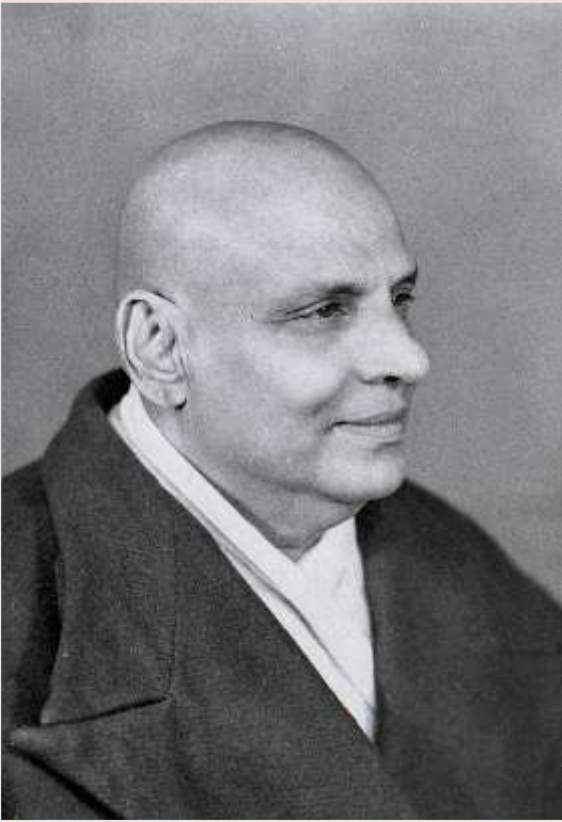




The DIVINE LIFE



Pray
to the Lord. Sing
His glory. Recite His
Name. Become a channel of
His grace. Seek His will. Do His
will. Surrender to His will. You
will become one with the
cosmic will.

Swami Sivananda

FEBRUARY 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

ATMAN IS EVER UNTAINTED

The ether in the jar is not in any way affected by the smell of garlic merely through its connection with the jar. Even so the pure Atman is not affected through its connection with the limiting adjuncts, by the properties thereof.

Pleasure and pain are the two kinds of modifications of the mind. They are mental creations. They are relative terms. That which gives pleasure to one man, gives pain to another. That sage who identifies himself with the Imperishable Self and stands as a spectator of the mental modifications, enjoys supreme peace and infinite bliss.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXXIV

FEBRUARY 2026

No. 11

MUNDAKOPANISHAD

CHAPTER III—SECTION I

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥१॥

Two birds, inseparable companions, dwell upon the same tree. One of them eats the sweet fruit of the Ashvattha tree, the other looks on without eating.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

यतिकुलोत्तम ! मानुषकल्मष-
क्षतिविधानपरायण ! सन्मते !
क्षितिपतीड्य ! शिवाव भवार्णवे
पतितमेनमुदारमुदा सदा ॥८७॥

O Swami Sivananda! You are the foremost of all saints, you are ever engaged in destroying the sins of all persons; you are noble-minded, and are glorified by the kings. Please save me from the ocean of Samsara.

सकललोकसमीड्य ! महामुने !
शकलिताखिलताप ! जगद्गुरो !
अकलुषाशय पाहि शिवाशु सत्-
प्रकरमानित ! मा नितरां गुरो ! ॥८८॥

O Gurudev Swami Sivananda! O Great Sage! O World-preceptor! You are adored by the entire mankind; you are the dispeller of afflictions; you are pure-hearted and well-respected by wise people. Please protect me.

(To be continued)

GOD EXISTS

Sri Swami Sivananda

The notion of God means an absolutely perfect being. An absolutely perfect being must have all the positive attributes, including the attributes of existence. So, God must exist.

The existence of God cannot be proved by scientific experimentation. It is purely a question of faith and refers to the intuitive side of man.

The deepest craving, the deepest aspiration in man is for eternal happiness, eternal knowledge and eternal truth. Man should search for some supernatural entity which can satisfy his deepest craving and aspirations.

As we explain everything within Nature by the law of cause and effect, so also, Nature as a whole must be explained. It must have some cause. This cause must be different from the effect. It must be some supernatural entity, i.e., God.

Nature is not a mere chance collection of events, a mere jumble of accidents, but, an orderly affair. The planets move regularly in their orbits, seeds grow into trees regularly; the seasons succeed each other in order. Now, Nature cannot order itself. It requires the existence of an intelligent

being, i.e., God, who is responsible for it. Even Einstein, the great scientist was strongly convinced of the creation of the universe by a Supreme Intelligence.

Everything in Nature has some purpose. It fulfils some function or other. Certainly, every object by itself cannot choose a function for itself. Their different functions ought to have been planned or designated by a single intelligent being or God.

Albeit everything is transitory in this world, people purchase enormous plots of land, build bungalows in various places and erect five-storeyed houses. They want to establish eternal life in this sense-universe. This shows that man is essentially immortal. In spite of the knowledge that everyone has to die, man thinks that he will live forever and makes very grand arrangements to live here perpetually. Further, nobody wants death. Everybody wants to live, and takes treatment when ill, spending any amount. Hence, the essential nature of man should be eternal existence.

Even a fool thinks that he is wise. Everyone wants to show that he knows more than others. Nobody likes

to be called a fool. Children tease their parents with various sorts of questions. The desire to know is ingrained in them. These indicate that our essential nature is knowledge.

When a man laughs, people seldom ask why he is laughing. On the other hand when a man cries, everybody asks why he is crying. This shows that our essential nature is bliss. No one wants misery; but, everyone wants happiness, and all one's activities in life are directed towards the acquisition of happiness. This also proves that our real nature is bliss. In deep sleep when there are no objects, senses or mind, we feel bliss; hence, our essential nature should be bliss. That again is the reason why people ailing from painful maladies, even desire to give up their bodies and thus, get rid of the pain.

If everyone then is of the nature of existence-knowledge-bliss, there should be an all-pervading principle having these characteristics and different from the perishable, inert, pain-giving physical bodies. Therefore, Brahman or God, whose nature is Existence-Knowledge-Bliss (Sat-Chit-Ananda), should exist.

The existence of God or the Self is determined or indicated by the existence of the Upadhis or limiting adjuncts, viz., body, mind, Prana and the senses, because, there must be

self-consciousness behind their activities.

You always feel that, despite your possessions and all sorts of comforts, you are in want of something. There is no sense of fullness. Only if you add to yourself the all-full God, you will have fullness.

When you do an evil action, you are afraid. Your conscience pricks you. This also proves that God exists and witnesses all your thoughts and actions.

To define Brahman is to deny Brahman. The only adequate description of Brahman is a series of negatives. That is the reason why the sage Yajnavalkya declares in the 'Brihadaranyaka Upanishad' about Brahman as Neti, Neti, or 'not this', 'not this.' This means that the residue left after sublating the names and forms is Brahman.

Brahman or the Self or the Immanent God cannot be demonstrated as He is beyond the reach of the senses and mind; but, His existence can be inferred by certain empirical facts or common experiences in daily life.

Sometimes, you are in a peculiar dilemma or pressing pecuniary difficulty. Help comes to you in a mysterious manner. You get the money just in time. Most of you

might have experienced this. You exclaim at that moment in joy "God's ways are mysterious indeed; I have got now full faith in God. Up to this time, I had no faith in God."

An advocate had no faith in God. He developed double pneumonia. His breath stopped. His wife, son and relatives began to weep. But, he had a mysterious experience. The messengers of Yama caught hold of him and brought him to the court of Lord Yama. Lord Yama said to his messengers, "This is not the man, I wanted. You have brought a wrong person. Send him off." He began to breathe after sometime. He actually experienced that he left the body, went to the court of Yama and again re-entered his physical body. This astonishing experience changed his entire nature. He developed an intense faith in God and became a religious man.

Another educated person had a similar experience; but, there was some change in this case. He was also an atheist. His soul was brought by the messengers of Yama to his court. This person asked Yama, "I have not finished my work in the physical plane. I have to do still more useful work. Kindly spare my life now." His boon was granted. He was struck with wonder by this strange experience. His nature also was entirely changed.

He left his job at once. He devoted the remaining portion of his life in selfless service and meditation.

You find that even the world's best doctors fail to cure a dying king. You might have also heard of many instances where patients ailing from the worst type of diseases are cured miraculously, where even the ablest doctors have declared the cases hopeless. This itself is a clear proof that there is the divine hand behind all cures.

Sometimes you cannot tolerate the company of persons. You wish to remain alone. You go to a solitary place — in a garden or on the banks of a river — and enjoy the inner peace. This gives the clue that you are, in essence, an embodiment of peace, that you are alone and identical with Brahman.

Some people die, when they are eighty years old; some die when they are in the womb; some die at twenty; some at forty. What is the cause for the variation? Who has fixed the span of life for all? This clearly proves that there is the theory of Karma, that there is one Omniscient Lord who is the dispenser of the fruits of the actions of the Jivas, who fixes the span of life of the Jivas in accordance with their nature of Karmas or actions, who knows the exact relation between Karmas and their fruits. As

Karma is Jada or insentient, it cannot dispense with the fruits of their actions.

Whether the owl accepts the presence of light or not, there is always light. Whether you accept the existence of God or not, He always exists. He is ever shining in the 'three periods of time.' He exists before you begin to search for Him. He is closer to you than your breath and nearer to you than your hands and feet.

Do you exist or not? This is my question. If you say 'No', I see before my eyes your figure with sinewy arms, a broad forehead and big eyes. If you say, 'Yes', this gives the clue, to prove the existence of God. The very question whether God exists or not, clearly proves that God exists.

Whatever you see is God. Whatever you hear is God. Whatever you taste is God. Whatever you smell is God. Whatever you feel is God. This is the manifested aspect. The physical body belongs to the Virat (Cosmos). The astral body belongs to Hiranyagarbha (Cosmic Intelligence). The causal body belongs to Ishvara (Reality with its veiling power). Where is this 'I' now?

Emerson says, "A little consideration of what takes place around us every day, would show us that a higher law than that of our will, regulates events; that our painful

labours are very unnecessary and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contending ourselves with obedience we become divine. Belief and love will relieve us of a vast load of care. O my brothers! God exists. There is a soul at the centre of nature and over the will of every man; so that, none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice; and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith."

Can you tell me, friend? Is there any one on the face of the earth, who is not afraid of death? Is there any one, who is not uttering the name of the Lord, when he is in serious difficulty, when his life is trembling in the balance or when he is in acute agony? Why then, do you deny the existence of God? You yourself admit His existence, when you are in trouble. On account of perverted intellect and worldly intoxication, you have turned out to be an atheist, though, to be sure, you cannot prove His non-existence by any means. Is this not a great folly? Think seriously. Give up arguing. Remember Him and attain immortality and eternal peace.

WHAT IS SPIRITUAL LIFE

Sri Swami Chidananda

Beloved Atman! Children of the Divine! Good morning to you all and may you have a beautiful day. Each day, may there be within the skies of your heart, the dawn of divine meditation and the sunrise of the feeling of the presence of the Divine. And thus illumined, bathed with the radiance of the presence of the Divine within, may you go throughout your outer day in joy, in inner joy and peace. No matter what the shape of the outer day and environment, whether it is cloudy or sunshiny or rainy or hot or cold, let there always be sunshine inside. Let each waking herald the dawn of a meditative period and usher in the sunlight of the immediate presence of the Divine.

What is spiritual life? Non-technically speaking, truly speaking, simply and realistically speaking, what is spiritual life? We do not want to break our heads with theology. We do not want to try to go into metaphysics. We want to know for ourselves right here.

Spiritual life is that, which each one of you lives secretly inside. As you

go on, and as you go about your daily tasks and course, and things to do and things to attend to, in your outer duties, appointments and engagements to fulfill, there is something going on within you. That is your spiritual life. There is something going on within you which is apart from what you go on thinking and feeling, the thoughts that rush in your mind and the emotions and sentiments that stir you up, disturb you sometimes, agitate you sometimes, very pleasant sometimes like the fragrance coming from an incense, sometimes very disturbing.

But, even beyond that, beyond these restless processes of the mind, there is something going on within you—that is your spiritual life. That goes on unaffected. It is eternal. It is timeless. It did not begin at any time. And there is no power on earth, no power in this Universe, no power in man that can interfere with it, if you will.

It is the steady abidance of the ray in the radiant sun. It is the constant abidance of the ocean-wave

Taken from DL 1977

(A talk given at the Yoga-Sadhana Mandir, D.L.S. Branch of Harriman, New York on 17th August, 1975)

upon the bosom of its mother-ocean. It is a steady abidance of being in Being. It is a continuous abidance of you in your own native condition, in your own eternal ground; and a steady, continuous expression of yourself, towards that, upon which you lean, in which you abide, in which you are rooted.

And what is that steady expression or steady manifestation, or the steady feeling, or whatever you wish to make known of yourself, to that in which you are forever and ever rooted—what form does it take? What is its nature? What is its content?

The content of that communion between you and that in which you ever abide, the content of that communion is Joy. It is Love. It is Peace. It may express itself in any manner, it may take any refrain. It may say, "I am Thine. Thou art mine. I am Thine. Thou art mine. I am Thine. Thou art mine". Or it may say, "I love you. I love you. I love you. I love you". It may say, "We are One. We are One. We are One. We are One". Or it may just say, "O Thou. O Thou. O Thou. O Thou". Or it may say nothing at all. It may be a sweet silence where there is only awareness. It may be a breath-taking fragrance of the feeling of the

Presence. But, whatever it is, it is super. It beggars description. It transcends even the super. It is sweeter than the sweetest. It is greater than the greatest love. It is more beautiful than the greatest beauty. It is the essence of Peace. It is the essence of Joy. And it is luminous.

So, that which goes on in that depth, where you are your own self—that which goes on forever in you, uninterfered by the restlessness of the mind, the complication of the intellect, which tries to weave webs, make nets, and quite unconnected with the movements of the body engaged in the outer—deep, deep within, removed from the non-self, removed from earth-phenomena, removed from that part of you, which is part of phenomena—there is that steady, unbroken, continuous abidance. Whatever occurs, there is your spiritual life.

There, there is no darkness, there is no waking and sleeping. It is a state of eternal wakefulness, eternal awareness. It is a river of honey that flows and flows and flows. It is a song that goes on and goes on and goes on, each note of which is thrilling and captivating. It is a melody that is perennial. It is a fragrance that fills the whole universe. It is a breath-

taking, wondrous scent. All this you are.

So, the spiritual life is never absent. The spiritual life is never drudgery. The true spiritual life has never got to be strained and striven after. True spiritual life is something which you must become aware about, like the eternal substratum of absolute silence over which so many fretful sounds and noises come and go. But, it is there. It was there before. It is not created. That is the Reality. That is the basis. Like the eternal silence, the stupendous silence which is a true real everlasting support of all little fretful noises that come and go. Even so, is the spiritual life. It is the eternal substantial substratum of whatever fitfully comes and goes for a little while.

This spiritual life is ever present. Be aware of it and be one with it. Identify yourself with this innermost spiritual life, because, it concerns you more than anything else. It does not concern your intellect. It does not concern your moods and sentiments. It does not concern your body and its movements. It concerns you, as you are in the centre of it all.

Long before the body came into being, you were. Long before mind

started thinking and acting, you were. Long before the intellect unfolded, you were. And you were upon your Eternal Ground, rooted in a substance, which we call Brahman, the Reality, God, Universal Soul, Transcendental Being. Call it what you will.

There is that vast imponderable ocean of Being, Consciousness, Bliss. And there are you, an inseparable part of it, partaking of that Being, partaking of that Consciousness, partaking of that Bliss—part of that Being, part of that Consciousness, part of that Bliss—that Consciousness itself, that Being itself, that Bliss itself. To know of yourself as That, to abide in that knowledge, to feel yourself ever as That, and never to allow anything to interfere and affect that feeling—that is your spiritual life, always to shine, always to be and to grow and to radiate, to be in your Natural State. What can touch It? What can interfere with It? What can ever dare to approach It? Or by what to change It? What has the power even to approach or touch It? Anything coming in Its way will be destroyed, will be consumed, and will vanish. For, you are the Reality.

To be continued

CHRIST-CONSCIOUSNESS

Sri Swami Krishnananda

Continued from the Previous Issue

All this is not philosophically expounded in the Bible. Great spiritual masters—the Christ, Krishna or the Buddha—do not go on commenting on their statements. They make suggestive statements which have to be expounded by lesser minds later on, for the sake of understanding by ordinary minds.

So, from this point of view of the capacity of the Spirit to be contained even within a cell of the body, what would it be to empty oneself and to be filled by It. The accretions, as I have already mentioned, that have grown upon consciousness have to be gradually shed and wiped out. They have to be scrubbed off. The objective accumulations over the Spirit have to be cast asunder in order that the Spirit may blossom forth in its full sublimity and loftiness of stature. To empty oneself, therefore, cannot mean anything else. It means to stand by the Spirit and not to swear by any material value.

If you give something, you will lose that thing. This is our

mathematics. The more you give, the more you lose. It is very clear. But, “Give and it shall be given,” says the Christ. How can it be possible? Have you ever seen somebody giving you merely because you give? He takes away everything you give and goes away. But, what the Christ says is that you will not merely be given back what you give, but, overflowing, pressed and shaken will it be given back to you. If you give one, you will get back hundreds, thousands and millions, says the Christ. This, again, is a non-mathematical calculation. How can you get hundreds and thousands, if you give only one? “Give and it shall be given,” is what the Christ says. And He adds one adjective to it which is stunning, astonishing, awe-inspiring. It shall be given back to you, not merely in the measure that you have given, but, overflowing and pressed. In a measure, the contents are pressed so that it may contain more and more, and then when it is overflowing abundantly, in that abundant form will it be given back to you. So, do not

Taken from 'Spiritual Import of Religious Festivals'

(Message given on Christmas Eve, the 24th of December, 1973)

be afraid that you will lose by giving. Swami Sivanandaji Maharaj was a standing monumental example of this spiritual philosophy of giving. I have never seen a person like that, nor do I hope to see another, perhaps. We believe that by giving, we lose. But, the Spirit says that by giving, we gain. So, everywhere you find that the law of the Spirit is different from the law of matter. The law of the Christ is different from the law of Caesar. The law of God is different from the law of man. This is wonderful!

Now, to empty oneself, therefore, would be the tendency to stand by the Spirit, and this tendency to stand by the Spirit is to recognise the character of the Spirit in the world of matter. We have lost consciousness of the Spirit itself. We are conscious only of matter. To be aware of the Spirit is to be aware of its characteristics simultaneously. You cannot think of fire without thinking of light and heat. The idea of fire is automatically associated with the idea of heat and light. Likewise, the idea of the Spirit is automatically associated with omnipresence and a capacity to permeate and penetrate through everything.

To include and transcend all things is another characteristic of the

Spirit. What does it mean by the phrase 'to include and transcend'? This again can be explained by an analogy. All this cannot be explained logically. The consciousness of your waking state includes and transcends all the contents of your dream. In dream, you saw wealth, you became a big officer, you drew a large salary, you had a sumptuous meal or you were an emperor. But, when you wake up, you have lost everything! Have you really lost anything? The very consciousness of having woken up is transcendent to the consciousness of all the wealth and other things that you appeared to possess in dream. Would you rather be a king in dream, or an ordinary man in waking? You would like to be an ordinary person in the waking state rather than be a king in dream, because, the value of the king in dream is inferior to the value of the ordinary man in waking. It is the difference in the consciousness that matters and not the beggarhood or the kingdom. The difference lies in the state of consciousness, and not in what one is conscious of. Even as the contents of dream are subsumed, included and transcended in the waking consciousness, all the values of the world are included and

transcended in the consciousness of the Spirit Supreme. We are not going to lose the world when we gain the Spirit. Many people are afraid of going to the Spirit or God, because, they think that they may lose the world. There are many who think: "What about our friends? What will happen to them, if I go to God? Oh, my dear children are all here suffering; I do not want to go to God." This is foolish way of thinking because this is, again, a material way of thinking, mathematically construed and commercially understood. We are still businessmen. We cannot go beyond this idea.

My dear friends, when you go to God, your friends will be seen there. Why are you crying about the friends? You will see them in a better way, with a better eye, than you are able to see now. And if you are intending to help them, well, you will be able to help them in a better way than now. Your strength will be much more and your capacity to help will get enhanced. All that is in the world is included in that realm of God, and nothing is excluded. We are not going *from the world to God*. Again, we have an idea of quantitative running. Look at this prejudice! We are not moving from the world to God, as if going from

one planet to another in a rocket. It is not a spatial movement. It is a transfiguration of consciousness, like that which happens on waking up from dream. When you wake up from dream, do you lose anything? Have you lost your dream friends, kingdom and the wealth? You are only happy that the devil has gone. "What a nightmare I had in dream! It has gone and I am happy now." This is your feeling when you wake up. Do you say, "Oh, my kingdom has gone. I was a king. I have lost everything"? Do you go on beating your breast? Similarly, nothing untoward will happen to you when you reach God. The Spirit includes all things that are valuable in the material world.

It is because of this fact that the Christ was not understood by the people. How can matter understand the Spirit! And so He was crucified. We are crucifying God every day in our life, in some form or the other. We are killing Him by our affirmation of the ego, the assertion of material values and an adamant adherence to this quantitative way of thinking that 'by giving we lose', 'by going to God we have to lose the world,' and so on and so forth. All these are false assumptions, contrary to Truth.

To be continued

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

Continued from the Previous Issue

23rd September, 1949

SIVA AS SOCIAL REFORMER

(Another letter to S. N. Mitra in continuation of the previous one)

“Festivals and sacred days are intended to remind man of God and his relation towards Him. People gather in Temples and places of pilgrimage, to live a day in Him, to forget their worldly burdens. This circumstance has of late been taken advantage of by undesirable people who set up gambling dens on such occasions. The entire atmosphere is vitiated by these. These, I suggest, should be banned altogether. If we wish to achieve social uplift, we should wipe out gambling of every sort altogether. A beginning may be made with these Melas and major gambling, like horse-racing etc.

Another social evil which saps the vitality of society, is prostitution. Very little need be said to condemn it! I do hope that in U.P., this evil would soon disappear. Madras has a Law in this respect. The wiping out of this

evil would need ruthless handling of the problem.

Side by side, with the propagation of spirituality, we should devote our attention to the unification of society by other means, too. God will unite them at heart; play will unite them psychologically. Every village should have a Public Park and Playground and, games like football, hockey, cricket, etc. should be introduced. A small gymnasium can also be added to this where people could be taught physical exercises as well as Asanas, Pranayama etc. These games and exercises would give the people a good physique, ease their mental tension and infuse in them the much needed team-spirit, esprit-de-corps, and a feeling of brotherhood among themselves. Matches may then be arranged among villages and districts, etc.

The Social Welfare Centres, where they do not exist, there may be either Governmental or semi-governmental, i.e., private

Taken from 'Sivananda-Day-to-day'

enterprises subsidised by Government. A welfare officer (like the Labour Welfare Officer) might serve a district or a portion of it. It would be his pleasure and duty to organise the Centres and educate the people of the villages. Education and Health authorities should occasionally pay visits to these Centres and watch their progress, enthuse them and encourage them in every way.

I am sure, under thy able guidance, U.P. would progress by leaps and bounds and would soon become a model province in India.

May God bless you!

Thy own Self,
Sivananda."

If the Government of a Province or a Country follows the counsel of sages, surely the Province or the Country would progress by leaps and bounds!

This world is God's revelation of Himself. His bliss or joy assumes all these forms.

All life is alike. The universal heart beats in the minutest life. The Lord breathes in all life.

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.

The world is neither good nor bad. The mind creates good and evil. Thinking makes it so.

To the good, the world is full of good; but to the bad, the world is full of evil.

The evil is not in the world. It is in the mind. Man sees only the reflection of his mind. If you become perfect, the world will appear good.

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

Sri Swami Sivananda

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

When you desire to remember a thing, you will have to make a psychic exertion. You will have to go up and down into the depths of the different levels of subconsciousness and then pick up the right thing from a curious mixture of multifarious irrelevant matter. Just as the mail-sorter in the railway mail service takes up the right letter by moving the hand up and down along the different pigeon-holes, so also, the sorter (the subconscious mind), goes up and down along the pigeon-holes in the subconscious mind and brings the right thing to the level of normal consciousness. The subconscious mind can pick up the right thing from a heap of various matters.

A Samskara of an experience is formed or developed in the Chitta at the very moment when the mind is experiencing something. There is no gap between the present experience and the formation of a Samskara in the subconscious mind.

Smriti or memory is a function of the Chitta (subconscious mind). It is a separate faculty or category in Vedanta. Sometimes it is Antarangata, that comes under the mind. In the Sankhya philosophy, it is included in

Buddhi or Mahat Tattva. The Chitta of Patanjali Maharshi's philosophy of Raja Yoga (*Yogah Chitta-Vritti-Nirodhah*) corresponds to the Antahkarana of Vedanta.

MEMORY-CULTURE

He who dwells in the subconscious mind or Chitta, and in memory, and who is within this memory, whom the Chitta and memory do not know, whose body is the memory (and subconscious mind), who rules the memory and Chitta from within, is thy Self, Inner Ruler (Immortal Atman, Antaryami, Amritam). My silent adorations and prostrations to this Inner Ruler!

Memory-culture is very, very important. It brings success in God-realisation as well. A forgetful man always fails in his endeavours. The manager gets displeased with a forgetful clerk. A forgetful man commits serious mistakes again and again. A man with strong and retentive memory gets sanguine success in all his ventures and undertakings. He who has memory can conduct his business-affairs very successfully, remember credits and debits, and keep accounts in a satisfactory manner. A student who has a retentive

memory will get success in all his examinations. Intelligence is only one-tenth of memory.

The Sanskrit term for memory is Smriti. Smarana is remembering. This is the function of the subconscious mind or Chitta. The Samskaras of thinking and acting are deeply impressed in the Chitta. The Chitta is like the sensitive plate of a camera. It is like the sensitive plate of a gramophone. All the impressions are indelibly recorded there. Whenever you make an attempt to remember the past events or things, they come back to the surface of the conscious mind through the trapdoor. Just as the man enters the stage from the side-curtains, just as the prisoner comes out of the jail through a small door in the big main gate, so also the impressions come out through the trapdoor in the form of big waves of thought or mental image. If you have a clairvoyant vision or astral eye, you can clearly watch all subterranean movements of these images in the subterranean workshop of the mind or the underground mental factory. The term 'memory' is used in two senses. We say, "Mr. John has got a good memory." Here it means that Mr. John's capacity of the mind to store up its past experiences is very good. Sometimes you say, "I have no memory of that incident." Here it means you cannot bring out to the

surface of the conscious mind, in its original form, the incident that occurred some years ago. It is an act of remembering.

If the experience is fresh, you can have a complete recall of your past experience through memory. You cannot get any new knowledge through memory. It is only a repetition.

In ordinary recollection, there is a temporal coefficient. In personal memory, there is a specific coefficient. That which acts together with another is a coefficient. In mathematics, the numerical or literal factor prefixed to an unknown quantity in an algebraic term is coefficient.

Suppose you have received a nice fan as a present from your friend. When you use the fan, it sometimes reminds you of your friend. You think of him for a short time. This fan serves as cause for memory (Udbodhaka or Smriti-hetu).

The following are the four good characteristics of good memory: (i) If you read once a passage and if you can reproduce the same nicely, it is a sign to indicate that you have a good memory. This is termed Sugamata. (ii) If you can reproduce the same thing without increase or decrease (addition or subtraction), it is called Avaikalya. (iii) If you can preserve a fact or passage or anything for a very considerable period, it is called

retentive memory, Dharana. (iv) If you can reproduce a passage at once without any difficulty when it is needed, it is called Upaharana.

If your brother is a coward, the sight of a similar man in another place will bring to your mind the memory of your brother. This memory is due to similarity of objects (Sadrishyata).

Suppose you have seen a dwarf at Madras. When you see a very tall man or Patagonian, this will remind you of the dwarf whom you saw at Madras. The sight of a big palace will remind you of a peasant's hut or a Sannyasin's grass Kutir on the banks of the Ganga. This memory is due to dissimilarity in objects (Viparitata).

When you walk along the road on a stormy day and happen to see a fallen tree, you conclude that the tree has fallen owing to the storm. In this case, the memory is due to the relation between cause and effect (Karya-Karana-Sambandha).

A knowledge of the working of the subconscious mind is very necessary for those who want to develop their memory. Most of the mental operations take place in the subconscious mind. The conscious mind takes some rest, but the subconscious mind works throughout the twenty-four hours. It is the subconscious mind that brings the answer like a flash of lightning in the early morning, when you fail to get a

solution at night even though you rake your brain for hours and hours together. It is again the subconscious mind that wakes you up in the morning when you go to sleep with a firm resolve: "I should catch the train at 3 a.m." It is a most faithful servant, provided you know the technique of manipulating it in a masterly manner. You can extract tremendous work from it. All the prodigies, or intellectual giants of the world, know the act of handling and tapping this portion of the mind. The Chitta analyses, sorts, arranges facts and figures, takes out all old records from the various pigeon-holes of the mind, and produces in the early morning or at any time, a clear balance-sheet of facts for your perusal and review. Before you retire to bed, give orders to the Chitta to do any kind of work. It will keep the answer ready in the early morning. When you are in a dilemma, when you are at your wits' end and confused, when you do not know how to solve a serious problem, give orders to the Chitta—a definite command—placing before it the nature of your difficulty. In the morning at 4 a.m., you will have an unambiguous answer. Do this. Practise this. Then only you will have wonderful conviction and strength. You will find a very reliable friend in the subconscious mind.

To be continued

BUDDHA

Sri Swami Sivananda

Continued from the Previous Issue

The innocent Sujata did not understand Gautama. Gautama was spiritually hungry. He was thirsting to attain supreme peace and Self-realisation. He wanted spiritual food. Sujata placed some food before Gautama and entreated him to take it. Gautama smiled and said, "Beloved Sujata, I am highly pleased with your kind and benevolent nature. Can this food appease my hunger?" Sujata replied, "Yes sir, it will appease your hunger. Kindly take it now." Gautama began to eat the food underneath the shadow of a large tree, thenceforth to be called as the great 'Bodhi-tree' or the tree of wisdom. Gautama sat in a meditative mood underneath the tree from early morning to sunset, with a fiery determination and an iron resolve: "Let me die. Let my body perish. Let my flesh dry up. I will not get up from this seat till I get the full illumination." He plunged himself into deep meditation. At night he entered into deep Samadhi underneath that sacred Bodhi-tree (Pipal tree or ficus religiosa). He was

tempted by Maya in a variety of ways, but he stood adamant. He did not yield to Maya's allurements and temptations. He came out victorious with full illumination. He attained Nirvana. His face shone with divine splendour and effulgence. He got up from his seat and danced in divine ecstasy for seven consecutive days and nights around the sacred Bodhi-tree. Then he came to the normal plane of consciousness. His heart was filled with profound mercy and compassion. He wanted to share what he had with humanity. He travelled all over India and preached his doctrine and gospel. He became a saviour, deliverer and redeemer.

Buddha gave out the experiences of his Samadhi: "I thus behold my mind released from the defilement of earthly existence, released from the defilement of sensual pleasures, released from the defilement of heresy, released from the defilement of ignorance."

In the emancipated state arose the knowledge: "I am emancipated, rebirth is extinct, the religious walk is

accomplished, what had to be done is done, and there is no need for the present existence.

I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything and have obtained emancipation by the destruction of desire. Myself having gained knowledge, whom should I call my Master? I have no teacher; no one is equal to me. I am the holy one in this world; I am the highest teacher. I alone am the absolute omniscient one (Sambuddho). I have gained coolness by the extinction of all passion and have obtained Nirvana. To found the kingdom of the law (Dharmo), I go to the city of Varanasi. I will beat the drum of immortality in the darkness of this world."

Lord Buddha then walked on to Varanasi. He entered the 'deer-park' one evening. He gave his discourses there and preached his doctrine. He preached to all without exception, men and women, the high and the low, the ignorant and the learned—all alike. All his first disciples were laymen and two of the very first were women. The first convert was a rich young man named Yasa. The next were Yasa's father, mother and wife. Those were his lay disciples.

Buddha argued and debated with his old disciples who had deserted him when he was in the Uruvila forest. He brought them round by his powerful arguments and persuasive powers. Kondanno, an aged hermit, was converted first. The others also soon accepted the doctrine of Lord Buddha. Buddha made sixty disciples and sent them in different directions to preach his doctrine.

Buddha told his disciples not to enquire into the origin of the world, into the existence and nature of God. He said to them that such investigations were practically useless and likely to distract their minds.

Spreading the Doctrine

The number of Buddha's followers gradually increased. Nobles, Brahmins and many wealthy men became his disciples. Buddha paid no attention to caste. The poor and the outcastes were admitted to his order. Those who wanted to become full members of his order were obliged to become monks and to observe strict rules of conduct. Buddha had many lay disciples also. Those lay members had to provide for the wants of the monks.

To be continued

STORY OF A SADHAK

Sri Swami Sivananda

Ramakrishna, a disciple of Sadhu Govindaram lived in Allahabad on the banks of the Ganges. He was a good Sadhu. He practised Pranayama and Yogic Kriyas. He used to do Japa of Ram Nam 50,000 times and observe full fast on Ekadashi. He never took even a drop of water (Nirjal) on Ekadashis. He practised Chandrayana and Krichchra Vrata four times. He knew the whole of the Gita by heart. Sometimes he delivered fine lectures on the Gita, Upanishads and Bhagavata.

But he had one serious defect. He was very fond of eating hot "Pakodas".

One day, he went to the city and purchased hot Pakodas and came back to his Ashram. He closed the door and began to eat them. He ate a few pieces. Somebody knocked at the door. He at once washed his mouth and kept the Pakodas in a box, locked it up and hastened to open the door. One of his Gurubhais came there to get from him a book on Vedanta for his study. Ramakrishna

immediately gave him the book, came back to his room, opened the box and started eating the Pakodas. Again there was another knock at the door. Ramakrishna washed his mouth, kept the Pakodas in the box, locked it and then opened the door. One of his friends came there to clear certain of his doubts in Patanjali Yoga Sutras. Ramakrishna felt much uneasiness because the Pakodas were getting cold. He could not eat them in a hot state. Anyhow he talked to his friend for a few minutes and tried to send him away as early as possible.

He closed the door again, opened the box and started eating the Pakodas with great avidity. Again there was a knock at the door. He was greatly upset, because he could not eat to his heart's content his delicious Pakodas. He forgot to put the Pakodas in the box and to shut the back door. He kept them outside and opened the door. A pilgrim came there to distribute some clothes. Ramakrishna was talking to him. In the meantime, some monkeys

entered his room by the back door and took away all the Pakodas. Ramakrishna took the cloth from the pilgrim and came back to his room with great joy to eat his Pakodas. He thought that he could eat now without any interruption. To his great disappointment, he found that the Pakodas had been taken away by the monkeys. He was very much afflicted at heart.

Ramakrishna was doubtless a good Sadhu. He was a great Yoga Abhyasi and good lecturer but he had this bad trait or Vritti of eating the Pakodas silently in a closed room without sharing them even with his own brothers who were living in the Ashram. He had a small, constricted heart. He developed his intellect but failed to develop his heart. That is the reason why he was not able to produce a deep impression on the audience when he delivered lectures or on those persons with whom he came into contact. He had no spiritual growth. He did not make any real progress in his Yoga Sadhana.

A noble heart is a passport to enter the vast domain of illimitable bliss or kingdom of Moksha. You may draw 8 ozs. of mercury through

the practice of Vajroli Mudra, you may talk fluently in Sanskrit, you may recite the whole Gita or Brahma Sutras and thrill the audience, you may retain the breath through Khechari Mudra for three days and get yourself buried under the earth and yet you are nothing unless you possess a noble heart which is free from meanness of any sort.

Poor Ramakrishna ought to have done like this. As soon as he brought the Pakodas, he ought to have distributed them first to the inmates of the Ashram before he started eating. Then there was no necessity for him to lock the door and eat them silently with a guilty throbbing heart and to feel uneasiness and discomfort at every knock of door. The monkeys also would not have removed the Pakodas. Because he had an agitated mind, he forgot to bolt the back door. Anything that is done secretly is sin. He had not the heart to sit openly amidst his friends and eat the Pakodas. He had a crooked heart.

Renunciation of sense objects should arise out of discrimination. If it is forced by adverse circumstances, the mind will crave

for it secretly. Therefore, renunciation or Sannyasa should be Vivekapurvaka (based on discrimination).

What is the use of studying Brahma Sutras, Upanishads and Yoga Vasishta and merely repeating 'Aham Brahmasmi' and delivering lectures when one has no equal vision or equal regard or equal treatment even in distributing some Pakodas? How can you feel oneness or identity with Atma, when you want to eat everything for yourself without sharing it with others?

You should not be duped by simply hearing one's lectures or demonstration of Yogic Kriyas. Drawing mercury through the organ is as much an acrobatic feat as walking on a thin wire. You can attain this by some simple practice for some months. Developing heart or cultivating nobility is a harder task than the practice of these Yogic Kriyas.

Many such Ramakrishnas abound in the domain of Sadhus and householders.

Eradicate meanness of all sorts by practising nobility and magnanimity. Become a practical Vedantin. Share what you have with

others with a willing heart and then enjoy yourself. He who eats for himself is a great sinner. The Gita says, "The righteous who eat the remains of the sacrifice, are freed from all sins; but the impious ones who cook food for their own sake, they verily eat sin."

There is yet another moral for this story. The ignorant worldly man engages himself in the enjoyment of sensual objects forgetting God. He gets so much immersed in them that he entirely forgets death and one day to his great disappointment, he is asked to stand before the altar of death leaving behind all near and dear ones. The monkey of the present story is death or time which deprives man of his belongings without even a short notice.

May you all be free from mean traits and undesirable qualities. May you all be endowed with noble virtuous qualities. May you all become practical Vedantins. May you all share what you have with others and realise the oneness or unity of all beings. May you all recognise the one thread-soul or common consciousness which is the substratum of all beings!!

QUESTIONS IN BHAKTI YOGA SADHANA

Sri Swami Sivananda

Continued from the Previous Issue

DEFINITION OF FAITH AND DEVELOPMENT OF DEVOTION

Q. Is not faith that enables man to read the will of the Maker?

A. Faith does not read the will of the Maker, but enables a person to restrict and annihilate mental distraction, and when carried to its ultimate absolute form, makes him attune himself with his Maker and realise Him.

Q. What is the difference between faith and devotion?

A. Faith is belief in the existence of God, the teachings of the sacred scriptures and the words of Guru or Preceptor. Devotion is love of God. Without having faith in the

existence of God, one cannot have devotion to Him.

Q. When one has neither faith nor devotion, how will repetition of God's name help?

A. It will help. There is a mysterious, inscrutable power in the names of God; they will instil both faith and devotion in the heart.

Q. Can anyone who has no faith and no devotion get enlightenment?

A. No. Not until he endeavours and obtains both faith and devotion.

Q. How can one develop pure devotion?

A. By meditation, love, Japa, Kirtan, Satsanga and intensive study of devotional books.

QUESTIONS IN JAPA YOGA SADHANA

JAPA AND DHYANA

Q. What is the difference between Japa and Dhyana?

A. Japa is the repetition of the Mantra of a Devata. Dhyana is meditation on His or Her form and

attributes. It is keeping up of a continuous flow of one idea of God.

Q. What is Japa-Sahita-Dhyana and Japa-Rahita-Dhyana?

A. The spiritual aspirant is repeating the Mantra and at the same

time, he is meditating on the form of His Ishta Devata. A Krishna Bhakta repeats the Mantra 'Om Namoh Bhagavate Vasudevaya' and at the same time, he visualises the picture of the Lord, Sri Krishna. This is Japa-Sahita Dhyana. In Japa-Rahita-Dhyana, the devotee continues his Japa for some time along with the meditation and afterwards the Japa drops by itself and he is established in meditation only.

JAPA AND MOKSHA

Q. Can Japa alone give Moksha?

A. Yes. There is a mysterious power in the Mantra, and this Mantra-Shakti brings meditation and Samadhi and brings the devotee face to face with God.

THE SCIENCE OF MANTRA REPETITION

Q. Should an advanced aspirant use a rosary?

A. It is not necessary for an advanced aspirant. But when sleep overpowers him, he can take to rolling of the beads, and when the mind is tired of Japa, by way of relaxation, he can take to rolling of the beads.

Q. What is the use of repeating the Mantra again and again?

A. It gives force. It intensifies the spiritual Samskaras.

Q. Can I repeat two or three Mantras?

A. It is better to stick to one Mantra alone. If you are a devotee of Lord Sri Krishna, try to see Him alone in Rama, Siva, Durga, Gayatri, etc. also. All are forms of the one God or Ishvara. Worship of Krishna is worship of Rama and Devi also, and vice versa.

Q. How to use the rosary?

A. You must not use the index finger while rolling the beads. You must use the thumb and the middle of the third finger. When counting of one Mala is over, revert it and come back again. Do not cross the Meru. Cover your hand with a towel, so that the Mala may not be visible.

Q. Can I do Japa while walking?

A. Yes; you can do it mentally. There is no restriction for Japa when it is done with Nishkama-Bhava, i.e., for the sake of realising God alone.

Q. What should be the Bhava while repeating the Mantra?

A. You can take your Ishta-Devata as your Master or Guru or Father or Friend or Beloved. You can

have any Bhava which suits you best.

Q. After how many Purashcharanas, can I realise God?

A. It is not the number of Japa but purity, concentration, Bhava and feeling and one-pointedness of mind that helps the aspirant in the attainment of God-consciousness. You should not do the Japa in a hurried manner, as a contractor tries to finish off work in a hurried way. You must do it with Bhava, purity, one-pointedness of mind and single-minded devotion.

Q. How does Japa burn the vicious Samskaras?

A. Just as fire has got the property of burning, so also the Names of the Lord have got the property of burning the sins and the old vicious Samskaras.

Q. Can we control the Indriyas by Japa?

A. Yes. Japa fills the mind with Sattva. It destroys the Rajas and the outgoing tendencies of the mind and the Indriyas. Gradually the Indriyas are withdrawn and controlled.

Q. Can a Grihastha do the Japa of Shuddha Pranava?

A. Yes; if he is equipped with the fourfold discipline or Sadhana-Chatushtaya, if he is free from Mala

and Vikshepa, and if he has got a strong inclination to Jnana Yoga Sadhana, he can repeat OM.

DOUBTS IN JAPA YOGA SADHANA

Q. While doing Japa of OM, does it mean that I should become one with that sound, by its constant repetition?

A. When you meditate on Om or repeat Om mentally, you should entertain the Bhava or feeling "I am the all-pervading, pure, Satchidananda Atma." You need not be one with the sound. What is wanted is feeling with the meaning "I am Brahman."

Q. What is the meaning of the Mantra, 'Om Namoh Bhagavate Vasudevaya'?

A. The meaning is 'Prostration to Lord Krishna.' Vasudeva means also 'All-pervading Intelligence.'

Q. How to dwell on the form of the Lord Krishna as well as on the Divine attributes?

A. First practise with open eyes Trataka on the picture. Place it in front of you. Then close the eyes and visualise the picture. Then meditate on the attributes of the Lord, such as Omnipotence, Omniscience, Omnipresence, Purity, Perfection, etc.

To be continued



CHILDREN'S WORLD

Beloved Nectar's Sons !

Glory to God

God created you, your brother, sister, father, mother, friend and your relatives. He created the sun, moon and the stars. He created the animals and the birds. He created the mountains, rivers and trees. He created this whole world.

He dwells in your heart. He is everywhere. He is all-pervading. He is all-knowing. He is all-powerful. He is all-merciful. He is all-loving. He is all-blissful. Your body is the moving temple of God. Keep the body pure, strong and healthy.

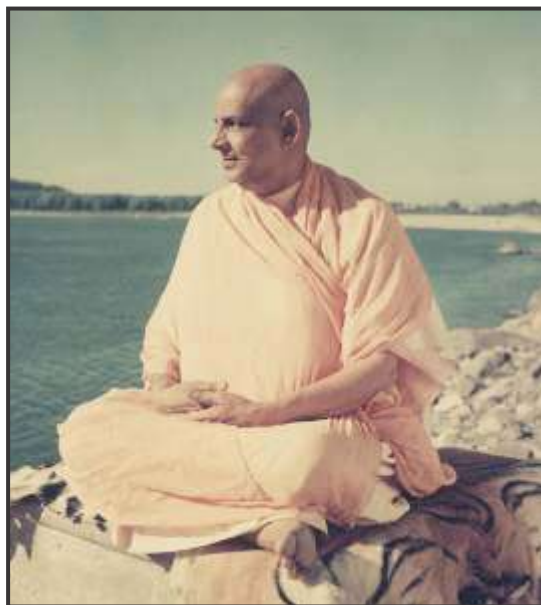
Pray to Him daily. He will give you everything.

God is Love

God is Love. God is Truth. God is Peace. God is Bliss. God is Light. God is Power. God is Knowledge. Realise Him and be free.

Do Kirtan daily morning and night. Pray daily.

Keep a picture of God in your room. Worship Him daily. Offer flowers to Him. Prostrate before Him. Offer sweetmeats to Him and then eat. Place light before Him. Burn camphor before Him. Do Arati. Put garland on Him. All your desires will be fulfilled.



Sri Swami Sivananda

Taken from 'Divine Life for Children'

PARABLE OF THE MAN AND HIS DOG

A man went out for a walk with his lovely dog. He was very proud of the dog. It always went before him. This man had an umbrella in his hand. To show the people around him that his pet-dog would do anything for him, he made the dog carry the umbrella between its teeth. And it proudly walked before him, with the middle of the umbrella firmly caught in its teeth.

Suddenly, it began to rain. The man wanted to make use of the umbrella. But, the dog was a hundred yards ahead of him. He ran towards it. The dog, not knowing why the master ran after it unusually, was frightened and ran towards the house at top-speed. The proud man was drenched to the skin, before he could reach the house and recover the umbrella.

The Jiva, blinded by pride and ignorance, entrusts its spiritual consciousness to the mind. For some time, the mind seems to walk before and lead the Jiva; and the consciousness is there firmly held by the mind and the Jiva feels that it is safe. There is a heavy shower of miseries of mundane life and temptations of sense-objects. The dog-mind with the umbrella of spiritual consciousness had parted from the Jiva and is separated by great distance.

If the umbrella of spiritual consciousness, had not been entrusted to the mind, (which incidentally, could not make real use of it), the Jiva could have protected itself from the rain of miseries and temptations. Now, the faster he runs forward to get relief from miseries and temptations, the farther this relief seems to recede.

Thus, O man, commit not the folly of entrusting thy spiritual wealth and welfare to the defective mind. It is most undependable. It will desert you in the time of trials. Learn to trust in the Lord alone. Make Him thy sole support.

Sri Swami Sivananda

Taken from 'Parables of Sivananda'

Cultural Tour of H.H. Sri Swami Advaitanandaji Maharaj

In response to the kind invitation of the devotees of New Delhi, Odisha and Chhattisgarh, H.H. Sri Swami Advaitanandaji Maharaj, General Secretary, The Divine Life Society Headquarters undertook a cultural tour of these places in November and December 2025.

Sivananda Cultural Association, Amar Colony, New Delhi, a Branch of The Divine Life Society Headquarters invited Swamiji Maharaj to attend a Satsanga Programme on 23rd November 2025. Accordingly, Sri Swamiji along with a Bhajan Mandali of Brahmacharis and Sannyasis of the Headquarters Ashram travelled to New Delhi on 22nd November. Swamiji and others were given a warm welcome by the office-bearers of the Branch. Next day, Swamiji Maharaj attended the Satsanga and gave a talk on the significance of selfless service and also explained how constant remembrance of Lord and attending regular Satsanga can lead a Sadhaka to God-realisation. Swamiji returned to the Headquarters Ashram the same day i.e. 23rd November 2025.

At the kind request of Sivananda Sevagram, a Branch of The Divine Life Society at Gaham, Talcher, Odisha, Swamiji Maharaj went to Sivananda Sevagram on 8th December 2025 to attend its Annual Sadhana Shivar. Swamiji addressed the devotees during the different sessions of the Shivar from 8th to 10th December and inspired them to practise in their day-to-day life whatever they learnt through reading books and listening to discourses. The Shivar was well attended by around 1000 devotees.

On 10th December, Swamiji Maharaj proceeded to Rourkela to attend

the Silver Jubilee Celebration of the Steel Township Branch of The Divine Life Society. Swamiji attended the evening Satsanga and gave a discourse on 'Bhaja Govindam' explaining the glory of Lord's name. On 11th December, Swamiji continued his talk on Nama Smaran Sadhana. Next day, Swamiji visited the Main Branch of The Divine Life Society at Chhend, Rourkela, and blessed the devotees with his discourse on Bhakti Yoga in a Satsanga. Around 150 devotees participated in the Satsanga.

From Rourkela, Swamiji Maharaj proceeded to Sambalpur on 13th December to attend the Three Day Spiritual Conference, organised by the Western Odisha Divine Life Society Co-ordination Committee to commemorate the occasion of the Golden Jubilee Celebration of Sambalpur Branch. The conference was well attended by around 1000 devotees, who came mostly from Western Odisha districts. Swamiji Maharaj addressed the gathering in different sessions of Conference.

From 16th to 23rd December, Swamiji visited the Divine Life Society Branches in Western Odisha viz. Burla, Lahanda, Baragad, Dunguripalli, Bolangir, Patnagarh, Titilagarh, Kesinga, Bhawanipatna, Junagad, Dharmagarh, Mahichala, Umerkote, Sunabeda Ladies Branch, Sunabeda Main Branch, Koraput and Jeypore. Mantra Diksha was given to the devotees at Dharmagarh, Umerkote, Sunabeda (Ladies Branch) and Jeypore.

On 24th December, Swamiji Maharaj left Odisha for Chhattisgarh. Swamiji visited the Ghatpadmur Branch of The Divine Life Society and blessed the gathering with his discourse in a Satsanga. Satsanga was well attended by many devotees and college students. Swamiji spoke about the life and teachings of Gurudev Swami Sivanandaji Maharaj and inspired the students to follow truthfulness, Dharma, non-violence and build a

strong character.

On 25th December, Swamiji travelled to Gumargunda en route Teknar, Dantewada, to visit Teknar Branch of The Divine Life Society and have Darshan of Mata Danteshwari. Next day, Swamiji participated in the 33rd Punyatithi Aradhana Day Celebration of Sri Swami Sadapremanandaji Maharaj organised by The Divine Life Society Gumargunda Branch and addressed the devotees. About 3000 devotees attended the function. On 27th December, Swamiji went to Bhilai to attend the 10th Chhattisgarh State The Divine Life Society Conference. Swamiji Maharaj inaugurated the Conference on 28th December and addressed the gathering both in the morning and evening sessions.

During his cultural tour, Swamiji took the opportunity to visit about twenty three (23) different Branches of The Divine Life Society in Western Odisha and Chhattisgarh travelling about 1600 KMs by road. Whichever Branch Swamiji visited, he interacted with the office-bearers of the Branches, took note of the functioning of the Branches and imparted proper guidance to conduct regular weekly Satsanga, to bring the children and youth to Satsangas and hold special Satsanga and Camps for children. During the Satsangas at the various Branches, Swamiji spoke about Gurudev's Life and Teachings, and Glory of Bhagavan's Name and emphasised that spiritual aspirants must practise constant remembrance of Lord and take His Divine Name, which is the surest, quickest and easiest way of attaining God. Swamiji's visits to different Branches made a positive impact on the proper functioning of Branches and inspired the devotees as well.

On 30th December, Swamiji Maharaj returned to the Headquarters Ashram.

Valedictory Function of the 104th Basic Yoga-Vedanta Course

With the divine grace of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj, the 104th Basic Yoga-Vedanta Course was successfully completed in October 2025. The Valedictory Function was organised at YVFA Hall on 30th October 2025 in the presence of H. H. Sri Swami Yogaswarupanandaji Maharaj.

After the invocatory prayers, Br. Sri Gopiji, the Registrar of the Academy, welcomed all present and 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 message congratulating the students for successfully completing the two-months Course at the foothills of the Himalayas, on the bank of Mother Ganga, in the sacred abode of Gurudev Sri Swami Sivanandaji Maharaj, inspired them to practise the Yoga Way of Life as taught by Sri Gurudev. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sri Gurudev shower blessings upon all.

Children of Brijmohan School for the Blind, Meerut, Visit the Headquarters Ashram

Eighteen children of Brijmohan School for the Blind, Meerut along with their twelve teachers and staff, including Principal Sri Praveen Sharma and Vice-Principal Smt. Upasana Sharma visited the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj on 7th January 2026 to offer their loving reverence to the Beloved Master and to seek His blessings.

During their three days' stay, the children visited the sacred shrines of the Ashram, attended Satsanga and Ganga Arati at Sri Gurudev Kutir. They also offered their loving adoration to Sri Gurudev in the form of soulful recitation of 12th and 15th chapter of Srimad Bhagavad Gita, and melodious singing of Sivananda Chalisa, Chidananda Chalisa and Bhajans at the holy Samadhi Shrine during the night Satsanga. H.H. Sri Swami Yogaswarupanandaji Maharaj blessed the children with his inspiring words and special Prasad as well.

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

In Memoriam

With a heavy heart and deep sense of loss, we inform that Puja Sri Jnaneswari Mataji, the Spiritual Head of Sri Santi Ashram, Thotapalli Hills, Sankavaram, Kakinada Dist. (earlier East Godavari District), Andhra Pradesh left her mortal coil on 26th December 2025 at 6:40 a.m., leaving behind thousands of seekers and devotees all over the world, in tears.

Sri Sivananda Ashram (The Divine Life Society) and Sri Santi Ashram (The Mission of Peace) share a rare spiritual bond even before the inception of The Divine Life Society, as Param Puja Gurudev Sri Swami Sivanandaji Maharaj met Param Puja Sri Swami Omkarji Maharaj (1895-1982), the founder of Sri Santi Ashram during his Swargashram days and also stayed for several months at Sri Santi Ashram along with three of his disciples (Swami Paramanandaji, Swami Atmanandaji and Swami Swarupanandaji) in the year 1932 and 1933.



Puja Sri Swami Omkarji Maharaj fondly recalls in his *Autobiography* how Sri Swami Sivananda showered his love upon him like a doting mother during his stay at Sri Santi Ashram in the 1930s, as well as during his own subsequent visits to Sivananda Ashram. He felt that Sri Gurudev's infinite love dissolved the physical distance between the two Ashrams, creating a spiritual unity focused on the shared goals of Awareness of Divine Omnipresence, Universal Love and Peace, and Selfless Service of Humanity.

Later, at the loving behest of Param Puja Sri Swami Omkarji Maharaj, Param Puja Sri Swami Chidanandaji Maharaj, though reluctant initially, agreed to become the President of Sri Santi Ashram (The Mission of Peace) and fulfilled his promise by being the President of Sri Santi Ashram from 1982 until his Mahasamadhi in 2008, while Puja Sri Jnaneswari Mataji remained as the Spiritual Head of Sri Santi Ashram until her last days in December 2025.

Puja Mataji was born on 13th October 1931 at Peddapuram village, near Samalakota, Andhra Pradesh to pious parents, who were related to



Jnaneswari Mataji, Pujya Sri Swami Chidanandaji Maharaj, Pujya Sri Swami Omkarji Maharaj and Mataji's younger sister Kumari Shanti

Param Pujya Sri Swami Omkarji Maharaj. Probably, her Karma from her past life brought her at an early age into Ashram life. Mataji lost her father when she was very young, and her mother moved into Sri Santi Ashram, along with Mataji and her younger sister to be at the feet of Pujya Sri Swami Omkarji Maharaj. Mataji was just nine years old then.

Pujya Sri Swami Omkarji had a younger sister in his pre-monastic days, who had been very affectionate to Sri Swamiji. When Sri Swamiji was of fourteen years and was away at school, his younger sister died. She was only twelve then, her loss and his inability to be present at her bedside left him utterly bereft for days together. Sri Swamiji mentions in his booklet *'Reincarnation of My Little Sister'* about similar noble traits of selflessness, devotion and affection in Jnaneswari Mataji that intuitively indicate that Pujya Jnaneswari Mataji was none other than the reincarnation of his little sister, whom he lost during his boyhood days.

Swamiji further continues: *"As a duck takes to water, Jnaneswari identified herself with all the Ashram activities."* She became an integral part of the Ashram from the day she stepped into the Ashram, all the time serving and caring for the others with her childlike innocence. She used to be in the kitchen cooking and feeding others and within no time, she was at the Prayer



Pujya Sri Swami Chidanandaji Maharaj being received by Pujya Swami Omkarji Maharaj and Jnaneswari Mataji at Sri Santi Ashram Thotapalli, Sri Swami Devanandaji Maharaj on the left and Sri Anjaneyalaji on the right

Hall absorbed in deep meditation unaware of outer surroundings. Having come to the Ashram at a very young age, she did not get the opportunity to get formal education, nonetheless by her incessant dedicated efforts, she educated herself by learning to read and write in both English and Telugu, and also served Pujya Swamiji by transcribing and expertly typing his manuscripts and correspondence in both English and Telugu.



Jnaneswari Mataji with Pujya Sri Swami Satchidanandaji Maharaj of Anandashram and Pujya Sri Swami Chidanandaji Maharaj

In her teens, she even started contributing small articles to the Ashram Magazine 'Peace' while girls of her age group were mostly interested in cinemas, jewellery, clothes and marriage. One such collection of her articles has been published in a small booklet titled '*How I learned English from Swamiji*', which speaks more about virtuous qualities and spirituality than the English language itself. In spite of being constantly busy, she somehow spared time to visit the nearby villages with her medicine box and take care of the poor and sick people tenderly. She also managed to find time to play the violin

singing 'Sri Ram Jai Ram Jai Jai Ram'.

Pujya Swami Omkarji often felt that young Jnaneswari was more a Guru to him than a disciple, due to her firm abidance in simplicity, humility, magnanimity, fortitude, selfless service and other virtuous qualities.

One very heart-rending incident gives a glimpse of the depth of her great fortitude and her dedication towards selfless service. On a dark night of incessant rain, Kumari



Mataji addressing the devotees in Satsanga



Mataji with Pujya Sri Swami Chidanandaji Maharaj

Jnaneswari was carrying food to the Kutir of Dr. C. K. Prasad Rao, retired Dean of the Madras General Hospital, who had come to stay at the Thotapalli Ashram for a few days to engage in spiritual Sadhana. In the darkness she was bitten by something, but she didn't bother at all and continued to serve the food and wash all the dishes. By the time she returned to Swamiji's Kutir, her tongue had started to taste bitter, and pain was

spreading all over her body. When questioned, she casually mentioned that something had bitten her. Only then did they realise that it was a snake bite, and that the poison had started to take its effect. Even in her pain, she was more concerned about not disturbing others than about her own condition. Eventually, by God's grace and the care of Dr. Prasad Rao, she recovered from the effects of the snake bite.

Pujya Swami Omkarji Maharaj in his *Autobiography* thus expresses his joy "*Whether I call Jnaneswari my disciple or my Guru, my sister or child, I feel happy and contented, blessed ever to have a single, noble and selfless soul who works, lives and breathes not for herself but for the welfare and peace of others and for the progress of the Ashram, The Mission of Peace.*"

In the year 1951, on the 21st of January, the birthday of Pujya Sri Swami Omkarji, Swamiji commenced Mouna Yajna (a vow of Silence) and entered into seclusion on the Kailasagiri, a hilltop adjacent to the Waltair (presently Vishakhapatnam) Santi Ashram, for a prolonged period. Swamiji's life of Mouna Yajna and seclusion went on for six years, until 1957. The onus of managing the Ashram and its activities fell



Mataji with Sri Swami Padmanabhanandaji Maharaj at the Samadhi Shrine of Pujya Swami Omkarji Maharaj

on Kumari Jnaneswari, who was just twenty years old then. She not only managed the Ashram, its branches, the schools and other welfare activities efficiently, but also served Swamiji personally by carrying food daily to the hill-top, where she spent time in Sadhana along with Swamiji. In addition, she had to manage the publication of the 'Peace' magazine, give audience to the devotees and followers, and also help those who sought her guidance on the path of spirituality.

During this period, the Ashram celebrated Pujya Swami Omkarji's 60th Birthday, the Shashtipurti (Diamond Jubilee), while Swamiji remained in Silence on the Kailasagiri and was not present physically for the occasion. Kumari Jnaneswari organised a grand programme lasting for ten days, from the 21st to 31st January 1956. Thousands of devotees came to the Ashram to attend the discourses, Bhajans, Kirtans, Pujas, Prayers, Harikathas, Classical Dances, Havans, Bilwa-Laksharchana, etc. During those ten days, she saw to it that nearly forty thousand people were fed sumptuously. This was the beginning of a tradition of mass feeding on the 21st of January that has continued every year since then, wherein fifteen to twenty thousand people partake of Ashram Prasad, until the recent Corona pandemic has stalled it.

By virtue of her spiritual personality and as a spiritual daughter of Pujya Swami Omkarji Maharaj, Pujya Mataji became the natural successor to Pujya Swamiji Maharaj, but she declined to hold any administrative position. Therefore, Pujya Swamiji had to ask Param Pujya Sri Swami Chidanandaji Maharaj, who was already the President of The Divine Life Society, to hold the additional responsibility of becoming the President of Sri Santi Ashram (The Mission of Peace). Accordingly, Sri Swami Chidanandaji Maharaj was declared as the President of Sri Santi Ashram (The Mission of Peace) in January 1982.

A few months later, on 10th June 1982 when Pujya Sri Swami Omkarji



Sri Swami Padmanabhanandaji Maharaj attending the Shodashi Puja of Pujya Mataji, Swami Saradananda Mataji on the left and Swami Vinamrananda Mataji on the right.



Shodashi Puja

Maharaj left his body and merged with Cosmic Consciousness, Puja Mataji became the Spiritual Head of Sri Santi Ashram (The Mission of Peace) but, as per her wishes, she held no formal post or position. From then on, both Puja Sri Swami Chidanandaji Maharaj and Puja Mataji continued to discharge their duties until they merged into the Cosmic Consciousness in 2008 and 2025, respectively.

Puja Mataji held the reins of the Ashram, efficiently managing the Mother Ashram at Thotapalli, Vishakapatnam (Waltair) Ashram, Kakinada Ashram, Kotagiri Ashram as well as the Schools at Thotapalli, Vizag and Kotagiri, and all the other charitable and welfare activities, firmly adhering to the ideals established by Puja Swami Omkarji, without making any deviation or compromise in its principles, even for small matters. Even today one would find that there are no newspapers, televisions or air-conditioners in the Ashram premises. But as the Spiritual Head of the Ashram, she extended magnanimously her help, guidance, and blessings to all sincere seekers so that they could progress in ceaseless meditation and Sadhana.

Though small and fragile in appearance, her silent spiritual radiance stirred the deeply embedded emotions of those who came into her vicinity, tears trickling from their eyes. She would rarely give any lectures, but those few words spoken, being saturated with the highest philosophy and practical wisdom, would go directly deep into one's heart. She was a source of spiritual strength to many, yet very unassuming in her appearance.

Mataji had her first Darshan of Gurudev Sri Swami Sivanandji Maharaj in the year 1950. Subsequently, she visited Sri Sivananda Ashram along with Puja Sri Swami Omkarji and had the opportunity to be with Gurudev several times before Gurudev left his mortal coil. Later also, she visited Sivananda Ashram many times. Once she lived in seclusion for forty days in a small Kutir, a property of the Ashram, situated at Kaudiyala, 30 kms upstream from Sivananda Ashram on the Badrinath road. Another place that Mataji loved to visit was Sri Anandashram of Papa Ramdasji. She even travelled a few times to South Africa, Mauritius and Canada upon the kind invitation of devotees. Under Puja Mataji's guidance, Sri Santi Ashram celebrated Centenary of its Establishment in grand manner in the year 2016.

In her 94 years of life, Mataji had come across several challenges, hardships and health issues, but she overcame them all without even a trace of the slightest disturbance or worry, setting an example and being an inspiration for one and all. For those who have met her at least once in their lifetime, they would hardly be able to forget the profound peace felt in her Presence, her compassionate glance, and her gentle and graceful smile.

When the time comes for departure, there comes a reason to go; Pujya Mataji developed sudden health complications on 22nd December night and after hospitalisation for a couple of days, Mataji breathed her last on 26th December at 06:40 a.m. The mortal coil was cremated the next day on a spot nearby Pujya Swami Omkarji's Samadhi Mandir. The auspicious Shodashi Puja, which is observed for the Mahatmas on the Sixteenth Day, was conducted on 10th January 2026.

The 21st January of every year is celebrated in a grand manner as the Janmadina (birthday) of Pujya Swami Omkarji Maharaj. It was a customary practice of Pujya Sri Swami Chidanandaji Maharaj to preside over the birthday function every year. In the year 2004, Swamiji Maharaj deputed Sri Swami Padmanabhanandaji Maharaj to represent him for the Annual Birthday Celebration and preside over it. Similarly, for the occasion of the Shodashi Puja of Pujya Mataji, held on 10th January, Sri Swami Padmanabhanandaji Maharaj presided over the function. Along with Swamiji, Swami Muktanandaji of Anandashram, Swami Medhanandaji of Kailash Ashram, Swami Smarananandaji of Yogada Satsanga, Ranchi, Swami Satyatmanandaji and Swami Vijayanandaji of Chinmaya Mission, Swami Paravidyananda Mataji, Yogacharya Sri T. L.



Sri Swami Muktanandaji Maharaj of Anandashram, Sri Swami Padmanabhanandaji Maharaj, Swami Vinamrananda Mataji and Swami Saradananda Mataji of Santi Ashram honouring and serving the 16 Mahatmas



Gathering of Mahatmas for the Shodashi Puja

Narsimha Rao of YCT, Swami Ramanandaji of Sri Ramanashram, Rachapalli, Swami Sumitrananda Mataji and a few other Swamijis who were closely associated with Santi Ashram, participated in the function. After the ritualistic Puja, all the Swamijis paid their loving tributes to Pujya Mataji. The programme concluded with the feeding of Sixteen Mahatmas followed by mass feeding.

Over the last few decades, Pujya Mataji had groomed her protege, Swami Vinamrananda Mataji, in the responsibilities of Ashram activities, and even arranged for her initiation into the holy order of Sannyasa by Pujya Sri Swami Chidanandaji Maharaj during Navaratri in 1999. Accordingly, as per Pujya Mataji's wish and instructions, Swami Vinamrananda Mataji has been declared as the Spiritual Head of Sri Santi Ashram (The Mission of Peace). She will be assisted by Swami Saradananda Mataji, who was also initiated into Sannyasa in 2022, by Swami Yogaswarupanandaji Maharaj, President, The Divine Life Society, Sivananda Ashram, at the behest of Pujya Mataji.

Great spiritual luminaries, such as Jnaneswari Mataji are never dead, even with the passing of the body; for, they are eternally alive and immortal.

May Param Pujya Gurudev Sri Swami Sivanandaji Maharaj, Param Pujya Sri Swami Omkarji Maharaj, Pujya Sri Swami Chidanandaji Maharaj and Pujya Sri Jnaneswari Mataji shower their abundant blessings upon all.

May Peace be unto all!

The Divine Life Society, Steel Township Branch, Rourkela Celebrates its Silver Jubilee

By the grace of Lord Jagannatha Mahaprabhu, Param Pujya Gurudev Sri Swami Sivanandaji Maharaj and Param Pujya Sri Swami Chidanandaji Maharaj, the Divine Life Society, Steel Township Branch, Rourkela successfully organised a Three Day Spiritual Sadhana Shivar from 9th to 11th December 2025 to commemorate the sacred occasion of its Silver Jubilee.

H. H. Sri Swami Nirliptanandaji Maharaj, Vice-President, The Divine Life Society Headquarters Ashram, Rishikesh, inaugurated the Shivar by hoisting the Divine Life Society Flag and lighting the Sacred Lamp. Thereafter, Sri Swamiji Maharaj, Sri Swami Brahmasakshatkaranandaji Maharaj, Sri Swami Swarupanandaji Maharaj and Sri Swami Rameshwaranandaji Maharaj blessed the gathering with their brief messages.

After the inaugural function, Pujya Swami Nirliptanandaji Maharaj addressed the employees of Rourkela Steel Plant at Gopabandhu Auditorium inside the Steel Plant premises, on the subject 'How to Lead a Successful Life in Industrial Environment'. It was followed by question and answer session and guided meditation session. The programme was highly appreciated by the Management of Rourkela Steel Plant as well as the participants.

Every day, the programme of the Shivar started with morning meditation, Nagar Kirtan and Yogasana-Pranayama Class followed by discourses. During his discourses in the Shivar, Pujya Swami Nirliptanandaji Maharaj stressed upon the practice of Sri Gurudev's Yoga of Synthesis to purify the mind and attain the goal of life.

On 10th December, Pujya Swami Advaitanandaji Maharaj arrived at Steel Township Branch, Rourkela. Swamiji Maharaj blessed the devotees

with his talks on 10th and 11th December. Referring to 'Bhaja Govindam', Swamiji spoke on the glory of Divine Name. Sri Swami Brahmasakshatkarandaji Maharaj, Sri Swami Swarupanandaji Maharaj, Sri Swami Rameshwaranandaji Maharaj, Sri Swami Dharmanishthanandaji Maharaj and Brahmachari Sri Pranab Chaitanyaji also addressed the gathering on various subjects pertaining to spiritual life.

The Silver Jubilee Souvenir, 'Students success in Life' in Odiya and 'Dhyanashtakam' in Odiya were also released to mark the sacred occasion. The Shivir was well attended by 250 delegates, hundreds of devotees and general public.

May the grace of Lord Jagannatha, Param Pujya Gurudev Sri Swami Sivanandaji Maharaj and Param Pujya Sri Swami Chidanandaji Maharaj be upon all.

Good and bad are both in man. The human being is a mixture of both. All creatures contain forces of virtue and evil. It is the restraint of the evil and the active exercise of the good that raises man above other creatures. Anger makes the evil break out into harmful action. Self-restraint keeps the evil in check and affords scope for the exercise of virtues. Thus, when anger is controlled, evil is controlled. Good prevails. Anger is the outlet or channel through which emerge harshness, cruelty, pain and harm, vengeance, violence, war and destruction. When anger is overcome, your understanding becomes clear, and discrimination is active. You are enabled to choose between right and wrong. You proceed without confusion upon the straight, narrow path of moral rectitude.

Sri Swami Sivananda

ANNOUNCEMENT

THE DIVINE LIFE SOCIETY, CHANDIGARH BRANCH ANNUAL SPIRITUAL CONFERENCE From 20th to 22nd March 2026

By the grace of Most Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj, the Divine Life Society Chandigarh Branch will be organising its Annual Spiritual Conference on the theme – “**Kaliyuga Kewal Naam Adhara**” at Sivananda Ashram, Sector 29-A, Chandigarh, from 20th to 22nd March 2026 to celebrate its Annual Foundation Day.

Senior monks from the Headquarters Ashram and other Institutions shall grace the function. Devotees from all the Branches of Divine Life Society are cordially invited to participate in the programme.

For further information and enrolment, please contact:-

- | | |
|----------------------------------|------------|
| 1. Sri S.K. Mahajan, President | 9814118034 |
| 2. Sri Ramavatar, Vice President | 9417506224 |
| 3. Sri Darshan Kumar, Secretary | 9216704041 |

Address for communication:

Sivananda Ashram,
Divine Life Society Branch,
#2, Sector 29-A,
Chandigarh – 160 030

The Divine Life Society



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY

THE DIVINE LIFE SOCIETY

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

ADMISSION NOTICE

Applications are hereby invited for undergoing the **106th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **4-5-2026** to **2-7-2026**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only.
2. Age Group: Between 20 and 65 years
3. Qualifications:
 - (a) Preferably graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health
4. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian Philosophy, Studies in Upanishads, Studies in Religious Consciousness, Study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda
 - (b) There will be final examination after the completion of syllabus.
 - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions, and Questions and Answers will also form part of the Course.
5. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website www.sivanandaonline.org. Candidates can also apply for the Course using Online Mode through the link given in our website www.sivanandaonline.org. Duly filled Application Form should reach the undersigned by **31-3-2026**.
7. The aim of the Yoga-Vedanta Forest Academy is not merely academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

Shivanandanagar
January 2026

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

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

ANNOUNCEMENT REGARDING ONLINE DONATION FACILITY

- Donations towards the Divine Life Society may be made through 'Online Donation Facility' by accessing directly to the web address **<https://donations.sivanandaonline.org>** or by clicking the 'Online Donation' link provided in our website **[www. sivanandaonline.org](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): The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga every Saturday, and recitation of Srimad Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly. Sri Swami Advaitanandaji Maharaj, General Secretary, DLS Hqs Rishikesh visited the Branch on 16th December and gave a discourse.

Balangir (Odisha): Daily Yoga class and weekly Satsanga on Saturdays were continued by the Branch. Recitation of Sundarakanda and Vishnusahasranama, Bhajan and Kirtan were held on Ekadashi day. Homeopathic and Ayurvedic treatment was continued on Mondays and Sundays through Chidananda Charitable dispensary. Gita Jayanti was celebrated on 3rd December with chanting of Srimad Bhagavad Gita, Havan, Bhajan and

Kirtan. Sri Swami Advaitanandaji Maharaj, General Secretary, DLS Hqs, Rishikesh visited the Branch on 17th December and addressed the devotees.

Bhimkand (Odisha): Daily Paduka Puja and weekly Satsanga on Sundays were organised by the Branch. Gita Jayanti was celebrated on 1st December with Havan and Narayana Seva. Sadhana day was observed on 28th.

Bhubaneswar (Odisha): The Branch continued its daily Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Havan was arranged on 9th December. Mobile Satsangas were held on 13th and 29th with recitation of Sundarakanda. The Branch arranged Srimad Bhagavata Kathamrita from 14th to 20th. Chidananda day was observed on 24th with Srimad Bhagavata Parayana, chanting of 'Sri Ram Jai Ram Jai Jai Ram' and Mahamantra Kirtan.

Chandrasekharpur -

Bhubaneswar (Odisha): The Branch continued daily Satsanga and weekly Satsanga on Sundays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. The Branch Foundation Day was celebrated on 25th December.

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. Gita Jayanti was celebrated on 1st December. There was Parayana of Sundarakanda on Sankranti day. Recitation of Hanuman Chalisa was conducted at nearby villages on 1st and 3rd December.

Durg (Chhattisgarh): Gita Jayanti was celebrated on 1st December with chanting of Srimad Bhagavad Gita. Weekly Satsanga was continued on every Saturday with prayers, Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra. Special

Satsanga was held on 19th.

Jamshedpur (Jharkhand):

The Branch had its weekly Satsanga on Fridays. Gita Jayanti was celebrated on 1st December with chanting of Srimad Bhagavad Gita and Pravachan.

Kanpur (Uttarpradesh): The Branch conducted Gayatri Mantra Maha-Yajna on 7th December. During winter season, the Branch distributed blankets to needy people. Monthly Satsanga was held on 28th with recitation of Hanuman Chalisa and Ramcharitamanasa, Bhajan, Sankirtan and Srimad Bhagavad Gita chanting and discussion. Besides this, daily Swadhyaya of Srimad Bhagavatam and Srimad Bhagavad Gita, recitation of Vishnusahasranama and feeding of animals and birds were continued.

Kabisuryanagar (Odisha):

Gita Jayanti was celebrated on 1st December with chanting of Srimad Bhagavad Gita, Havan and Narayana Seva. Winter clothes were distributed to the needy people.

Kakching (Manipur): Daily Puja, Shiva Abhishekam on Mondays

and Guru Paduka Puja on Thursdays were continued by the Branch. Monthly Satsanga was held on 8th November.

Kendrapada (Odisha): The Branch had daily Satsanga and mobile Satsanga on Sundays. Special Satsanga was held on 17th December. Sadhu Sammelana was organised on 20th and Spiritual Awareness Camps were held at schools and colleges.

Malkangiri (Odisha): In the months of November and December, the Branch continued daily chanting of Srimad Bhagavad Gita, Vishnusaahasranama, Sundarakanda and Hanuman Chalisa. Weekly Satsanga on Sundays, Guru Paduka Puja on 8th and recitation of Sundarakanda were also continued. Srimad Bhagavata Saptah was organised from 24th to 30th November. Gita Jayanti was celebrated on 1st December.

Mumbai Circle-Malad: The Branch conducted two days Sadhana Shivar on 24th and 25th December. The programme included Asana, Pranayama, meditation,

Bhajans, Paduka Puja, chanting of Mahamrityunjaya Mantra, study of Param Pujya Sri Swami Chidanandaji Maharaj's book 'Walk in This Light' and talks on Srimad Bhagavad Gita, Pancha Yoga and Pancha Yajna.

Nandinagar (Chhattisgarh): The Branch conducted daily morning prayers, and chanting of Srimad Bhagavad Gita and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd day of every month. Matri Satsanga on Saturdays with recitation of Sundarakanda and Hanuman Chalisa was continued. Special Satsangas were conducted on 18th and 31st December.

Panchakula (Haryana): The Branch had Narayana Seva on 8th December at Civil Hospital. On 24th, green fodder was offered at a Gaushala. In the presence of Sri Swami Akhilanandaji and Swamini Shivasritananda Mataji, special Satsanga was organised on 25th with Guru Stotra, Swadhyaya of Srimad Bhagavad Gita, Bhajans and prayers for world peace.

Razole (Andhra Pradesh): Weekly Satsanga was continued on Sundays with prayers, Guru Stotras and Sankirtan. Gita Jayanti was celebrated on 1st December with chanting of Srimad Bhagavad Gita. The Birth Anniversary of H.H. Sri Swami Madhavanandaji Maharaj was observed on 15th. Recitation of Vishnusahasranamavali was done on 30th, the Ekadashi day.

Raipur (Chattisgarh): The Branch conducted daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramcharitamanasa on Tuesdays, and Bal Sanskar Shala on Sundays. There was chanting of Vishnusahasranama and Hanuman Chalisa and Namaramayana Sankirtan on Ekadashi days. Special worship was done on Pradosha day. Gita Jayanti was celebrated on 1st December with Paduka Puja, Kalash Puja and Havan. Special Satsanga was conducted on 21st, during the visit of Sri Swami Dharmanishthanandaji Maharaj of DLS Hqs, Rishikesh.

Rourkela (Odisha): Daily Yoga class, weekly Satsangas on

Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranama etc. As usual free Accupressure treatment and medicines were provided to needy people. Gita Jayanti was celebrated on 1st December with chanting of Srimad Bhagavad Gita and Havan. A Sadhana Shivar was organised from 9th to 11th December. On 12th, special Satsanga was arranged with Paduka Puja, wherein Sri Swami Advaitanandaji Maharaj, General Secretary, DLS Hqs, Rishikesh and Sri Swami Dharmanishthanandaji blessed the gathering with their talks.

Steel Township-Rourkela (Odisha): Gita Jayanti was celebrated on 1st December. Besides this, the Branch continued daily Yoga class, mobile Satsangas, Guru Paduka Puja on Thursdays, Free music classes on Mondays and Swadhyaya on Saturdays. 'Health Awareness Programme for Women' was organised on 20th. On the occasion of Silver Jubilee of the Branch, the Branch conducted a Sadhana Shivar

from 9th to 11th December.

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 Ekadashis. On 16th, Sankranti day, special Satsanga was arranged. There was Akhanad Mahamantra Sankirtan on 27th for world peace and universal brotherhood.

Vasant Vihar, New Delhi: In the month of December, the Branch had weekly Satsanga on Sundays with Swadhyaya of Sri Ramcharitamanasa, Srimad Bhagavad Gita, Brahmasutra and books of Gurudev Sri Swami Sivanandaji Maharaj, guided meditation, Pravachan and prayers for world peace.

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 and Archana on Fridays and Hanuman Puja on Tuesdays and Saturdays were performed. The Branch conducted Narayana Seva on Fridays, Srimad Bhagavad Gita classes on Sundays and free medical camp on every second and fourth Saturday. Satyanarayana Vratam and Havan on Purnima day, Gayatri Havan on Shudha Trayodashi day and Mahamrutyunjaya Havan on Bahula Trayodasi day were performed. Gita Jayanti was celebrated on 1st December with chanting of Srimad Bhagavad Gita. Dattareya Jayanti was observed on 4th with Abhishekam. The Branch conducted Satsanga and Samsmarana Sabha on 28th in the sacred memory of Param Pujya Sri Jnaneswari Mataji, who attained Mahasamadhi on 26th December. Special Satsanga was arranged on 30th, the Vaikuntha Ekadashi day.

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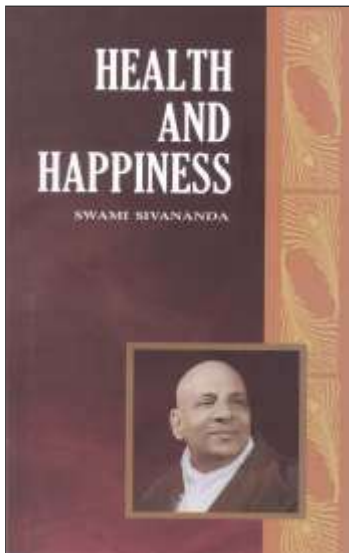
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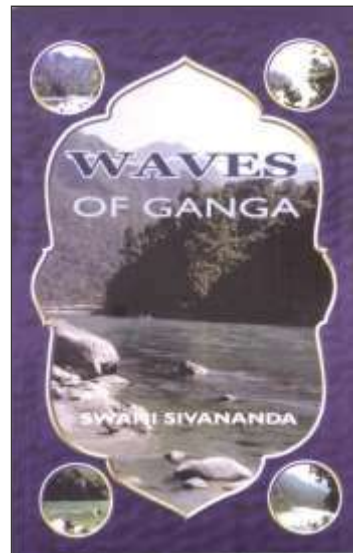
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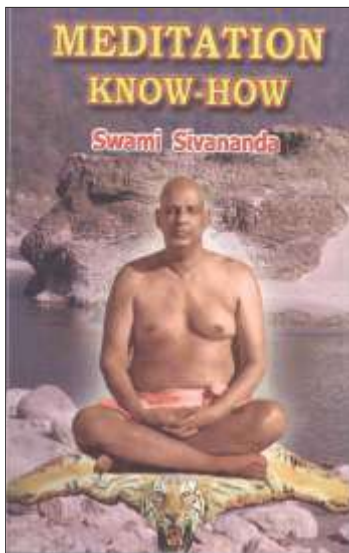
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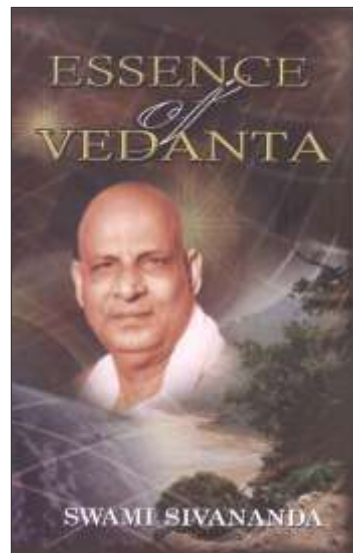
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2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light 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.

**FEBRUARY
2026**

LICENSED TO POST WITHOUT PREPAYMENT
(Inland) Licence No. WPP No. 03/24-26 Valid upto: 31-12-2026
DATE OF PUBLICATION: 15th OF EVERY MONTH
DATE OF POSTING: 15th OF EVERY MONTH
Posted at Shivanandanagar P.O., Tehri-Garhwal, Uttarakhand

INTELLECT AND THE NATURE OF INTUITION

Intellect gives the knowledge of external objects. Intellect is struggle. Intellect guesses, believes. Intellect is finite. Intellect is a product of Prakriti. Intuition is the eye of wisdom. Intuition is infallible. Intuition is a flash and an illumination. In intuition, time becomes Eternity. Therefore, develop intuition.

Swami Sivananda

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