

₹100/- ANNUAL



The DIVINE LIFE

Serve,
love, give, purify,
meditate. Your journey
will take you into a new realm
of infinite bliss. You will discover
shining treasures. You will
rediscover God. You will be strong,
you will be healthy, you will be free,
you will be nice, you will be happy,
you will be peaceful. You will
inspire and bless all whose
lives you touch.

Swami Sivananda



APRIL 2026

SPIRITUAL CALENDAR 2026-2027

THE DIVINE LIFE SOCIETY, P.O. SHIVANANDANAGAR—249 192,
DISTT. TEHRI-GARHWAL, UTTARAKHAND, HIMALAYAS, INDIA

2026 APRIL

1	Wed	Purnima
2	Thu	Purnima; Sri Hanuman Jayanti
13	Mon	Ekadashi
14	Tue	Mesha Sankranti (11.45 a.m.)
15	Wed	Pradosha Puja
17	Fri	Amavasya
19	Sun	Sri Parashuram Jayanti
20	Mon	Akshaya Tritiya
22	Wed	Sri Adi Sankaracharya Jayanti
23	Thu	Sri Ganga Saptami
25	Sat	104th Birth Anniversary of H.H.Sri Swami Krishnanandaji Maharaj
27	Mon	Ekadashi
29	Wed	Pradosha Puja
30	Thu	Sri Narasimha Jayanti

MAY

1	Fri	Purnima, Sri Buddha Jayanti
13	Wed	Ekadashi
14	Thu	Pradosha Puja
16	Sat	Amavasya
26	Tue	Sri Ganga Dashahara
27	Wed	Ekadashi
28	Thu	Pradosha Puja
30/31	S/Sun	Purnima

JUNE

1	Mon	102nd Anniversary of Sannyasa Diksha of H. H. Sri Swami Sivanandaji Maharaj
11	Thu	Ekadashi
12	Fri	Pradosha Puja
15	Mon	Somavati Amavasya
25	Thu	Ekadashi
27	Sat	Pradosha Puja
29	Mon	Purnima

JULY

10	Fri	Ekadashi
12	Sun	Pradosha Puja
14	Tue	Amavasya
25	Sat	Harishayani Ekadashi
26	Sun	Pradosha Puja

29	Wed	Sri Gurupurnima, Sri Vyasa Puja, Sri Guru Puja
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AUGUST

7	Fri	63rd Anniversary of Punyatithi Aradhana of H.H. Sri Swami Sivanandaji Maharaj
9	Sun	Ekadashi
10	Mon	Pradosha Puja
12	Wed	Amavasya
15	Sat	Independence Day
17	Mon	Naga Panchami
19	Wed	Sri Tulsidas Jayanti
23	Sun	Ekadashi
25	Tue	Pradosha Puja
27	Thu	Purnima
28	Fri	Purnima, Raksha Bandhana

SEPTEMBER

4	Fri	Sri Krishna Jayanti
7	Mon	Ekadashi
8	Tue	139th Birth Anniversary of H. H. Sri Swami Sivanandaji Maharaj, Pradosha Puja
9	Wed	18th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj
11	Fri	Amavasya
14	Mon	Sri Ganesha Chaturthi
15	Tue	Rishi Panchami
22	Tue	Ekadashi
24	Thu	110th Birth Anniversary of H. H. Sri Swami Chidanandaji Maharaj, Pradosha Puja
25	Fri	Ananta Chaturdashi
26	Sat	Purnima
27	Sun	Mahalaya (Pitri Paksha) begins

OCTOBER

2	Fri	Gandhi Jayanti
6	Tue	Ekadashi
8	Thu	Pradosha Puja
10	Sat	Amavasya Mahalaya (Pitri Paksha) ends
11	Sun	Navaratri Puja begins
17	Sat	Saraswati Avahana
18	Sun	Sri Durga Ashtami

(Continued on Cover iii)



THE DIVINE LIFE

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MUNDAKOPANISHAD

CHAPTER III—SECTION I

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥३॥

When the seer beholds the golden-coloured (self-effulgent) creator (of the world), the Lord, the Purusha, the source of Brahman, then that wise one, shaking off good and evil, becomes stainless and attains supreme equality.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

प्रकटतनुरुचं प्रशस्तविद्वत्-
 प्रकरणुतं प्रथमानभव्यशीलम्
 प्रकटितनिगमार्थमार्यधर्म-
 प्रकरणदर्शकमाश्रये शिवं तम् ॥९१॥

I take refuge in Swami Sivananda whose form shines with great splendour, who is adored by eminent men of wisdom, who is endowed with pure and auspicious character, who lucidly expounds the meaning of scriptures, and who shows the path of Sanatana Dharma to all mankind.

विगतविषयतर्षमार्द्रभावं
 सुगतसमं सुजनाभिनन्दनीयम्
 अगणितसुगुणं महर्षिवर्यं
 जगदभिवन्द्यगुरुं शिवं समीडे ॥९२॥

Adorations to the world-preceptor and great sage Swami Sivananda who is detached from all sensual pleasures, who has a compassionate heart, who can be compared in greatness to Lord Buddha, who is lovingly revered by all virtuous people, and who possesses numberless good qualities.

(To be continued)

ADVAITA — UNITY OF EXISTENCE

Sri Swami Sivananda

If the world sorely needs any one Seer's Message today, it is Sri Sankaracharya's. His Message of Advaita, of Unity of Existence, is needed more today than, we might say, even in his own times.

What a grand conception that at once inspires us and enables us to rise to the splendour of our own innate divinity! All the high-sounding words and phrases that emanate from the lips of the present-day leaders—who, most often, do not mean anything by them—are empty expressions compared to the grand ideology of Kevala Advaita. One alone exists. All beings, though apparently diversified, are in essence that One. Diversity of names and forms is the illusory production of a mysterious power called Maya. All sorts of doctrines of 'equality' have created more dissensions than ever existed, have merely shifted the inequality from one sphere or one section to another! Ironically enough, those that preach fraternity, brotherhood and sisterhood have ruthlessly condemned and denounced those,

who did not agree with them. The advocates of peace instigated war to end wars! The peace, the equality, the fraternity, the brotherhood, and the unity that they sought, eluded their grasp.

For, the grasp was gross. You cannot catch the scent of a rose with a pair of tongs. To grasp peace outside, you should acquire peace within. Only inner realisation of unity, of brotherhood and fraternity can find them outside. A man of peace is always peaceful and does not indulge in any sort of violence, even against those that (in his opinion) disturb the peace. A man of unity does not insist that everyone should follow his view or obey his dictates. He radiates peace; from his soul emanate unity, fraternity and brotherhood; his own inner realisation of unity lifts the scale of disunity from the eyes of men and women.

Sri Sankara's Advaita was spiritual realisation, not a mere material equality. 'How does this other-worldly philosophy solve the

Taken from 'Illuminating Messages'

(A Message for Sri Sankara Jayanti Mahotsava at Salem)

problems that face humanity?’— would ask the sceptic. Problems are there because, man created them. This world has assumed such frightening proportions because, man's entire consciousness has been centred in it. The moment you turn the gaze within, the moment you seek the all-pervading principles of the universe, the moment you begin to feel that the world is after all an infinitesimal dust-particle in the cosmos, you will begin to realise that peace lies in transcending the names and forms, which are the illusory products of Maya and in seeking the Eternal, All-Pervading Reality that pervades the entire Creation. No intelligent man would give a second thought to a toy-house, built by children on the sands of sea-beach, when it is blown away by a violent wind. All names and forms are subject to change—to birth and death. There is only One Eternal Reality, and that is Immortal. That is

the Self. Peace and Bliss find their perfection only in It. The peace that occasionally gladdens man's heart, the bliss that the beings enjoy here are but, a drop in the ocean of Satchidananda; they are but, faint indicators to the existence of Pure and Absolute Bliss in the Self. It is the duty of every man and woman to strive to attain this. That was Sri Sankara's Message.

This is in no way an 'other-worldly' philosophy. It looks so, because, people have not yet begun to practise what Sri Sankara has taught us. If you really, sincerely and seriously apply yourself to the practice of this Unity in daily life, you would at once see how practical was Sri Sankara's doctrine of Kevala Advaita, what a great blessing it is to humanity—not only of the present-day; but, of all times.

May God bless you all! May the blessings of Sri Sankara be upon you all!

Just as one thread penetrates all flowers in a garland, so also, one Self penetrates all these living beings. Behold this one Self in all. Serve all. Love all. Be kind to all. Give up the idea of diversity.

Sri Swami Sivananda

GURUDEV'S SONG OF ADMONITION

Sri Swami Chidananda

This is Gurudev's song of
admonition. He sang it to the tune –

*Hare Rama Hare Rama
Rama Rama Hare Hare
Hare Krishna Hare Krishna
Krishna Krishna Hare Hare*

*Is there not a nobler mission
Than eating, drinking and sleeping?*

Is there not a higher life than
the body-life and mind-life?

*It is difficult to get a human birth,
Therefore, try your best to realise in
this birth.*

Sankaracharya says, “What a great blunder indeed! What a great folly! Having been endowed with a human birth, desire for liberation, understanding of the goal of life and contact with sages and their divine teachings — all of which are blessings — yet, if the Jivatma does not try to attain God-realisation, the goal of life, great indeed is the folly of such a man.” It is Maha-Murkhatva — great foolishness.

And the Upanishad says,
“Having attained this human status, having been given all the facilities to attain the highest blessedness, if man does not strive to attain liberation, then, it is Mahati Vinashti.” It should be known now, in this life. If it is not known before the body passes away, they say that it is Mahati Vinashti — there is no greater loss to the individual soul than not to have attained realisation before this body perishes.

*Fie on that wretch,
woe to that man,
Who wastes all his life
in sensual pleasures.*

*Time sweeps away
kings and barons,
Where is Yudhishtira?
Where is Ashoka?
Where is Valmiki?
Where is Shakespeare?
Where is Shivaji?
Where is Napoleon?
Where are Hitler, Mussolini,*

Gandhi, Jinnah — all great politicians, statesmen, Yoddhas, warriors, poets? And Avatara-Purushas — where is Rama, and where is Krishna?

*How can you expect
real peace of mind,
If you waste your time
in idle gossiping,
In fights and quarrels
In novels, newspapers
In cinemas, restaurants?
How can you expect
real peace of mind,
If you waste your time
in radio, television
In cards and smoking,
In clubs and cocktail parties?*

Man is ready to do all these useless pursuits; but, when it comes to the higher and most important duty of life, he has no time.

*When your throat is choked
at the time of death,
Who will help you for
your liberation?*

No voice is coming – you want to say something to your wife, children, grandchildren; but, phlegm is choking your throat. Therefore, do not waste this precious human life!

*Be up and doing in Brahma-Vichar,
You will attain Immortality.*

*Be up and doing in Yogic Sadhana,
You will attain Supreme Bliss.*

This is the song of admonition. There is a higher mission in life. Life is not merely the activity of the body – eating, drinking, sleeping; not even the activity of the psychological self – the mind and intellect. But, there is a higher dimension in your being, which is your reality. Your higher goal is spiritual life and divine illumination by which you attain liberation — Sarvadukhanivritti, Parmanandaprapti, Nityatripti. While you are here — wherever you are, leading whatever life you lead — be up and doing upon the inner dimension of your spiritual being, and move towards God! Seek the Immortal, attain the Eternal Reality, and become blessed! Do not weep in folly later on.

Thank you for your time and for your patient hearing. God bless you all.

*Purnamadah Purnamidam
Purnat-Purnamudachyate
Purnasya Purnamadaya
Purnamevavasishyate
Om Shanti. Shanti. Shantih.*

THE INTEGRAL METHOD

Sri Swami Krishnananda

Swami Sivananda's method combines revelation, meditation and reason in one. To him, all methods of sense-function and the mental approach to Truth have to be set aside as faulty for the reason that their deliverances are untrustworthy, being logically indefensible and psychologically warped by the defects of the instruments. Infallible knowledge is to be had only in the intuition of Reality, and all knowledge derived through the senses, understanding and reason falls short of it in an enormous degree. No other method of approach to Truth than communion with being as such can give us ultimately reliable knowledge. Unless the knower and the known are identified in knowledge, knowledge is not true, but gives us only a semblance of what we really seek to obtain. Swami Sivananda is a faithful follower of Sankara in his basic presuppositions, though he is equally friendly with Ramanuja, Madhva and the other dualistic and pluralistic philosophers. To Swami Sivananda, philosophy is the way of

the attainment of Brahman, and his method includes all that is best in every school of philosophy. Empiricism, rationalism, transcendentalism and absolutism come to a loving embrace in his most catholic system. The experience of the nature of the individual in relation to the universe, of which it is a content, becomes the basis of philosophical enquiry, which culminates in spiritual meditation and realisation. Sruti, Yukti and Anubhava—authority, reason and intuition—are the stages of the ascent of the soul aspiring for eternal life. Sravana, Manana and Nididhyasana—hearing (or study), reflection and meditation—sum up the practical method of the spiritual aspirant. Hearing and reflection comprise the entire gamut of speculative philosophy, and Nididhyasana is the final fruition in meditation, leading to *Sakshatkara* or realisation. Aspiration for the Eternal is the greatest incentive to philosophical enquiry, whose aim is not only *to know*, but *to be*.

Human knowledge, for Swami

Taken from 'The Philosophy of Life'

Sivananda, is not an exact representation of reality, nor is the world a mere projection of the human mind. The world is the objective appearance of the Absolute, thus being ideal, but is also the cause of the representation of the same in human knowledge, thus being real. The world is ideal as contained in the Absolute, real as being outside the finite minds. The variety observed in sensations should prove that there is variety in objects which cannot themselves be sensations. Philosophic techniques rise first from the establishment of the Self as the source of knowledge. Philosophy should proceed with equipments that bear relations to the Self primarily, for, bereft of knowledge of this unavoidable relation, any enterprise in this direction is bound to be a wild-goose chase. There is a fundamental correlativity of all things as values converging on the Self, which is unmistakably the unchanging centre of all experience. The question of the existence and the nature of this Self will be discussed in its proper place. How are we to be sure whether a method that we employ to achieve a certain end is valid or not? Perhaps, in ordinary life, this will be vouched for by the possibility at least of a hope

of accomplishing the purpose in view. But we sift well the material on our hands and judge the strength and usefulness of it before we actually use it. A thorough knowledge of the correctness and the satisfactory character of the method has always to precede the employment of the same for chosen purpose. We should not make assertions or take active steps without first ascertaining the powers of the instruments of knowledge and action. "We must understand what knowing is, in order to explain anything at all, so that any proposed explanation of knowing would necessarily presuppose that we understood what knowing is" (Prichard: Kant's *Theory of Knowledge*). The Atman, which cannot be gainsaid and which is the presupposition of experience, is the pivot of philosophical disquisitions. We have, in the mystical method of intellectual and moral purification advocated by Plotinus, a parallel to this comprehensive method in philosophy.

The central aim of the philosophy of Swami Sivananda is the living of the highest life, a life fixed in the knowledge of the principles which are the ultimate

regulators of all things. An enlightened life of peace and joy is the goal of his sublime philosophy. And this blessedness can be attained only in the Divine Being. Dharma, the ethical value; Artha, the material value; and Kama, the vital value, are all based on Moksha which is the supreme value of existence. The aim of life is the attainment of Moksha. Swami Sivananda's system is a specimen of a type of philosophy that arises on account of a necessity felt by all in life, and not because of any curiosity characteristic of thinkers who have only a speculative interest and no practical aspiration. The sight of evil and suffering, pain and death, directs one's vision to the causes of these phenomena; and this, in its turn, necessitates an enquiry into the reality behind life as a whole. It is not an academic interest in theoretical pursuits, but a practical irresistible urge to contact Reality, that leads to the glorious enterprise of true philosophy. Philosophy, in India, does not pretend to provide one with any new knowledge which was not existent before, but elaborately expounds the structure of the eternal knowledge which is handed down by the ancient sages through several generations. Swami

Sivananda is a link in the long chain of seers who have imparted their spiritual wisdom to mankind through precept as well as by practice. His philosophy is one of a series of intense meditations meant to lead seekers to an ineffable spiritual experience, an experience which is not sensory or intellectual, but timeless.

Swami Sivananda teaches that the bondage of man consists in his ignorance of the true nature of his Self and that his freedom is in the knowledge of the Self. By bondage, he means subjection to the process of birth and death and the consequent experience of suffering and pain. Self-knowledge can be attained even in this very life, provided one puts forth sufficient effort towards this end. True happiness can be had only in the Self, and it is futile to search for it in this temporal world, which does not partake of the nature of Reality. 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.

To be continued

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

27th September, 1949

TO DRINK AT THE FOUNTAIN- SOURCE

Yet, another Western Seeker after Truth knocks at Siva's door. He is Colin M. Turnbull of Scotland. He writes:—

“Jyotipriya (Dr. Judith Tyberg) said, I might write to you. I have come to India to learn some of the many things that India has to teach us of the Western world. I would very much like to spend one or two nights at your place.....”

The past few years, particularly after the war, there has been a regular stream of visitors from Europe, and America, all eager to drink and drink deep the nectar of wisdom from the fountain-source—Siva. How many of them! Dr. Spiegelberg, Rolton, Milsiter, Bogroff, Baron von Valtheim, Alston, Mrs. Liliane Shamash, Dr. Judith Tyberg, Pate, and a French Sadhu Kalikumar, and a group of English

ladies led by Swami Avyaktananda, Henri van Zeyst.

Siva entertains them nicely; he looks after their bodily and spiritual comforts. He gives them physical and spiritual food. The visitor's gigantic intellect is puzzled at the simplicity of Siva's presentation of Truth. His simple, sweet poems allure the visitor. Siva's very presence elevates him. And, he returns from the Ashram a different person altogether. His heart remains forever linked to Siva and his mission.

Thus, Siva has formed himself as the bridge between the East and the West. Siva is the channel, through which the message of the East flows rapidly to the West. These seekers who drink at the fountain-source, too, spread the wisdom in their own countries. Rejoice, then! Peoples of the world! The hour of redemption is near at hand!

Taken from 'Sivananda-Day-to-day'

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

V

Japa, meditation, prayer, devotion, Shirshasana and Pranayama develop memory wonderfully. Here is a short description of Shirshasana. (For detailed particulars, vide the book "YOGA ASANAS".) Shirshasana is the king of all Asanas. Spread a fourfold blanket. Rest the head over locked fingers, and slowly raise the legs up. Then slowly bring down the legs without jerks. Take the help of a wall or any of your friends in the beginning. Do it for a minute; and gradually increase the time to ten minutes. It removes diseases of the eyes, ears, nerves, blood, stomach, intestines, gonorrhoea, spermatorrhoea, dyspepsia, constipation, etc. It augments the digestive fire and improves appetite. It is a blood and nervine tonic. Intellectual faculties develop. It helps Brahmacharya and makes you an Urdhvareta-Yogi.

VI

Here are some assertions and affirmations for developing memory.

Meditate and assert on them:—

1. I have a very strong memory
Om Om Om.
2. I can remember things now nicely
Om Om Om.
3. My memory has very much improved
Om Om Om.
4. I have a wonderful retentive memory
Om Om Om.

VII

"Day by day, in every way, I am becoming better and better through the grace of my Lord." Repeat this formula several times daily. Meditate on this in the morning also for five minutes. You will have wonderful improvement. Meditate on the meaning and feel also.

I shall speak a word on keeping a memorandum notebook. Daily jot down in the notebook, as soon as you rise from bed in the morning, the various kinds of work that you have to do in the course of the day; and see if all have been carried out to the very letter. Tick each item as soon as it is finished.

VIII

Take a packet of playing cards

Taken from 'Sure Ways for Success in Life and God-realisation'

and have six cards from out of it and see them very carefully. Then place them in front of you with face downwards. Through memory, jot down in order on a piece of paper, their exact description. You can slowly increase the number to ten or twelve. This exercise will also develop memory.

IX

Lie down in any easy chair quite comfortably. Recollect the picture of your father. Close your eyes. Just try to bring out a clear description of some of his distinct physical characteristics and marks on the body, such as the kind of nose, hair, the condition of his eyes, forehead, lips, ears, chest, whether broad or pigeon chest, whether sinewy or thin arms, whether there is symmetry in his limbs, the condition of his teeth, his gait, way of talking, special distinctive features and physiognomy, special traits that attract people, the nature of his voice, special marks or moles on the different parts of his body, etc. After seeing once any great man, try to bring out the special qualities and features that have arrested your attention.

X

Try to remember synonymous

terms. This will increase your vocabulary of words and you will be able to write beautiful essays and deliver excellent lectures. You will become a great journalist. You can write thrilling books. Take, for instance, the word “compassion” or “generosity.” Try to bring out the synonymous terms such as “pity”, “mercy”, “liberality”, “munificence”, etc. Through the law of association, connect one idea with several other ideas. This will develop your memory. The thought of ‘coffee’ will bring the idea of Nilgiri Hills where it is grown, and the idea of ‘Stane’s Company’ who sell coffee seeds, and the idea of the founder of this company. Through the law of ‘Sadrishya’ or similarity, you may remember other places in the world where coffee is cultivated. You can remember the advantages of coffee. The idea of coffee will bring in the idea of similar beverages, like tea, and the name of ‘Lipton’ and his native place, how he started his business and how he became a millionaire in the end, and the nectar of immortality which the Yogins drink. All these ideas will come in your mind and flash out in the twinkling of an eye. Keep a small notebook in your pocket. Whenever good ideas flash in your mind, then

and there jot them down. Take hints. Later on, you can develop them. Jot down, in your diary, the lessons you have received from great Mahatmas.

XI

Just walk briskly along the Mall in Lahore or the Chowringhee in Calcutta. Have a keen acute perception. See what is going on in this shopping centre. As soon as you reach home, jot down on a piece of paper the names of shops, and the important articles that are exhibited in the showrooms outside. Next day, walk along the same road and verify your jottings.

XII

Try to remember the different makes of motor cars, such as Ford, Studebaker, Chevrolet, Standard, Moris, Austin, etc., and their prices. Recollect the names of different philosophers of the world in the East and in the West, such as Sankara, Ramanuja, Kant, Plato, etc., and their important works and teachings. Compare the Eastern with the Western philosophy. Do this closing your eyes. This will develop your memory in subtle things. The memory of gross things is easier than the memory of events of philosophical ideas. Events can be more easily remembered than names of persons,

because there are associations for events. Names are arbitrary. There is intimate connection between memory, keen observation and acute hearing. Mind thinks on objects that are seen or heard. One who has developed his power of hearing and seeing can have better memory.

XIII

There is yet another exercise. Just imagine that there is a canvas-sheet in front of you which contains the pictures of nine animals. In the first top-row, there are lion, leopard and cow; in the second row, horse, zebra and bear; and in the third row, elephant, buffalo and tiger. Practise this exercise daily. First try to remember the animals in the first row, then in the second, and lastly in the third. Now try to remember, in this order, from above downwards, viz., lion, horse, elephant; leopard, zebra, buffalo; cow, bear and tiger. You can change the order in many other ways like, algebraical formulae, or permutation and combination. Exercises on the memory of different kinds of gross and subtle sounds, tastes of articles of food, touch of various articles, various shades of colours, etc., can also be practised with advantage.

To be continued

BUDDHA

Sri Swami Sivananda

Continued from the Previous Issue

Ananda, one of Buddha's cousins, was one of the principal early disciples of Buddha and was a most devoted friend and disciple of Buddha. He was devoted to Buddha with a special fervour in a simple childlike way and served him as his personal attendant till the end of his life. He was very popular. He was a very sweet man with pleasant ways. He had no intellectual attainments, but he was a man of great sincerity and loving nature. Devadatta, one of Ananda's brothers, was also in the Order. Devadatta became Buddha's greatest rival and tried hard to oust Buddha and occupy the place himself. A barber named Upali and a countryman called Anuruddha were admitted into the Order. Upali became a distinguished leader of his Order. Anuruddha became a Buddhistic philosopher of vast erudition.

The end

Buddha went to Sravasti, the capital of the kingdom of Kosala. Here a wealthy merchant gave him for residence an extensive and beautiful forest. Buddha spent many rainy

seasons there and delivered several grand discourses. Thus Lord Buddha preached his doctrine for over forty-five years travelling from place to place.

Buddha died of an illness brought on by some error in diet. He became ill through eating Sukaramaddavam, prepared for him by a lady adherent named Cundo. The commentator explains the word as meaning 'hog's flesh'. Subadhara Bhikshu thinks it means something which wild boars are fond of and says that it has something of the nature of a truffle. Dr. Hoey says that it is not boar's flesh but Sakarakanda or hog's root, a bulbous root found chiefly in the jungle and which Hindus eat with great joy. It is a Phalahar that is eaten on days of fasting.

Buddha said to Ananda, "Go Ananda, prepare for me, between twin Sal trees, a couch with the head northward. I am exhausted and would like to lie down." A wonderful scene followed. The twin Sal trees burst into full bloom although it was not the blossoming season. Those flowers fell on the body of Buddha out

of reverence. Divine coral tree flowers and divine sandalwood powders fell from above on Buddha's body out of reverence.

Lord Buddha said, "Come now, dear monks. I bid you farewell. Compounds are subject to dissolution. Prosper ye through diligence and work out your salvation."

A few episodes

The spirit of Ahimsa was ever present with Gautama from his very childhood. One day, his cousin Devadatta shot a bird. The poor creature was hurt and fell to the ground. Gautama ran forward, picked it up and refused to hand it over to his cousin. The quarrel was taken up before the Rajaguru who, however, decided in favour of Gautama to the great humiliation of Devadatta.

In his wanderings, Gautama one day saw a herd of goats and sheep winding their way through a narrow valley. Now and then the herdsman cried and ran forward and backward to keep the members of the fold from going astray. Among the vast flock Gautama saw a little lamb, toiling behind, wounded in one part of the body and made lame by a blow of the herdsman. Gautama's heart was touched and he took it up in his arms

and carried it saying, "It is better to relieve the suffering of an innocent being than to sit on the rocks of Olympus or in solitary caves and watch unconcerned the sorrows and sufferings of humanity." Then, turning to the herdsman he said, "Whither are you going, my friend, with this huge flock in so great a hurry?" "To the king's palace" said the herdsman, "We are sent to fetch goats and sheep for sacrifice which our master—the king—will start tonight in propitiation of the gods." Hearing this, Gautama followed the herdsman, carrying the lamb in his arms. When they entered the city, word was circulated that a holy hermit had brought the sacrifices ordered by the king. As Gautama passed through the streets, people came out to see the gracious and saintly figure of the youth clad in the yellow robes of a Sadhu and all were struck with wonder and awe at his noble mien and his sweet expression. The king was also informed of the coming of the holy man to the sacrifice. When the ceremonies commenced in the presence of the king, there was brought a goat ready to be killed and offered to the gods. There it stood with its legs tied up and the high priest ready with a big blood-thirsty knife in his hand to cut the

dumb animal's throat. In that cruel and tragic moment, when the life of the poor creature hung by a thread, Gautama stepped forward and cried. "Stop the cruel deed, O king!" And as he said this, he leaned forward and unfastened the bonds of the victim. "Every creature" he said, "loves to live, even as every human being loves to preserve his or her life." The priest then threw the knife away like a repentant sinner and the king issued a royal decree throughout the land the next day, to the effect that no further sacrifice should be made in future and that all people should show mercy to birds and beasts alike.

Kisagotami, a young woman, was married to the only son of a rich man and they had a male child. The child died when he was two years old. Kisagotami had intense attachment for the child. She clasped the dead child to her bosom, refused to part with it, and went from house to house, to her friends and relatives, asking them to give some medicine to bring the child back to life. A Buddhist monk said to her, "O good girl! I have no medicine. But go to Lord Buddha. He can surely give you a very good medicine. He is an ocean of mercy and love. The child will come back to life. Be not troubled." She at once ran to Buddha and said, "O venerable sir!

Can you give any medicine to this child?" Buddha replied, "Yes. I will give you a very good medicine. Bring some mustard seed from some house where no child or husband or wife or father or mother or servant had died." She said, "Very good, sir, I shall bring it in a short time."

Carrying her dead child in her bosom, Kisagotami went to a house and asked for some mustard seed. The people of the house said, "O lady, here is mustard seed. Take it." Kisagotami asked, "In your house, has any son or husband or wife, father or mother or servant, died?" They replied, "O lady! You ask a very strange question. Many have died in our house." Kisagotami went to another house and asked the same. The owner of the house said, "I have lost my eldest son and my wife." She went to a third house. People of the house answered, "We have lost our parents." She went to another house. The lady of the house said, "I lost my husband last year." Ultimately Kisagotami was not able to find a single house where no one had died. Viveka and Vairagya dawned in her mind. She buried the dead body of her child. She began to reflect seriously on the problem of life and death in this world.

To be continued

STORY OF RAJA GOPICHAND

Sri Swami Sivananda

Amongst the various religious sects in Hindustan, the Nath sect had, in the good old days, a great following. Jalandranath was the head of this sect. He expounded the principles of this sect very widely. He possessed supernatural Yogic powers by practice of meditation.

One day while he was meditating, he received a divine message instructing him to go to Hallapattam, the kingdom of Raja Gopichand, and to initiate Mainawati, the queen mother, into the Nath sect by expounding to her the philosophy. Rani Mainawati also received a similar divine message.

Raja Gopichand heard from his queen Lomavati about the arrival of the Guru. Lomavati was his favourite queen, and she had borne him a son. She loved the king as a man and not as a king.

Gopichand was a very dutiful son and revered his mother very much. The king was taking his daily bath and all his queens were anointing him and washing him. While the king was at this ritual, his

queen mother, Mainawati was watching. Mainawati had been initiated into the Nath sect only a few days back. So naturally, at the sight of the beautiful body of her son in all pomp and splendour, strange thoughts began to pass in her mind. "Human body is doomed to destruction. Even the beautiful body of my son will have to go the way of all things. What is the use of this struggle when complete annihilation is inevitable?" While this process of thought was going in her mind, unconsciously tears began to drop from her eyes and one tear-drop fell down on Gopichand's person. Raja Gopichand looked up, saw his mother weeping and rushed out abandoning everything. His first thought was to find out the cause of his mother's grief and mitigate it instantly.

Ratankaur was the king's second favourite queen and was in every way the opposite of queen Lomavati. Ratankaur hated the queen mother for this disturbance. She was also inquisitive to find out

as to what was going on between the mother and the son. So she followed the king and committed the worst crime, that of an eavesdropper. She overheard Gopichand promising his mother that he would become the disciple of Jalandranath. Naturally she was upset; for, would any woman like her husband to become a Sannyasi ? Being quick-witted, she knew that the only way to keep the king from becoming religious-minded was to poison somehow or other the mind of the king against the queen mother and get Jalandranath removed from the palace. What better weapon could there be than circulating a rumour that the relation between Jalandranath and the queen mother was not that of a Guru and a disciple but was that of a woman and a man? Being a queen, fabricating evidences was very easy. This rumour was spread and everything turned out as expected. The king was upset. Queen Lomavati advised Ratankaur not to poison the king's mind. Ratankaur turned a deaf ear to the advice and concentrated all her energy in destroying her enemies through the king.

Gopichand rushed to his mother's apartment and overheard some stray words from the talk of Guru Jalandranath. The king misinterpreted the conversation. His suspicion was confirmed by Ratankaur. Gopichand resolved to do away with Jalandranath. While Jalandranath was in a trance, the king carried him over his shoulders and threw him into a disused well. As soon as Jalandranath was thrown into the well, a Yogic message flashed through the space to Kanif, Jalandra's chief disciple.

Kanif was then meditating along with other disciples on a mountain top. He alone could receive the message through his Yogic powers. He narrated to the other disciples about the trial the Guru was undergoing. All of them left for Hallapatam to rescue their Guru.

The king was restless. His conscience was constantly pricking him. Ratankaur was all the while appeasing him. Nothing could give him peace.

Ratankaur issued orders to the soldiers not to allow any Sannyasi in the state. Kanif with the other disciples reached the border of the state when the soldiers opposed

them. Kanif through his Yogic powers transformed all the soldiers into women and marched in. With the aid of Mantras, he burst open the city gates and marched straight to the palace. Raja Gopichand was advised to flee. Being a true-blooded king, he abhorred the very idea, even though, he well knew the super-human powers of Kanif. The king was ready to give fight. Kanif entered through the closed door of the king's apartment. Rani Ratankaur seeing that she was about to be exposed, ran away. The queen mother Mainawati bowed down to Kanif and told him that she was his Guru Bhagini. Kanif knew the whereabouts of Jalandranath but wanted to force the truth out of Gopichand's lips and make him repent. Finding Gopichand very stubborn, his astral body was invoked and made to confess the truth. King Gopichand admitted his crime and was forgiven through the pleading of Lomavati. Gopichand was then ordered by

Kanif to be present near the well in which his Guru Jalandranath was thrown, with five of his statues each of a different metal. The five statues were to represent five moral enemies i.e., passion, anger, pride, desire and jealousy.

All the subjects of the state were assembled round the well when Gopichand humbled himself before Guru Jalandranath. He begged for pardon for the wrong he did under misconception. The statues representing the moral enemies were all burnt to ashes thus destroying that particular human and worldly failing of Gopichand. After Gopichand's purification, Jalandranath came out of the well and advised him to become a Sannyasi.

Thus Raja Gopichand, the great and mighty king, a loving husband and father and a dutiful son renounced everything in search of God and Truth and became a staunch disciple of Jalandranath.

Behold the Lord always, in everything. You will see no evil. You will see good everywhere. You will find peace.

Sri Swami Sivananda

QUESTIONS IN VEDANTIC SADHANA

Sri Swami Sivananda

THE INFINITE AND THE VEIL OF IGNORANCE

Q. What is Infinite?

A. Where one does not see anything, does not hear anything, it is Infinite. Where there is neither yesterday nor tomorrow, where there is neither colour nor sound, where there is neither east nor west, where there is neither light nor darkness, neither pleasure nor pain, neither hunger nor thirst, neither space nor time, it is Infinite.

Q. Why this veil of ignorance has covered us when we are Brahman?

A. This is a transcendental question (Atiprashna). The finite intellect that is conditioned in time, space and causation cannot solve this problem. Do not rack your brain on this point. Do not put the cart before the horse. Remove your ignorance first. Attain Self-realisation. Then only will you know the nature and origin of Maya or Avidya.

THE NATURE OF THE ATMAN

Q. What is the real nature of the Atman? How to realise it?

A. The real nature of the Atman is beyond description, though for the purpose of your guidance, sages have given provisional definitions: Sat—Existence Absolute, Chit—Knowledge Absolute, Ananda—Bliss Absolute, Shantam—Peace, Sivam—Auspicious, Advaitam—One without a second; the Transcendental One that remains when all names and forms have been negated—these are some guiding hints. Your innermost Self which is awake while you are asleep, which is beyond your mind, body and senses that is the Atman.

First purify yourself through the practice of Nishkamyā Karma Yoga. Side by side, do Japa, Kirtan, Pranayama, to steady your mind. Enquire “Who am I?”. Persevere in this Sadhana till you realise the Self.

THE ADVAITA PHILOSOPHY

Q. Which is better, the Dvaita

or the Advaita philosophy?

A. Both are ideals for different temperaments. Emotional and devotional type of aspirants practise Bhakti (Dvaita). The strong-willed and the intellectual type practise Jnana (Advaita). The Dvaitin feels that he is the servant of the Lord. The Advaitin feels that he is one with the Lord. Both lead to the same goal, union with the Divine, fusing of the individual consciousness with the Divine Consciousness.

DEHADHYASA AND THE ADHIKARI

Q. What is the meaning of Dehadhyasa? Sri Sankaracharya had said to the untouchable "I did not want your body nor the soul, to get aside but the Dehadhyasa, etc."

A. Dehadhyasa is identification of the soul with the physical body due to delusion.

Q. Who is the Adhikari (qualified person) to tread the path of Vedanta?

A. He who has removed Mala i.e sin, impurity, by Nishkamya Karma Yoga, Vikshepa i.e tossing of the mind or oscillation, by Upasana or worship of Saguna Murti, and who has Sadhana Chatusthaya or four

qualifications such as Viveka, Vairagya, Shat Sampat and Mumukshutva, is alone fit to take up the Vedantic practice.

RENUNCIATION AND UNREALITY OF THE WORLD

Q. When should I renounce the world?

A. Renounce the world on that very day when you get perfect Vairagya. This is the emphatic declaration of the Srutis (Jabala Upanishad). That Vairagya must be the outcome of pure Viveka. Otherwise, you cannot stand. You cannot stick to the path of renunciation.

Q. Is this world unreal?

A. This world is unreal because from the absolute point of view, it is seen to be self-contradictory, transitory, and totally dependent on the passing modes or phases of consciousness which cognise it. It has no independent value or existence and it gets negated in Self-realisation.

THE PROBLEM OF IGNORANCE

Q. Where does the ignorance abide? Does it cover Atman or only the ego-mind? What is our Self, Atman or the ego-mind? Who seeks

Self-realisation and who is emancipated from bondage? Atman is non-dual and absolute., how can it be a witness of the three states of the ego, because witnessing involves the play of subject and object? Atman knows not the relation of subject and object. Does not "Self" involve the idea of individuality? Being absolute and universal, how can Atman be considered our real Self? At least Atman can be termed as our Support and Source of power for all our activities.

A. Ignorance abides in the mind-stuff which is equated with Avidya. The Avidya or ignorance is the cause of the appearance of the Atman as the Jiva. But ignorance does not affect the Atman, and is not the object of the Atman. It is purely an empirical principle and cannot be postulated in regard to the Atman. The Self or Atman is Pure Consciousness. The ego and the mind are the products of ignorance. Consciousness which is defined by the mind, i.e., the Jiva, seeks to attain Self-realisation and it is this that is emancipated from the bondage of mind and its root which is Avidya.

The Atman is called the witness, not in truth, but from the individual's standpoint of phenomenal experience in the plane of ignorance or Avidya. When the Atman is realised, there is no witnessing of another thing. This, being a witness, is only the individual's conception of the Atman. It does not mean that there is something different from the Atman. The personal relative self involves the idea of individuality but the Atman does not involve subject-object distinction.

The Atman is our real Self and we are in reality Universal and Absolute. The Jiva or the individual is in its ultimate essence identical with the Absolute. It is true that the Jiva, when it thinks that it is only an ego-principle or an individual personality, is different from the Absolute Truth, and therefore it considers the latter as its support and itself as the supported, thus making a distinction between this Support and the supported; but when this Truth is directly realised, such a distinction will vanish, and the only experience will be this Supreme Existence.

To be continued



CHILDREN'S WORLD

Beloved Nectar's Sons !

God Loves You

God loves you. He gives you many good things. He gives you food to eat and clothes to wear. He has given you ears to hear, eyes to see, a nose to smell, tongue to taste, hands to feel and work and legs to walk.

You cannot see God with your fleshy eyes; but, He sees you. He takes care of you. He knows all that you do.

He is very kind to you. Love Him. Praise Him. Sing His Name and glory. Pray to Him to keep you away from all sins. He will be pleased with you. He will bless you.



Beauty is God

Look at the rose! How beautiful it is! What a fine fragrance it has! You love it. You pluck it and smell it. Can a scientist produce a rose? You can make a paper-flower which may look beautiful; but, it has no sweet smell.

The rose soon fades and loses its beauty and fragrance. You throw it away. It is perishable. Its beauty lasts for a few minutes.

Who has created the beautiful flower? This Creator is God. He is Beauty of beauties. He is everlasting Beauty. Attain Him. You also will

Taken from 'Divine Life for Children'

possess eternal beauty. Beauty is God. Always discriminate between the real and the unreal.

Sri Swami Sivananda

PARABLE OF THE SUSPICIOUS MAN WHO GOT DROWNED

Two men are standing on a rock in an ocean, away from the shore. It is getting dark. Clouds are gathering in the sky. Even a sight of the shore is lost. Waves are lashing on the rock. The ocean is getting turbulent.

In that darkness, a man appears before them.

“Come with me, I shall take you to the shore,” he says.

The wise man readily follows him.

But the fool questions, “How will you take us across the waters?”

“I have got a boat with me,” says the newcomer.

“I am ready to come with you,” says the wise man.

“No, I won't come,” says the fool; “suppose the boat is defective or the man is a dacoit?”

The wise man gets into the boat and safely reaches the shore, guided by the boatman. The fool is quickly swallowed up by the rising waves of the ocean.

Floating along in this ocean of Samsara, the Jiva, after great struggle, gets this boon of a human birth. The other shore of safety has not yet been reached. Time is fleeting. The evening of life has set in. Eye-sight is lost. The eye of wisdom is blinded by the gathering clouds of materialism and disharmony. Perplexed and prayerful, the man stands on the rock of individual life.

The Guru comes to him with the boat of the Lord's Name or of Bhakti. He beckons man to follow him and get into the boat, and thus safely cross over to the other shore. The wise man readily does so. But, the fool has a thousand doubts and a million misgivings. He questions the bona fides of the Guru, and the validity of Bhakti. Very soon, he is once again swallowed up in the huge ocean of Samsara; and, sunk in it; he has lost the greatest opportunity of saving himself, given to him by God.

Sri Swami Sivananda

Taken from 'Parables of Sivananda'

Sri Ramanavami Celebration at the Headquarters Ashram



Name of Lord Sri Rama is sweeter than the sweetest objects. It is the purifier of all purifying agencies. It quenches the consuming fire of worldly desires. It bathes the aspirant in the ocean of divine bliss. Glory to Lord Sri Rama and His Name.

Sadgurudev Sri Swami Sivanandaji Maharaj

The sacred day of Sri Ramanavami was celebrated at the Headquarters Ashram with great devotion on the Ninth day of Vasanta Navaratri i.e. 27th March 2026.



As a prelude to the Celebration, the Mula Parayana of Sri Valmiki Ramayana was done at Sri Divya Nama Mandir from 1st to 20th March by the Sannyasis, Brahmacharis and guests of the Ashram. The Divine Mantra 'Sri Ram Jai Ram Jai Jai Ram' was also sung daily for one hour from 22nd to 25th March in the holy premises of Sri Vishwanatha temple. On 26th March, the Akhanda chanting of sacred Mantra was conducted from 7 a.m. to 6.00 p.m. inundating the hearts of one and all with the divine nectar of Ramanama.



The programme of the blessed day of Sri Ramanavami commenced at 5 a.m. with prayer and meditation session followed by Prabhat-Pheri. A special Yajna was also performed for world peace. From 9 a.m. to 12 noon, a grand worship was offered to Lord Sri Rama with the



chanting of Vedic Mantras and singing of soul-elevating Bhajans and Kirtans in the beautifully decorated Sri Vishwanatha temple wherein all present got the blessed opportunity of doing Abhisheka and Archana of the Lord. It was followed by sonorous chanting of Avatara Sarga from Sri Valmiki Ramayana and Sri Ramacharitamansa by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj respectively. The





Celebration concluded with Arati and distribution of sacred Prasad.

During the night Satsanga, Sri Swami Poornabodhanandaji Maharaj gave a brief talk describing the beautiful relationship between Lord Sri Rama and His great devotee i.e. Sri Hanuman. To mark the blessed occasion, four books of Sri Gurudev were also released. The Satsanga concluded with Arati and distribution of Prasad.

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



Inauguration of the 105th Basic Yoga-Vedanta Course

The 105th Basic Yoga-Vedanta Course was inaugurated on 1st March 2026 at YVFA Hall. Thirty four seekers from different parts of India came to the holy abode of Worshipful Gurudev 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 and welcome address by Br. Sri Gopiji, Registrar of the Academy, H.H. Sri Swami Yogaswarupanandaji Maharaj, President, The Divine Life Society Headquarters, lighted the 'Deepa' as the token of the auspicious commencement of the Course. Thereafter, Br. Sri Gopiji, introduced the students to all those present on the occasion.

In his inaugural address, Swamiji Maharaj invoked the divine grace of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj upon the students for their successful completion of the course. Swamiji Maharaj advised the students to utilise their two months' stay at the holy Ashram by following the schedule of the Course with utmost sincerity. The function came to a close with Puja to Mother Saraswati and distribution of sacred Prasad.

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

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](http://www.sivanandaonline.org)**.

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

- | | |
|--|-----------|
| 1. New Membership Fee* | ₹ 150/- |
| Admission Fee | ₹ 50/- |
| Membership Fee | ₹ 100/- |
| 2. Membership Renewal Fee (Yearly) | ₹ 100/- |
| 3. New Branch Opening Fee** | ₹ 1,000/- |
| Admission Fee | ₹ 500/- |
| Affiliation Fee | ₹ 500/- |
| 4. Branch Affiliation Renewal Fee (Yearly) | ₹ 500/- |
- * "The Divine Life" Magazine is sent free of cost to the Members of the Divine Life Society. Those who wish to become a member of the Society, may write to the General Secretary.
- ** Application for Membership should be sent with Photo Identity and Residential proof of the Applicant.
- *** Prior written permission has to be obtained from the Headquarters for opening a New Branch.
- ⇒ Kindly send Membership Fee and Branch Affiliation Fee by Cheque or by DD payable at any Bank in Rishikesh.

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bargarh (Odisha): Daily Puja, Swadhyaya, Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga on Saturdays, and recitation of Srimad Bhagavad Gita with discussion on Sundays were continued regularly. Free Homeopathic treatment of poor patients was carried on regularly. Hanuman Chalisa Yajna was performed on 13th February. Mahasivaratri was celebrated on 15th February with Rudrabhishek, Bhajan, Kirtan and Deepotsava.

Bhimkand (Odisha): The Branch organised daily Paduka Puja and weekly Satsanga on Sundays. Srimad Bhagavata Saptah was organised from 4th to 11th February. Sadhana Day was held on 22nd.

Bikaner (Rajasthan): The Branch continued daily Puja, Yoga class, Rudrabhishek on Mondays and Bhajan Sandhya on Tuesdays. There was recitation of Hanuman Chalisa and Sundaranda, and Mahamantra Kirtan on Saturdays. Besides this, Havan was performed on Amavasya day and special worship was done on Pradosha day. Mahasivaratri was celebrated on 15th February with Rudrabhishekam. The Branch observed the Phaga festival on 25th.

Bhubaneswar (Odisha): The Branch conducted its daily Paduka

Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Mobile Satsanga was arranged on 4th February. The Branch also arranged Astaprahari Nama Yajna from 6th to 8th. Mahasivaratri was celebrated on 15th with chanting of 'Om Namah Sivaya', Abhishek and Archana. Gita Yajna was held on 22nd. Chidananda Day was observed on 24th with chanting of 'Sri Ram Jai Ram Jai Jai Ram' and Mahamantra, and study of Srimad Bhagavata and Harihat. Special Satsanga was arranged on 27th February in the presence of Sri Swami Advaitanandaji Maharaj and Sri Swami Sadasivanandaji of DLS Headquarters, Rishikesh.

Chandrasekharpur - Bhubaneswar (Odisha): The Branch continued daily prayers, weekly Satsanga on Sundays with Paduka Puja and study of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. Sivananda Day was observed on 8th February with Paduka Puja, Bhajan, chanting of 'Om Namo Bhagavate Sivanandaya' and Mahamrityunjaya Mantra etc. Mahasivaratri was celebrated on 15th with chanting of Panchakshari Mantra. Special Satsanga was arranged on 21st with prayers.

Chandapur (Odisha): Daily Puja, weekly Satsanga on Saturdays, Paduka Puja on Thursdays,

Sundarakanda Parayana on Sankranti day and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. Besides this, recitation of Hanuman Chalisa was done on 7th, 10th, 13th, and 17th February. Mahasivaratri was celebrated on 15th with Abhisheka, study of Siva Purana and chanting of Panchakshari Mantra.

Chandigarh (Punjab): The Branch conducted daily online Satsanga with reading and discussion from Gurudev's book 'Bhakti Yoga' and 'Sahaj Sadhana Sindhu' by Pujya Swami Ramsukhdasji Maharaj. Weekly Satsanga was held on Sundays with Gita Path, Swadhyaya, Bhajan, Kirtan and Narayana Seva. Punyatithi Aradhana day of Worshipful Sri Swami Premanandaji Maharaj was observed on 5th February. Mahasivaratri was celebrated on 15th. Special Satsangas were arranged from 14th to 18th, wherein Sri Swami Poornabodhanandaji of DLS Headquarters, Rishikesh delivered talks.

Durg (Chhattisgarh): Weekly Satsanga was continued on every Saturday with prayers, Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra. Mahasivaratri was celebrated on 15th February with recitation of Sundarakanda.

Jamshedpur (Jharkhand): Weekly Satsanga was held on every

Friday. Mahasivaratri was celebrated on 15th February with Rudrabhishek.

Kakching (Manipur): Daily Puja, Shiva Abhishekam on Mondays and Guru Paduka Puja on Thursdays were continued by the Branch. Mahasivaratri was celebrated on 16th February with Puja, Bhajan and Kirtan. 49th Foundation Day of Manao Sevashram was celebrated on 28th wherein all DLS branches of Manipur State participated. The programme included religious discourses, Bhajan and Kirtan.

Kanpur (Uttar Pradesh): Mahasivaratri was celebrated on 15th February with Abhisheka, recitation of Srimad Bhagavad Gita, Ramacharitamansa, Hanuman Chalisa and Vishnusahasranama, Bhajan and Sankirtan. Daily Satsanga was also continued with chanting of Srimad Bhagavad Gita and Swadhyaya.

Lanjipalli Ladies Branch-Berhampur (Odisha): The Branch continued daily Puja, weekly Satsanga on Sundays, Paduka Puja and mobile Satsanga on Thursdays. Ekadashis were observed with chanting of Srimad Bhagavad Gita and Bhagavata Mahapurana. Recitation of Hanuman Chalisa and Sundarakanda was done on Sankranti day along with Narayana Seva. Mahasivaratri was celebrated on 15th February with Abhishekam and chanting of Panchakshari Mantra. During winter season, clothes were distributed to needy people.

Lucknow (Uttar Pradesh):

Special Satsangas were organised at Lekhraj Homes on 8th and 22nd February with prayers, Bhajan, Kirtan and Mantra Japa etc. Besides this, there was chanting of Mahamrityunjaya Mantra for speedy recovery of Sri Swami Devabhaktanandaji and welfare of all beings.

Malkangiri (Odisha):

In the month of January, the Branch continued daily chanting of Vishnusahasranama, weekly Satsanga on Sundays, Guru Paduka Puja on 8th, and recitation of Sundarakanda on Sankranti day.

Panchkula (Haryana):

The Branch had Narayana Seva on 8th February at Civil Hospital. Weekly Satsanga was held on Sundays with prayers, Swadhyaya of Srimad Bhagavad Gita, Bhajans, chanting of Hanuman Chalisa. On 24th, green fodder was offered at a Gaushala.

Rourkela (Odisha):

The Branch continued daily Yoga class and weekly Satsanga on Thursdays and Sundays with prayers, Paduka Puja, and recitation of Vishnusahasranama, Bhajan and Kirtan etc. Free Accupressure treatment continued regularly. Mahasivaratri was celebrated on 15th February with Paduka Puja, Abhishekam, chanting of Sivasahasranama.

Sri Krishna Mandir-

Jacobpura-Gurugram (Haryana): Punyatithi Aradhana of Worshipful

Sri Swami Premanandaji Maharaj was observed on 5th February with Paduka Puja, chanting of Sundarakanda and Bhajans. Mahasivaratri was celebrated on 15th with chanting of 'Om Namah Sivaya' and Abhishekam. Monthly Bhandara was held on 22nd. There was 50th Sundarakanda Parayana on 24th by the Mahila Mandali in the presence of Sri Swami Purnabodhanandaji Maharaj of DLS Headquarters Rishikesh. On 25th, the Branch served mentally retarded senior citizens at the Earth Saviours Foundation, Bandhwari Village, Gurugram, and special Satsanga was also organised.

Steel Township-Rourkela

(Odisha): The Branch had daily Yoga class, Guru Paduka Puja on Thursdays, free music classes on Mondays and Swadhyaya on Saturdays. Six mobile Satsangas were conducted during the month. Talks on Srimad Bhagavad Gita were organised from 4th to 9th February.

Sunabeda Ladies Branch

(Odisha): The Branch continued daily Puja, chanting of Mahamantra, Narayana Seva on Tuesdays, Balvikas Satsanga on Sundays. There was recitation of Srimad Bhagavad Gita on Ekadashi day and Sundarakanda on Sankranti day. Three days spiritual programme was arranged during the visit of Sri Swami Advaitanandaji Maharaj, General Secretary of DLS, Headquarters Rishikesh.

Sunabeda (Odisha): Weekly

Satsangas were held on Thursdays and Sundays with Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangas on Wednesdays and Saturdays. On 15th February, Mahasivaratri was celebrated.

South Balanda (Odisha): Daily Puja, weekly Satsanga on Fridays, 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 Ekadasihs. Mahasivaratri was celebrated on 15th February with chanting of 'Om Namah Sivaya'. There was Akhanad Mahamantra Sankirtan on 24th for world peace and universal brotherhood.

Vasant Vihar, New Delhi: In the month of February, the Branch conducted weekly Satsanga on Sundays with Swadhyaya of Sri Ramacharitmanasa and Gurudev Sri Swami Sivanandaji Maharaj's book, chanting of Srimad Bhagavad Gita and prayers for world peace.

Visakha Rural Branch (Andhra Pradesh): The Branch continued daily Puja and Abhishekam on Mondays. Monthly Satsanga was conducted on 1st February. Akhanda Nama Sankirtan was arranged on 14th and Mahasivaratri was celebrated on 15th with Mahanyasa Purvaka Abhishekam. Sri Swami Vishnudasananandaji gave discourses on the teachings of Sadgurudev Sri Swami Sivanandaji Maharaj at various spiritual centers in the

surrounding villages on 1st, 19th and on 26th February.

Visakhapatnam (Andhra Pradesh): Daily Puja, Abhishekam and Yoga class were continued by the Branch. Daily classical music and dance classes were also held at Ashram premises. 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, Archana and Narayana Seva on Fridays, Srimad Bhagavad Gita classes on Sundays and free medical camp on every second and fourth Saturday were continued. Satyanarayana Vratam and Havan on Purnima day, Gayatri Havan on Shudha Trayodashi day and Mahamrityunjaya Havan on Bahula Trayodashi day were performed. Mahasivaratri was celebrated on 15th February with Rudrabhishekam, Mantra Japa, Nama Sankirtan and Kolatam. Special Satsanga was arranged on 21st with talk on Ramayana. During Magha Month, Bhanu Saptami Puja was performed.

OVERSEAS BRANCH

Malaysia: The Branch celebrated festival of Thaipusam on 1st February with Kavadi and Palkudam procession. On 15th, Mahasivaratri was observed with Abhishekam, Havan, Bhajans, chanting of Panchakshari Mantra and talk on 'The Significance of Mahasivaratri'.

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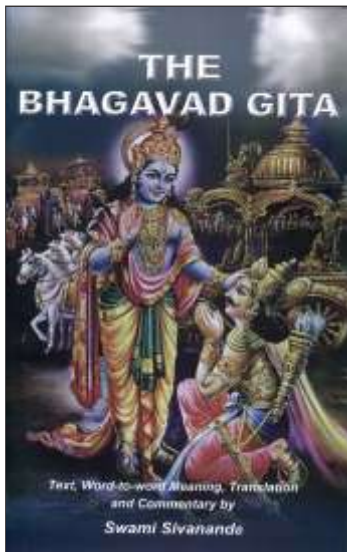
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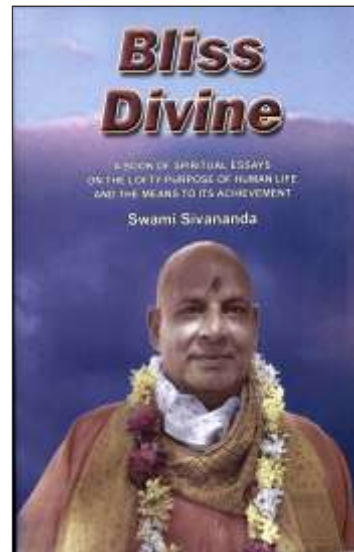
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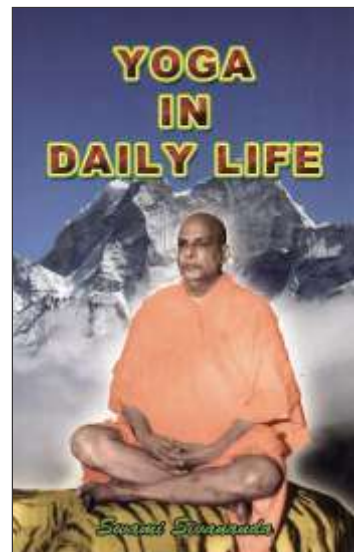
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22	Thu	Ekadashi	3	Sun	Ekadashi
23	Fri	Pradosha Puja	5	Tue	Pradosha Puja
25	Sun	Purnima	7	Thu	27th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Devanandaji Maharaj; Amavasya
26	Mon	Purnima, Maharshi Valmiki Jayanti			
NOVEMBER			15	Fri	Makar Sankranti (Uttarayana Punyakala 03.53 a.m)
2	Mon	Sri Radha Ashtami	18	Mon	Ekadashi
5	Thu	Ekadashi	20	Wed	Pradosha Puja
6	Fri	Pradosha Puja	22	Fri	Purnima
7	Sat	Naraka Chaturdashi	26	Tue	Republic Day
8	Sun	Amavasya	FEBRUARY		
		Deepavali, Sri Lakshmi Puja	2	Tue	Ekadashi
9	Mon	Somavati Amavasya, Govardhan Puja, Go Puja, Sri Bali Puja	3	Wed	Pradosha Puja
15	Sun	Skanda Shashthi	4	Thu	25th Anniversary of Punyatithi Aradhana of H.H. Sri Swami Dayanandaji Maharaj
17	Tue	Gopashtami, 25th Anniversary of Punyatithi Aradhana of H. H. Sri Swami Krishnanandaji Maharaj	5	Fri	23rd Anniversary of Punyatithi Aradhana of H.H. Sri Swami Premanandaji Maharaj
20	Fri	Ekadashi	6	Sat	Mouni Amavasya
22	Sun	Pradosha Puja	11	Thu	Vasanta Panchami
23	Mon	Vaikuntha Chaturdashi	13	Sat	Ratha Saptami
24	Tue	Kartika Purnima, Sri Gurunanaka Jayanti	14	Sun	Bhishma Ashtami
DECEMBER			17	Wed	Ekadashi
2	Wed	44th Anniversary of Punyatithi Aradhana of H. H. Sri Swami Venkatesanandaji Maharaj	18	Thu	Pradosha Puja
3	Thu	83rd Anniversary of Akhanda Mahamantra Sankirtana Yajna at Sivananda Ashram	20	Sat	Purnima
4	Fri	Ekadashi	MARCH		
6	Sun	Pradosha Puja	3	Wed	Ekadashi
8	Tue	Amavasya	3	Wed	22nd Anniversary of Punyatithi Aradhana of H.H. Sri Swami Madhavanandaji Maharaj
20	Sun	Ekadashi; Sri Gita Jayanti	5	Fri	Pradosha Puja
21	Mon	Pradosha Puja	6	Sat	Sri Mahasivaratri
23	Wed	Purnima, Sri Dattatreya Jayanti	8	Mon	Somavati Amavasya
24	Thu	Purnima	18	Thu	Ekadashi
31	Thu	83rd Anniversary of Pratishtha Mahotsava of Sri Vishwanatha Mandir at Sivananda Ashram	20	Sat	Pradosha Puja
			22	Mon	Purnima, Holi, Sri Chaitanya Mahaprabhu Jayanti
			APRIL		
			2	Fri	Ekadashi
			4	Sun	Pradosha Puja
			6	Tue	Amavasya

Note: When two dates are mentioned for any occasion, it means that the particular Tithi occurs both on the first day evening and the next day morning.

**APRIL
2026**

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THE DEFINITION OF INTUITION

Intuition is an active inner awareness of the immortal blissful Self within. It is the eye of wisdom through which the sage clearly discerns in everything the unseen Presence of the Reality. In Sanskrit terminology, it is called Divya Chakshus, Prajna Chakshus, Jnana Chakshus, through which the Yogi or the Sage experiences the supreme vision of the all-pervading Brahman. It corresponds to the Brahmakara Vritti of the Vedantins. It is the third spiritual eye of the Yogins.

Swami Sivananda

To