be blessed by senior monks from the DLS Headquarters, Rishikesh and saints and scholars from other institutions. 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. Minaketan Pathy, Convener | 9861129146 |
| 2. | Sri Bijaya Kumar Purohit, Secretary | 9437068881 |
| 3. | Sri Raghunath Babu,
Core-Committee Member | 9437093248 |

The Divine Life Society

ANNOUNCEMENT

10th CHHATTISGARH STATE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

From 28th to 30th December, 2025

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Mata Bamleshwari, The Divine Life Society Bhilai Branch is organising a three-day Chhattisgarh State Divine Life Society Spiritual Conference from 28th to 30th December, 2025 at Punjab Palace Satsang Bhavan, Sector-5, Bhilai Nagar, in Bhilai, Chhattisgarh.

The Conference will be blessed by senior monks from The Divine Life Society Headquarters, Rishikesh and saints and scholars from other institutions. 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, delegate fee and other information, please contact:

1.	Swami Maheshwarananda	8770758137
2.	Swami Vishuddhananda	6264096544
3.	Sri P. Keshav Rao, President	9302683977
4.	Sri P. Murhari, Secretary	8519089339
5.	Sri T. Gunnarao, Treasurer	7987916218

Address for communication:

The Divine Life Society Branch
Sivananda Bhajan Mandir
Near Uday Bhaskar Public School
Camp-1, Shantipara P.O: Supela
Bhilai
Dt. Durg, Chhattisgarh

The Divine Life Society

ANNOUNCEMENT

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

From 30th January to 2nd February 2026

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

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

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

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

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

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

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

For Registration and Information, please contact:

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

Communication Address :

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

The Divine Life Society

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

Sri Swami Sivananda

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

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REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Balangir (Odisha): Daily Yoga class and weekly Satsanga on Saturdays were continued regularly. The Branch celebrated Guru Purnima on 10th July and Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th with Paduka Puja, chanting of Mahamantra and Mahamrityunjaya Mantra, Bhajan, Kirtan and discourses etc. There was recitation of Vishnusaahasranama and Sundarakanda on Ekadasis. During Shravana month, Rudrabhisheka was performed on 27th. Sri Krishna Janmashtami was celebrated on 15th August with Abhishekam, Akhanda Naamasankirtan and recitation of Srimad Bhagavatam. Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st with Paduka Puja, Mahamantra Kirtan and Pravachan.

Bargarh (Odisha): The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama Session, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga on Saturdays, and recitation of Srimad Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. Sri Krishna Janmashtami was celebrated on 15th August with Puja, study of Srimad Bhagavatam, Pravachan, Bhajan and Kirtan.

Bhimakand (Odisha): The Branch had daily Paduka Puja and weekly Satsanga on Sundays. Sadhana

Diwas was held on 31st August, and a booklet 'Adarsha Vidyarthi' was distributed to the students.

Bikaner (Rajasthan): In the month of July, the Branch had daily worship, Yoga session with Asana, Pranayama and meditation, and Rudrabhisheka on Mondays. Every Tuesday, there was Bhajan Sandhya and Mahamantra Sankirtan. Besides this, recitation of Hanuman Chalisa, Sundarakanda and chanting of Mahamantra were held on Saturdays. Havan was conducted on Amavasya day and special worship was done on Pradosha day. The Branch also provided drinking water to needy people. During Shravana month, daily Maha Rudrabhishekam was performed. 17th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st August.

Brahmapur (Odisha): Sri Krishna Janmashtami was celebrated on 16th August with Puja, Archana, chanting of 'Om Namoh Bhagavate Vasudevaya', Bhajan and Kirtan. Sadhana day was conducted on 17th with chanting of Sundarakanda and Narayana Seva. Punyatithi Aradhana Day of Guru-Maharaj Sri Swami Chidanandaji Maharaj was observed on 21st with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan and talks on the life and teachings of Swamiji, and the programme concluded with Narayana Seva.

Buguda (Odisha): The Branch continued daily Puja, weekly Satsanga

on Tuesdays, Matri Satsanga on Sundays and Paduka Puja on 8th and 24th of every month. Mobile Satsanga was conducted on 9th August. Sri Krishna Janmashtami was celebrated on 16th with Puja and Havan. 17th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st with Paduka Puja, Havan, Bhajan and Kirtan.

Chandrasekharpur - Bhubaneswar (Odisha): The Branch continued weekly Satsanga on Tuesdays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. The Branch conducted a special Satsanga on 3rd August. 17th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was celebrated on 21st with Prabhat Pheri, Paduka Puja, recitation of Vishnusahasranama and Hanuman Chalisa, Pravachan, Bhajan and Kirtan.

Choudwar (Odisha): The Branch conducted daily Puja, Swadhyaya of Srimad Bhagavad Gita and Pravachan on Narada Bhakti Sutra. Yoga class on Sundays and Paduka Puja on 8th and 24th of every month were continued. Special Satsangas were arranged on 7th, 14th and 28th at different schools.

Durg (Chhattisgarh): In the month of July, weekly Satsanga was continued on every Saturday with prayers, Bhajans, chanting of

Hanuman Chalisa and Mahamrityunjaya Mantra.

Jamshedpur (Jharkhand): The Branch continued its weekly Satsanga on Fridays. Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was celebrated on 21st with Paduka Puja.

Kakinada (Andhra Pradesh): The Branch continued weekly Satsanga on Mondays and Saturdays with meditation session and Pravachan. Sri Krishna Janmashtami was celebrated on 16th August with Puja and recitation of Srimad Bhagavad Gita.

Kakching (Manipur): Daily Puja, Shiva Abhishekam on Mondays and Guru Paduka Puja on Thursdays and 8th of every month were continued by the Branch. Sri Krishna Janmashtami on 16th and Nanda Utsav on 17th August were celebrated. Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st.

Kanpur (Uttar Pradesh): Monthly Satsanga was held with Bhajan, Kirtan, and recitation of Srimad Bhagavad Gita, Ramacharitamanasa and Hanuman Chalisa. Besides this, daily Swadhyaya of Srimad Bhagavad Gita and Srimad Bhagavatam was continued. Clothes, fruits and snacks were distributed to the students on 15th August.

Kendrapada (Odisha): The Branch continued daily Satsanga with prayers, Paduka Puja, Bhajans and recitation of Srimad Bhagavad Gita and

discourse. Mobile Satsanga was held on Sundays, and special Satsanga was organised on 30th August at the residence of a devotee. The Branch celebrated Independence Day on 15th August, and Janmashtami, Nanda Utsav and Gau-Puja on 16th. 17th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed from 19th to 21st. The programme included Nagar Sankirtan, recitation of Mahamantra and Srimad Bhagavad Gita, discourse on life and teachings of Guru-Maharaj, Health Camp and Narayana Seva.

Lanjipalli Ladies Branch, Brahmapur (Odisha): The Branch had daily Puja, weekly Satsanga on Sundays, and Paduka Puja and mobile Satsanga on Thursdays. Besides this, Ekadasis were observed with chanting of Srimad Bhagavad Gita, and Srimad Bhagavatam. Recitation of Hanuman Chalisa and Sundarakanda was done on Sankranti day. It was concluded with Narayana Seva. Sri Krishna Janmashtami on 16th August and Nanda Utsav on 17th were celebrated by the Branch. On this occasion, snacks, biscuits and study material were distributed at blind school and orphanage Ashram. Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st with prayers and Paduka Puja.

Navsari (Gujarat): During Shravana month, the Branch organised Siva Abhishekam, chanting of Siva Mahimna Stotram and Pravachan on 6th August.

Nayagarh (Odisha): The Branch continued weekly Satsanga on Wednesdays. It celebrated Guru Purnima on 10th July. Sadhana Saptah was arranged from 11th to 18th, and 62nd Punyatithi Aradhana Day of Gurudev Sri Swami Sivanandaji Maharaj was observed on 19th with prayers, Paduka Puja and discourse. There was Sundarakanda Parayana on 16th July. Sri Krishna Janmashtami was celebrated on 15th August with Puja, Archana, chanting of Srimad Bhagavad Gita and 'Om Namo Bhagavate Vasudevaya'. Recitation of Sundarakanda and Hanuman Chalisa was done on Sankranti Day. Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st with Paduka Puja, chanting of Srimad Bhagavad Gita and discourse.

Puri (Odisha): The Branch had daily Satsanga, weekly Satsanga on Thursdays and Sundays and Guru Paduka Puja on 8th and 24th of every month. There was recitation of Hanuman Chalisa on Sankranti day, and of Srimad Bhagavad Gita on Ekadasis. The auspicious occasions of Guru Purnima on 10th July and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj on 19th were celebrated with Paduka Puja and Narayana Seva. Mahamantra Kirtan was held on every Amavasya and Purnima day.

Raipur (Chattisgarh): The Branch conducted daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of

Ramacharitamansa on Tuesdays, and Bal Sanskar Shala on Sundays. There was chanting of Vishnusahasranama and Hanuman Chalisa, and Namaramayana Sankirtan on Ekadasi days. Special worship was done on Pradosha day. Sri Krishna Janmashtami was celebrated on 16th August with Abhishekam, chanting of 'Om Namo Bhagavate Vasudevaya' and Bhajans; and Ganesh Puja was performed on 27th.

Razole (Andhra Pradesh): The Branch continued weekly Satsanga on Sundays with Sankirtan and chanting of Hanuman Chalisa. Sri Krishna Janmashtami was celebrated on 16th August and 17th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 28th with chanting of Ashtottara-shatanamavali.

Raja Park-Jaipur (Rajasthan): The Branch continued daily Yoga class, Narayana Seva and Matri Satsanga on Mondays and Havan on Sundays for welfare of all beings. Free Homeopathic treatment of poor patients was continued. Financial assistance was given to widows on 3rd August. Rudrabhishekam was done on 4th. Sri Krishna Janmashtami on 16th and Nanda Utsava on 18th were celebrated. The Branch conducted special Satsangas from 23rd to 27th August with Pravachans.

Rourkela (Odisha): Daily Yoga class, weekly Satsanga on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of

Vishnusahasranama etc. As usual, free Accupressure treatment and medicines were provided to needy people. 17th Punyatithi Aradhana Day of Worshipful Sri Swami Chidanandaji Maharaj was celebrated with Paduka Puja on 21st August.

Steel Township - Rourkela (Odisha): The Branch conducted Yoga class, mobile Satsangas, Guru Paduka and Puja on Thursdays, free music classes on Mondays. Sri Krishna Janmashtami was celebrated from 10th to 15th August and Nanda Utsava on 16th. Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st.

South Balanda (Odisha): Daily Puja, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Srimad Bhagavad Gita, Vishnusahasranama and Hanuman Chalisa was done on Ekadasis. Special Satsanga was held on Sankranti day. There was Akhanad Mahamantra Sankirtan on 22nd and 30th August for world peace and universal brotherhood. Sri Krishna Janmashtami was celebrated on 15th with chanting of 'Om Namo Bhagavate Vasudevaya'. 17th Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st with Nagar Sankirtan, Paduka Puja, Bhajan, Kirtan, Pravachan on Guru-Tattwa and Narayana Seva.

Sunabeda Ladies Branch (Odisha): Daily Puja and chanting of

Mahamantra Kirtan, Bala Vikas Satsanga on Sundays and Narayana Seva on Tuesdays were continued regularly. There were recitations of Bhagavad Gita on Ekadasis and Sundarakanda on Sankranti day. Sri Krishna Janmashtami was celebrated on 15th August and Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed on 21st with Paduka Puja. Srimad Bhagavata Parayana and Pravachan were conducted from 16th to 22nd.

Vasant Vihar, New Delhi: In the month of August, the Branch had weekly Satsanga on Sundays with *S w a d h y a y a* of Sri Ramacharitamansa, Srimad Bhagavad Gita, Brahmasutra and books of Gurudev Sri Swami Sivanandaji Maharaj and prayers for world peace.

Visakhapatnam (Andhra Pradesh): Daily Puja, Abhishekam and Yoga class were continued by the Branch. There were weekly Satsangas 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 Narayana Seva on Fridays, Bhagavad Gita classes on Sundays, and free medical camp on every second and fourth Saturday. Daily classical music and dance classes were also held at Ashram premises. During Shravana

month, recitation of Lalitasahasranam was organised. Gayatri Havan and Mahamrityunjaya Havan on Trayaodashi day and Satyanarayana Vratam on Purnima day were also performed. Sri Krishna Janmashtami was celebrated from 12th to 16th August with Gita Parayana, Namasankirtan, Kolatam and Pravachan. Ganesh Chaturthi was observed on 26th.

OVERSEAS BRANCH

Hong Kong (China): The Branch had one hour Mahamantra chanting on 12th July, 2nd and 16th August in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Monthly Satsanga was arranged on 26th July and on 23rd August with chanting of Mahamrityunjaya Mantra and talk on 'Yoga Vedanta Sutras' by Sri Hari Cheng at North Point Yoga Centre and also online. It was concluded with meditation session and Arati. Branch members of Bhajan group conducted one hour chanting practice session at North Point Yoga Centre twice every month. Guru Purnima and 62nd Punyatithi Aradhana Day of Sadgurudev Sri Swami Sivanandaji Maharaj were celebrated with Paduka Puja. 17th Punyatithi Aradhana day of Worshipful Sri Swami Chidanandaji Maharaj was observed with chanting of Mahamrityunjaya Mantra. On 30th, the Academic Affairs Group of the Branch conducted a meeting with the Yoga teachers at Cheung Sha Wan Yoga Centre.

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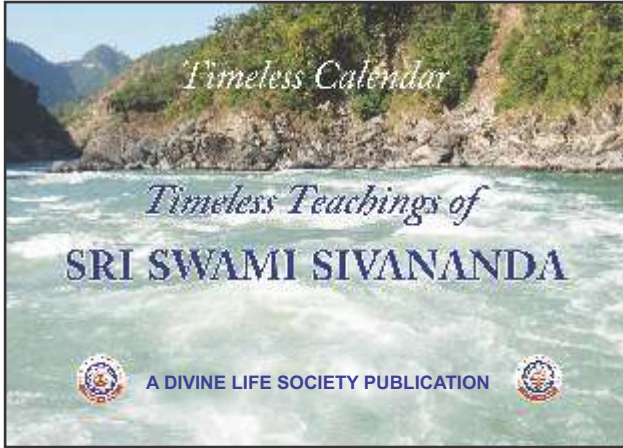
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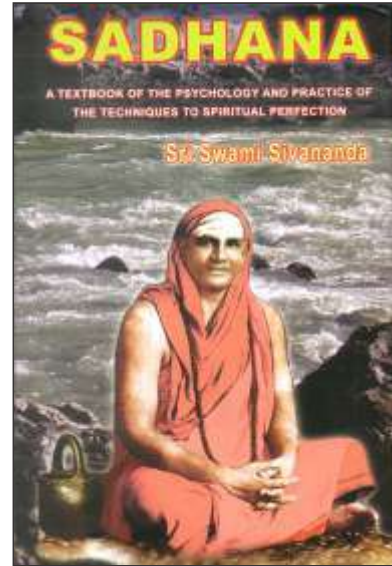
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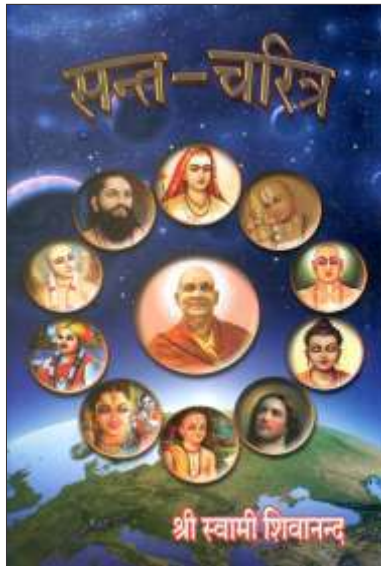
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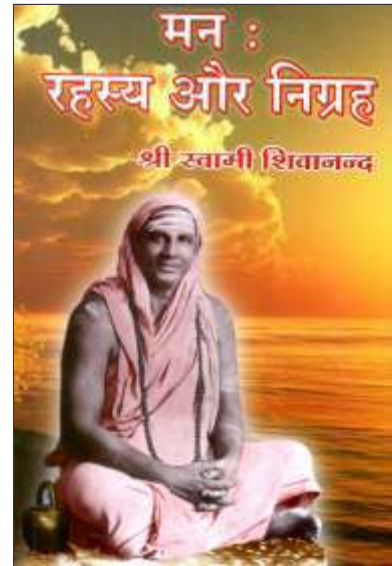
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

- 1. BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
- 2. ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
- 3. JAPA:** Repeat any Mantra as pure Om or Om Namō Narayanaya, Om Namah Sivaya, Om Namō 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.

**OCTOBER
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**THE PERSISTING COMMUNITIES OF
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The Grace of God is such that however universal be the sway of agnosticism, yet there remains always one class of people who refuse to succumb to the allurements of earthly things and live to strive for the attainment of a higher divine Ideal. These are the seekers, the monks in their monasteries, the wandering mendicants, and preachers, the recluses in their meditative isolation and the ascetics absorbed in penances. They are found even today not only in the East but also in the Western countries. There is no real difference between a Christian mystic and a Hindu saint. Their sayings never clash; their messages are essentially the same. They have always been a call to men to discover the Wisdom of the Self.

Swami Sivananda

To