

₹100/- ANNUAL



The DIVINE LIFE



The
Guru is God Himself
manifesting in a personal
form to guide the aspirant.
Grace of God takes the form of the
Guru. To see the Guru is to see God.
The Guru is united with God. He
inspires devotion in others. His
presence purifies all.

Swami Sivananda

JULY 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

PLAY OF SUPERIMPOSITION

This world of names and forms is a mere appearance. It has not independent existence apart from Brahman. Just as a snake is superimposed on the rope, this world and body are superimposed on Brahman.

This world is a relative plane. It is projected through the illusory Power (Maya-Shakti) of Brahman. It is a mere superimposition. It is a mere imagination or mental creation.

Swami Sivananda



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MUNDAKOPANISHAD

CHAPTER III—SECTION I

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥६॥

Truth alone triumphs, but not falsehood; by truth is opened Devayana, or the path of the Devas, by which the sages, satisfied in their desires, proceed to where there is that highest place of the True One.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

अतीतविषयस्पृहं विततबोधवाराकरं
 प्रतीतयतिपुंगवं प्रचुरदीप्तिपूरोज्वलम्
 वितीर्णधनसञ्चयं विनतशिष्यवृन्दावृतं
 कृतीड्यमभिवादये शिवमुनिं जगद्देशिकम् ॥९७॥

Adorations and salutations to the world-preceptor Swami Sivananda, who is free from the desire for sensual objects, who is the great ocean of knowledge, who is the foremost among the ascetics, who is glowing with abundant lustre, who has given all his wealth to the poor, who is surrounded by his humble disciples and who is greatly praised by the learned men.

महाशयमहर्निशं मनुजराशिसेवारतं
 महाशयमकिल्बिषं मधुरसूक्तिपीयूषदम्
 अहार्यवरवासिनं शिवमुनीश्वरं पार्वती-
 सहायपदसंस्मृतिप्रसितचित्तमेवाश्रये ॥९८॥

I take refuge in the great saint Swami Sivananda who is constantly engaged in the service of humanity, who is magnanimous and pure-hearted, who gives the divine nectar of sweet words to all, who dwells in the Himalaya Mountains and whose mind is ever absorbed in meditation on Lord Siva.

(To be continued)

DEIFICATION OF THE GURU

Sri Swami Sivananda

The treasure of Guru Bhakti is not acquired in a day. The disciple has to cultivate it gradually and painstakingly. He must increase it day by day. It develops through constant earnest prayers in the secret chamber of your heart. You must make yourself perfectly blind to the human aspect of your Guru. Then, you will develop true Guru Bhakti.

Deification of the Guru is a mysterious powerful method of having his grace. When you deify him, you see only the storehouse of perfection in him. Even if you cannot understand his actions, do not misunderstand them. Be humble and silent. Wait patiently. You will be rewarded with light, later on.

Guru Bhakti is the magic wand in the hands of the disciple to cross the ocean of Samsara. Guru Bhakti will make possible for you, all that is impossible. The unattainable can be attained by Guru Bhakti.

The true disciple is concerned only with the Divine Nature of the

Guru. The Guru's actions as man, is not the disciple's concern. He is totally oblivious of them. To him, the Guru is Guru, even if he acts unconventionally. Always remember that the nature of a saint is unfathomable. Judge him not. Measure not his divine nature with the inadequate yardstick of your ignorance. Remember the Bengali couplet—

यद्यपि अमार गुरु सुरावाड़ि जाय।

तथापि अमार गुरु नित्यानन्द राय॥

which means, “Even if my Guru visits the tavern, yet to me, my Guru is verily Nityananda Rai himself.” (Nityananda Rai is one of the greatest of Vaishnava devotional saints.)

The earnest disciple never claims to himself the credit for any talent, good deed or virtue. He feels intensely that he is a cipher and that whatever qualities shine in him, all flow from the Guru.

While he feels acutely, the defects and weaknesses in him, he is ever intent upon attributing every

Taken from DL 1948

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little bit of merit to the blessed Guru. He is conscious that the Guru is the great light, of which he is an unworthy faint glimmer of reflection.

Whatever good or worthy thing the disciple does, he feels it done by the Guru's power, working through him. He again and again reminds himself that he lives and moves solely due to the grace of the Guru.

If any person praises him, commends his conduct or offers respect to him, the disciple should at once mentally, from the innermost core of his heart, make a fervent offering of it at the feet of the Guru.

A sincere disciple, who is living with his Guru, should not foolishly sit idle, waiting for verbal instruction from the Guru every day. The day-to-day conduct of the Guru is in itself a

living ideal to him, who is observant. He must eagerly observe and learn precious lessons of life from the personality and actions of the Guru. The life of Guru is a living sermon to the sincere disciple. The Guru teaches through personal example. The disciple learns through devout observation.

A true disciple should be ever ready to receive the nectarine words of his Guru. He should be ever receptive to the good instructions that flow from his Guru or through any other source, which also is virtually by the grace of the Guru.

The true disciple sees his Guru in the personality of all Gods and all saints. He reveres all saints, seeing the Guru in them and he sees them all in his Guru.

Man has a twofold duty here on earth—to preserve his life, and to realise his Self. To preserve his life, he has to learn to work for his daily bread. To realise his Self, he has to serve, love and meditate. The Guru who teaches him the knowledge of worldly arts is the Shiksha Guru. The Guru who shows him the path of Realisation is the Diksha Guru. Shiksha Gurus can be many—as many as the things he wishes to learn. The Diksha Guru can be only one—the one who leads him to Moksha.

Sri Swami Sivananda

UNDERSTAND YOUR LIFE

Sri Swami Chidananda

Blessed Atman! May God give you the gift of understanding your life and thus living it with understanding!

We never stop to ponder life. We never pause in our ceaseless outward-oriented activities which we think is life. We do not pause for a while to take time to step out of life's stream, to stand on the banks and observe life from that point.

The banks do not move; the banks do not change. Constantly the river moves; constantly the waters change. Even for a single second, you are not standing before the same river. The river that was before you, one second ago, is not there now. What is before you is some other river; the other river has gone.

Even so with life — it is also ever-changing. If you step out, stand on the bank and observe life, you may get a better understanding about it and its flow. You must stop for a while and ponder life. You must pause a little from ceaselessly being rushed. It takes time.

On the last day of July 1963, we offered a grand worship to Gurudev upon his Shodashi (16th day) Aradhana Day. From the 1st of August 1963, our life was different than it was before the 14th of July, 1963. How did we face that new life? What was our state of mind at that time? What thoughts, what ideas filled our minds? How did we view the future?

Year after year, we re-enact that same drama by offering a grand worship in the Samadhi. We recreate that same day. We also relive that experience and move towards the future in a changed way, just as we did on the 1st of August, 1963. For, there was a great difference. We realised that we would have to stand on our own legs. We realised that we had to be self-reliant, that we were the architects of our own fate; we were the moulders of our own future. We had to get busy doing that work and carving out a glorious future in the light of Gurudev's teachings and example to us—building our future

Taken from 'Special Insights Into Sadhana'

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in a spiritual way, because it was not a future in time; it was a future in terms of our spiritual evolution.

Every year, that day is observed, that drama is re-enacted. We try to relive that momentous moment. But then, after the event passes, does it leave us cold, as we were before, or does it leave us with something else within us? That is the thing to be considered. If, upon considering it, we find that there is no fresh awakening, that no new aspiration comes into us, then it has become only a mechanical routine which we observe year after year—having all the outer frills but, empty of content inside. It has just become automatic, repetitive; it takes us no further, no higher. The very purpose of the day has been lost.

The very intention with which our ancients conceived of such recurring annual traditions would not be fulfilled; it would be lost.

Yesterday was such a day. May you understand it. May you understand the intention behind such a tradition. May you understand the purpose of such an annual observance. May you understand its significance to you and your life. May you understand life. That is the one thing needful to live effectively, to live life fruitfully—the understanding of it and the living of it with the understanding way. May Satguru Bhagawan bless you with such a deep understanding of your life and yourself in it.

God bless you!

The true goal of life is to get back to the source from which we came. Just as the rivers flow restlessly till they join the ocean, the ultimate source from which they got their supply of water, just as fire leaps and burns furiously till it merges in its own origin, so too, we would be restless here till we obtain His grace and become one with Him.

Sri Swami Sivananda

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THE LAWS OF THE STAGES OF LIFE

Sri Swami Krishnananda

Continued from the Previous Issue

The third stage of life is of the Vanaprastha and is devoted to the duty of disentangling oneself from the attractions of the world. Artha and Kama do not any more interest the mind which seeks only the final blossoming of Dharma into the flower of Moksha. The duties of life which meant a great value to the householder are relative to the phenomenal view of things and, while they are valid for sensory perceptions and mental cognition in the spatio-temporal realm, they do not reveal the Absolute which the soul hankers after and which alone can bring final satisfaction to it. The Vanaprastha girds up his loins to strive for this attainment through austerity (Tapas) and inward worship (Manasika-Upasana). The Aranyakas and some portions of the Upanishads throw much light on the nature of the contemplations which the one dedicated to a life of spiritual discipline practises. While the Samhitas may be said to be relevant to the Brahmacharin and the Brahmanas to the Grihastha, the Aranyakas pertain to the life of the

Vanaprastha. The consummation of this discipline is in Sannyasa or complete renunciation of worldly duty and desire, and living a life devoted to the highest meditations on the Absolute described in the Upanishads.

Though, originally, the order of Sannyasa as envisaged in the Manusmriti and the Mahabharata constituted a purely spiritual condition into which the Vanaprastha entered, and it had no linkage with any social tradition, the order of the monk gradually developed into a system (Sampradaya) by which the renunciates were related to one another, in different groups, by the allegiance they owed to their own particular orders, and thus formed a section of society devoted to a voluntary discharge of the obligation of the dissemination of knowledge, in addition to the individual duty of spiritual meditation. This compromise with social life arose not only due to the peculiar circumstances of a changing society in the passage of time, on account of which the minds of people in general

Taken from 'A Short History of Religious and Philosophic Thought in India'

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may be said to have found a life of total isolation impracticable, but, also due to the withdrawal of support from society in the way in which it used to be given in earlier days, when the monks could sustain themselves on alms received without making their existence felt by people.

In its true spirit, Sannyasa is a spiritual state, and not a social classification, in which established one learns the art of depending on the Supreme Being, by withdrawal of interest from the particular sources of support in the world. This condition is, however, not suddenly reached, and four stages even in the order of Sannyasa are recognised. In the first three stages, called the Kutichaka, Bahudaka and Hamsa, the Sannyasin lives in fixed residences, but, in an increasing degree of freedom from the need for comfort; and the stages are distinguished by the increasing intensity of restrictions, in an ascending order, which the Sannyasin imposes on himself. The fourth stage is of the Paramahamsa, who is absolutely free from all the wants of a personal life and lives mostly a life of absolute self-dependence devoted to pure meditation. There are said to be two other stages, called the Turiyatita and Avadhuta, wherein fixed one does not

pay attention to creature-comforts and is satisfied with anything that comes to him of its own accord and remains mostly in a state of consciousness lifted above the body and its surroundings.

Sannyasa is also said to originate from four causes. A Vairagya-Sannyasin is one who enters the order being prompted by the latent impressions (Samskaras) which direct him to take such a step. A Jnana-Sannyasin is one who takes to the order due to his grasp of the import of the scriptures, after a deep study of them, and being convinced thereby of the existence of the spiritual ideal. A Jnana-Vairagya-Sannyasin is one who resorts to Sannyasa after deep learning and also having seen the normal enjoyments of life. A Karma-Sannyasin is one who embraces the order having passed through the stages of the Brahmacharin, Grihastha and Vanaprastha, gradually. But, he who takes to Sannyasa directly from the stage of Brahmacharya is called a Vairagya-Sannyasin. One who takes to it for acquiring spiritual knowledge is a Vividisha-Sannyasin. One who enters it after having acquired this knowledge is a Vidvat-Sannyasin. One who embraces Sannyasa being

compelled by impending death is an Atura-Sannyasin. One who takes to Sannyasa with a feeling that there is nothing except the Absolute is an Animitta-Sannyasin.

But, Sannyasa is, in the end, as observed above, not one of the modes or orders of social life but, a condition of consciousness in which it realises its spiritual absoluteness. Here, ethics and spirituality coalesce in the attunement of the individual to the structure of the cosmos. Man becomes one with creation, being freed from the bondage of attachment, convention and anxiety. The soul fixes itself in the Infinite and knows nothing other than It. The duties of the Brahmacharin, Grihastha and Vanaprastha are progressive stages of self-sublimation and self-transcendence which reach their fulfilment in Sannyasa. The three basic cravings, called Eshanas in the Upanishads, which correspond to the psychological complexes in the form of desire for wealth, fame (with power) and sex, are overcome in the graduated educational process constituted by the stages of life.

The plan of life arranged into the four stages is a systematic endeavour for the conservation and transformation of the vital, intellectual, moral and spiritual

aspects of human nature towards the purpose of the attainment of Moksha or liberation in the Absolute. In this fourfold scheme, society is preserved and transfigured for an insight into the reality which underlies it. It is a remedy for the problems and ills of life born of the separation of society into selfish individualities. It is the process of integration not only of the individual but, of the family, community, nation and the world at large, through the expression of the great preservative force tending to universal solidarity — Dharma. The great hymn of the Veda, the Purusha-Sukta, makes the four aspects of the caste system limbs of the Supreme Being, thus teaching the organic structure of society knit into a single fabric with the threads of diversified personalities. Here is the philosophical background of the ethics of cooperation by which the Universe is maintained. The four Varnas (Castes) and the four Ashramas (Orders) are classifications based on the three properties (Gunas) of Prakriti — Sattva (equilibrium), Rajas (distraction) and Tamas (inertia) in their different permutations and combinations. The four Ashramas are the stages of the progressive overcoming of matter by spirit, externality by universality.

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

28th OCTOBER, 1949

WORK: WORK: WORK

Sri G.S. of Waltiar complains that work is interfering with his meditation. "Shall I give up this work?"

Quick is Siva's reply:

"Beloved Immortal Self,
Salutations and adorations!

Work is very necessary. Plunge yourself in service 24 hours. This itself is meditation. Be not afraid of work. Be brave like a lion. Work is not hindrance. Do not become an effeminate, moustache lady. Service is worship. Work will elevate you and make you divine."

Service alone can make the modern man Sattvic. With the Tamasic food that man consumes and the Tamasic atmosphere he lives in, and with the emaciated, lifeless body that he has inherited from his civilised parents, and with the docile mind blunted with mundane thoughts—man is ready to lapse into

unqualified inertia, the moment he finds the least justification for it! To whip up his faculties into action, that is what is needed if he is to achieve the very antithesis of Tamas—Sattva. Siva is never weary of telling people to work, work, and work all the twenty-four hours of the day. That is the way to eradicate the ingrained evils in man and to develop the Sattvic mind.

29th OCTOBER, 1949

A REFUGE FROM MAYA

A lady lost her husband; and a short while after this incident, her only son also. She was greatly shocked. Previous Samskaras diverted her mind towards the spiritual Path; and she gradually regained her composure, in the service of humanity and in the Bhajan of the Lord. She has been to many Ashrams in India. She is now in Delhi. She had an idea of going to.....Ashram. But, in the meantime, she got a letter from her

Taken from 'Sivananda-Day-to-day'

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mother to go to her at once. And, this love for her mother was equal in intensity and strength to the love of her husband and child! Naturally, she felt an intense pull towards the family. Yet, such is the power of Satsanga, she could dispassionately view the prospects, and come to the conclusion that she should stick to the chosen path. She wrote to Siva. Siva writes to her: Srimati
Om Namo Narayanaya.
Adorations and salutations!
Thy kind letter.

Kindly proceed to the Ashram.
You will be peaceful.

That is the impregnable fortress to protect you from the onslaughts of Maya. Name is your sole refuge and shield.

May Lord bless you!

With regards, Prem and Om

Sivananda"

The Ashrams of saints and sages are truly the places to which man can resort for refuge, when he is assailed on all sides by Maya. Satsanga with the Mahatmas, and secluded contemplation in the Ashram will enable him to safeguard himself from Maya and surrender to the Lotus-Feet of the Lord!

Mundane life is full of sorrows, pains and bondage. It is full of defects, weaknesses and limitations. It is full of hatred, jealousy, selfishness, treachery, cares, worries, anxieties, diseases and death, meanness, crookedness, deceit, double-dealing, cut-throat competition, impurities and darkness, fights, quarrels, strife and war, disappointment, despair and dejection, cruelty, exploitation, agitation and restlessness. All objects are coated with a little imaginary pleasure. It is like a thin electro-gold-plating. In reality, life here is all tinsel and shadow. Behind the sugar-coating, there is bitter quinine. Behind the electro-gold-plating, it is all brass. Behind the so-called pleasures, there are pain, misery and suffering. Life here is full of fears, attachments and tribulations.

Sri Swami Sivananda

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

There is also another exercise. Close both the ears through Yonimudra with your two thumbs and try to hear the Anahata sounds that emanate from the heart-lotus. You will hear ten varieties of sounds, such as, the sound of a flute, Mridanga, Veena, conch, bells, thunder, humming of the bee, drum, etc. Allow the organ of hearing (ear) to shift from one sound to another and carefully differentiate the various sounds, and eventually fix the ear on one sound. First, try to hear the gross sounds and then, the subtle sounds.

There is also a third exercise. Fix the ears on the Pranava Dhvani that emanates from the Ganga. It will be heard like “Bhum”, or long “OM.” Train your ears to hear this sound. Do this exercise in the morning at 4 a.m. or at night at 9 p.m., when the din and bustle of the town is at an end.

Keep your ears keen. Try to differentiate the sounds of various kinds of birds, beasts, children, factories, motor-cars, aeroplanes, cycles, shrieks, yells, snores, sobbing, crying, laughing, mocking,

joking, etc. It is advisable to sit in a quiet room. Close your eyes and try to concentrate on these sounds. Distinguish them. You must be able to find out, from hearing a voice of a person at a distance from within your room, that such and such a man has come in front of your room. There are some people whose voices have some resemblance. You should be able to find out that the voice of Mr. Bose more or less resembles the voice of your cousin Mr. Ganga Prasad. You should be able to find out the nature of Ragas and Raginis from the nature of vibrations and undulations, such as Kalyani, Todi, Bhairavi, Kanada, Kamboji, Deepak, Durbari, Malkose, etc. Try to hear the sounds of the heart by applying your ear to the chest of another man. You will hear the sounds “lub-dub.” Pay heed to the sounds of sparrows and other birds, and try to differentiate their sounds. Sometimes, they sing. At other times, they give signals of alarm to invite their mates and friends when there is impending danger. Animals and birds have got their own languages. Yogins can understand their

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

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languages. There is a particular technique in Samyama (or the practice of Dharana, Dhyana and Samadhi) on sounds. Some males have the voice of females, and some females the voice of males. You must be able to differentiate. You must be able to know the hissing sound of a cobra, its nature, strength of vibration, etc. Even at a distance you can say, "There is a cobra in that room." Cats express peculiar sounds during, before and after copulation. Dogs, horses and elephants are very intelligent animals. They have got simple consciousness. They laugh and smile and express their feelings of joy and gratitude by certain sounds. You must be able to understand the nature of the sounds. By the practices enumerated above and careful observation, you will be able to develop a wonderful power of hearing. You can get on well in your business ventures and vocations in life. Sharp ears and keen sight bring more wealth.

EXERCISES FOR DEVELOPING SIGHT

Whenever you meet a person, look at his figure carefully from top to bottom, and note mentally his peculiar features, condition of his eyes and eyebrows, teeth, arms, etc., the sort of dress he is wearing,

whether he has got moustache or not, the kind of cap he has on his head, his voice, his behaviour, his looks, his gait, whether he seems to be a kind-hearted or cruel man, whether he is intelligent or dull, whether he is polite or not, his colour, etc. There are many people who are not able to give a clear description of the faces of their own friends with whom they are moving for years and years. The son is unable to describe exactly the physiognomy or marks on the face of his father, though he lives with him in close contact for a number of years. The obvious reason is that the son has not developed the power of memory. One cannot become a skilful scientist unless he has an acute power of observation. He has to observe the various phenomena of nature and to draw his own conclusions and inferences. He has to collect facts and figures to study the 'Law of Nature'. Enter the drawing room of your friend and notice carefully what all things you find therein. Then, close your eyes and reflect. Then, come out of the room and note mentally, in order, all the things which the room contains, and then, enter again into the room for verification. You should practise this for some months. Then, you will develop a wonderful power of sight.

To be continued

CONFUCIUS

Sri Swami Sivananda

Confucius was born in 551 B.C. in the feudal State of Lu, a portion of what is now the province of Shangtung on the north-eastern seaboard of China. The name of Confucius in Chinese is Kung-fu-tse, which means "Statesman-philosopher Kung." The first European scholars who visited China found that name hard to pronounce. So they turned it into Latin and called him Confucius.

There are three religions in China—Confucianism, Taoism and Buddhism. Confucius and Lao-Tze, founder of Taoism, were contemporaries. They were sages and philosophers. They are not regarded as saviours. Lao-Tze was fifty-three years older than Confucius. They met each other. Lao-Tze was 83 years old, more than twice the age of Confucius, when they met. There was much difference in the ideas and beliefs of the two men as there was so much difference in their age. The substance of their conversation has been handed down to us by the Chinese historians. Socrates and Buddha also were the contemporaries of Confucius.

Confucianism is not a religion in the customary sense. It has neither priesthood nor any monastic order. It

existed in China long before the time of Confucius. In one of his recorded sayings, Confucius speaks of himself as a 'transmitter' and not a maker or originator. Confucius did not give a new religion to the world or a new ethical code. He issued a new and improved edition of the old one. What he gave to the world was only a powerful re-statement of the fundamental principles of human morality or ethics. The moral code he framed was most admirable. It contained grand ethical truths.

Some say that Confucianism is no religion in reality, because Confucius is a philosopher, moralist, statesman and educationist, but no religionist. They say that the thoughts and teachings of Confucius are ethical philosophy, and political and educational principles, but not religious philosophy.

Life of Confucius

Confucius was born in the Kung clan. Confucius' father was Shu-Liang Hih. He was an officer who held an honourable position. He was of unusual stature and extraordinary strength and bravery.

Confucius' father died when Confucius was in his third year.

Taken from 'Lives of Saints'

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Confucius grew up in stature and in wisdom under the loving guidance and care of his mother. She gave him the best education possible in his days, namely, the study of his nation's history, poetry, philosophy and music.

Confucius visited Logang. Here he studied archaeology, music and the rites and ceremonies. He met here Lao-Tze. When he returned from the capital to Lu, he was acclaimed to be the leading scholar of the State.

Confucius' mother selected a wife for him. Confucius married a girl from the State of Sung. He had a son and two daughters. He named his son Po Yu. We are indebted to the son of Po Yu for the most complete and philosophical account of the teachings of Confucius.

At the age of 17, Confucius completed his education in a modest village school. Then he secured his first employment, the task of keeping the granary accounts for the Chi family in the ducal state of Lu. He was very industrious and honest. He spent his spare time in studying and giving instructions to the boys who played around the grasslands where the cattle were pastured. In this casual way, there grew up a band of disciples, who followed Confucius devotedly through his lifetime and made his fame immortal by their records of his

teachings. Confucius had a sedate enthusiasm for authority and discipline and a great admiration for the past. Thus, his admonitions tended to be ethical rather than religious.

Confucius was tall. He was methodical. He did everything in the proper way, time and place.

Confucius was an eminent ethical teacher with a political aim. His great object was to reform the kingdom by means of the moral principles of ancient times.

In the book "The Analects", a collection of sayings, Confucius speaks of himself at different stages of life. "At fifteen, my mind was bent on learning. At thirty, I stood firm. At forty, I was free from doubt or delusion. At fifty, I understood the will of God; I knew the decrees of Heaven. At sixty, my ears were receptive to the truth. At seventy, I could follow the promptings of my heart without transgressing the boundaries of right."

Confucius held the high offices of Minister of Works and Minister of Crime or Chief Justice in his native State. In 501 B.C., in his fiftieth year, he was appointed Governor of Chung Tu district. His administration was very successful. At fifty-one, he was Prime Minister.

To be continued

A TRULY LOVING HEART

Sri Swami Sivananda

Story of Supriya

Once in Sravasti, there was a great famine. Then Lord Buddha addressing his disciples asked, "O my beloved disciples ! Amongst you, who will take up the responsibility to feed the hungry ?"

Then banker Ratnakar standing before the Lord said, "Whatever money I have with me is quite insufficient for feeding the hunger-stricken people of Sravasti. The money which I have will be a mere drop in the ocean and it cannot satisfy the demands of even one percent of the affected population."

Then the famous Jayasena said, "Such a noble work I would have myself undertaken till the end of my life, but I do not possess the required articles of food."

Jamindar Dhammapala who owned thousands of Bighas of land then spoke, "Due to want of rain, all my crop has dried up. I am unable to

pay even the land revenue for this year."

Then Supriya, a poor girl stood up and said with great humility, "My Lord ! I shall take up that responsibility on myself." All the disciples were wonderstruck and questioned Supriya, how she could feed all the hungry persons of the town. Supriya said, "I am the poorest of all of you. I have myself to beg for food sometimes. The fact that I am poor is itself the source of my strength. I shall come to each one of you taking my broken begging bowl to beg for food to feed the hungry souls. Whatever I get by begging in their name, I will feed them with great joy."

Mark the spontaneous spirit of service of Supriya though poor, though placed in a degraded position in life. What is wanted is a truly loving heart with the spirit of service bubbling forth from every pore of the body.

Taken from 'Divine Stories'

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

QUESTIONS IN VEDANTIC SADHANA

Sri Swami Sivananda

Continued from the Previous Issue

Q. What is (1) Purusha Tantra, (2) Vastu Tantra? Explain these with reference to Vedanta.

A. Purusha Tantra is dependence on the subject of action. To see God or only stone in the image in a temple is left to the will of the person concerned. Hence, it is called Purusha Tantra as it is based on the will of the subject. To see one moon or two moons is not left to the subject, because one cannot see two moons and proclaim that there are two moons simply because it is his will. Moon is one, though some one may wish that it must be two. Hence, this is called Vastu Tantra as it is dependent on the object itself and not on the percipient. Knowledge of Brahman is Vastu Tantra because Brahman should be known as it really is and not as one likes. All other methods like Yoga and Upasana are Purusha Tantras because they are dependent on the caprice of the individual. Only Brahma-Jnana is free from such capriciousness.

Taken from 'Yoga—Questions and Answers'

VIDYA AND AVIDYA

Q. Why Karma is not antagonistic to Avidya?

A. Avidya is ignorance of Non-duality and perception of duality. Karma is not possible without the perception of duality and hence, it is not against Avidya.

Q. Why Svarupa-Jnana cannot remove ignorance? How then is ignorance destroyed?

A. Svarupa-Jnana is indivisible and indifferent consciousness. It is not concerned with either existence or the non-existence of ignorance. There is Svarupa-Jnana in deep sleep, but the destruction of ignorance is not effected in this state. Removal of ignorance is possible only by an active consciousness and hence, only the waking state is useful for this purpose. The waking consciousness may itself be unreal when compared with the Absolute Consciousness, but to remove an unreal ignorance, this unreal consciousness is

sufficient.

Q. What is (1) Vritti Vyapti and (2) Phala Vyapti?

A. Vritti Vyapti is the pervasion of the psychosis or the mental modification over an object in the process of the perception of something external. Phala Vyapti is the pervasion of the effect or the consciousness of the Self which follows the Vritti in the process of perception. In the case of internal cognitions, i.e., awareness of the mental modifications, Vritti Vyapti takes the form of remembrance or inference, because here no perception of an external object is necessary. In the case of Brahma-Jnana, however, there is no Phala-Vyapti, because Brahman does not require another light to illumine itself.

Q. Explain Asti, Bhati, Priya, Nama, Rupa.

A. Asti, Bhati, and Priya are the characteristics of the Self which exists, shines and is dear. This is same as Satchidananda. These are the eternal characteristics which belong to Infinite Being. But Nama and Rupa are name and form which are only apparent and are the

characteristics of the world which are only apparent and are the characteristics of the world which is perishable.

THE TWO VADAS AND THE NATURE OF MOKSHA

Q. What is Avaccheda Vada? What is Pratibimba Vada?

A. Avaccheda Vada is the theory of division or the doctrine of limitation. It holds that the Jivas are parts, limited portions of Ishvara. According to this theory, it would mean that all the miserable experiences of the Jivas also must exist in Ishvara in a collective form. Hence, the theory of Pratibimba or reflection was developed which says that the Jivas are reflections of Ishvara in the lakes of the mind, and hence, the pains of the Jivas cannot affect Ishvara since a reflection cannot affect the original.

Q. What is the nature of Moksha?

A. Moksha is Atyantika-Duhkha-Nivritti or absolute cessation of pain and Paramananda-Prapti or attainment of supreme bliss.

To be continued

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CHILDREN'S WORLD

THE AHIMSA-IDEAL

A poverty-stricken man was walking through a grove. He was very hungry. He had not taken any food for the previous three days. The grove was full of mango trees and it was the mango season. The luscious fruit was too tempting, so the hungry man instinctively walked over to a stone, took it and threw it at the tree. A couple of mangoes fell on the ground. The man's face glowed with joy, and as his hands hungrily sought the fruit, his mouth dripped with saliva.



In the joy of having obtained the fruit to appease his hunger, the poor man did not give a thought to the course the stone had taken, after cutting the fruit away from the tree. Having achieved its object, the stone had to fall. The momentum given by the man's hunger was great and the stone soared into the sky before dropping down.

Destiny, the creatrix of strange situations, had conspired to bring into that grove that day, the poorest of men as well as the ruling monarch of the land. The poor man, at the threshold of death, sought something—anything—to appease his hunger. The great monarch, after a royal dinner, sought the cool shade of the trees, to while away his time, by playing chess

Taken from 'Inspiring Stories'

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with his consorts and ministers. The monarch and the miserable wretch were unaware of each other.

The missile that struck the tree and felled the fruit was an inert stone; it couldn't respectfully avoid the monarch. It landed on his head. The turban protected the scalp, but, it was thrown off and put out of shape. The monarch, immersed in delightful play with his consorts, had no mind to investigate the cause of the sad fate of the turban. But, his courtiers could not brook the insult to the king. They sought the miscreant, the poor man who was greedily eating the luscious fruit.

The servants were eager to forestall the monarch's worst punishment and wanted to demonstrate their loyalty to him by meeting out capital punishment on one, who had least offended his person. It happened in this case too, that the king's ministers of law held an immediate court and on the spot condemned the poor man to death for assaulting the king.

The king rose from the game and the minister of law then announced that the miscreant had been severely punished for his outrageous act.

"Bring him to us," said His Majesty.

The poor man was brought before the monarch.

"Why did you throw the stone?"

"To obtain a mango."

"At what did you throw the stone?"

"At the tree."

"Did you get the mango?"

"Yes, Your Majesty."

"Have you eaten the mango?"

"Yes, Your Majesty."

The king turned to his minister of law. "The poor man was hungry and he struck the tree with a stone. He obtained a mango and has eaten it. Now tell me, how long would he be free from hunger?"

"For about twenty-four hours, Your Majesty."

"That will do. Now we will pronounce our judgment."

The entire crowd waited with bated breath. Could it be something worse than the judge's sentence?

"We command that from today till the end of his life on earth, this poor

man shall receive from our treasury, wealth enough to maintain himself. Communicate this order at once to the finance minister."

Everyone was amazed! What manner of punishment is this?

The queen thought that she was responsible for it and that the pleasant mood that she had brought on in the king had put him in a light vein and so he had rewarded the poor man. She smiled significantly.

"My dear," said the king to the queen, "tell me, is the tree a sentient or an insentient object?"

"Of course, insentient, My Lord."

"And I?"

"What a question to ask, great one! Man, the crown of creation, is a sentient being. You are a jewel among men. You are divinity truly. Who has surpassed thee in knowledge and wisdom?"

"Then, my beloved, is it not fair that I, a sentient being, prove that I am worthier than an insentient tree of this status that God has granted me?"

"You are, My Lord; you are worthier than all men in fact and wisdom. But, why do you say all this?"

"Look! The poor man struck the tree with a stone. It gave him a luscious fruit to eat. It appeased his hunger for a day. The stone fell on me as he threw it. It was adjudged that he hit me with it. Should I not prove I am worthier than the tree? That is why I have ordered that his necessities be provided for throughout his lifetime."

The ministers, servants and the queen fell at the monarch's feet and kissed the dust beneath them. They glorified him.

"Our sovereign, you are truly Divinity upon this earth. Who but, God Himself could manifest such compassion at a time like this! Lord! You rank in this virtue with Lord Buddha and Lord Jesus, with the great saints and sages of all times. Hail! Hail! May Your Majesty's wise and fruitful reign last for many years upon this earth. For, only rulers like you can inspire people to cultivate compassion, cosmic love and forbearance. Inspired by your glorious example, people will love each other, serve each other and thus purified at heart, will transform themselves into divine beings. Bless us, O Lord that we may be worthy servants of thee!"

Sri Swami Sivananda

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

IMPORTANT ANNOUNCEMENT

“THE DIVINE LIFE SOCIETY CENTENARY DECADE 2026-2036”

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

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

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

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

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

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

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

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

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

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

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

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

The Divine Life Society

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

Sri Swami Sivananda

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

Celebration of 102nd Sannyasa Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj



There is no greater glory, there is no greater joy, than that of a life of renunciation and perfect Tyaga.

Sadgurudev Sri Swami Sivanandaji Maharaj

The sacred day of 102nd Sannyasa Diksha Anniversary of Sadgurudev



Sri Swami Sivanandaji Maharaj was celebrated with great devotion on 1st June 2026 at the Headquarters Ashram.

The day's programme commenced at 5 a.m. with prayer-meditation session. In the forenoon, a special worship was offered to

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Sri Gurudev's sacred Padukas in the holy Samadhi Shrine wherein Sannyasis, Brahmacharis, guests and devotees of the Ashram devoutly participated to offer their loving gratitude at the lotus feet of the Beloved Master. After the Puja, Sannyasis and Brahmacharis of the Ashram sang soulful Bhajans-Kirtans describing the ineffable glory of the Divine Master. Then, H.H. Sri Swami Nirliptanandaji Maharaj in his message, highlighting Sri Gurudev's fiery spirit of renunciation, inspired all to emulate his glorious ideal. Six books and one booklet of Sri Gurudev were also released to mark the blessed day. The Satsanga concluded with Arati and distribution of Prasad.



During the night Satsanga, H.H. Sri Swami Advaitanandaji Maharaj and Sri Swami Devabhaktanandaji Maharaj delivered short talks on the austere and inspiring life of Sri Gurudev. The Satsanga concluded with Arati and distribution of Prasad.

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

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IMPORTANT ANNOUNCEMENT

SRI GURU PURNIMA, SADHANA WEEK AND THE SACRED PUNYATITHI ARADHANA OF GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The Holy Sri Guru Purnima will be celebrated at the Headquarters Ashram on the 29th of July, 2026, and the 63rd Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be observed on the 7th of August, 2026.

In between the above two sacred functions, there will be a Spiritual Conference, known as Sadhana Week, for seven days from 30th July to 5th August, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us through Email or letter, giving complete postal address, number of persons accompanying them etc.

Persons with any kind of physical handicap, or health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some other time. Further, this being Shravan month, there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likelihood of heavy rains in this area. Therefore, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram may request to neighbouring Ashrams for rooms. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees are requested kindly to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

May Sri Gurudev's Blessings be upon all!

Shivanandanagar

1st May, 2026

—THE DIVINE LIFE SOCIETY

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



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 **107th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **2-9-2026** to **31-10-2026**. 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 **31-7-2026**.
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
May 2026

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

ANNOUNCEMENT

By the grace of Lord Jagannatha and Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, and under the auspices of 'The Divine Life Society Centenary Decade 2026-2036', Chidananda Shanti Ashram, Baliguali, Puri, Odisha, is going to organise its first "Matri Sammelan" (A Conference exclusively for Women) from 22nd August 2026 to 24th August 2026 at Chidananda Hermitage Shanti Ashram, Baliguali, Puri, Odisha.

Many eminent saints and speakers will grace the occasion and will speak about the role of mothers in inculcating moral, ethical and spiritual values in children and family members to enable them to lead a Divine life.

All The Divine Life Society Branches in Odisha are requested to send their delegates (women only) between age group of 20 and 60 years to participate in the above programme for its grand success.

For registration and information, please contact:

Prof. Dr. Geeta Mohanty : +91 94373 48930

Miss. Terescova Mallick : +91 82494 26068, 94378 38236

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

ANNOUNCEMENT REGARDING ONLINE DONATION FACILITY

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Barbil (Odisha): The Branch continued weekly Satsanga on Thursdays and residential Satsanga on Mondays. 298 patients had free Homeopathic treatment through Sivananda Charitable Homeo Dispensary. Sadhana Day was observed on 24th May with Paduka Puja.

Bargarh (Odisha): The Branch conducted daily Puja, Swadhyaya, Yoga and Pranayama class, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays and weekly Satsanga on every Saturday. Homeopathic treatment of poor patients was carried on regularly. Chanting of Hanuman Chalisa and Havan were organised on 15th May i.e. Sankranti day.

Bhimkand (Odisha): The Branch continued daily Paduka Puja and weekly Satsanga on Sundays. 66th Sadhana Day was observed on 31st May.

Bhubaneswar (Odisha): The Branch continued daily Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Hanuman Jayanti on 14th April, Jayadev Jayanti on 20th, Sri Sankaracharya Jayanti on 21st and 104 Birth Anniversary of Worshipful Sri Swami Krishnanadaji Maharaj on 25th were devoutly celebrated. Mobile Satsangas were arranged on 2nd April, and 3rd and 9th May. Chidananda Day was observed on 24th of every month with chanting of 'Sri Ram Jai Ram Jai Jai Ram', Parayana of Srimad Bhagavata Mahapurana, Mahamantra Kirtan and Harihat. Chanting of one lakh Mahamrityunjaya Mantra was conducted on 25th May for quick recovery of Sri Swamini Vishnupriyananda Mataji.

Burla-Sambalpur (Odisha): Daily Puja, weekly Satsanga on Sundays, Paduka Puja on Thursdays were continued by the Branch. Hanuman Jayanti was celebrated on 14th April with chanting of Hanuman Chalisa, Paduka Puja, Bhajan and Kirtan.

Chandigarh (Punjab): The Branch conducted daily Yoga class and online Satsanga with reading and discussion from 'Sahaj Sadhana Sindhu' by Pujya Swami Ramsukhdasji Maharaj. Weekly Satsanga was held on Sundays with chanting of

Srimad Bhagavad Gita, Swadhyaya, Bhajan, Kirtan and Narayan Seva. Birth Anniversary of Worshipful Sri Swami Premanandaji Maharaj was celebrated on 7th May. There was Akhanda Mahamantra Kirtan on 8th.

Chandrasekharpur-Bhubaneswar (Odisha): The Branch continued daily Puja, weekly Satsanga on Sundays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. Special Satsanga was held on 1st May at the residence of a devotee. Chanting of Mahamrityunjaya Mantra was done on 4th. Sivananda Day was observed on 8th with Paduka Puja, Japa, chanting of 'Om Namo Bhagavate Sivanandaya' and Bhajan. Srimad Bhagavata Saptaha was arranged from 25th to 31st May.

Jacobpura-Gurugram (Haryana): The Branch conducted Sri Ram Katha from 28th April to 6th May, and Birth Anniversary of Worshipful Brahmaleen Sri Swami Premanandaji Maharaj was observed on 7th with Sundarakanda Path, Paduka Puja and Bhajans. A special Environmental Awareness and Water Distribution Campaign was organised on 9th. Gau Seva Mahayajna was organised on 21st at Gokuldharm Gauseva Mahatirth, Jhajjar wherein 200 volunteers participated and green fodder, medicines, and essential materials were offered to cows, and 10 tankers of water were given for cows in Rajasthan. Ganga Dashahara was celebrated on 23rd with recitation of Sundarakanda. Monthly Bhandara was arranged on 31st. The Branch provided free medical service through Sivananda Charitable Physiotherapy Center, wherein 235 patients were benefitted. Bhajan and Kirtan on every Monday, Havan on Purnima day, and Satynarayana Kath on Ekadashi day were continued.

Kanpur (Uttar Pradesh): Daily Satsanga was continued with chanting of "Om Namo Narayanaya", Swadhyaya of Srimad Bhagavata and Srimad Bhagavad Gita. Birth Anniversary of Worshipful Sri Swami Premanandaji Maharaj was celebrated on 7th May with Paduka Puja and

Bhajans, and ice-cream distribution at a Government School. Monthly Satsanga was held on 26th April and 31st May with recitation of Srimad Bhagavad Gita, Ramacharitamansa and Hanuman Chalisa, Bhajan and Sankirtan.

Kakching (Manipur): The Branch conducted daily Puja, Shiva Abhishekam on Mondays, Paduka Puja on Thursdays and chanting of Mahamantra on Sundays. Monthly Satsanga was arranged on 8th of May.

Kendrapada (Odisha): Daily Satsanga and mobile Satsanga on Sundays were continued. Special Satsanga was arranged at the residence of a devotee on 16th May. 'Personality Development Camp' from 19th to 21st and 'Women Awareness Camp' on 30th were also organised by the Branch.

Keonjhar (Odisha): The Branch conducted weekly Satsanga on Sundays and Paduka Puja on 8th and 24th of every month. Hanuman Jayanti was celebrated on 14th April with chanting of Hanuman Chalisa, Mahamantra Kirtan, Havan and Pravachan.

Lanjipalli Ladies Branch-Berhampur (Odisha): The Branch continued daily Puja, weekly Satsanga on Sundays, Sundarakanda Parayan on Tuesdays, and Paduka Puja and mobile Satsanga on Thursdays. Besides this, Ekadashis were observed with chanting of Srimad Bhagavad Gita and Srimad Bhagavata. Recitation of Hanuman Chalisa and Sundarakanda was done on Sankranti day. These were concluded with Narayana Seva. During the summer season, the Branch distributed drinking water and umbrellas to needy people.

Lakshmisagar-Bhubaneswar (Odisha): The Branch continued weekly Satsanga on Saturdays with prayers, recitation of Hanuman Chalisa, Vishnusahasranama, Srimad Bhagavad Gita and Universal Prayer etc.

Malkangiri (Odisha): Daily recitation of Vishnusahasranama, weekly Satsanga on Sundays, Sundarakanda Parayana on Sankranti day and Paduka Puja on 8th of every month were regular programmes of the Branch.

Nandininagar (Chhattisgarh): The

Branch organised daily morning prayers, chanting of Srimad Bhagavad Gita and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd May. Matri Satsanga was held on Saturdays with recitation of Sundarakanda and Hanuman Chalisa. Havan was performed on 23rd and special Satsanga was conducted at the residence of a devotee on 28th May.

Nayagarh (Odisha): The Branch continued weekly Satsanga on Wednesdays. Mobile Satsanga was organised on 13th April. Hanuman Jayanti was celebrated on 14th with Abhisheka, recitation of Hanuman Chalisa and Sundarakanda.

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. Srimad Bhagavad Gita chanting class was held on every Thursday and Sunday. Birth Anniversary of Worshipful Sri Swami Premanandaji Maharaj was celebrated on 7th May with Paduka Puja.

South Balanda (Odisha): Daily Puja and Yoga class, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Srimad Bhagavad Gita, Vishnusahasranama and Hanuman Chalisa were done on Ekadashis. Special Satsanga was held on Sankranti day. There was Akhanad Mahamantra Sankirtan on 21st May.

Sunabeda Ladies Branch (Odisha): The Branch continued daily Puja and chanting of Mahamantra, Narayana Seva on Tuesdays, Balvikas Satsanga on Sundays, recitation of Srimad Bhagavad Gita on Ekadashi day and Sundarakanda Parayana on Sankranti day.

Sunabeda (Odisha): Weekly Satsangas were held on Thursdays and Sundays with Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangas on Wednesdays and Saturdays. There was Sundarakanda Parayana on Sankranti day. Savitri Vratam was observed on 16th May.

Vasant Vihar, New Delhi: In the months of April and May, the Branch

conducted weekly Satsanga on Sundays with Swadhyaya of Sri Ramacharitamansa, Srimad Bhagavad Gita, Brahmasutra and books of Gurudev Sri Swami Sivanandaji Maharaj, guided meditation, Pravachan and prayers for world peace.

Vadodara (Gujarat): The Branch organised chanting of Srimad Bhagavad Gita on Ekadashi day, weekly Satsanga on Thursdays, Mahamantra Sankirtan on Sundays and Paduka Puja on 8th and 24th of every month. Study of Sri Ramacharitamansa was done as a Jnana Yajna; this Yajna commenced on 25th March and concluded on 17th May.

Visakhapatnam (Andhra Pradesh): Daily Yoga class, Puja and Abhishekam were continued by the Branch. Daily classical music and dance classes were also held at Ashram premises. There were weekly Satsangas on Mondays with Japa, Sankirtan, and recitation of Vishnusahasranama and discourse on life and teachings of Gurudev. Lalitasahasranama Parayana, Abhishekam,

Archana and Narayana Seva on Fridays, Srimad Bhagavad Gita classes on Sundays and free medical camp on every second and fourth Saturday were continued. Satyanarayana Vratam and Havan on Purnima day, Gayatri Havan on Shudha Trayodashi day and Mahamrityunjan Havan on Bahula Trayodashi day were performed. Sri Hanuman Jayanti was celebrated from 8th to 12th May with chanting of Hanuman Chalisa, and special Puja was performed on 12th. The Branch also arranged chanting of Srimad Bhagavad Gita in association with Sivasakthi Brundam on 30th May.

OVERSEAS BRANCH

Washington DC: In the month of April, the Branch celebrated Sri Hanuman Jayanti with great devotion. Weekly Satsanga was regularly held on Sundays with prayers, Bhajans, chanting of 'Om Namo Narayanaya' and Mahamrityunjaya Mantra, meditation and discourse on Srimad Bhagavad Gita.

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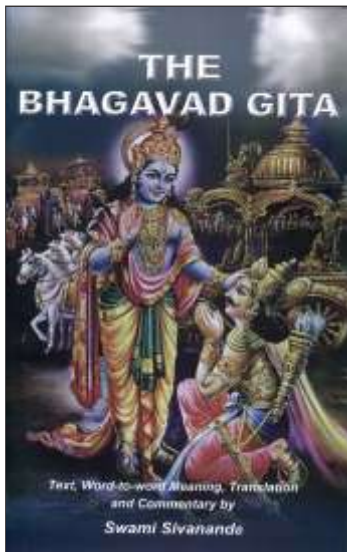
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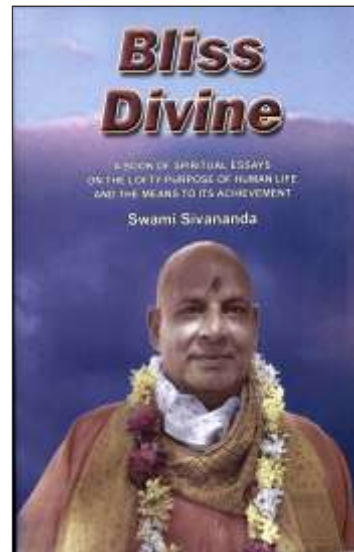
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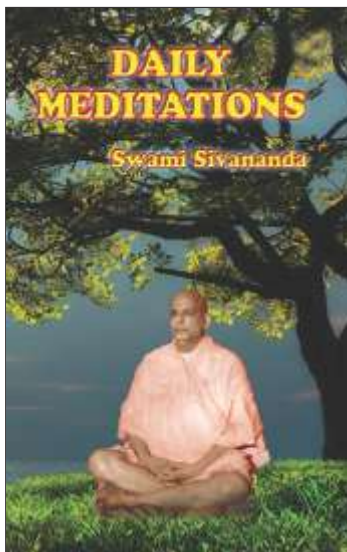
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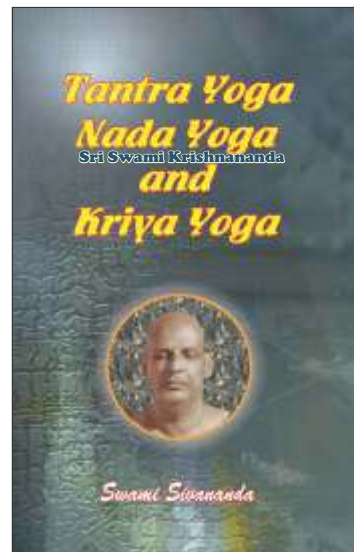
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

By H.H. Sri Swami Sivanandaji Maharaj

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

Om Santih Santih Santih!

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

**JULY
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DYNAMIC MOVEMENTS OF SPIRITUAL REFLECTION

Amidst the din and boisterous bustle of worldly activities, there come moments of tranquillity and peace, when the mind for the time being, however short it may be, soars above the filthy worldly things and reflects on the higher problems of life, viz., “Whence? Where? Whither? Why of the universe? Who am I?” The sincere inquirer becomes serious and extends his reflections. He begins to search and understand the Truth. Discrimination dawns on him. He seeks Vairagya, concentration, meditation and purification of the mind and body and eventually attains the highest knowledge of the Self.

Swami Sivananda

To