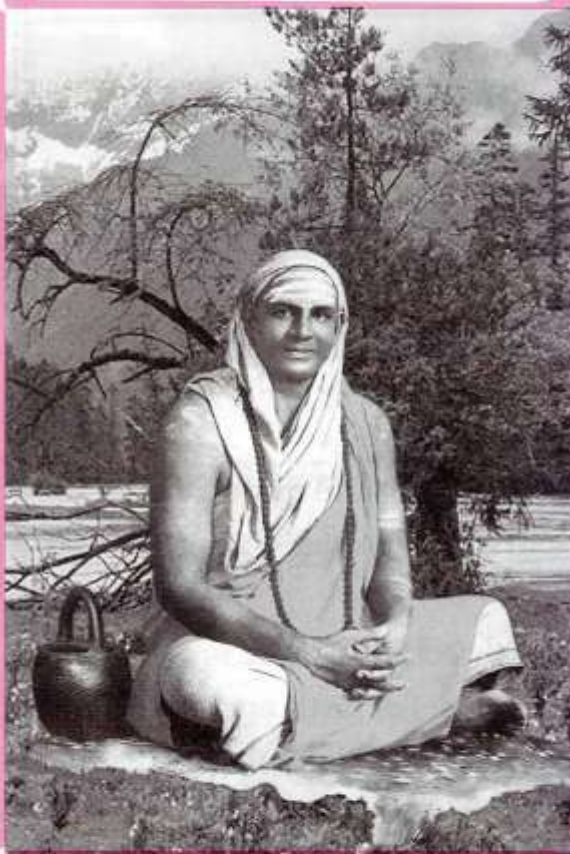


₹100/- ANNUAL



The DIVINE LIFE



The
loving Lord has
given you a priceless
gift—a shining year, pure and
clear as crystal, a year teeming
with opportunities of perfecting
yourself as well as working to help and
elevate all those around you. Struggle
hard every moment to get nearer to the
Ideal. Every step you take, through
every act you do, you must move
towards Freedom, towards
Truth, towards Light.

Sri Sri Sivananda

JANUARY 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

WHAT IS MOKSHA

Moksha means nothing but the destruction of the impurities of the mind. The mind becomes pure when all the desires and fears are annihilated.

Moksha is freedom, independence or perfection. Desire is an enemy of Moksha. It binds the man to the Samsaric wheel of birth and death. It is the root cause of human sufferings. You must annihilate all desires and reach that incomparable seat where all illusions of pleasure and pain vanish.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXXIV

JANUARY 2026

No. 10

MUNDAKOPANISHAD

CHAPTER II—SECTION II

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥१२॥

That immortal Brahman is before, that Brahman is behind,
to the right and to the left, below and above, all-pervading,
Brahman alone is all this, it is the highest.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

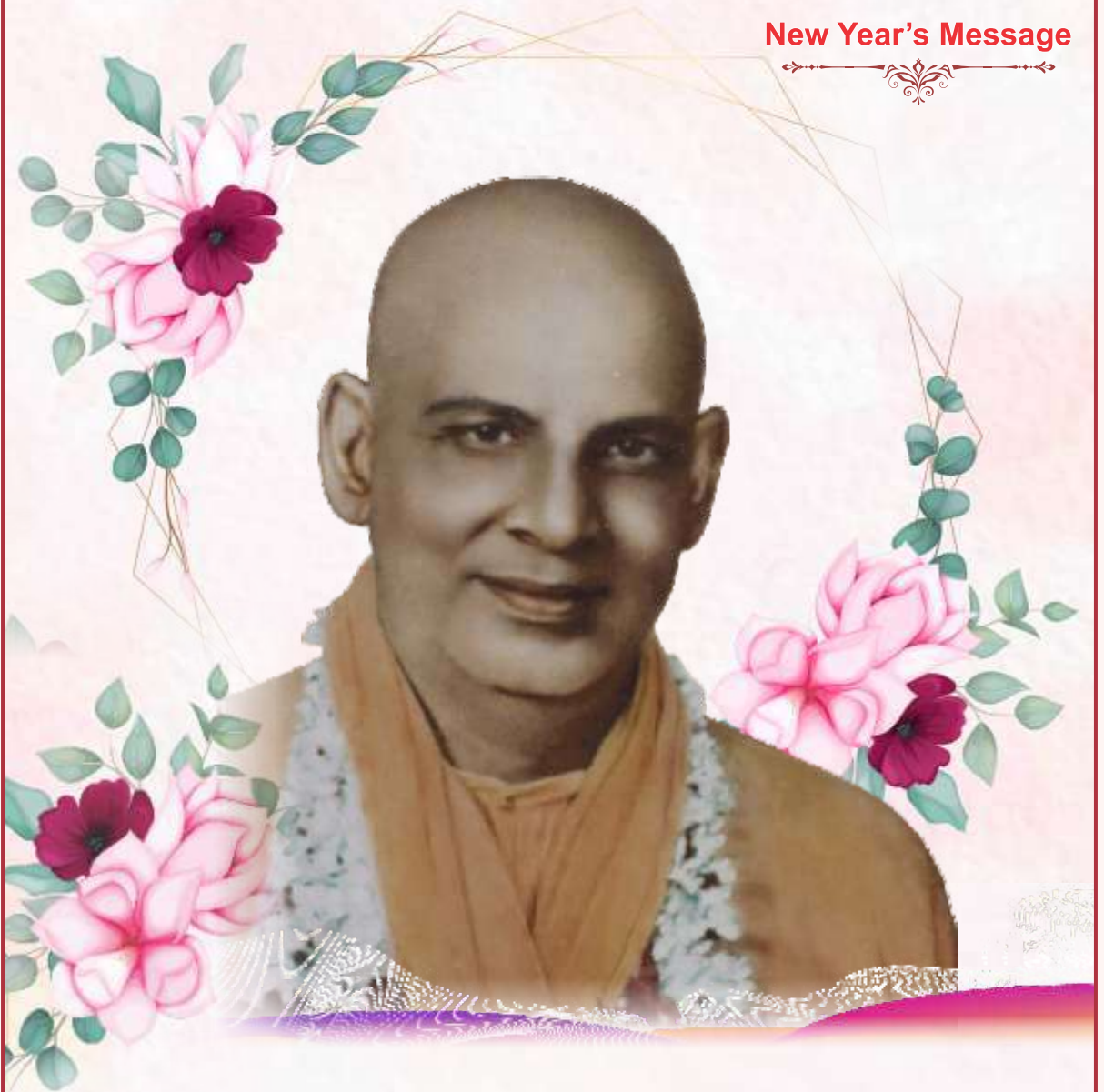
भवमहामयनाशन ! तावक-
 स्तवसुमाञ्जलिवर्षणतर्षिणम्
 अवनतावनतत्पर ! सन्ततं
 शिव ! कृपालय ! पालय मां गुरो ! ॥८५॥

O Great Preceptor Swami Sivananda ! O Abode of Mercy! O Dispeller of the evils of Samsara! O Saviour of the humble devotees who adore you with the flowers of praises ! Please always protect me.

अनुपमाद्भुतदिव्यविचेष्टितै-
 र्मनुजराशिमनोहर ! सद्गुरो !
 अनुदिनं शिव ! तावकवीक्षणं
 तनु तनूकुरु मामकदीनताम् ॥८६॥

O Satguru Swami Sivananda! You charm all mankind with your incomparable and wonderful divine deeds. Bestow your grace of glance on me and remove my afflictions.

(To be continued)



MAKE A BEGINNING—START FROM TODAY

Upon the substratum of Timeless Eternity, Maya in Her own mysterious baffling manner marks time. In the ceaseless onward flow of Time, definite periods have become distinct and divided into centuries, decades, years, months, etc. They have acquired a force and significance through long convention. All over the world, the old year has just now passed and a New Year has commenced. Through age-long association of ideas, this time has come to

have a peculiar efficacy for all beginnings, fresh endeavours, new resolves and turning over a new leaf. It is the most propitious time. Make full use of this psychological moment. Do not lose this opportunity.

Die to your old lower self. Be born into a newer life in the spirit. Sever once and for all your connection with the little ego. Whatever be the slips, failures, disappointments and mistakes of the past year, forget them all. Never mind them. All is for the best. Be courageous in faith because there is always a glorious resurrection after each crucifixion. Spotless and untouched lies the year before you. Resolve to stick to a life of spotless moral purity, of chastity, physical and mental. Resolve to manifest Truth in thought, word and deed.

The external world is plunged in unrighteousness, hatred and warfare because you have neglected to carry on the inner war with the vicious lower self. You have surrendered to this inner enemy. Commence the spiritual warfare with the inner foes like egoism, hatred, greed, ambition, pride, selfishness. Crush these down and develop equal vision, forgiveness, mercy, universal love. Then, all outer war will end in a moment. A New Era will be ushered in. Darkness will pass and a new dawn will light up humanity.

The loving Lord has given you a priceless gift — a shining year, pure and clear as crystal, a year teeming with opportunities of perfecting yourself as well as working to help and elevate all those around you. Struggle hard every moment to get nearer to the Ideal. Every step you take, through every act you do, you must move towards Freedom, towards Truth, towards Light.

Make it a point to radiate love. Become a centre of spirituality through a regulated life of combined selfless activity and earnest prayer. Constantly have the name of God on your lips. Inspire and elevate everyone, you come into contact with, by proclaiming to them the message of unity of all life, in the oneness of the Self. Console the distressed with help, cheer up the depressed with hope. Infuse new vigour into the timid and the faltering in faith.

On the threshold of the New Year, convert yourself into a herald of Divinity. Lead a Divine Life of love, service, devotion, discipline and wisdom. May the New Year witness you develop into a perfect and ideal being!

Swami Sivananda

Radiant Immortal Atman,

Om Namo Narayanaya.

Om Namo Bhagavate Vasudevaya.

Om Namo Bhagavate Sivanandaya.

Om Namo Bhagavate Chidanandaya.

Om Namo Bhagavate Krishnanandaya.

With great joy, I wish to inform all the members of Sivananda Parivara (Family) that our Divine Life Society has been awarded with the 'Prime Minister's Award for Outstanding Contribution towards the Development and Promotion of Yoga' in due recognition of its devoted services of propagating the divine science of Yoga all around the world for the last 90 years. With Worshipful Gurudev Sri Swami Sivanandaji Maharaj's abundant grace, I got the opportunity to receive this esteemed Award, on behalf of The Divine Life Society, from Hon'ble Prime Minister Sri Narendra Modiji on 19th December 2025 in a grand programme held at Bharat Mandapam, New Delhi.

The compere of the programme, very aptly and beautifully apprised the august gathering about our Beloved Gurudev's divine organisation through these glowing words—

'The Divine Life Society, Global Yoga and Spiritual Institution, founded by Swami Sivananda, is a globally respected institution advancing Yoga, Vedanta and selfless service for nearly nine decades. Its enduring legacy continues to guide millions through a harmonious blend of spiritual discipline and social responsibility.'

While presenting the Award, Revered Modiji expressed his desire to visit the sacred Ashram of Sri Gurudev. I conveyed my heartfelt gratitude to him for the Award and also cordially invited him to visit the holy Ashram on behalf of

The Divine Life Society.

This prestigious award is indeed a befitting tribute towards our Worshipful Gurudev who dedicated his entire life for the propagation of sublime sciences of Yoga and Vedanta throughout the world. The detailed information regarding this most significant event is being published in the following pages of the magazine.

The year 2025 has just concluded and the year 2026 has commenced. From the holy abode of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, I extend my heartiest greetings and warm wishes to you all for the Bright and Blissful New Year.

“The message of the New Year is the call of the higher life, the beckoning from the Spiritual Presence. To respond to it, is your duty. To realise it, is your right. Sadhana is your duty. God-realisation is your right.”—says our Adorable Gurudev. A New Year is indeed the most precious gift of God granted to us to move closer to Him by leading the Divine Life. This is the sacred occasion to rededicate ourselves to the spiritual goal of life. Therefore, loving devotion towards the Lord, constant repetition of His Name, good thoughts, sweet and kind words and noble deeds of selfless service unto others should fill the entire year ahead. Thus, each day of the New Year should become a step up on the ladder of spiritual growth.

May the Almighty Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj bless all to do sincere Sadhana and thereby attain abiding peace, eternal joy and Supreme Beatitude.

With loving regards,
Yours in the service of Gurudev,

A handwritten signature in dark ink, appearing to read 'Swami Yogaswarupananda' with a stylized flourish at the end.

Swami Yogaswarupananda

President

The Divine Life Society

‘Prime Minister’s Award for Outstanding Contribution towards the Development and Promotion of Yoga’ Conferred upon The Divine Life Society Headquarters



Yoga is a perfect practical system of self-culture, leading to union with the Cosmic Soul. It is an exact science which aims at a harmonious development of the body, mind and the soul.

Swami Sivananda

“To disseminate knowledge of Yoga, to preach the Yoga of synthesis, to instill devotion and faith in people, to work for spiritual uplift of mankind, to bring peace and bliss to every home, I established the Divine Life Mission”, says Worshipful Gurudev Sri Swami Sivanandaji Maharaj. With these sublime objectives, Sri Gurudev established the Divine Life Trust Society in 1936, and the Divine Life Society as its working organ in 1939.

Worshipful Gurudev has been a pioneer in promoting the divine sciences of Yoga and Vedanta through his inspiring life and illuminating literature comprising more than 300 books, and he has effected tremendous world-wide awakening towards the Yoga Way of Life during his own life-time. After his Mahasamadhi, his immediate successor Worshipful Sri Swami Chidanandaji Maharaj toured extensively as his spiritual representative throughout India and to all the continents of the globe to propagate the sublime message of Yoga and Vedanta. Worshipful Sri Swami Krishnanandaji Maharaj, one of Gurudev's erudite disciples, unfolded the highest wisdom of Yoga and Vedanta through his enlightening lectures, articles and books.

Sri Gurudev also meticulously trained some of his disciples and sent them to various countries of the world to propagate his Yoga Way of Life. Pujya Sri Swami Satchidanandaji Maharaj (Founder, Integral Yoga International Yogaville, USA), Pujya Sri Swami Vishnudevanandaji Maharaj (Founder, Sivananda Yoga Vedanta Centre, Val Morin Canada), Pujya Sri Swami Satyanandaji Maharaj (Founder, Bihar School of Yoga, Munger),



Pujya Sri Swami Venkateshanandaji Maharaj (Founder, The Divine Life Society, Mauritius, Australia and New Zealand), Pujya Sri Swami Sahajanandaji Maharaj (Founder, The Divine Life Society, South Africa), Swami Sivananda Radha Mataji (Sylvia Hellman) of Canada and Yogiraj Harry Dickman of Latvia—all these world-renowned Yoga teachers are his devoted disciples.



The Divine Life Society Headquarters Ashram conducts three (two-months) residential courses every year through its Yoga-Vedanta Forest Academy, to give seekers a basic knowledge of India's culture and to train them in the practice of Yoga. The Divine Life Society Branches all over the world conduct Yoga Classes and organise Yoga Camps at their respective places. The Yoga-Vedanta Forest Academy Press of the Headquarters Ashram prints books written by Sri Gurudev and other scholarly saints, and two monthly journals of the Divine Life Society—‘The Divine Life’ in English and ‘Divya Jivan’ in Hindi, to disseminate the knowledge of sacred sciences of Yoga and Vedanta.

Pujya Sri Swami Yogaswarupanandaji Maharaj, the present President of the Divine Life Society, has conducted Yoga Classes for the IAS Trainees at the prestigious institute, Lal Bahadur Shastri National Academy of Administration, Mussoorie for more than thirty years.

Thus, the Torch of Yoga and Vedanta, lighted by Worshipful Gurudev almost 90 years ago, has been kept radiantly shining till this day through his organisation i.e. The Divine Life Society, and his devout disciples and devotees, transforming the lives of a large number of people in all parts of the Globe.



Hon'ble Prime Minister of India, Sri Narendra Modiji on the second International Day of Yoga i.e. 21st June 2016 had announced that Yoga Awards will be given every year to recognise and felicitate individuals and organisations who have made significant impact on the society for a sustained period of time by way of promotion and development of Yoga. The Award constitutes a certificate, a trophy (Beautiful Statue of Sage Patanjali) and Twenty Five Lakh Rupees.

In recognition of the dedicated services and valuable contribution of The Divine Life Society towards promoting Yoga, the Society has been felicitated with the “Prime Minister's Award for Outstanding Contribution towards the Development and Promotion of Yoga” for the year 2021.

The Headquarters Ashram received a D.O. Letter from the Ministry of Ayush, Government of India in July 2022 wherein it was stated that our esteemed organisation (The Divine Life Society, Rishikesh, Uttarakhand) had been selected for the ‘Prime Minister’s Award for Outstanding Contribution towards the Development and Promotion of Yoga’ for the year 2021 for the Organisation – National Category.



The Ceremony for presenting the Prime Minister's Yoga Awards for the years 2021-2025 was organised on 19th December 2025 i.e. the concluding day of 'Second WHO (World Health Organisation) Global Summit on Traditional Medicine' at Bharat Mandapam in New Delhi. Pujya Sri Swami Yogaswarupanandaji Maharaj received this prestigious Award, on behalf of





The Divine Life Society, from Hon'ble Prime Minister Sri Narendra Modi amidst the august gathering of government ministers, scientists, indigenous leaders, and traditional medicine practitioners from more than 100 countries. It was a moment of great honour and immense joy for all the members of Sivananda Family world-wide.





The Ministry of Ayush, Government of India, through its Official Social Media Handles bestowed its accolades upon the Divine Life Society with these significant words—

“a global beacon of Yoga, Vedanta and selfless service guided by the timeless ethos: Serve, Love, Give, Purify, Meditate, Realise” “With spiritual training, publications, and humanitarian work, it continues to inspire millions on the path of holistic living.”

Ministry of Ayush
Government of India

Restoring Balance : The Science and Practice of Health and Well-being

Second WHO Global Summit on Traditional Medicine

17-19 December 2025 | Bharat Mandapam, New Delhi

CLOSING CEREMONY

19th December 2025

Chief Guest

Shri Narendra Modi
Hon'ble Prime Minister







योग के प्रचार-प्रसार एवं विकास में उत्कृष्ट योगदान के लिए
संस्थागत राष्ट्रीय श्रेणी में

प्रधानमंत्री पुरस्कार

वर्ष 2021

द डिव्वाइन लाइफ सोसाइटी, ऋषिकेश, उत्तराखंड
को प्रदान किया गया

PRIME MINISTER'S AWARD

For outstanding contribution towards promotion and development
of Yoga in Institutional National Category for the year 2021

Presented to

The Divine Life Society, Rishikesh, Uttarakhand

नई दिल्ली

दिनांक: 19 दिसंबर, 2025

New Delhi

Dated: 19th December, 2025

नरेंद्र मोदी

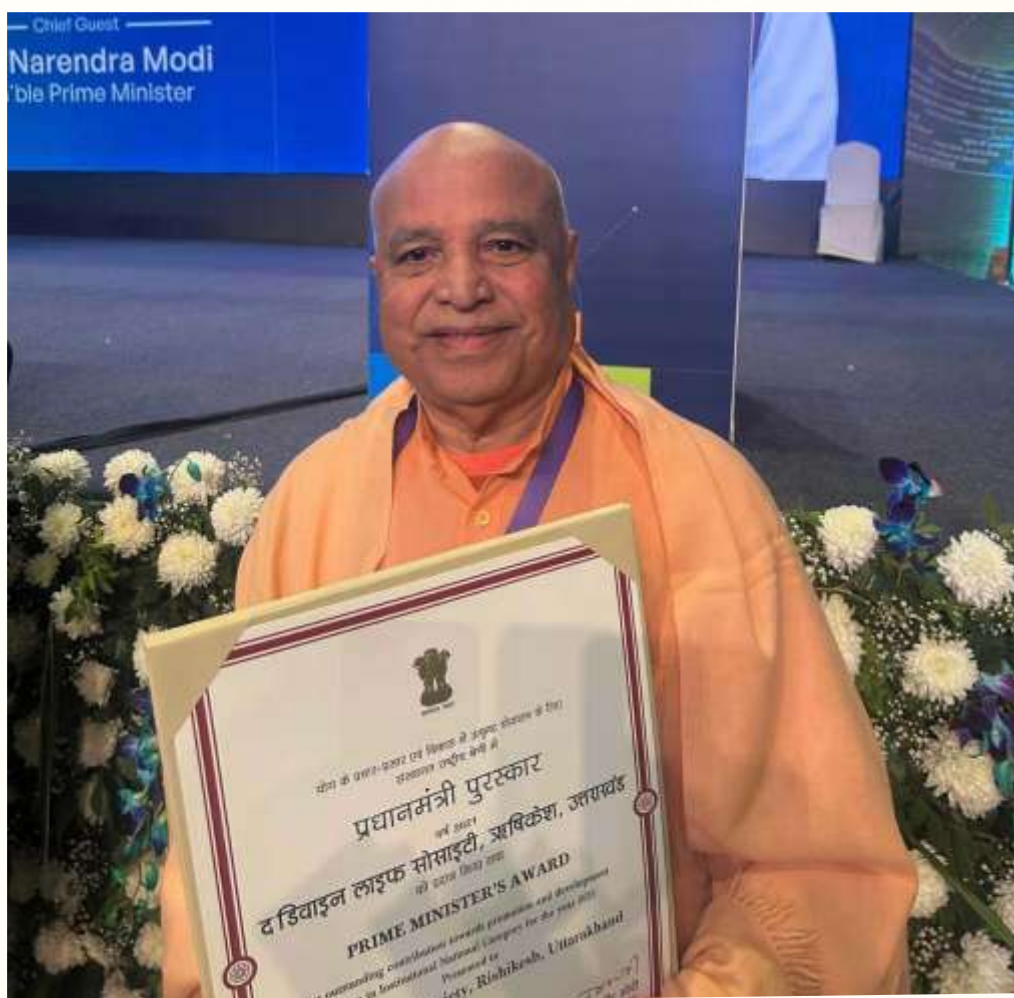
प्रधानमंत्री, भारत सरकार

Narendra Modi
Prime Minister of India

The Divine Life Society is highly indebted to Hon'ble Prime Minister Sri Narendra Modiji and The Ministry of Ayush, Government of India for recognising and felicitating the indefatigable services of the Society towards promoting Yoga, the sacred science of our glorious Motherland.

May we all, the devotees and disciples of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, sincerely practise the Yoga Way of Life as shown by him, and thereby attain the Supreme Blessedness in this very life.

The Divine Life Society



THE ONE WAY OF ATTAINMENT

Sri Swami Sivananda

From the tiniest creature to the mightiest gods, the entire creation is pervaded by God. Out of Himself, God has created the universe with countless beings in it. Every creature has its own rightful place in the universe, allotted to it by the Lord. The little ant has as much a right, and a need to live, as the great gods, Brahma, Vishnu and Maheshwara. All this seeming diversity has been created by God, so that each one of us might, through the practice of Truth, Love and Purity, evolve into a consciousness of basic indwelling Unity.

Infinite are the temperaments and infinite are the approaches to the Ultimate Reality. Each one has a place in the Lord's Creation. The Glory of God lies in the truth that He is the one that underlies all this infinite variety, that He is the Goal that all men, owing their allegiance to numberless faiths, strive to reach through what apparently look like totally divergent paths.

A closer examination, however, would instantly reveal that

all these apparent differences relate to certain non-essential features of each way of attainment. As fundamentally each man has the same internal physical structure and organism as his brethren throughout the world, though externally no man looks alike or also physically is exactly the same as anyone else in the world, so also there is only one way of Attainment, one way of reaching the Great Goal, though superficially the path of practically each man appears to differ from that of others. It is most essential that we should clearly grasp this fundamental principle of creation.

From this, it would be obvious that all attempts at creating a One World Religion are bound to fail; for, religion is but an external appearance of an inward spiritual process. It is as impossible as it is to bring about a race of people who would look exactly like one another, and who would think exactly like one another.

What is right and proper to do,

Taken from 'Yoga Samhita'

however, is to create in every man and woman, a genuine desire to tread the spiritual path and to realise the goal set before him or her by his or her own religion, or the religion which he or she chooses to follow. Through the various prophets and seers, God has given us ever so many patterns of spiritual life, into one of which each one of us could fit himself.

Let us then thank the Lord that He has been gracious enough to give us so many religions. Let us analyse our own Samskaras, our own latent tendencies, our own temperaments, and our own mental evolution, and choose our religion. More often than not, we are likely to find that the religion that we are born in, is the one best suited to our evolution! For, each religion has the same fundamental characteristics as any other religion, and it allows the true seeker a great latitude

within the basic framework, to find his own Path to God. No one need have any misgivings about that. If you are a Hindu, by birth or by choice, be a true Hindu. If you are a Muslim, be a true Muslim. If you are a Christian, be a true Christian. Strive to follow the tenets of your own religion. Fix your attention on the fundamentals and incorporate into your daily life as much of the less essential doctrines—rituals, customary practices, etc. as you need for your own spiritual growth. If you are sincere in your search for Truth, if you are earnest in your aspiration to attain perfection, God Himself will lead you on, will show you your Path to Him, either from within you or by the compelling force of circumstances or through the medium of a Guru. Yield not to cowardice. Be bold. Be adamant in your determination to reach Him. You are sure to succeed.

Let the Sadhana be regular, continuous, unbroken, and earnest. Not only regularity, but also continuity in Sadhana and meditation is necessary if you want to attain Self-realisation quickly. A spiritual stream once set going does not dry up, unless the channel-bed is blocked, unless there is stagnation. Be vigilant eternally. Meditate regularly. Annihilate the undercurrent of Vasanas.

Sri Swami Sivananda

FIRST KNOW WHAT YOU SEEK

Sri Swami Chidananda

Worshipful homage to Thee, O Supreme Eternal Divine Reality, Thou who art beginningless, endless, infinite and boundless, Thou who art the Ishwara-tattva permeating and indwelling all existence. Thou art tinier than an atom, Thou art mightier and greater than the universe. Countless millions and billions of universes exist in your vast infinitude even as grains of sand exist upon the shores of the ocean stretching as far as the eye can reach. Like tiny grains of sand exist in the vastness of the seashore, millions of universes exist in Your infinitude. Thou who art the indweller of the atom and the electron and the enveloper and the container of millions of universes, worshipful adorations to Thee! At this moment, sincere seeking souls are gathered together in the spiritual presence of one whom you sent to remind mankind that it is not only the seen that is real; but the great Reality is the unseen. The seen is limited in time and in space. The

unseen is timeless and is beyond the limits of conceived space. You sent this great voice of Thine, this great awakener, to make the human society aware that what is seen is only a passing appearance, but that which is unseen is the Eternal Reality. May your divine grace enable all sincere seeking souls to pursue the quest after this hidden Reality. May you inspire them to pursue the quest for this unseen Reality which shines in the midst of the ever-changing and vanishing appearance of names and forms. May their life have its lofty and sublime aim to behold that which eyes cannot see, to experience that which is not the object of senses. '*Yato vacho nivartante aprapya manasa saha*' Whence all speech turn back with the mind, not reaching It). The ultimate goal of human existence is to attain and experience that which human language cannot define, where speech and mind and thought-process fall back, unable to comprehend It, unable to reach It.

May that Reality reveal Itself to all those who sincerely seek It.

That is within the possibility of experience in that dimension of our inner reality which is one with It; the Spirit can enter into and experience the Spirit. Divinity can recognise and realise Divinity. And knowing that man is essentially Divine Spirit, our ancients declared: “That is to be known through your own innermost reality. To that end, may life be gloriously utilised.”

Loving adorations to you, O Worshipful and Beloved Holy Master Gurudev Swami Sivanandaji. All humanity is under a deep debt of gratitude; for, you have brought about a global awakening to the lofty divine mission of every individual human being. You have thus awakened mankind to its divine destiny—“You are not here to live for a little while and be snuffed out of existence by death. You are deathless. You have come here to make use of this earth existence and to realise that divine destiny and to know:

*Ahameva avyayontanah
shuddhaviijnanavigrahah
Sukham dukkham na janami
katham kasyapi vartate*

(I am That, the Infinite Being, Avyaya and Ananta, of the nature of purest wisdom consciousness *shuddhaviijnanavigrahah*, I have neither pleasure nor pain, neither joy nor grief; for, I transcend both.) I shine in my own eternal blissful, Self-awareness. These, all the pairs of opposites have no access to my transcendence. They cease to exist. I transcend them, I am above them. So neither joy nor grief can touch me. I am ever centred in the non-dual experience of absolute bliss.”

*Anandam Brahmeti Vyajanat.
Aham Brahmasmi. Sarvam
khalvidam Brahma.
Ekamevadvitiam Brahma.* Put these together and work out its conclusion, see what it results in. This human status is given to awaken mankind to this great attainment.

Yesterday in the night Satsanga, they had read the 16th chapter of the Srimad Bhagavad Gita. It tells, one who wishes to claim this birthright, attain this great experience of an untrammelled state of consciousness, should free one from every limiting factor, become unlimited and attain that state of

Moksha Samrajya. The 16th chapter gives a hint; all that is positive, all that is creative, all that is beneficial and auspicious will help you to attain this state of eternal freedom. *Daivi sampad vimokshaya*—Divine nature is conducive to liberation.

Gurudev wrote a book expounding this concept, this vision. 'How to Cultivate Virtues and Eradicate Vices'. It is nothing but an extension, an elaboration of the 16th chapter of the Srimad Bhagavad Gita.

In a recent issue of the Divine Life, as a filler in one of the pages, Gurudev says, "First know what you seek and then seek it. Unless you know clearly what you are seeking, your seeking will be a wandering through various experiments of what you think to be spiritual life. Therefore, O seeker, first know clearly what you seek. Then your quest will be very purposeful and clear". Then alone your quest will be effective. It will move in a right direction. That all this is relevant, that all this is of value and significance, is very clearly stated by the Teacher who said, "Ask and it shall be given. Knock and it shall be

opened unto you. Seek and you shall find."

What more categorical assurance would any sincere seeking soul require to know, to be absolutely certain that his quest is not in vain? It is within the bounds of possibility of each and every sincere seeker for the simple reason that Divinity is your birthright. You are already what you are seeking, and this human status has been given in order that you may seek and find and forever crown yourself with the highest blessedness. That is your purpose on earth. This is God's plan for man and to this end, one should live.

Thus may God grace each one of you that you may live for this lofty end. May God bless you with success in this quest. May Gurudev, Beloved and Worshipful Holy Master Swami Sivanandaji, make it possible through his ever-present help, his ever-present guiding light upon your path. May God speed you upon this glorious journey. And the prayers of this servant shall ever be with you. So be it.

Hari Om Tat Sat!

CHRIST-CONSCIOUSNESS

Sri Swami Krishnananda

Continued from the Previous Issue

This wonderful gospel, “Empty thyself and I shall fill thee”, is complemented by another equally wonderstatement of his, “The Kingdom of Heaven is within you.” How can the Kingdom of Heaven be within you? You are such a small frail personality, a little body, occupying one or two feet of width of the earth. How can the Kingdom of Heaven be contained inside you? All his statements seem to be marvellously conspicuous and significant of something that the human mind has not been habituated to think or understand. Have you ever seen a kingdom being contained within the personality of a human being? Yet, it is said by the Christ. It is something like saying that the ocean is in a drop, which is unthinkable. All these statements of the Christ appear to be inscrutable because we cannot understand what the Spirit is from the point of view of which he spoke always. The very standpoint was quite different.

You know that today people say we have a kind of arithmetic where two and two need not necessarily make four as in the Euclidean way of thinking in geometry and arithmetic. Plane geometry is different from spherical geometry, for example. Ordinary geometry of the triangle is different from trigonometry. The values, the measuring and the calculating rules of geometry on a surface do not apply to geometry in a sphere. It is on account of this that they say that under certain given conditions of the physical bodies of the cosmos, the three angles of a triangle need not necessarily make two right angles, though usually this is the rule, according to Euclid. The three angles of a triangle always make two right angles; but, this is not true always. There are conditions of existence even in the physical world, in the macro-cosmos for example, or in the micro-cosmos, the subatomic layer as they call it, where this geometry

Taken from 'Spiritual Import of Religious Festivals'

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

does not hold good. Two and two need not make four. It can be less or it can be more. You think the man has gone crazy because he blabbers something which makes no sense. But, these people say that it is not they who are crazy, but, those who hold on to the prejudice that two and two make four only and not more or not less. The world is wider than we can think of. If even humanly conceivable arithmetic and mathematics can elude the grasp of ordinary understanding, as pointed out by these discoveries of modern day, what to talk of the Spirit! The Spirit is non-mathematical and non-measurable, because of its being non-material. And our minds are used to thinking only in terms of measurements and calculations. Therefore, a kingdom cannot be conceived to be contained within a person. The Kingdom of Heaven cannot be contained by you. A vast realm or a huge empire cannot be inside the personality of a human being. Yet, this is possible, under certain other given conditions. The part can contain the whole. Is it possible? Have you ever seen a part containing the whole? You have heard of the whole including the

part. How can a part include the whole? It is impossible, because the whole is superior to the part quantitatively, again. We again think only in terms of quantity. Because, many parts make the whole, the whole cannot be any one part. This is our quantitative way of thinking. But the whole need not necessarily be a quantitative totality. There are wholes which are not necessarily totals of the parts in a material sense.

I shall give you one small example of this kind of peculiar totality, which is not merely the sum of the parts of which it is constituted. The wholeness of the personality of your own body is an example. You have a sense of wholeness of your being. You have ten fingers, ten toes, two eyes and several other limbs of the body. And you have a sense of togetherness and wholeness, compactness and totality in your being. You never think that you are made up of members. You do not go on thinking: "I have ten fingers, ten toes, two eyes." Who thinks like that? You never think of the limbs of your body and never for a moment calculate in terms of the discrete parts of which your body is formed.

But, you always imagine yourself to be a total—"I", "I am here", "I have come", "look at me". When you talk of 'I' or 'my' or 'me', you do not refer to any limb of the body, nor do you also refer to a totality of the limbs of your body. You refer to another significant wholeness that is present in each and every part of the body, which gives you the confidence of your being a single *indivisible* something. This indivisibility that you are, which is not a mathematical or a physical totality of the limbs of your body, is wholly present in each one of the parts. This is a very difficult idea to imagine. Every part of your body is a wholeness as far as it is concerned.

On account of this mystery of living organisms, the great philosophical thinker called General Smutts evolved a philosophy called 'Wholism' which means that everything in the world is a whole. According to him, every cell of the body is a whole and every atom is a whole, by itself. It has a completeness of structure. There is no part in this world; everything is a whole. Every protoplasmic cell in the leaf of a tree is a whole by itself struggling to maintain its individuality and harmony with

other cells of the leaf of the tree. Every cell of our body—the living organism of which we are constituted—is a whole by itself, and it struggles to live by itself, and wants to maintain and sustain itself, because it is a whole by itself. The wholeness that is significantly present in an organic completeness of structure is different from the totality of the rupee coins or dollar coins or stone heaps, brick heaps, etc. That totality which we are thinking in our minds is different from the totality that we have to conceive spiritually, or at least non-materially. It is from this standpoint that the Kingdom of Heaven can be within you. Just as the wholeness of your personality is immanent or present in each cell of your body, the entire Kingdom of Heaven is within you. The Kingdom of Heaven is not a country. It is not a physical empire. It is a significance, a meaning, a connotation and a value. We call it the Spirit, and the Spirit can be contained everywhere. It does not require space to exist. Therefore, it can be wholly present even in the smallest of atoms. Thus, is the Kingdom of Heaven within you.

To be continued

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

23rd September, 1949

SIVA AS SOCIAL REFORMER

During the Birthday Celebrations, S. N. Mitra, I.C.S., Excise Commissioner of the U.P., who attended the celebrations, requested Siva for his advice in regard to the social uplift of the masses in UP.

Here are two letters which Siva has sent him (Sri Mitra) in this connection which show the deep insight Siva has into the problems of the masses and his ready solution for them all.

Beloved Immortal Self,
Salutations and prostration!
Om Namō Narayanaya!

To me, the primary thing in all welfare-work seems to be to awaken in our brethren, in the villages and in the townships, a genuine love of God. This, of course, is not to make them superstitious, but, to prevent them from heading towards either extreme—godless material pursuit, and superstitious dread of an Unknown God. An intelligent worship of the Almighty and the practice of devotion to the All-Pervading Essence of Existence, is the surest way to

cultivate in man, selfless love for his own brother and sister.

Once this foundation is well and properly laid, I feel the superstructure will be an easy construction. For instance, the problem of crime will have dissolved; and maintenance of law and order will be an easy job. When people gradually come to feel and to realise that the Lord whom they adore is in the person whom they wish to cheat, or to harm in any manner, they would desist from their evil designs.

The best way to my mind, of achieving this, is to hold regular meetings at Welfare Centres in the villages and townships, or at suitable places, which should be attended by the masses. I have in mind Gandhiji's prayer-meetings. Why shouldn't this be adopted in every village and town? The physical person of Gandhiji might have disappeared from amongst us; but, that is no reason why "prayer" should disappear with him! Even now here at the Ashram, and hundreds of Divine Life Centres, the members assemble daily in the evening and sing the Names of the

Taken from 'Sivananda-Day-to-day'

Lord, study sacred texts and discuss spiritual matters.

The youth should be weaned away from evil and directed along the right path. Erotic literature of every sort should be banned; many of the cheap literature from foreign lands that are freely distributed here, are full of undesirable pictures and reading matter; and the young men who read such things get an altogether perverted view of life. The importance of a moral life should be explained at the meetings; steps being taken at the same time to clear the market of such filth. Similarly with cinemas, etc. If the boy goes to a film, he must find it soul-elevating and instructive; most of the English pictures, I understand, are just the opposite of what is desirable. I understand also that most of the Indian pictures are of a Puranic nature; these, if properly censored, would do no one harm.

Drill and exercise and play—these are very important for our younger generation. All welfare schemes should give a prominent place to them. I am glad to see that the U.P. Government is directing its attention towards the development of the Yogic culture among students. Asanas and Pranayama as well as Suryanamaskar exercises would do

the young boys and girls a world of good. These should gradually be introduced in the schools and colleges.

Nor need these be confined to schools; Welfare Centres in every village might also train the villagers in Asanas, etc. There is no system that would develop the body (especially the internal organs) so efficiently and perfectly as the Yogic exercises would.

Of course, methods for the awakening in the villager, a spirit of cleanliness and hygienic living, would have suggested themselves to your noble self; and I need here only mention that, in this case also, the instilling in the mind of the villager, faith in God and love of neighbour, would naturally bring about healthy habits and a desire to keep His land clean and neat and the body (which is His Temple) also clean and healthy.

In this Great Work that the Lord has entrusted to your venerable self, I shall ever be ready to serve you in whatever way I can. It is truly God's work; and He has indeed chosen a worthy instrument to carry out His work!

May God bless you!
Thy own Self,
Sivananda.”

To be continued

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

THE SUBCONSCIOUS MIND

The subconscious mind is termed “Chitta”, in Vedanta. Much of your subconsciousness consists of submerged experiences, memories thrown into the background, but recoverable.

When you show symptoms of losing your memory, as you grow old, the first symptom is that you find it difficult to remember the names of persons. The reason is not far to seek. All the names are arbitrary. They are like labels. There are no associations along with the names. The mind generally remembers through associations, as the impressions become deep thereby. You can remember well in old age some passages that you had read in schools and colleges; but you find it difficult to remember in the evening a passage you read in the morning. The reason is that the mind has lost its Dharana-Shakti (power of grasping ideas). The brain-cells have degenerated. Those who overwork mentally, who do not observe the rules of Brahmacharya and who are

afflicted with much cares and anxieties, worries, etc., lose their power of memory soon. Even in old age, you can remember old events, as there are associations with events.

The mental processes are not limited to the field of consciousness alone. The field of subconscious mentation is of much greater extent than that of conscious mentation. Messages, when ready, come out like a flash from the subconscious mind to the surface of the conscious mind through the trapdoor in the subconscious mind or Chitta of the Vedantins. Only ten percent of the mental activities come into the field of consciousness. At least ninety percent of our mental life is subconscious. We sit and try to solve a problem, and fail. We look around, try again and again, but fail. Suddenly an idea dawns that leads to the solution of the problem. The subconscious processes were at work. Sometimes, you go to sleep at night with the thought: “I must get up very early in the morning to catch

a train.” This message is taken up by the subconscious mind and it is this subconscious mind that wakes you up unfailingly at the exact hour. The subconscious mind is your constant companion and sincere friend. You repeatedly fail at night to get a solution for a problem in arithmetic or geometry. In the morning, when you awake, you get a clear answer. This answer comes like a flash from the subconscious mind. Even in sleep, it works without any rest incessantly. It arranges, classifies, compares, sorts all facts and figures, and works out a proper satisfactory solution. This is all due to the subconscious mind. With the help of the subconscious mind, you can change your vicious nature, by cultivating healthy virtuous qualities that are opposed to the undesirable ones. If you want to overcome fear, mentally deny that you have fear, and concentrate your attention upon the opposite quality, the ideal of courage. When courage is developed, fear vanishes away by itself. The positive always overpowers the negative. This is an infallible Law of Nature. This is Pratipaksha Bhavana of the Raja Yogins. You can acquire a liking for distasteful tasks and duties by

cultivating a desire and taste for them. You can establish new habits, new ideas, new ideals, new tastes and new character in the subconscious mind by changing the old ones.

The functions of the Chitta are Smriti or Smarana, Dharana (attention) and Anusandhana (enquiry or investigation). When you do the Japa of a Mantra, it is the Chitta that does the Smarana. It does a lot of work. It turns out better work than the mind or Buddhi.

All actions, enjoyments and experiences leave an imprint in the subconscious mind in the form of subtle impressions or residual potencies. The Samskaras are the roots of causing again Jati (life) and experiences of pleasure and pain. Revival of Samskaras induces memory. The Yogi dives deep inside and comes in direct contact with these Samskaras. He directly perceives them through the inner Yogic vision. By Samyama (concentration, meditation and Samadhi) on these Samskaras, he acquires knowledge of the previous lives. By doing Samyama on the Samskaras of others, the Yogi gets knowledge of their past lives also.

To be continued

BUDDHA

Sri Swami Sivananda

Continued from the Previous Issue

Renunciation

Buddha's original name was Siddhartha. It meant one who had accomplished his aim. Gautama was Siddhartha's family name. Siddhartha was known all over the world as Buddha, the Enlightened. He was also known by the name of Shakya Muni, which meant an ascetic of the Shakya tribe.

Siddhartha spent his boyhood at Kapilavastu and its vicinity. He was married at the age of sixteen. His wife's name was Yashodhara. Siddhartha had a son named Rahula. At the age of twenty-nine, Siddhartha Gautama suddenly abandoned his home to devote himself entirely to spiritual pursuits and Yogic practices. A mere accident turned him to the path of renunciation. One day he managed, somehow or the other, to get out of the walled enclosure of the palace and roamed about in the town along with his servant Channa to see how the people were getting on. The sight of a decrepit old man, a sick man, a

corpse and a monk finally induced Siddhartha to renounce the world. He felt that he also would become a prey to old age, disease and death. Also, he noticed the serenity and the dynamic personality of the monk. And he thought within himself: "Let me also become a monk. Let me go beyond the miseries of this Samsara by renouncing this world of miseries and sorrows. This mundane life, with all its luxuries and comforts, is absolutely worthless. I also am subject to decay and am not free from the effect of old age. Worldly happiness is transitory."

Gautama left for ever his home, wealth, dominion, power, father, wife and the only child. He shaved his head and put on yellow robes. He marched towards Rajgriha, the capital of the kingdom of Magadha. There were many caves in the neighbouring hills. Many hermits lived in those caves. Siddhartha took Alamo Kalamo, a hermit, as his first teacher. He was not satisfied with his instructions. He left him and sought

the help of another recluse named Uddako Ramputto for spiritual instructions. At last he determined to undertake Yogic practices. He retired into the forest of Uruvila, the modern Buddha Gaya. He practised severe Tapas and Pranayama for six years. He determined to attain the supreme peace by practising self-mortification. He abstained almost entirely from taking food. He did not find much progress by adopting this method. He was reduced to a skeleton. He became exceedingly weak.

At that moment, some dancing girls were passing that way singing joyfully as they played on their guitar. Buddha heard their song and found real help in it. The song the girls sang had no real deep meaning for them, but for Buddha it was a message full of profound spiritual significance. It was a spiritual pick-me-up to take him out of his despair and infuse power, strength and courage. The song was:

*“Fair goes the dancing when
the Sitar is tuned,*

*Tune us the Sitar neither low
nor high,*

*And we will dance away the
hearts of men.*

*The string overstretched
breaks, the music dies.*

*The string overslack is dumb
and the music dies,*

*Tune us the Sitar neither low
nor high.”*

Buddha realised then that he should not go to extremes in torturing the body by starvation and that he should adopt the golden mean or the happy medium or the middle path by avoiding extremes. Then he began to eat food in moderation. He gave up the earlier extreme practices and took to the middle path.

Enlightenment

Once Buddha was in a dejected mood as he did not succeed in his Yogic practices. He knew not where to go and what to do. A village girl noticed his sorrowful face. She approached him and said to him in a polite manner: “Revered sir, may I bring some food for you? It seems you are very hungry.” Gautama looked at her and said, “What is your name, my dear sister?” The maiden answered, “Venerable sir, my name is Sujata.” Gautama said, “Sujata, I am very hungry. Can you really appease my hunger?”

To be continued

POTENT VEHICLES OF KNOWLEDGE

Sri Swami Sivananda

There is something peculiarly charming in stories. The mind is elevated when it hears soul-stirring stories with morals. Is there any man or woman or child who is not interested in listening to a good story? Panchatantra, Mahabharata, Hitopadesha and Puranas contain wonderful stories. Hindu Rishis, seers and sages have taught philosophy through stories, anecdotes and parables. They used stories as the medium of spiritual instructions.

A lecturer or a Bhagavatar or Katha Vachak also introduces stories during his exposition. Only then the discourse becomes very interesting and charming. Only then people listen to their discourses with rapt attention. The ideas also are indelibly impressed in the mind when they are given along with instructive stories.

Even Upanishads contain stories. Stories of Uddalaka and Shwetaketu, Nachiketas and Yama, Uma and Indra, Bhrigu and Varuna, Maitreyi and Yajnavalkya, Gautama and Satyakama Jabala are well known to you all. The highest Vedantic philosophy is narrated in the form of stories. Only the so-called rationalistic thinkers of the modern world have aversion to stories. They brush aside everything as myth and bunkum. They want scientific proofs. Even when a scientific discovery is explained to another person, it assumes the form of a story.

There is nothing more interesting to a child than stories. So also to a spiritual child, moral and divine stories are like drops of nectar to appease his spiritual hunger and thirst.

Taken from 'Divine Stories'

The Name of God, chanted correctly or incorrectly, knowingly or unknowingly, carefully or carelessly, is sure to give the desired result. Just as burning quality is natural to and inherent in fire, so also, the power of destroying sins with their very root and branch, and bringing the aspirant into blissful union with the Lord through Bhava-samadhi, is natural to and inherent in the Name of God.

Sri Swami Sivananda

QUESTIONS IN BHAKTI YOGA SADHANA

Sri Swami Sivananda

Continued from the Previous Issue

NUANCES OF DIVINE LOVE

Q. What is the difference between Sneha, Prem, Sraddha and Bhakti?

A. The love that is shown to inferiors as children is Sneha. Prem is love towards equals such as wife, friends. Sraddha is love towards superiors such as parents, teachers and others in like position. Bhakti is devotion to God.

THE FIVE FORMS OF WORSHIP

Q. What are the five kinds of worship?

A. Shanta Bhava (quietude), Dasya Bhava (servitude), Sakhya Bhava (friendship), Vatsalya (paternity) and Madhurya Bhava (conjugalinity).

Q. What are the five classes of worship?

A. Worship of elements and departed spirits; worship of Rishis, Devas and Pirtris; worship of Avatars; worship of Saguna Brahman; worship of Nirguna Brahman.

FOUR DEGREES OF BHAKTI AND FIVE KINDS OF MUKTI

Q. What are the four degrees of Bhakti?

Taken from 'Yoga—Questions and Answers'

A. Tender emotion, warm affection, glowing love and a burning passion. Another classification is admiration, attraction, attachment and supreme love.

Q. What are the four kinds of Mukti?

A. The Bhakta remains in the Loka wherein Lord Vishnu resides like the inhabitant of a State. This is Salokya Mukti. He remains in close proximity with the Lord like the attendant of a king. This is Samipya Mukti. He gets the same form of the Lord like the brother of a Raja or Yuvaraja. This is Sarupya Mukti. He becomes one with the Lord like salt or sugar in water. This is Sayujya Mukti.

THE PRACTICE OF BHAKTI YOGA

Q. How to practise Bhakti Yoga?

A. Five Bhavas or attitudes towards the Lord have been prescribed by our Bhakti-Acharyas. They are the sublimated inner transformations of the normal human expressions of Love. Vatsalya Bhava (the attitude of treating God as your child); Sakhya Bhava (treating God as your friend); Dasya Bhava (treating yourself as His servant); Madhurya

Bhava (treating God as your lover); and Shanta Bhava (meditating on Him as the Indweller of your heart, as your own Self, in peace). You can adopt that attitude which comes naturally to you. Find out towards whom, in your daily life, you have the greatest love—a child, a friend, a master, a lover, or none in particular. Worship God in His corresponding aspect.

Feel that you live only to realise Him. Feel every moment that you serve Him and Him alone through His infinite manifestations. See God and God alone in every face. Mentally prostrate to one and all—even to animals, “O my Lord! I see you alone in all these beings.” And, meditate on this formula morning and evening and at frequent intervals during your daily work: “I am Thine, all is Thine, my Lord! Thy will be done.” You will soon develop intense devotion to Him. He will Himself guide you from within. Repeat His Name with every breath; be regular in your Japa, Kirtan and meditation, morning and evening.

THE ESSENTIAL QUALITIES OF A BHAKTA

Q. What are the essential qualities of a Bhakta? And how to acquire them?

A. Ethical perfection is the fragrance that emanates from a

Bhakta. When the Lord is enthroned in the Bhakta's heart, Dharma takes its abode in him. Righteousness becomes his very nature. As darkness cannot abide alongside light, evil cannot exist where He dwells.

Through rigorous self-analysis, find out the evil traits, latent and patent; meditate on the opposite virtue. When you do Japa and Dhyana, feel that the Lord who is the very Source and Perfection of that virtue ever dwells in your heart, radiating this virtue and filling your whole being with that virtue. During Vyavahara, assert again and again that the vicious quality has left you. You will grow in divine qualities.

EASY PATH TO SELF-REALISATION

Q. What is the easiest way to Realisation?

A. The easiest way to Self-realisation is to do Japa always, to let the Name of the Lord form part and parcel of yourself; to see Him and Him alone in all names and forms; to annihilate egoism and to root out Raga-dvesha. The spiritual path is a razor path to one who has no Sraddha; it is a rosy path to one who has faith and devotion and who has totally surrendered himself at the lotus feet of the Lord.

To be continued



CHILDREN'S WORLD

Beloved Nectar's Sons!

You are the future hope of the motherland. You are the citizens of tomorrow. You should endeavour your level best to mould your character properly. Your whole life and your success in life entirely depend upon the formation of your character.

Health is the greatest wealth and asset for you. If you do not possess good health, you cannot prosper in any walk of life. The ingredients of good health and longevity are regular exercise, moderation in diet and everything, early rising and early retiring, simple and nutritious food, open air, sun-bath, continence, temperance and little care, worry and anxiety.

May you be endowed with good health, vigour and vitality through the grace of the Lord. May you all become glorious and enlightened saints and Karma Yogins, rejoicing in the service of humanity!

Sri Swami Sivananda

Taken from 'Students Success in Life'



PARABLE OF THE BLIND LEADING THE BLIND

Fifty blind men were sitting in a Dharmashala. They were born-blind. They all wanted to go to a distant place of pilgrimage. Four other blind men came along and joined this group. They said that they were also going to the same place.

"Friends," said the leader of the fifty, "we are blind and cannot find our way to the sacred shrine. Will you be able to lead us? Do your eyes see?"

"Yes, my dear friends," replied the four, "we have heard a lot about the sacred city and the way to reach it. We have a clear mental picture of the route. Though we do not see it with our eyes, we are confident that we shall not only reach our destination, but, lead you all there with us. Follow us."

They tied one another with a long rope. The best one among the four led the way. He had a mental idea of the way, no doubt; but, it was not of much avail. He was misled. Soon, he fell into a deep ravine. Bound to him, the other blind men, not knowing where he was leading them, also fell into it, one by one. All of them perished.

Similar is the case with the masses today. They hear of the Land of perennial Bliss, the Land where Holiness and Divinity abound. But, they know not the way. They are waiting to be led there. In the meantime, a few other blind men arrive there. They have heard a lot about the Kingdom of God. They have great intellectual understanding. They think they know the way, and not only that, they can lead others also. They promise to lead the masses to the Kingdom of Immortal Bliss. The credulous public follow them. These leaders have a great intellect, but, no self-control and experience. They go where their cravings and Vasanas and desires lead them. They fall into a terrible ditch of sensuousness, of materialism, and perish. All their followers also perish.

Hearken ye, all men; follow not the blind misleaders. Follow the sages who have the eye of intuition and attain the Abode of Supreme Bliss.

Sri Swami Sivananda

Taken from 'Parables of Sivananda'

Sri Gita Jayanti Celebration at the Headquarters Ashram



The Gita contains the divine nectar. He who drinks the nectar of the Gita through purification of the heart and meditation, attains immortality, eternal bliss, everlasting peace and perennial joy.

Sadgurudev Sri Swami Sivanandaji Maharaj

The auspicious day of the advent of the glorious scripture 'The



Bhagavad Gita' was celebrated with great devoutness on 1st December 2025 at the Ashram. A Jnana Yajna in the form of recitation of all the eighteen chapters of the Divine Scripture was organised from 9 a.m. to 11.30 a.m. at



the holy Samadhi Hall wherein all the Sannyasis, Brahmacharis, devotees and guests of the Ashram devoutly chanted its sacred verses led by H.H. Sri Swami Nirliptanandaji Maharaj. Thereafter, two booklets of Sadgurudev Sri Swami Sivanandaji Maharaj were released. It was followed by floral Archana



of Lord Sri Krishna to the chant of Ashtottarshata-namavali. The Satsanga concluded with Arati and distribution of Prasad. A Gita Yajna was also performed with the chanting of the verses of

the Gita for the peace and welfare of the world at the Ashram Yajnasala on this sacred day.

During the night Satsanga, Sri Swami Hariharanandaji Maharaj gave a brief message on the significance of Srimad Bhagavad Gita. The Satsanga concluded with Arati and distribution of Prasad.



May Lord Krishna and Sadgurudev bless all with pure hearts to drink the nectar of the Gita and thereby attain eternal bliss and everlasting peace in this very life.

Celebration of the Eighty Second Anniversary of Mahamantra Sankirtan Yajna



अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।
सङ्कीर्तितमघं पुंसो दहेदेधो यथानलः ॥

As fire burns up a heap of dry grass to ashes, the holy name of the Lord, chanted whether with knowledge of its greatness or without it, destroys the sins of man.

Srimad Bhagavata 6.2.18

The blessed day of the Eighty Second Anniversary of Mahamantra Sankirtan Yajna was celebrated with great devotion at the Headquarters Ashram on 3rd December 2025.

As a prelude to the Celebration, the collective chanting of the Mahamantra was done daily for one hour at the Bhajan Hall from 27th November to 2nd December 2025. On the auspicious day of 3rd December, a special programme was organised from 2.30 p.m. to 5 p.m. wherein a beautifully decorated palanquin, with the portraits of Lord Sri Rama, Lord Sri Krishna and Sri Gurudev, was taken in a procession from the Bhajan Hall



up to the Kailash Gate chanting joyously the Divine Mahamantra. It was followed by the ecstatic Mahamantra Sankirtan at the Bhajan Hall and the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj. Then,





Floral Archana was offered to Lord Sri Rama and Lord Sri Krishna to the chant of Ashtottarashata-Namavali. The celebration concluded with Arati and distribution of Prasad.

During the night Satsanga, Sri Swami Krishnabhaktanandaji Maharaj in his message quoting from various scriptures expounded the glory of the Divine Name. The Satsanga concluded with prayers for world-peace, Arati and distribution of Prasad.

May the abundant grace of Lord Sri Rama, Lord Sri Krishna and Sadgurudev be upon all.



Sri Dattatreya Jayanti Celebration at the Headquarters Ashram



The sacred day of Sri Dattatreya Jayanti was celebrated with great sanctity on 4th December 2025 at the Headquarters Ashram. As per yesteryears, a special Satsanga was organised from 9 a.m. to 11.00 a.m. at Dattatreya hillock wherein devout worship, with Abhisheka and Archana to the Vedic chants, was offered to Lord Dattatreya enshrined in the beautifully decorated Dattatreya Temple. The Sannyasis, Brahmacharis and devotees of the Ashram sang Bhajans and Kirtans glorifying the Avadhut Guru as their offering at His sacred feet. The Satsanga concluded with Arati and distribution of the holy Prasad.



During the night Satsanga, Sri Swami Sadasivanandaji Maharaj delivered a talk on Lord Dattatreya's advent and his twenty four preceptors.

May the divine grace of Lord Dattatreya and Sadgurudev be upon all.



82nd Anniversary of Pratishtha Mahotsava of Sri Vishwanatha Mandir



With spiritual rejoicing, the auspicious day of the 82nd anniversary of the Pratishtha (consecration) of Sri Vishwanatha Mandir was celebrated at the Headquarters Ashram on 31st December 2025. As a prelude to the celebration, the Sannyasis, Brahmacharis and devotees of the Ashram sang the holy Panchakshari Mantra 'Om Namah Sivaya' for one hour daily from 27th to 29th December 2025 at the holy Vishwanatha Mandir. On 30th December, the Akhanda Kirtan of the Panchakshari Mantra was organised which commenced at 7 a.m. and continued up to 6 p.m. inundating the Ashram premises with sacred vibrations.

On the blessed day of 31st December, the celebration commenced with Prabhat-Pheri followed by a Havan for the peace and welfare of the world. During the forenoon, a grand Abhisheka was offered to Lord Sri Vishwanatha



enshrined in the beautifully decorated sanctumsanctorum of Sri Vishwanatha Mandir with the sonorous chanting of Vedic Mantras and soulful singing of Bhajans and Kirtans. It was followed by the Archana to the chant of Vedasarasahasra-Namavali. With joyous gratitude, all the inmates and devotees participated in the Abhisheka and Archana of the Lord and in singing His names and glories. The celebration concluded with the Mangalarati and distribution

of Prasad at Annapurna Bhawan.

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



New Year Celebration at the Headquarters Ashram



The New Year was celebrated with great joy and devoutness at the Headquarters Ashram on 31st December 2025. The celebration commenced at 7.30 p.m. with Jaya Ganesha prayer and Stotra-chanting at the sacred Samadhi Hall. It was followed by soulful Bhajans and Kirtans by the Sannyasis and Brahmacharis of the Ashram. Thereafter, the Christmas Retreat participants from different parts of India and world presented a wonderful programme as their devout offering at Sadgurudev Sri Swami Sivanandaji Maharaj's lotus feet. The programme comprised of Bhajans-Kirtans, Christmas Carols, instrumental music and a





short drama on the theme of Retreat i.e. 'Trust that Liberates'. This soul-elevating drama beautifully depicted the arduous journey of a spiritual



seeker interspersed with the inspiring episodes from the glorious lives of spiritual luminaries of the twentieth century such as Bhagavan Ramana Maharshi, Papa Ramdas and Gurudev Sri Swami Sivanandaji Maharaj.





Everyone felt immensely blessed to have the Darshan of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj and to receive their inspiring messages through a DVD show. Thereafter, watching H. H. Sri Swami Yogaswarupanandaji Maharaj receiving 'Prime Minister's Award for Outstanding Contribution towards the Development and Promotion of Yoga' on behalf of The Divine Life Society, from Hon'ble Prime Minister Sri Narendra Modiji, through a video clip filled the hearts of one and all with joyous pride. To commemorate the occasion, seventeen books and three booklets were also released. With prayer and meditation till twelve midnight, all entered into Year 2026. The celebration concluded with the blessing message of H. H. Sri Swami Yogaswarupanandaji Maharaj, Arati and distribution of special Prasad.

May Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj shower their abundant blessings upon all.



Cultural Tour of H.H. Sri Swami Yogaswarupanandaji Maharaj

In response to the kind invitation of Gurudev Sri Swami Sivanandaji Maharaj's devotees in Hong Kong, H. H. Sri Swami Yogaswarupanandaji Maharaj, President, The Divine Life Society Headquarters, undertook a cultural tour to Hong Kong in November 2025.

Swamiji Maharaj reached Hong Kong on 11th November and was given hearty welcome by the devotees and members of the Divine Life Society (Hong Kong Branch) Yoga Centre at the airport. On 12th November, Swamiji delivered a talk on 'The Way of Yoga to Keep Peace in Turbulent Atmosphere' at the North Point Yoga Centre. From 14th to 16th November, the Branch organised a Yoga Camp at Cheung Chau Island with the theme 'The Yoga of the Divine Glories – Chapter 10 of The Bhagavad Gita' wherein Swamiji Maharaj delivered three illuminating lectures. On 19th November, Swamiji blessed the devotees with his discourse on 'Necessity of Satsanga' at the North Point Yoga Centre. On 21st November, Swamiji visited Po Lin Monastery in Lantau Island and had Darshan of Big Buddha.

At the loving invitation of Sathya Sai Baba Centre of Hong Kong, Swamiji Maharaj went to their Center on 23rd November and attended Sri Sathya Sai Baba's Centenary Celebration Programme as one of the distinguished guests.

During his cultural tour to Hong Kong, Swamiji Maharaj was hosted by Mr. Prem Samtaniji who provided kindest hospitality and accommodation for Sri Swamiji. Mr. Hariji offered his services in the coordination of all the programmes and in translation of Swamiji Maharaj's talks, and Mrs. Prakashiniji arranged for the transportation for Swamiji to attend all the scheduled functions.

All the devotees and the members of Hong Kong Branch expressed their heartfelt gratitude towards Swamiji Maharaj for his visit and inspiring talks. Swamiji Maharaj returned to the Headquarters Ashram on 26th November 2025.

ANNOUNCEMENT
39th ALL ODISHA DIVINE LIFE SOCIETY
SPIRITUAL CONFERENCE
From 30th January to 2nd February 2026
AT THE DIVINE LIFE SOCIETY BRANCH,
CUTTACK, ODISHA

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

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

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

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

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

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

For Registration and Information, please contact:

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

Communication Address :

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

The Divine Life Society

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

Sri Swami Sivananda

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 **105th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **1-3-2026** to **29-4-2026**. 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 **15-1-2026**.
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
October 2025

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



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**.

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 on Saturdays, recitation of Srimad Bhagavad Gita and discussion on Sundays. Homeopathic treatment of poor patients was carried on regularly.

Bhimkand (Odisha): Daily Paduka Puja and weekly Satsanga on Sundays were organised by the Branch. Sadhana day was arranged on 30th November.

Bhubaneswar (Odisha): The Branch continued its daily Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Special Satsangas were arranged on 7th, 16th and 30th November, and mobile Satsangas on 12th and 15th. Chidananda day was observed on 24th with Srimad Bhagavata Parayana, chanting of 'Sri Ram Jai Ram Jai Jai Ram' and Mahamantra Kirtan.

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.

There was Parayana of Sundarakanda on Sankranti day. Recitation of Hanuman Chalisa was conducted at nearby villages on 1st, 14th and 22nd November.

Chandrasekharpur-Bhubaneswar (Odisha): The Branch continued weekly Satsanga on Sundays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. Parayana of Sundarakanda was arranged on 9th and 24th November.

Jacobpura-Gurugram (Haryana): Satsanga and Bhajans on every Monday, Havan on Ekadashi and Satyanarayana Katha on Purnima day were the regular programmes of the Branch. Tulasi Puja and Kirtan were held on 2nd November. There was Sundarakanda Parayana on 11th. Sri Swami Vaikunthanandaji of DLS Hqs, Rishikesh visited the Branch on 21st and gave a discourse. Monthly Bhandara was held on 30th November. The Branch provided free medical service through Sivananda Charitable Physiotherapy Center, where 187 people were benefitted.

Jamshedpur (Jharkhand): The Branch continued weekly Satsanga on Fridays. Recitation of

Vishnusahasranama was done on 5th November.

Kakinada (Andhra Pradesh):

Weekly Satsangas on Mondays and Saturdays were continued with meditation session and Sankirtan. Vijaya Dashami on 2nd and Diwali on 20th October were devoutly celebrated by the Branch.

Kanpur (Uttarpradesh):

Monthly Satsanga was held with Bhajan, Kirtan, Mantra Japa and recitation of Vishnusahasranama, Bhagavad Gita, Ramcharitamanasa and Hanuman Chalisa. Besides this, daily Swadhyaya of Bhagavad Gita and Srimad Bhagavatam was continued.

Kendrapada (Odisha): The Branch continued daily Paduka Puja, Srimad Bhagavad Gita chanting and discussion and mobile Satsanga on Sundays. 'Kartika Panchaka Havishya Vrata' was organised and Kambals were distributed for Havishyalies. Srimad Bhagavata Saptah was arranged from 15th to 21st November. The chanting of Ramcharitamanasa was conducted from 23rd November to 1st December wherein New Building of Sivananda Ashram at Village Dhumat was inaugurated.

Lucknow (Uttar Pradesh):

Regular Satsangas were organised at Lekhraj Homes on 2nd and 16th October with Prayers, Bhajan,

Kirtan, and Mantra Japa etc. Besides this, there was chanting of Mahamrityunjaya Mantra for welfare of all beings and speedy recovery of Sri Swami Devabhaktanandaji. Sri Swami Dharmanistanandaji of DLS Hqs, Rishikesh visited the Branch on 23rd November and gave a discourse. On 24th sweets were distributed at the blind school.

N a n d i n i n a g a r (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. The Branch Foundation Day was celebrated on 23rd November with Paduka Puja.

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. On 1st November, Devauthani Ekadashi was celebrated with recitation of Vishnusahasranama, Puja, Havan, Rudrabhishekam and

Guru Paduka Puja.

Raja Park - Jaipur (Rajasthan): The Branch conducted daily Yoga class, Narayana Seva, Matri Satsanga on Mondays and Havan on Sundays for welfare of all beings. Free Homeopathic treatment of poor patients was continued. Financial assistance was given to widows and scholarships to students. Akhanda Deepa Prajwalan was done from 1st to 5th November, and Sankirtan was organised on 10th. There was Sundarakanda Path on 25th.

Rourkela (Odisha): Daily Yoga class, weekly Satsanga on Thursdays and Sundays continued with Paduka Puja, Archana and chanting of Vishnusahasranama etc. As usual free Accupressure treatment and medicines were provided to needy people. Special Satsanga was organised on 30th November with Paduka Puja, chanting of Srimad Bhagavad Gita and Vishnusahasranama.

Steel Township - Rourkela (Odisha): The Branch had daily Yoga class, mobile Satsangas, Guru Paduka Puja on Thursdays, free music classes on Mondays and Swadhyaya on Saturdays. Sadhana day was organised on 5th November, the holy occasion of Ras Purnima.

Sunabeda (Odisha): Weekly Satsangas on Thursdays and

Sundays with Paduka Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangas on Wednesdays and Saturdays were regularly held. On 5th November i.e. Kartika Purnima, the Branch organised Nagar Sankirtan and Ashtaprahar Nama Yajna.

South Balanda (Odisha): Daily Puja, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Srimad Bhagavad Gita, Vishnusahasranama and Hanuman Chalisa was done on Ekadashis. Srimad Bhagavata Parayana and Pravachan were conducted from 30th October to 5th November, and they were concluded with Narayana Seva. Special Satsanga was held on 16th November, the Sankranti day. There was Akhanda Mahamantra Sankirtan on 27th for world peace and universal brotherhood.

Vasant Vihar, New Delhi: In the month of November, 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.

Visakha Rural Branch (Andhra Pradesh): The Branch

continued daily Puja and Abhishekam on Mondays at Vishwanath Mandir. Six days in a week Satsanga were conducted at different neighbouring villages. Monthly Satsanga was held on 5th October with Japa, meditation, Bhajan and discourse on Srimad Bhagavad Gita and Bhagavatam. During Kartika month from 22nd October to 20th November, the Branch conducted Abhishekam. During Chaturmas period, Swami Vishnudevananda Saraswati gave discourses on the teachings of Sadgurudev Sri Swami Sivanandaji Maharaj in the surrounding villages. Special Satsanga was arranged on 7th and Laxminarayana Havan and Bhajan on 21st November.

Visakhapatnam (Andhra Pradesh): Daily Puja, Abhishekam and Yoga class were continued by the Branch. There were weekly Satsangas on Mondays with Japa, Sankirtan, and recitation of Vishnusahasranama and discourse on life and teachings of Gurudev. Besides this, Lalitasahasranama Parayana, Abhishekam and Archana on Fridays and Hanuman Puja on Tuesdays and Saturdays were performed. The Branch conducted Narayana Seva on Fridays, Srimad Bhagavad Gita classes on Sundays, and free medical camp on every second and fourth Saturday. Daily classical music and

dance classes were also held at Ashram premises. Satyanarayana Vratam and Havan on Purnima day, Gayatri Havan on Shudha Trayodashi day and Mahamrutyunjaya Havan on Bahula Trayodashi day were performed. On Kartika Purnima Day, special Puja, Abhishekam, Alankaram of the deities and Jwalathoranam and Pallaki Seva of Shivaparvathi were performed. Chanting of Srimad Bhagavad Gita by Sailakshmi's group of children from Madhavapatnam was arranged on 8th. Rudrabhishekam and Laksha Bilwarchana were performed on 16th, and Sankirtan was organised on 17th by the Ashram in association with Raaga Maalika Annamacharya Brundam followed by Sahasra Deepalankarana.

OVERSEAS BRANCH

Hong Kong (China): The Branch had one hour Mahamantra chanting on 4th October in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Monthly Satsanga was arranged on 11th and 25th with chanting of Mahamrityunjaya Mantra and talk on 'Yoga Vedanta Sutras' at North Point Yoga Centre and also online. The Branch celebrated Deepawali on 18th. On 11th and 25th October, Bhajan group conducted one hour chanting session in the Sivananda Ashram at North Point.

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

AdhyatmaYoga.....	125/-	Hatha Yoga	120/-
Ananda Gita	75/-	Health and Diet	150/-
Ananda Lahari	40/-	Health and Happiness.....	160/-
Analects of Swami Sivananda	55/-	Heart of Sivananda	115/-
Autobiography of Swami Sivananda	145/-	Health and Hygiene	255/-
All About Hinduism	255/-	Himalaya Jyoti	35/-
Bazaar Drugs	90/-	Hindu Gods and Goddesses	130/-
Beauties of Ramayana	U.P.	Hindu Fasts and Festivals	150/-
Bhagavad Gita (One Act Play)	U.P.	Home Nursing	120/-
Bhagavadgita Explained	55/-	Home Remedies	190/-
Bhagavadgita (Text & Commentary)	140/-	How to Become Rich	40/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.)	560/-	How to Cultivate Virtues and Eradicate Vices	230/-
" " (P.B.)	U.P.	How to Get Sound Sleep	75/-
Bhagavad Gita (Translation only)	65/-	How to Live Hundred Years	90/-
Bhakti and Sankirtan	150/-	Illumination	60/-
Bliss Divine	485/-	Illuminating Teachings of Swami Sivananda	75/-
Blood Pressure—Its Cause and Cure	95/-	Inspiring Stories	195/-
Brahmacharya Drama	50/-	In the Hours of Communion	65/-
Brahma Sutras	470/-	Isavasya Upanishad	35/-
Brahma Vidya Vilas	75/-	Inspiring Songs & Kirtans	130/-
Brihadaranyaka Upanishad	450/-	Japa Yoga	175/-
Constipation: Its Causes and Cure	120/-	Jivanmukta Gita	75/-
Come Along, Let's Play	80/-	Jnana Yoga	175/-
Concentration and Meditation	295/-	Karmas and Diseases	25/-
Conquest of Mind	330/-	Kathopanishad	80/-
Daily Meditations	110/-	Kenopanishad	65/-
Daily Readings	115/-	Kingly Science and Kingly Secret	U.P.
Dhyana Yoga	155/-	Know Thyself	65/-
Dialogues from the Upanishads	120/-	Kalau Keshavkirtanat	300/-
Divine life for Children	U.P.	Lectures on Yoga & Vedanta	200/-
Divine Life (A Drama).....	25/-	Life and Teachings of Lord Jesus	90/-
Divine Nectar	230/-	Light, Power and Wisdom	80/-
Easy Path to God-Realisation	75/-	Lives of Saints.....	425/-
Easy Steps to Yoga.....	115/-	Lord Krishna, His Lilas and Teachings	170/-
Elixir Divine	35/-	Lord Siva and His Worship	185/-
Essays in Philosophy	80/-	Maha Yoga	20/-
Essence of Bhakti Yoga	165/-	May I Answer That	170/-
Essence of Gita in Poems	45/-	Mind—Its Mysteries and Control	210/-
Essence of Principal Upanishads.....	105/-	Meditation Know How	210/-
Essence of Ramayana	180/-	Meditation on Om	80/-
Essence of Vedanta	205/-	Moral and Spiritual Regeneration.....	75/-
Ethics of Bhagavad Gita.....	155/-	Mother Ganga	70/-
Ethical Teachings	105/-	Moksha Gita	55/-
Every Man’s Yoga	U.P.	Mandukya Upanishad	45/-
First Lessons in Vedanta	140/-	Music as Yoga	85/-
Fourteen Lessons on Raja Yoga	85/-	Nectar Drops	75/-
Gems of Prayers	70/-	Narada Bhakti Sutras	165/-
God Exists	65/-	Parables of Sivananda	90/-
God-Realisation	125/-	Passion and Anger	20/-
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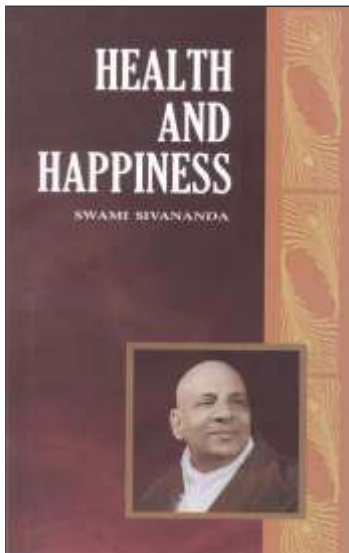
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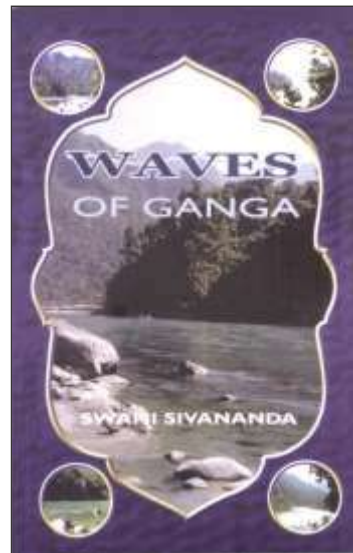
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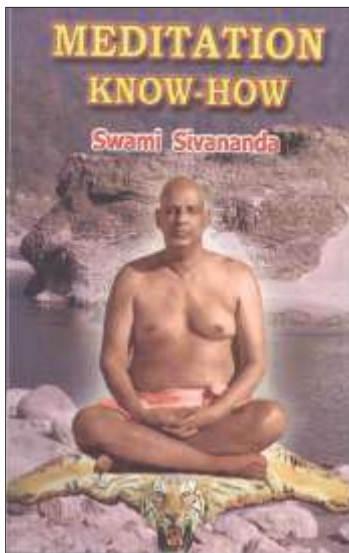
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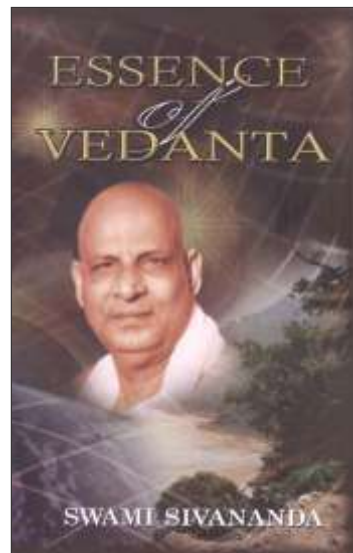
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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1. **BRAHMA-MUHURTA:** Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.
2. **ASANA:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.
3. **JAPA:** Repeat any Mantra as pure Om or Om Namō Narayanaya, Om Namah Sivaya, Om Namō Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.
4. **DIETETIC DISCIPLINE:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any Chutni. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.
5. **MEDITATION-ROOM:** Have a separate meditation-room under lock and key.
6. **CHARITY:** Do charity regularly, every month, or even daily according to your means, say six Paisa per rupee.
7. **SVADHYAYA:** Study systematically the Gita, the Ramayana, the Bhagavata, Sri Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.
8. **BRAHMACHARYA:** Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.
9. **PRAYER SLOKAS:** Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.
10. **SATSANGA:** Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.
11. **FAST ON EKADASI:** Fast on Ekadasi or live on milk and fruits only.
12. **JAPA MALA:** Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.
13. **MOUNA:** Observe Mouna (vow of silence) for a couple of hours daily.
14. **SPEAK THE TRUTH:** Speak the truth at all cost. Speak a little. Speak sweetly.
15. **PLAIN LIVING:** Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.
16. **NEVER HURT ANYBODY:** Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).
17. **DO NOT DEPEND UPON SERVANTS:** Do not depend upon servants. Self-reliance is the highest of all virtues.
18. **SELF-ANALYSIS:** Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.
19. **FULFIL DUTIES:** Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
20. **SURRENDER TO GOD:** Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Sharanagati).

Om Santih Santih Santih!

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

**JANUARY
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THE PERSUASIONS OF SELF-EXPERIENCE

The goal of life is the attainment of divine consciousness. This goal is the realisation that you are neither this perishable body nor that changing and finite mind, but you are all-pure ever free Atman. Remember always '*Ajo Nityah Shashvatoyam Purano*: Unborn Eternal Permanent is this Ancient One'. This is your real nature. You are not this little passing personality hooked on to a name and form. You are not Ramaswamy or Mukherji or Mehta or Matthew or Garde or Apte. You have only fallen into this little delusion by an accident through some passing cloud of ignorance. Awake and realise that you are Pure Atman.

Man is God in disguise who puts on a garb in fun, but quickly forgets his true identity. Desire drags him down. Discrimination lifts him up. God became man. Man will become God again. Man evolved is God. God involved is man. God in bondage is man, and man free from bondage is God. A deluded, ignorant man is worldly. A perfect man is God. God plus desire is man. Man minus desire is God. The most impious of men can, by earnestly devoting themselves to God, attain the highest bliss.

Truth is not outside you. It is within you. It dwells in the cave of your heart. You are a truth of God, a work of God, a will of God. You are unfettered, free, eternally free. You are Nityamukta Atman. Roar OM. Come out of the cage of flesh and roam about freely.

Swami Sivananda

To