

₹100/- ANNUAL



The DIVINE LIFE



O friend!

Follow the lines of
Mother Ganga. Be pure. Be
adaptable. Be tolerant. Be
forgiving. Be sweet. Pour out your
love on all. Share what you
have—physical, moral, mental and
spiritual—with the whole of humanity.
The more you give, the more you get.
Give without any selfish motive,
without expecting any reward.
Embrace all. Cultivate equal
vision.

Sri Sri Sivananda

AUGUST 2026

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

ANNOUNCEMENT REGARDING ANNUAL REPORT

All the members of the Divine Life Society are hereby informed that henceforth Annual Report of the Society will be sent to the members in digital format via Email. Therefore, we request all those members, who have not provided their Email-IDs yet, to send their Email-ID along with their Membership Number to gs@sivanandaonline.org

However, those members, who are old and not familiar with Email and digital media, may opt for a hard copy of the Annual Report, by sending a request either through a letter addressed to the General Secretary or an email to gs@sivanandaonline.org

The Divine Life Society



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MUNDAKOPANISHAD

CHAPTER III—SECTION I

बृहच्च तद्विव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥७॥

That (true Brahman) shines forth, vast, divine, inconceivable, subtler than the subtle; It is far beyond what is far and yet near here, and seen fixed in the cave (of the heart) by the wise.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

नितान्तसुषमाकरं विजितवैरिषट्कं सदा
 श्रुतान्तवनचारिणं महितयोगिकण्ठीरवम्
 अतान्तमुखपङ्कजं सुजनवन्द्यपादाम्बुजं
 कृतान्तरिपुपूजकं शिवमुनीन्द्रमेवाश्रये ॥९९॥

I take refuge in the great sage Swami Sivananda, who is the mine of all lustre, who has subdued the six foes, who strolls in the forest of Vedanta like a lion among the Yogins, whose face glows with never-fading beauty, whose lotus-feet are worshipped by good people and who is an ardent devotee of Lord Siva.

अमोघमधुरेरितं सकललोकपापापहं
 प्रमोदविलसन्मुखं प्रणततापविच्छेदकम्
 दमोदवसितं सदा सुकृतिलोकसंसेवितं
 सुमोहनकलेबरं शिवयतीन्द्रमेवाश्रये ॥१००॥

I devoutly surrender myself to the great saint Swami Sivananda whose words are sweet and effective, who dispels all the vices and sins of people, who is endowed with a beautiful form and ever-joyous shining face, who destroys the sufferings of all those who seek refuge in him, and who is adored by meritorious persons.

GURU-BHAKTI IN THE BHAGAVAD GITA

Sri Swami Sivananda

Om Namo Bhagavate
Vasudevaya

We know how Lord Krishna, though He was fully conscious of His Supreme Divinity, served His Guru and studied under him. What He said was what He did; and what He did was only a commentary on what He said. Let us, therefore, turn to the Bhagavad Gita, the Immortal Words of Sri Krishna, to see what He says about one's attitude to the spiritual preceptor.

"Na hi jnanena sadrisham pavitramiha vidyate," said Lord Krishna; there is nothing here so grand, ennobling and purifying as Knowledge. How can we attain that Knowledge?

There are two statements that answer this great question. *"Shraddhavan labhate jnanam"*—"a person who has Shraddha attains Jnana". This word Shraddha is indeed very difficult to define; it is a perfect blending of love, faith, devotion, total egolessness and

absolute surrender. The other statement is

*"Tadviddhi pranipatena
pariprashnena sevaya
Upadekshyanti te jnanam
jnaninah tattvadarshinah";*

"Know that by prostrating yourself to, by questioning and by serving those Great Ones who have had a direct perception of the Self; they will impart that Knowledge to you." This Knowledge is impossible for one to acquire by one's own unaided self-effort.

This truth is clearly brought out in the Vishvarupa-Darshana Yoga. After revealing Himself to Arjuna and after once again assuming the lovely human form of Krishna, the Lord declares: "The Wondrous Form that you beheld just now, even the gods are ever desirous of witnessing." The Lord had already said, "The Devas and the Maharshis know Me not; for, I am their very Source." "But, by Ananya-Bhakti, I am capable of being known," says the

Taken from 'Guru-Bhakti Yoga'

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Lord. When a person has Ananya Bhakti, the Lord reveals Himself to the devotee, even as He revealed Himself to Arjuna. This is a point worth remembering; even then it is He who reveals Himself. It is only after the Lord gave Arjuna the Divya-Chakshu or the Divine Eye was Arjuna able to behold Him. Similarly, “*Dadaami buddhi-yogam tam yena mamupayaanti te*”, when the aspirant is ripe for Wisdom, “I give the Buddhi-Yoga to him and he attains Me.” Even in the crowning declaration of the Gita: “*Sarvadharmam parityajya mamekam sharanam vraja*”, the Lord has made it abundantly clear “*Aham tva sarva papebhyo mokshayishyami ma shuchah.*” “Surrender yourself wholeheartedly, unreservedly and totally to Me; that is all that you can do; I will free you from sins. You cannot do this yourself. But, I will do it, fear not.”

“You can only develop Shraddha; I will give you Jnana. You can only surrender yourself; I will give you Liberation.” That is the final declaration of the Lord.

A beautiful truth emerges from these passages in the Gita. At one

place, the Lord says, “I give the aspirant Buddhi-Yoga and he reaches Me.” At another place, he says, “Go to the Great Ones; (they are your spiritual preceptors); prostrate to them; serve them; and ask of them; they will impart the Knowledge to you.” Reading the two together, we get a glimpse of the grand truth that Guru is God-incarnate upon earth. You can get at the Truth, you can attain Self-realisation either by cultivating Ananya-Bhakti to the Lord in His Transcendental Formless aspect or in His Immanent aspect as your own Guru with a Name you can repeat, a Form on which you can meditate, a distinct personality which you can see, touch and hear, and which can guide you, inspire you, and lead you to the realisation of your Immortal Self.

Thus, has the Lord established His complete identification with the Spiritual Preceptor, the Guru. And the aspirant can direct his Shraddha and Bhakti either to Him in His Formless aspect, or to His Immanent Form upon earth, the Guru, and the latter is certainly more practicable for the vast majority of the aspirants.

Guru-Bhakti and Guru-Seva terminate (if it can at all be called a termination) in Self-realisation. You will have to go on serving the Guru. The Guru will reveal the Truth to you when your self-surrender is complete, when the time is ripe. But, that is not your concern. Even as Arjuna prayed for the Vishvarupa-Darshana and waited for the Lord to bestow the Divya-Chakshu on him, you will have to serve, serve, and serve, and the Guru will bestow the Knowledge on you when you are ripe for It. Some deluded aspirants serve their Guru for some years and then give it up foolishly imagining that they have attained Chitta-Shuddhi. They do not gain the Supreme Knowledge; they do not reach their Goal. They, no doubt, gain some merit (Punya), but Self-realisation is not attained: this is indeed a great loss, a great blunder.

Guru-Bhakti and Guru-Seva are like the two oars to the boat of Sadhana that takes you across the torrential stream of Samsara. You cannot do without them until you reach the other shore, until you attain Immortality and Eternal Bliss, until you become a Jivanmukta.

Then, Guru-Bhakti itself manifests in you as Self-realisation; and Guru-Seva becomes Lokasangraha in which you automatically engage yourself.

One who has such a Guru-Bhakti, one who has totally surrendered himself to the Guru, one who serves the Guru wholeheartedly, knows no grief, no sorrow, no fear, no pain, no misery, no ignorance and he instantly attains God-realisation; for, Guru and God are one. He attains instantaneous Knowledge and Self-illumination. Therefore have the Upanishads also declared:

*Yasya deve para bhaktih
yatha deve tatha gurau
Tasyaite kathitahyarthah
prakashante mahatmanah.*

“One who has Supreme Devotion to God and equal devotion to his Guru, to such a great Mahatma will the truths of the Upanishads be clear as crystal.”

May you all shine as the embodiments of Guru-Bhakti! May you all roam about freely as Jivanmuktas in this very birth! May God bless you all with health, long life, peace, prosperity and Kaivalya Moksha!

GURU SEVA

Sri Swami Chidananda

The glorious promise given by the Lord in the Gita Shloka —

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥

*Yada yada hi dharmasya
glanirbhavati bharata
Abhyutthanamadharmasya
tadatmanam srijamyaham*

(Bhagavad Gita- 4-7)

(Whenever there is a decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself!)

is once again being fulfilled right before our eyes. This promise was given by the Lord, at the end of Dwapara Yuga, when Kali was about to come.

As Divine Knowledge was being lost, God has come to give it to man again. He has come to us in His aspect of Vidya Shakti. This is the Vibhuti of Gurudev who has made Jnana Yajna the lofty spiritual mission of his life. But for Gurudev, it is difficult to imagine where Viveka, Vedanta and spirituality would be in this fearful age of Adharma. Through

the instrumentality of Gurudev, God is not only protecting our spirituality, but positively building up our spirituality. I may say that with Gurudev's grace, we are not in Kali Yuga. The power of the various modes of Sadhana, which he has opened up for us, enables us to overcome the power of Samsara to drown us. Gurudev is thus creating and keeping alive a current of Satya Yuga in Kali Yuga. In this atomic age, he is radiating Divine Light far and wide.

How can we repay him? Will it ever be possible for us to repay him for the great service he has rendered to us and is continuing to render? What is the Guru-Seva which we can do to please him? In this case, the greatest Guru-Seva would be in the form of Jnana Yajna.

The glorious culture of Bharatavarsha has taught us to deify everything. The Srutis repeatedly proclaim this eternal truth: 'Isavasyam idam sarvam' — 'Sarvam khalvidam Brahma' This is the glorious discovery of our ancients,

Taken from the book 'Swami Sivananda—Our Loving Awakener'

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this unique conception of seeing God in everything, in the speck of dust, in the insect, in the sky, in everything. We particularly adore anything wherein Divinity is especially manifest, wherein there is an exceptionally dense manifestation of any aspect of Divinity. The Vibhuti Yoga of Lord Krishna enumerates these manifestations in detail. The Lord is also manifest in an exceptionally dense form in the Guru, in the Spiritual Preceptor who enlightens the disciple. That is why we are asked to worship the Guru as visible God. In Swami Sivananda, we have a universal Guru, a person who deserves to be worshipped by the entire universe.

Practice of Jnana Yajna as Guru-Seva to such a universal preceptor implies two things: (i) the dissemination of the universal teachings of Gurudev as far and wide as possible and (ii) the practice of those teachings in our daily lives. For both these purposes, we must know what the main tenets of Gurudev's Gospel are. The fundamental points that Gurudev is trying to propagate may be summed up as:

– There is a higher and nobler purpose in life than mere eating and drinking.

– That higher purpose is Self-realisation.

– Self-realisation can come about only through renunciation.

– Renunciation does not mean going away from home or taking Sannyasa. Real renunciation consists in renunciation of Ahamkara (Ego) and Trishna (craving for objects of sense-enjoyment).

– Real renunciation as explained above is possible for everyone and must be practised by everyone.

The second aspect of Jnana Yajna, viz. the practice in one's life of Gurudev's teachings is really the more important. Knowing the teachings of Gurudev thoroughly and putting them to practice is the practical way of doing Jnana Yajna. Towards this end, I would suggest that everyone should get by heart Gurudev's Universal Prayer, Twenty Spiritual Instructions and Sadhana-Tattwa. Everyone should know at least the bare outlines of the four principal Yogas. I would particularly recommend the book '*Essence of Yoga*' by Gurudev. It contains all his teachings in a nut-shell. Every disciple of Gurudev should also know the important Asanas and some essential Kirtans and Bhajans.

GURUDEV SIVANANDA—THE SOUL OF ANANDA KUTIR

Sri Swami Krishnananda

At the foot of the snow-clad Himalayas, facing the eastern, rising sun, lies in deep contemplation of the heavenly scenery Rishikesh, the holy abode of Sannyasins. Here, the sacred river Ganges with her nectarous flow of crystal water ripples down to the sweet note of the distant cuckoo or the occasional cry of the jungle peacock on the one hand, while on the other, the sight of an ochre-robed, half-clad recluse sitting cross-legged on a solitary stone on its bank in silent meditation, springs upon our mind the hallowed memory of the ancient Sages who gave out to the world for the first time its authorised scriptures. Aspirations and spiritual hopes of thousands since the creation of the world have left deep impressions on its soil, while its heart still throbs with the cold breeze, the surging hope of countless others.

Holier still is the celestial abode of our Swamiji—Ananda Kutir—overlooking the neighbouring countless Ashrams and Dharmashalas, standing aloof from the rest, and plying its own

determined course in a world pulsating with life today, but at the same time, unmindful of the uncertain morrow. Broad in its love for humanity, sincere in its aim for spreading the divine Knowledge, steady in treading the path chalked out for itself, it stands as a centre of pilgrimage to many a weary soul who often stops under its roof to drink deep from the very fountain-source of spirituality and regale himself afresh.

India has been proud of her galaxy of sages and seers who lived in God, travelled throughout the country, and worked incessantly for the spiritual uplift of the whole world. To this lineage belongs the Soul of Ananda Kutir, having descended from one of the saints of the south. If Ramakrishna Paramahansa was the ideal for mankind in the Nivritti Marga after Adi Sankaracharya, Swami Rama Tirtha of the practical Vedantin in daily life, Sri Swamiji stands for silently implanting the seeds of the teachings of the two in the hearts of one and all who came within the circle of his influence. His writings

Taken from booklet 'Gurudev Sivananda—The Soul of Ananda Kutir'

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on all branches of Yoga, Bhakti and Vedanta have cast forth a new light, a new approach to Vedantic Sadhana, a novel understanding of the sacred literature that so far remained a sealed booklet to many an aspirant unlettered in the domain of Sanskrit, and a new dictum that the dissemination of spiritual Knowledge is one of the most unifying and elevating forces on the face of the earth to guide humanity towards the goal of perfection. His efforts at bringing a new heaven on earth through the pursuit of a life in the divine, lovingly termed by him as 'Divine Life', reveal the cosmic and all-embracing vision he has on our spiritual regeneration, reassertion, and steady advancement.

His love for humanity or any living being is not mechanical and never external; for, he has immense faith in the innate genius of every individual, whether he be a good man or a rogue or a thief, to harmonise the divine factor in him in the light of a loftier ideal. 'Satyam Jnanam Anantam Brahman' is the one Mantra which he hammers on the mind of one and all, who chance to enter his abode—the saying which centuries ago, at the dawn of civilisation, issued forth similarly from the illumined

consciousness of the great sages of India, whom he so aptly represents.

What was the motive force, the ideal, the goal and the vision behind his lifelong Sadhana? An inward joyful urge to tread the path of spirituality, silently and lonely, when his fellow-beings were torn asunder by sins and sorrows, tears and terrors, made Sri Swamiji to see beneath the misty veil of mundane sufferings and tribulations, the ever-luminous soul of supreme purity, perfect goodness and universal kindness, and this brought him nearer to the goal of Self-realisation and face-to-face with the supreme Godhead.

Today, his ceaseless Sadhana, his ever-increasing aspiration and love to serve the aspirant in the spiritual path—however slow and sluggish he be—his lifelong desire to put one and all in the right path, nay, his surging faith and hope in transforming the whole of humanity into Godmen, shine all the brighter.

Let us therefore pray to the all-merciful Lord that such a true spiritual guide be spared for our guidance, to cut asunder the thick veil of avidya that hangs before our vision and lead us safely to the immaculate seat of BLISS.

Siva—The Great Organiser

Siva is a great organiser. He organised the Divine Life Society in 1936. He formed the All-World Religions Federation in 1945. He founded the All-World Sadhus Federation in 1946. He has suggested various methods for the organisation of Sadhus, Sannyasins, etc. His organising capacity is verily unique.

His organising Power is Vilakshana. He does not organise merely through constitutional, man-made, binding rules, bye-laws and platform-lectures. His way is unprecedented. He binds all people through love, affection and goodwill. He first establishes a Divine Life Centre in the heart of man. This sprouts forth, blossoms and finds its expression in the establishment of a Divine Life Centre in a town, city or village. Other organisations may collapse, dwindle or fail. But Siva's organisation can never fail as it is born of Divine Sat-Kama and Sat-Sankalpa.

Siva's pen has exercised a tremendous influence on the minds of people. People who have not seen him even once are ardent workers of the Society. His letters goad them to open centres of their own accord. They get a spontaneous inner urge to take part in the Divine Life movement. His pen

acts as a sword in conversion, not through bloodshed or brute force but through the cutting of their knot of ignorance or the tree of nescience and its branches, viz., selfishness, crookedness, hatred and the like.

His heart-to-heart talk with people in the language of sympathy, sincerity and inner feeling is another important factor which has made him a powerful and silent organiser. He is not a "tom-tom" trumpeting organiser. He is a silent organiser. Even his people who are in close contact with him are not fully aware of the silent work he is ceaselessly doing and the methods of his work in achieving the goal or the desired end.

He never says "No" to anybody. He never differentiates, "This is divine or spiritual work; this is worldly work." All work is worship of the Lord. The other day some people asked him to take up the Presidentship of the 'Muni-ki-reti Band Construction Committee.' He accepted it, though he had no time at his disposal. He works hard. He is the first man to go to the meetings, and invites other members to attend. His punctuality is worth emulating. Had he remained in the plains, he would have become President of hundreds of institutions.

To be continued

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ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

11th NOVEMBER, 1949

ANANDA KUTIR BECOMES SUB-POST OFFICE

How rapidly the institution grows, is indicated by the rapid changes in the Post Office. Less than 10 years ago, Ananda Kutir Dak rode on Swami Visweswaranandaji's head, to Rishikesh, for being posted. All Registered articles were given to the Postmaster there. The load on Visweswaraswamiji's head became too much and so, a bicycle was added to the Ashram properties. Very soon, even this was too much of a burden. An extra-departmental Branch Post Office was got sanctioned.

This Branch Office was managed by an Ashramite who could only devote part of his time to the job there. To Vishuddhanandaji and Poornabodhaji, the work in the Post Office was hardly four hours' yet, it was a great relief, getting all the letters and articles posted at the Ashram itself.

When Atmaram took over the Post Office two years ago, the work

had increased so much, that one Ashramite was needed to devote his undivided attention to Post Office work. The expansion, especially after the Diamond Jubilee of Siva, has been so rapid that since then two Assistants have been added to the Post Office unofficial staff.

The Postal Officials at the Headquarters (Dehradun and Lucknow) were watching with amazement the rapid growth of their income from the Branch Office at Ananda Kutir. Rishikesh Post Office, too, felt it burdensome to re-handle the Ananda Kutir Dak, before it is sent to Saharanpur Sorting Office. At last, they decided that Ananda Kutir should be made an extra-departmental Sub-Office. And, today Ananda Kutir is a Sub-Post Office, and Sri Keshavji is the extra-departmental Sub Postmaster.

The Inspector of Post Offices has come to open the Sub Office. He requested Siva to perform the opening ceremony in his own divine way. All the Ashramites assembled in the Post

Taken from 'Sivananda-Day-to-day'

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Office. Siva did Kirtan. Then there was Arati and distribution of Prasad.

The Inspector requested Siva to put the date-stamp with his hands first. Uttering the Sacred Pranava, Siva then took all the stamps one by one and franked the registers with his own hands.

The Mail Van will hereafter call at the Ananda Kutir Sub-Post Office in the afternoon and take the mail bags straight to Saharanpur R.M.S.

In the afternoon, the Mail Van Driver came to Ananda Kutir and wanted to take the mail bags to the Van, which he had stationed a couple of furlongs away—on the Tehri-Rishikesh road. He thought that the bags were few and light, as with other newly-opened extra-departmental Sub-Post Offices. At Ananda Kutir Post Office, he was confronted with four formidable bags, and he ran back without a further word to bring the car to the very doors of the Post Office!

16th NOVEMBER, 1949

C. B. GUPTA

Sri I. M. Bodoniji, a local merchant, had arranged a reception for the Hon'ble Mr. C. B. Gupta, Food and Supply Minister of the U. P., at the Ram Ashram; and, as usual, Siva made it his own!

Tea was over, and just before the party broke up, Siva's Pranava Nada compelled their attention and stole their heart. Everyone stood to attention. Siva sang his song of Admonition. Everyone experienced a thrill and a queer sensation when Siva roared:—

*"When your throat is choked
at the time of death,
Who will help you for
your salvation.*

*Hare Rama Hare Rama
Rama Rama Hare Hare
Hare Krishna Hare Krishna
Krishna Krishna Hare Hare."*

Siva then distributed books and magazines to the distinguished visitor and his party.

Sri Shanti Prapanna, M.L.A., said, "Muni-ki-reti is already beautiful. But, Swamiji has made it more beautiful. To the static beauty of the Himalayan scenery, Swamiji has added the dynamic beauty of a saint's soul and of selfless service.

As the party, along with Siva, was walking along the pathway on the Ganges bank towards the Police Station, where the Minister's Car was waiting, a blinding flash greeted them; and Padmanabhan had recorded the group, with his speed graphic.

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

Go to a library and note carefully all the books that are arranged in any two rows of the almirah or shelf. Close your eyes and reflect. Note down in your diary, and then verify. Let there be mistakes. It does not matter much. A time will come when you will not commit even a single mistake. You should be able to pick out or single out your comrade in a big crowd by noticing the nature of his gait and movements of his limbs or hands at a distance.

There was a blind man in Srinagar who could tell the nature of colours by simply feeling the cloth. What a wonderful development of the power of touch he had! It is all a matter of training. At night, you cannot see properly; the power of seeing becomes dull, but the power of hearing is intensified. This is compensation in nature. There are some deaf and dumb people in the world who are intelligent. They do good work in the press as compositors. When one organ becomes deficient, another organ gets more developed. The energy of the organ that is not in use is utilised

by the other organ and it grows rapidly. Nature is very merciful and intelligent. There are some people who cannot remember more than two things at a time. There was a soldier who could not remember the ingredients of gunpowder, even though he was trained to remember for months together. This is due to ill-development of the faculty of memory.

A judge in a court of law should have an acute hearing. Then alone, he will become a distinguished and able judge. Then alone, he can write down quickly all evidences without any mistake. A commander-in-chief should have an acute sight. Then alone, he can survey all the infantries and cavalries. Then, and then alone, he can have a clear vision of the enemies on the opposite side, even at a very long distance. One will have to develop the power of hearing and power of attention. The development of these two organs is of great help in the practice of memory-culture. In some, the organ of hearing is more developed. In others, the power of sight is more developed. Dogs have

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

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got an acute nose. They have to smell things before they get their daily bread. Prakriti has shown marked intelligence in the creation of beings. Cobras have an acute sense of hearing. They hear through their eyes. They have not got separate ears. Tigers have acute nose; they can smell blood from a very long distance. There is a play of intelligence in every inch of divine creation. Songsters and musicians have very acute hearing. They have to develop it. They will have to find out various kinds of undulations in the vibration of sounds which make difference in Ragas and Raginis. The very profession itself demands the development of the particular organ which helps them in the culture of their art or science.

ASHTAVADHANA

Ashtavadhana means doing eight things at one time. Dashavadhana means doing ten things at a time. Shatavadhana means doing hundred things at a time. 'Avadhana' means attention and concentration. This, of course, needs training of memory and concentration. It is really a marvellous feat of the memory.

He who does eight things at a time is called an Ashtavadhani. You also can do eight things at a time.

This demands of you gradual development of memory and concentration. First practise to do two things and gradually increase the number of activities. Now there are people who can do eight things at a time. He can attend to chess, play cards, multiply big numerals up to eight or ten digits by eight digits (bringing out the answer alone), tell the exact day in a particular month in a particular year, answer questions, dictate a letter, tell the number of beats of hand on his back by two boys at different spots, and play upon the harmonium. He will be accurate in his calculations. He will never commit any mistake. You will be taken aback if you would look at the performance of an Ashtavadhani. Some twenty or thirty boys will stand in a row, and each boy will be given a number and a name before the Ashtavadhani, only once. Afterwards, while the Ashtavadhani is engaged, if any one of the boys comes in front of him, he will at once say: "You are Gopal and your number is 25. You are Rama and your number is 19." How marvellous! There was a doctor in Madras who could dictate eight different prescriptions to eight compounders at one and the same time. This is also a kind of Ashtavadhana.

To be continued

CONFUCIUS

Sri Swami Sivananda

Continued from the Previous Issue

Confucius produced a marvellous change for good. A thing dropped in the streets was not picked up. People were loyal and had good faith. Women were chaste.

Confucius was the hero of all moral aspiration in China. Confucius was worshipped by the people.

The wonderful achievements of Confucius roused the fear and jealousy of a neighbour, the Marquis of Chi. Confucius was obliged to leave Lu. He became a wanderer from State to State. He thought that one of the princes whom he visited would enable him to put his principles of Government into practice. He was forced to go into exile with some faithful followers for thirteen years. He took to teaching during this period. He gradually attracted a large number of disciples.

Confucius was recalled to his native State, but he refused. He passed away when he was aged 73.

Confucius made a deep study of his country's literature and history. He had a strong conviction that just and righteous rulers only could protect the State and make the people

virtuous. His ideal was to create a race of wise rulers like King Janaka. It was with this view that he wandered from State to State in search of a good ruler.

The disciples of Confucius found him free from foregone conclusions, arbitrary determinations, obstinacy and egoism. Confucius would not talk to his disciples about extraordinary things, feats of strength, rebellious disorder and spiritual being. He frequently conversed with them about the books of poetry, history and the rules of propriety. He said to them that there were three things in which the greatest caution was required, viz., fasting as preparatory to sacrifice, going to war and the treatment of disease. He insisted on people cultivating ethics, loyalty and truthfulness. He seldom dwelt on three things, viz., the profitable, the perfect and the decrees of Heaven.

Confucius devoted himself much to the study of things human. He paid great attention to actual life. He never talked much about heaven, natural phenomena, gods, etc. One of his disciples, Chi-Lu, said, "O

Taken from 'Lives of Saints'

(Make 'The Divine Life Society Centenary Decade 2026-2036', a Noble Decade)

Venerable Master! How can I serve the gods?" Confucius replied, "You do not know how to serve man; yet, how can you ask about serving gods?" The disciple again asked, "Adorable Teacher! Please tell me all about death." Confucius replied, "Beloved Chi-Lu! You do not know much about life; yet, how can you expect to know about death?" But Confucius never denied the existence of heaven or gods.

Confucius devoted himself to the improvement of society. He ever thought of the well-being of society. He tried his level best to contribute much to social welfare. The Analects, a collection of the sayings of Confucius, treats mainly of social welfare, human peace and harmony in society.

Confucius strained his every nerve in giving moral training to people. He laid very great emphasis on the cultivation of ethical virtues. He tried to remove the discordant or disturbing elements in society. Confucius had the strong conviction that if the superiors and elders had a blameless character, others would follow them and there would be love and universal peace everywhere. As these social thoughts ever occupied his mind, he had no time to discuss about gods and life after death. Moreover, he did not find it necessary

also to dwell on these subjects.

Books

The Analects are conversations of Confucius. They are his discourses with his disciples and the enquirers who came to him. There have been many commentators on The Analects, each exemplifying his own school of thought.

The following four books, viz., Ta Hsueh, the great learning or learning for adults; Chung Yung, the doctrine of the Mean; Lun Yu, the Confucian analects in twenty volumes; and Meng Tze, the philosophy of Mencius, are intimately concerned with the principles of Confucianism.

Ta Hsueh is a politico-ethical treatise. Chung Yung was written by Kung Chi, a grandson of Confucius. It is purely a philosophical book. It treats of some general principles that concern the nature of man and right conduct. Lun Yu, the Confucian analects, contains sayings and conversations between the Teacher and his disciples. Meng Tze, the philosophy of Mencius, is written by an ardent Confucianist. It deals with various questions raised by his disciples. It gives advice to the rulers of feudal states. It treats of psychology, political theory and economics.

To be continued

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STORIES FROM RAMAYANA

Sri Swami Sivananda

Anusuya

She was the wife of Atri Rishi. She was famous for her chastity. She was devoting her life to great penance.

When people were suffering immensely from ten years' drought, she created fruits and roots and even caused the Ganges to flow in her Ashram by her Yogic power.

Once Sage Mandavya cursed the wife of an ascetic saying that she would turn a widow as soon as the night would be over, but Anusuya rendered one night long as ten nights, by her spiritual power.

A chaste lady can work wonders through her power of chastity. She can move the three worlds.

Ilval and Vatapi

Two formidable Asuras named Ilval and Vatapi, used to live in the Dandaka forest. They used to kill the ascetics and Brahmins. Cruel Ilval assumed the guise of a Brahmin. He used to invite in Sanskrit the Brahmins to the Sraddha ceremony

and feed them by cooking his brother Vatapi, who assumed the form of a sheep.

When the meal was over, Ilval shouted aloud. "Come out Vatapi." Vatapi too, bleating like a ram, came out by tearing the bodies of the Brahmins. Thus they killed many Brahmins.

Once Agastya, at the request of the gods, ate Vatapi. Ilval invited Agastya to the Sraddha and gave him food. He cried out as usual "Come out Vatapi." Then the wise Rishi replied with a smile, "Ilval, your brother in the form of a sheep, has gone to the abode of death being digested by fire; so he cannot come out"

Sita's Talk to Rama—Story of an Ascetic

Contact with a weapon is the cause of a change in the nature of wearer as contact with fire is the cause of a change in the nature of a substance. Because of my love for you, my lord, and your regard for me, I remind you, but I do not teach you.

Formerly, a pious ascetic was

Taken from 'Divine Stories'

(Make 'The Divine Life Society Centenary Decade 2026-2036', a Noble Decade)

engaged in divine meditation in the calm recesses of woods. Indra, in order to disturb his meditation, once appeared in the guise of a warrior and kept his sword as a trust with the ascetic. The ascetic, then in fear of the violation of the trust, used to wander about in the forest with that sword in hand, even when he went to gather fruits and roots. From this constant carrying of the sword, the ascetic gradually became cruel and at last, gave up all religious meditation and became engaged in the killing of all creatures. This story, I have related to you just to illustrate that as fire produces change in the fuel, contact of arms too brings about a change in the human mind.

(The aspirant must be very careful. Mark how the mild, merciful ascetic became a cruel man. There are a thousand and one snares and

pitfalls, particularly for the Sadhaks. If they are careless, they will share the same fate as that of the ascetic. Maya plays havoc in a variety of ways. You must always be vigilant and alert. You must not think that you have reached, the highest watermark in Yoga or spirituality by doing a little spiritual practice and getting a little experience. Just as the rubber ball rolls from one step to another in a stair-case and reaches the floor in a second, so also you will have the downfall within the twinkling of the eye, if you are careless and if you do not observe all the precautions and instructions that are mentioned in the Shastras; and imparted by your Guru, or preceptor. If you have your own ways on account of your pride or obstinate nature, or self-assertion, you will soon meet with destruction).

The Gita does not ask man to do anything which will be impossible for anyone of average capacity to do. The Lord says: "I do not want you to undertake gigantic processes. I want Bhava; I want the heart. Whatever is easily possible for you, find out, and do that. I shall fulfil it; fulfilment is in my hands." The Gita gives man a positive promise of Salvation and makes him fearless. Therein lies the supreme value of the Gita.

Sri Swami Sivananda

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QUESTIONS IN VEDANTIC SADHANA

Sri Swami Sivananda

Continued from the Previous Issue

THE FOUR GREAT DECLARATIONS AND THE SEVEN PLANES OF SPIRITUAL CONSCIOUSNESS

Q. Quote four declarations of the Upanishads regarding the fruit of Vedantic Nididhyasana.

A. “*Brahmavid Apnoti Param*”—the knower of Brahman attains the Highest. “*Brahmavid Brahma Eva Bhavati*”—the knower of Brahman becomes Brahman Itself. “*Tarati Shokam Atmavit*”—the knower of the Self crosses over sorrow. “*Brahmasamsthah Amritatvam Eti*”—one who is established in Brahman attains Immortality.

Q. Prove that the Self exists in the past, present, and future?

A. The present body has come from previous action. And this previous action could not have been done by the present body since this body is the effect of that action. Hence, a previous body must have existed. This same Self must have performed that action previously through another body; for, one cannot experience the effects of some other’s action. That previous body must have

come out of some other previous action done through some other body still and thus ad infinitum. Hence, the Self must have existed since eternity. The present actions will give rise to a future body. And this future effect is to be experienced by this very Self. The actions performed by the future body must again be experienced in a further future. Thus, the Self exists in the Infinite future also. Hence, the Self exists in past, present and future.

Q. What are the seven Jnana Bhumikas?

A. Subheccha or wishing to become good, Vicharana or spiritual enquiry, Tanumanasi or the condition of the thinness of the mind, Sattvapatti or the attainment of the light and purity of Sattva, Asamsakti or the complete detachment from every object. Padartha-Abhavana or the non-perception of materiality in things, i.e., perception of the spirit or the essence of things, Turiya or the last Jivanmukti where the individual realises the Absolute, are the seven states of Jnana.

Q. What is (1) Pramana Grantha (2) Prameya Grantha?

Taken from ‘Yoga—Questions and Answers’

(Make ‘The Divine Life Society Centenary Decade 2026-2036’, a Noble Decade)

A. Pramana Grantha is a text book which deals with the proofs of knowledge. It mainly consists of logic and argumentation. Examples are Khandanakhandakhadya and

Advaita Siddhi. Prameya Grantha is a text book which deals with the object of knowledge, viz., God, Brahman or Atman. Examples are the Upanishads and the Bhagavadgita.

SOME PHILOSOPHICAL PROBLEMS

EPISTEMOLOGY: EASTERN AND WESTERN

Q. Is it possible to evolve a common programme of harmony and synthesis between the Eastern and Western Epistemology and philosophical outlook?

A. It is not possible to bring about this harmony and synthesis completely as the Eastern and Western methods of approach are entirely different. No doubt, many of the conclusions of some of the philosophers of the West are very near to those arrived at by Eastern philosophers also, independently. But the conclusions of even the greatest of Western philosophers have remained only in the intellects of scholars, and they have not yet entered into the hearts of people in their practical life. For many of the Westerners, philosophy has been only a hobby of the mind, but for Easterners, it is the explanation of the way of practical life. Some sort of harmony can be brought about if

people, who have no dogmatic notions, and who can think in terms of pure understanding free from the outer crust of forms which are special to Western and Eastern ways of thinking, make an attempt. Epistemology is the portal to the central theme of philosophy and, therefore, philosophical renaissance shall bring about the required changes in epistemology also.

THE ESSENTIALS OF EXISTENTIALISM

Q. What are the essentials of existentialism?

A. Existentialism is the theory that things exist simply without any reason or cause. This is the mechanical view of the universe, held by some materialists, who contend that the material world is its own explanation and that there is no other cause or purpose or any need for the explanation of anything. This is the view of the empirical man who takes things as they appear to the senses.

To be continued



CHILDREN'S WORLD

Beloved Nectar's Sons!

Always Be Neat and Clean

Cleanliness is next to godliness. Cleanliness makes you smart and active. If you are clean, you will be healthy. Take a bath in cold water daily. Clean your teeth well. Put on a clean dress. Wash your clothes daily. Be clean in thought, word and action also.

Keep your room very clean. Remove all rubbish, dust and waste-paper. Sweep it daily. Many diseases will disappear.

If you are clean, your teachers will like you. All will like you. You will have a charming personality. Everybody hates a dirty man.

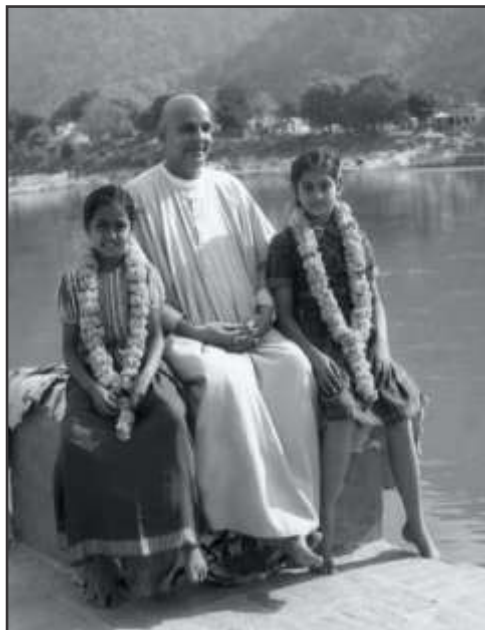
Keep your notebook clean. If you write your answers neatly, the examiners will be pleased with you. They will give you credit marks also.

Best Six Doctors

The best six doctors are sunshine, water, air, diet, exercise and rest. No one can deny this. These doctors do not charge you even a pie. Their treatment is ever free. Get their free treatment and be ever happy and healthy.

Taken from 'Divine Life for Children'

(Make 'The Divine Life Society Centenary Decade 2026-2036', a Noble Decade)



Sun-bath is a great tonic. It invigorates you. It gives you vitamin D and removes all skin-diseases. Sunlight is a cheap and powerful disinfectant. It kills all germs.

Expose your clothing in the sun daily. Pure air will purify your blood.

Pure water gives you good health. Wholesome, light, nutritious diet will make you healthy and strong. Never take stale things, overripe and unripe fruits. Be regular in your exercise. Take rest.

Sri Swami Sivananda

RUNNING AWAY FROM EVIL

Through persistent effort, a sinner can become a saint. If you fly from evil, it will cling to you all the more.

In a certain highland, where stealing sheep was deeply resented and considered a crime, two brothers were caught in this nefarious act. To perpetuate the punishment, the village elders branded on their foreheads the letters "S.T". It signified "Sheep Thief. Then, they were set free.

Both the brothers were extremely unhappy as the entire village came to know of the story; and whenever they were seen in public, the people jeered at them, and the children were hilarious at their wake.

"There goes the S.T! Look out for the sheep thief!" they would cry out.

The elder brother took the ignominy seriously and thought to himself, "Let me run away from it all." He left the village and wandered through hills and dales, but alas! Nowhere could he find peace. The staring trademark on his forehead attracted attention wherever he went and he was pestered with many questions.

"What do the letters mean? Who branded those letters on your forehead?" For some time, he tried to evade these inevitable enquiries. But, how long could he succeed? Now and then, he had to change from place to place. He grew more and more restless day by day and finally died

Taken from 'Inspiring Stories'

.....
(Make 'The Divine Life Society Centenary Decade 2026-2036', a Noble Decade)

of bitterness and frustration. He was buried in lonely soil, away from the warmth of his home.

But, the younger brother decided to stay on where he was. "There can be no running away from the fact of my crime," he thought, and bore the public insult with a stout heart. He had decided to forget the past and to open a new chapter in his life. With undaunted zeal, through months and years, he gradually built up a very high reputation for honesty and integrity. To his neighbours, he became a symbol of goodness and virtue. His sore was healed by the cosmic healer 'time' and people forgot about his past in due course.

Years later, some stranger came to the village and found the old man with the letters "S.T." branded on his forehead. He enquired from a neighbour what they meant.

"It is an old, old story," said the neighbour. "I do not remember the particulars, but they must be an abbreviation of 'saint'."

The moral of the story is that through persistent effort, a sinner can certainly become a saint. No one can indeed fly from evils or wrongs of his actions. They follow him like shadows. The more he thinks of his past, the more his conscience is haunted. His mind clings to him wherever he goes.

Few are born saints. The story illustrates the fact that a sinner of today is a saint of tomorrow. Through sincere effort and a determination to succeed, even the most vicious nature can be turned into a saintly one. The transformation of rogue Ratnakar into sage Valmiki is an epic example of this truth.

Therefore, O Ram! Do not be down-hearted because of your shortcomings. However heinous may your past be, through an unflinching will, you can certainly overcome your defects and become a shining example of virtue and ethics to all those around you. Cheer up! Start your Sadhana right now.

Sri Swami Sivananda

IMPORTANT ANNOUNCEMENT

“THE DIVINE LIFE SOCIETY CENTENARY DECADE 2026-2036”

As everyone knows, Worshipful Gurudev Sri Swami Sivanandaji Maharaj came to Rishikesh in the year 1924 and after receiving Sannyasa Diksha, performed rigorous Sadhana from 1924 to 1934 across the river Ganga in a Kutia provided by Swargasharm. Sri Gurudev came to this side of Mother Ganga in the year 1934 and started to live in an abandoned cowshed and continued his Sadhana. His towering spiritual personality, all-loving and compassionate nature, and his soul-elevating teachings attracted many a Sadhaka and spiritual seeker to come to him for their spiritual upliftment. Some of the sincere aspirants, leaving their hearth and home, started living with Sri Gurudev. Though Gurudev did not want to start an Ashram initially, an Ashram started to grow around him. Upon request from his devotees and disciples, Sri Gurudev registered ‘The Divine Life Trust Society’ in the year 1936 and subsequently registered ‘The Divine Life Society’ in the year 1939, as the working organ of The Divine Life Trust Society to execute his Spiritual Ideals and Aims beautifully presented in his autobiography thus:

To revive the Glory of the Lord,
To disseminate knowledge of Yoga,
To preach the Yoga of synthesis,
To instill devotion and faith in people,

(Make ‘The Divine Life Society Centenary Decade 2026-2036’, a Noble Decade)

To work for the spiritual uplift of mankind,
To bring peace and bliss to every home,
I established the Divine Life Mission.

For the last 90 Years, The Divine Life (Trust) Society and its Branches located at different places in India and abroad have continuously been rendering services to its sacred mission through their spiritual, social welfare and charitable activities initiated by its illustrious founder, Worshipful Gurudev Sri Swami Sivanandaji Maharaj, right from its inception.

In order to give momentum to Sri Gurudev's Divine Life Movement, its Seva Projects, and Social Welfare Activities etc., Param Pujya Sri Swami Chidanandaji Maharaj declared 1990-2000 as the 'Divine Decade' in the Board of Management Meeting held on 9th December 1988. Under the auspices of the Divine Decade, as everyone is aware, many Divine Life Conferences, Youth Camps, Social Welfare Seva projects etc. were taken up and accomplished successfully.

"Spread of Divine Life is the hope of mankind"—Sri Gurudev's prophetic words are most relevant in the present day situation. In this year i.e. 2026, the Society has entered into 91st year of its magnificent service to the humanity, and the year 2036 will be its glorious Centenary Year. Therefore, this period of the forthcoming decade, i.e. 2026-2036, should be made a period of widespread propagation of Divine Life Message of Sri Gurudev and selfless service of humanity following in the lines of Divine Decade 1990-2000 initiated by Param Pujya Sri Swami Chidanandaji Maharaj.

(Make 'The Divine Life Society Centenary Decade 2026-2036', a Noble Decade)

With this noble desire, Pujya Sri Swami Advaitanandaji Maharaj, General Secretary, requested Pujya Sri Swami Yogaswarupanandaji Maharaj, President in the Board of Management Meeting held on 14th March 2026, to kindly declare the forthcoming Decade 2026-2036 as 'The Divine Life Society Centenary Decade'. Under the auspices of the Centenary Decade, both Headquarters and Branches can strive to fulfill the Aims and Objects of The Divine Life Society in a more structured way focussing mainly on today's youth who are the hope of future. It will also work as an inspiration and a booster to revitalise the Branches of The Divine Life Society.

The proposal was welcomed by all the Members of the Board of Management and accordingly, Pujya Sri Swami Yogaswarupanandaji Maharaj, officially declared the Decade 2026-2036 as 'The Divine Life Society Centenary Decade'. In the ensuing Meetings of The Board of Management of The Divine Life Society Headquarters, the matter will be discussed further to constitute a Core Committee at the Headquarters, and State Level Co-ordination Committees, and subsequently plan and draw a road map to achieve the Aims and Objects of the Society and take the Divine Life Mission of Worshipful Gurudev to glorious heights.

As individual Sadhakas also, we must make this ten-year period of our life a decade of sincere spiritual Sadhana. "Make this ten-year period of your life a decade of sublime divine living, a veritable Divine Decade. Be divine in thought, speech and action. By your practical personal example and loving helpful precept, inspire your fellow beings towards noble living and high ideals in life." These inspiring words of Param Pujya Sri Swami

(Make 'The Divine Life Society Centenary Decade 2026-2036', a Noble Decade)

Chidanandaji Maharaj uttered in January 1990 at the commencement of the Divine Decade, are indeed a clarion call for all of us today as well.

Members of The Divine Life Society, Devotees of Sri Gurudev, Branches of The Divine Life Society and the Headquarters Ashram are the four essential pillars of the Sacred Mission of Sri Gurudev. It is the sacred duty of all of us to spread the light of Sri Gurudev's spiritual idealism to all corners of the globe. Let us make the forthcoming 'The Divine Life Society Centenary Decade 2026-2036', a spiritually enriching and blissful decade collectively as an organisation and individually as a Sadhaka.

The Divine Life Society

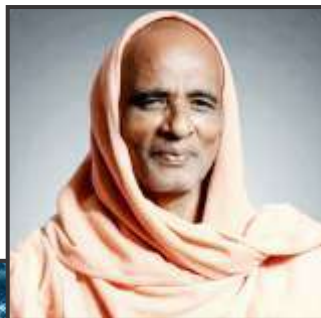
I hold that real religion is the religion of the heart. The heart must be purified first. Truth, love and purity are the basis of real religion. Control over the baser nature, conquest of the mind, cultivation of virtues, service of humanity, goodwill, fellowship and amity, constitute the fundamentals of true religion. These ideals are included in the principles of the Divine Life Society. And I try to teach them mostly by example, which I consider to be weightier than all precepts.

Sri Swami Sivananda

(Make 'The Divine Life Society Centenary Decade 2026-2036', a Noble Decade)

Birth Centenary Celebration of Param Puja Sri Swami Chaitanyanandaji Maharaj

The sacred occasion of Birth Centenary of Param Puja Sri Swami Chaitanyanandaji Maharaj, a direct disciple of Worshipful Gurudev Sri Swami Sivanandaji Maharaj and a renowned Vedantic scholar, was devoutly celebrated at the Headquarters Ashram on 12th July 2026.



Param Puja Sri Swami Chaitanyanandaji Maharaj came to the holy abode of Sri Gurudev in 1947 and was blessed with Sannyasa Diksha in 1951. Swamiji rendered his dedicated services to Sri Gurudev for six years and moved to Uttarakashi in 1953 to study scriptures under Param Puja Swami Tapovanji Maharaj. He established Sivananda Ashram at Ujeli, Uttarakashi in 1962 and commenced teaching Vedanta to earnest seekers and devotees. Swamiji attained Mahasamadhi on 30th August, 2003.

The year 2026 is the Birth Centenary Year of Puja Sri Swami Chaitanyanandaji Maharaj. His disciples and devotees including Puja Sri Swami Janardhanananda Saraswati, Puja Sri Swami Sharvananda Giri and Puja Sri Swami Haribrahmendra Tirtha came to the holy Ashram on

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12th July to celebrate his Birth Centenary at his Guru-Sthana. To mark the occasion, special Puja was offered to the sacred Padukas of Sri Gurudev at the Samadhi Shrine. Thereafter, a brief Satsanga was organised wherein reverential tributes were paid to Pujya Sri Swami Chaitanyanandaji Maharaj by his devout disciples. Bhashya Parayana was also organised at Sri Vishwanatha Mandir on this blessed occasion.

May the blessings of the Lord Almighty, Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Pujya Sri Swami Chaitanyanandaji Maharaj be upon all.



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Valedictory Function of the 106th Basic Yoga-Vedanta Course

With the infinite grace of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj, the 106th Basic Yoga-Vedanta Course successfully completed in June 2026. The Valedictory Function was organised at YVFA Hall on 2nd July in the august presence of H.H. Sri Swami Yogaswarupanandaji Maharaj.

After the invocatory prayers, Br. Gopiji, Registrar of the Academy presented the Course report. It was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Yogaswarupanandaji Maharaj in his blessing message defining the Divine Life said that Divine Life is to negate the animal in man, and to convert the human into divine. Swamiji Maharaj inspired the students to lead the divine life by putting into practice the knowledge that they have gained in the Yoga-Vedanta Course. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj shower abundant blessings upon all.

ANNOUNCEMENT

THE TAMILNADU STATE DIVINE LIFE SOCIETY SPRITUAL CONFERENCE

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, under the auspices of “The Divine Life Society Centenary Decade 2026-2036, THE TAMILNADU STATE DIVINE LIFE SOCIETY SPRITUAL CONFERENCE will be held from 23rd to 25th October 2026 at Sivananda Mahal, Burma Colony, Trichy Main Road, Karaikudi, Tamilnadu.

Senior monks from the Headquarters Ashram, Rishikesh, and eminent saints and scholars from other institutions will grace the Conference and enlighten the devotees with their words of wisdom.

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

Delegate fee for participation in the conference is Rs.500/- per person inclusive of food and accommodation (No delegate fee for children up to 12 Years). Last date for enrolment is 15-09-2026.

For enrolment and other details, kindly contact :

1. Sri Swami Sivananda Sundarananda Maharaj - 98947-45240
Chairman, TNDLS Conference-2026
2. Sri.M.Arunachalam - 94436-10769
President, TNDLS Conference-2026
3. Brahmachari Sri Chidananda Chaitanya - 96555-45240
Secretary, TNDLS Conference-2026

E.Mail: hariomshivananda@gmail.com

(Make ‘The Divine Life Society Centenary Decade 2026-2036’, a Noble Decade)

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

Due to administrative reasons, and also to simplify the existing complex accounting system, it has been decided in the 'Board of Management' Meeting held on 10th March 2021 and subsequently in the 'Board of Trustees' Meeting held on 11th March 2021 that any donations to The Divine Life Society will be received only under the following 'Heads of Accounts' with effect from 1st April 2021: –

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

ANNOUNCEMENT REGARDING ONLINE DONATION FACILITY

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

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

- | | |
|--|-----------|
| 1. New Membership Fee* | ₹ 150/- |
| Admission Fee | ₹ 50/- |
| Membership Fee | ₹ 100/- |
| 2. Membership Renewal Fee (Yearly) | ₹ 100/- |
| 3. New Branch Opening Fee** | ₹ 1,000/- |
| Admission Fee | ₹ 500/- |
| Affiliation Fee | ₹ 500/- |
| 4. Branch Affiliation Renewal Fee (Yearly) | ₹ 500/- |
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REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bargarh (Odisha): The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama class, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, and weekly Satsanga on Saturdays. Homeopathic treatment of poor patients was carried on regularly. Srimad Bhagavata Pravachan was organised on 13th and 14th June. Recitation of Hanuman Chalisa and Havan were held on 15th. The Branch conducted special prayer on 20th for the Supreme Peace of the departed soul of Sri Krishna Prasad Mahapatra. International Yoga Day was observed on 21st.

Bikaner (Rajasthan): The Branch continued daily worship, Yoga Session with Asana, Pranayama and meditation, and Rudrabhishek on Mondays. Every Tuesday, there was Bhajan Sandhya and Mahamantra Sankirtan. 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.

Bhubaneswar (Odisha): The Branch continued daily Paduka Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June, and International Yoga Day on 21st. Mobile Satsanga was held on 22nd. Chidananda Day was observed on 24th with chanting of 'Sri Ram Jai Ram Jai Ram', Parayana of Srimad Bhagavata Mahapurana, Mahamantra Kirtan and Harihat. Birth Anniversary of Worshipful Sri Swami Devanandaji Maharaj was celebrated on 25th June.

Buguda (Odisha): The Branch continued daily Puja, weekly Satsanga on Thursdays, Matri Satsanga on Sundays and Paduka Puja on 8th and Sadhana Day on 24th of every month. These programmes included chanting of Srimad Bhagavad Gita, Hanuman Chalisa and Sundarakanda, Swadhyaya of Gurudev's books, Bhajan and Sankirtan.

Chandrasekharpur-Bhubaneswar (Odisha): The Branch continued daily Puja, weekly Satsanga on Sundays with Paduka

Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June with Nagar Sankirtan, Paduka Puja, chanting of Hanuman Chalisa and Vishnusahasranama, Bhajan, Kirtan and discourses. Sivananda Day was observed on 8th with chanting of 'Om Namo Bhagavate Sivanandaya'.

Chandapur (Odisha): Daily two times Puja, weekly Satsanga on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. Sundarakanda Parayana was done on Sankranti day. There was recitation of Hanuman Chalisa on 23rd and 30th June.

Chandigarh (Punjab): The Branch conducted daily Yoga Class and online Satsanga with reading from 'Bhakti Yoga' by Gurudev Sri Swami Sivanandaji Maharaj, 'Sahaj Sadhana Sindhu' by Pujya Swami Ramsukhdasji Maharaj and 'Lectures on Raja Yoga' by Pujya Sri Swami Chidanandaji Maharaj. Weekly Satsanga was held on Sundays with chanting of Srimad Bhagavad Gita, Swadhyaya, Bhajan, Kirtan and Narayana Seva. The Branch Foundation Day was celebrated on 7th June. There was Akhanda Mahamantra Kirtan on 24th.

Durg (Chhattisgarh): In the months of May and June, the Branch conducted weekly Satsanga on Saturdays with prayers, Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra. Birth Anniversary of Worshipful Sri Swami Devanandaji Maharaj was celebrated on 25th June with Havan and Satsanga.

Jacobpura-Gurugram (Haryana): The Branch arranged Bhandara at Janata Rehabilitation Centre, Gurugram on 8th June. There was recitation of Sundarakanda on 23rd. Water and Sherbat Distribution Campaign was organised on 25th. Monthly Bhandara was arranged on 28th. The Branch provided free medical service through Sivananda Charitable Physiotherapy Center, wherein 176 patients were benefitted. Havan on Ekadashi day, Satynarayana Puja on Purnima day and Bhajan Sandhya on every Monday were continued.

Kakinada (Andhra Pradesh): The Branch conducted weekly Satsanga on Mondays and Saturdays with meditation session and Pravachan. Hanuman Jayanti was celebrated on 12th May with chanting of Hanuman Chalisa.

Kanpur (Uttara Pradesh): Recitation of Hanuman Chalisa was done on 10th June. Daily Swadhyaya of Srimad Bhagavad Gita and Srimad Bhagavata was continued. Birth Anniversary of Worshipful Sri Swami Devanandaji Maharaj was celebrated on 25th with Bhajans.

Kendrapada (Odisha): Daily Satsanga with prayers, Paduka Puja, Bhajans and recitation of Srimad Bhagavad Gita and discourse was continued regularly. The Branch organised Srimad Bhagavata Kathamruta from 7th to 11th June, and various games and competitions from 14th to 16th. International Yoga Day was celebrated on 21st, and Personality Development Camp was organised on 30th.

Lucknow (Uttar Pradesh): The Branch conducted Satsangas at Lekhraj Homes on 7th and 28th June with prayers, Bhajans, and Mantra Japa etc. Besides this, there was chanting of Mahamrityunjaya Mantra for welfare of all beings.

Mysuru Ladies Branch (Karnataka): The Branch organised Jnana Yajna from 20th to 26th June with talks on Bhaja Govindam. Weekly Satsanga was held on Wednesdays with Bhajans.

Nandininagar (Chhattisgarh): The Branch continued daily morning prayers, chanting of Srimad Bhagavad Gita and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd day of every month. Matri Satsanga was held on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. Sannyasa Diksha Day of Gurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June with Havan. Special Satsanga was arranged on 16th at the residence of a devotee. Birth Anniversary of Worshipful Sri Swami Devanandaji Maharaj was celebrated on 25th with Havan and discourse on Guru Mahima.

Panchkula (Haryana): Weekly Satsanga was held on Thursdays with prayers, Swadhyaya of Srimad Bhagavad Gita, Bhajans and chanting of Hanuman Chalisa. Besides this, Narayana Seva was done on 8th at Civil Hospital, and on 24th,

green fodder was offered at a Gaushala. Six wheel chairs and fruits were distributed on 17th June at Civil Hospital.

Puri (Odisha): In the month of May, the Branch continued daily Satsanga, weekly Satsanga on Thursdays and Sundays and Guru Paduka Puja on 8th and 24th. There was recitation of Hanuman Chalisa on Sankranti day, and of Srimad Bhagavad Gita on Ekadashis. Mahamantra Kirtan was held on every Amavasya and Purnima day.

Raipur (Chattisgarh): In the month of June, the Branch continued daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramacharitamanasa on Tuesdays, and Bal Sanskar Shala on Sundays. There was chanting of Vishnusahasranama and Hanuman Chalisa and Namaramayana Sankirtan on Ekadashi day. Special worship was done on Pradosha day.

Rourkela (Odisha): Daily Yoga Class, weekly Satsanga on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranam etc. As usual free Accupressure treatment and medicines were provided to needy people. International Yoga Day was celebrated on 21st June.

South Balanda (Odisha): Daily Puja, Yoga Class, 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 Ekadashis. Special Satsanga was held on Sankranti day. There was Akhanada Mahamantra Sankirtan on 27th June.

Steel Township - Rourkela (Odisha): The Branch conducted daily Yoga Class, Guru Paduka Puja on Thursdays, free music classes on Mondays and Swadhyaya on Saturdays. 102nd Sannyasa Diksha Day of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 1st June. International Yoga Day was observed on 21st.

Sunabeda (Odisha): Weekly Satsangas were held on Thursdays and Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangas on Wednesdays and Saturdays.

Vasant Vihar (New Delhi): In the month of June, the Branch conducted weekly Satsanga on Sundays with Swadhyaya of Sri Ramacharitamanasa, Srimad Bhagavad Gita,

Brahmasutra and books of Gurudev Sri Swami Sivanandaji Maharaj, guided meditation, Pravachan and prayers for world peace. Special Satsanga was arranged on 26th June.

Visakhapatnam (Andhra Pradesh):

Daily Yoga Class, Puja and Abhishekam were continued by the Branch. Classical music and dance classes were also held daily at Ashram premises. There were weekly Satsangas on Mondays with Japa, Sankirtan, and recitation of Vishnusahasranama and discourse on life and teachings of Gurudev. 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. 102nd Sannyasa Diksha Day of Pujya Sadgurudev Sri Swami Sivanandaji Maharaj was observed on 1st June. 14th Anniversary of Durga Vishwanath Mandir was celebrated on 14th with Shiva Parvati Kalyanam, and lunch was provided to 800 devotees. In the evening, Pallaki Seva was organised with Kolatam and Naama Sankirtan. Birth Anniversary of Worshipful Sri Swami

Devanandaji Maharaj was observed on 19th with Paduka Puja. International Yoga Day was celebrated on 21st June.

OVERSEAS BRANCH

Hong Kong (China):

The Branch conducted one hour Mahamantra chanting on 2nd May in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Branch members of Bhajan group conducted one hour chanting practice session on 9th at North Point Yoga Centre. 26th Anniversary of the Branch was celebrated on 16th. Monthly Satsangas were arranged on 9th and 23rd May with chanting of Mahamrityunjaya Mantra and talks on 'Yoga Vedanta Sutras' and 'Srimad Bhagavad Gita' at North Point Yoga Centre and also online. One hour chanting session of Mahamrityunjaya Mantra was conducted on 28th at North Point Yoga Centre.

Washington DC:

Mothers Day was observed on 10th May. Weekly Satsanga was held on Sundays with prayers, Bhajans, chanting of 'Om Namo Narayanaya' and Mahamrityunjaya Mantra and meditation. Vedanta Classes on Saturdays were also continued. 87th Birthday of Sri Swami Hamsanandaji Maharaj on 31st and 102nd Sannyasa Diksha Day of Gurudev Sri Swami Sivanandaji Maharaj on 1st June were celebrated by the Branch.

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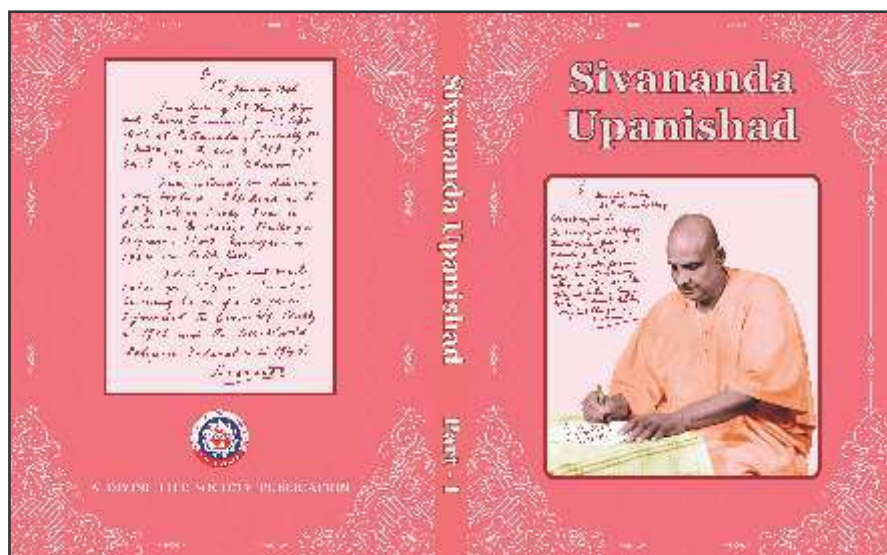
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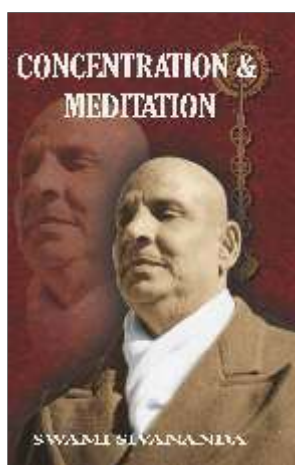


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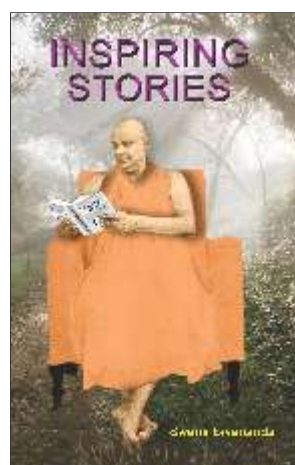
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By H.H. Sri Swami Sivanandaji Maharaj

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.

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THE DELPHIC INJUNCTION

The greatest of the Grecian culture's contributions to the world of higher thought is the Delphic injunction, Know Thyself. It is around this Self-knowledge that all philosophies, monistic religions and spiritual sciences revolve. Self-knowledge is, in India, Self-realisation. It is Self-experience. Self-knowledge is not acquired through any intellectual or occult processes. It is knowledge by Identity. Those who have known themselves are those who have consciously contacted the Kingdom of Heaven present in the hearts of all.

Swami Sivananda

To