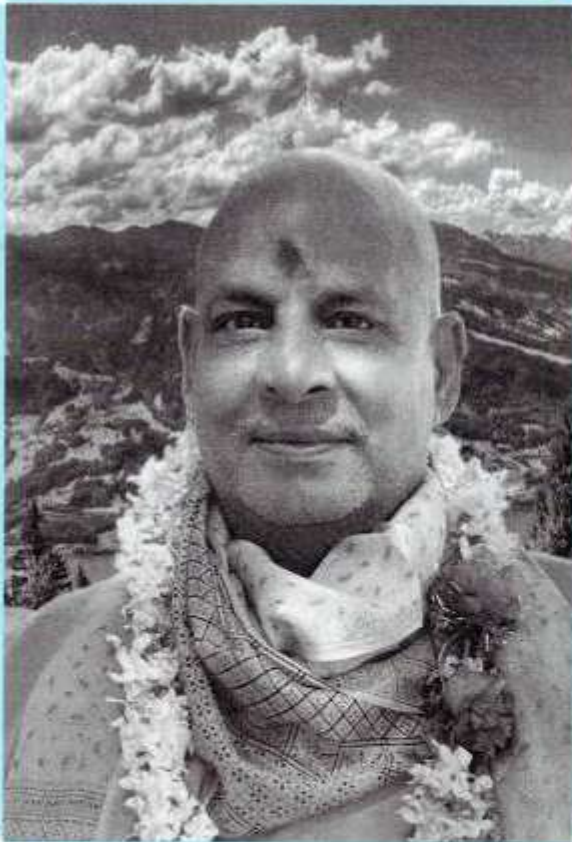


₹100/- ANNUAL



The DIVINE LIFE



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 Sri Sivananda

JUNE 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

WHO IS A JIVANMUKTA

The Jivanmukta is neither elated by worship nor depressed by abuse. He is neither agitated at the thought of death nor welcomes the prospect of a long life. He is not perturbed under any condition. He is undistracted amidst distractions.

For the Jivanmukta, who is free from “I-ness” and “mine-ness” and desires, where is delusion? Where is sorrow? What to renounce? What to gain? He is always satisfied in the Self.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXXV

JUNE 2026

No. 03

MUNDAKOPANISHAD

CHAPTER III—SECTION I

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥५॥

This Atman is to be verily obtained by the constant practice of truth, penance, perfect knowledge and celibacy. He, whom the sinless behold, is the pure and effulgent within the body.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

अमेयसुषमाकरं श्रुतिनिगूढनिश्रयस-
 प्रमेयवयबोधकं मधुरकोमलाभाषणं
 सुमेषुरिपुसेवकं विनतदिव्यशिष्योत्करै-
 स्समेतमभिवादये शिवमुनिं जगद्देशिकम् ॥९५॥

I devoutly adore the world-preceptor Swami Sivananda, who is the treasure-house of splendour, who lucidly expounds the auspicious doctrines concealed in the Vedas, whose speech is charming and sweet, who is an ardent devotee of Lord Siva and who is served by a group of humble devotees.

श्रुतिस्मृतिविचक्षणं प्रमथनाथदिव्याकृति-
 स्मृतिस्तुतिपरायणं सकललोकचेतोहरम्
 प्रतिक्षणविजृम्भितप्रकटदिव्यबोधोदयं
 कृतिप्रकरमानितं शिवमुनीन्द्रमेवाश्रये ॥९६॥

I take refuge in the great saint Swami Sivananda, who is well-versed in Vedas and Smritis, who is constantly absorbed in worshipping and meditating on Lord Siva, who has captivated the hearts of all, whose divine knowledge is ever-increasing and who is greatly revered by the scholars.

(To be continued)

THE REAL PURPOSE OF YOUR LIFE

Sri Swami Sivananda

Time is most precious. You do not realise the value of time. When one is on the deathbed, you will ask the doctor who is standing by the side of the patient, "O doctor! Just do something for the patient. Give a powerful injection. Let the breath continue for some hours at least. My brother is coming from Bombay to see the patient." The doctor can only reply, "My dear friend, I cannot do anything. The case is perfectly hopeless. He will pass away within five minutes." Now, you will realise the value of time. You will repent for the days, months and years you have wasted in idle gossiping and sensual pleasures.

You may waste two hours in tying your turban. You may waste much time in self-shaving, combing the hair but, if a devotee calls you to attend a Satsang, Sankirtan or Bhajan, you will say, "Babaji! I have no time at all. I have to go to the doctor to get medicine. I must go to the market for shopping," and you will give thousand and one excuses.

You keep vigil for cinemas and

dramas. You keep vigil all the night if a scorpion stings you. But, you cannot keep vigil if there is Akhanda Kirtan during Vaikuntha Ekadashi or Sivaratri. What a pity!

Everybody wants to see God, but nobody wants to do any Sadhana. If the Guru says, "Practise meditation, Pranayama and study scriptures," the disciple replies, "I have no time for that." The teacher says, "Repeat the Name of Lord Hari." The disciple replies, "I know that already. It is a long, cumbersome and ineffective way. I do not have much faith in Name."

If the Master says, "Then practise Raja Yoga and control the Vrittis gradually. Sit on one Asan for one or two hours," you will say, "I cannot sit for more than 15 minutes. My limbs ache if I sit for a long time." If you are asked to do Upasana, you will say, "There is nothing in Upasana. Idol worship is useless. I cannot concentrate on a picture. A picture is only the imagination of a painter or artist. I wish to meditate on the all-pervading, formless

Taken from the book 'God-realisation'

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

Brahman. Meditation on a picture is a child's play. This does not suit me well." If the teacher says, "Then do Kirtan and Japa for two hours daily," you will say, "There is nothing in Japa or Kirtan. This is suitable only for dull-headed persons. I know science well. I cannot stoop to do these things. I am above Japa and Kirtan. I am quite modern." If the priest performs the Havan in the proper prescribed manner, you say, "Well, Purohit! What is all this? Hurry up. I am feeling hungry. I want to go to the office at 10." If the priest hurries up, you say "What is this? The priest said something for a couple of hours and says it is all over now. It is all waste of time, money and energy. I have no faith in Havan. There is no good in it."

If the teacher says, "Then do Pranayama and practise Shirshasana. Your Kundalini will be awakened quickly," you will say, "I practised Pranayama for six months. The body became very hot. It did not agree with me. I gave up the practice. I had a fall when doing Shirshasan. I gave it up also."

This is your state of affairs. Anyhow, you want spiritual bliss

and realisation without doing Sadhana. You want Samadhi in the twinkling of an eye.

You lead a happy-go-lucky life. You do not want to strive hard for attaining God-realisation. If there is any work, you will say "I will do it tomorrow. I am not quite well today. Doctor has advised me to take perfect rest in bed." But, if there is some sweetmeat—Halwa or Rasagulla—you will say "I am hungry; give it to me now. My health is all right. I can digest it quite easily."

O Man! Lord Buddha strove hard and did Tapas in the Uruvela forest. Lord Jesus did rigorous Sadhana during the missing period. All saints and Yogis have done severe Tapas and meditation. The boy Dhruva did Tapas, living on air, water and grass.

The evil Vrittis such as lust, pride, jealousy, Raga-Dwesh are very deep-rooted. Pride and Raga-Dwesh do not leave even Sannyasins and Sadhus. Go to a Mahatma and tell him, "Your lecture was very beautiful and inspiring. You have touched on all points very nicely; but I cannot agree with one or

two points.” He will at once become angry and jump upon you, and say, “O you fool! How can you criticise me? I am a great scholar and practical Yogi.” Maya is very powerful. You will have to obtain the grace of the Lord through self-surrender. That is the reason why Lord Krishna says, “This divine illusion of Mine, caused by the qualities is hard to pierce (*mama maya duratyaya*); they who come to Me, they cross over this illusion.”

The terrible enemy of Immortality is attachment or Moha. It is very difficult to get rid of attachment. The bee can make holes even in wood; but, it perishes on account of its attachment to the honey. It sits on the flowers to gather honey. It sits on the lotus in the evening and slowly sucks honey. The lotus closes itself in the evening when the sun sets. The bee does not want to get out of the flower on account of attachment. It foolishly thinks, 'I will get out of the flower tomorrow when the sun rises.' An elephant comes, crushes the lotus and with it the bee also. This is the case with man also. He can do many wonderful deeds. But, he gets

attached to the various objects of the world and perishes. The elephant Time consumes him before he can get out of the lotus (of woman and wealth).

The serpent has the frog in its mouth. Only the head of the frog is outside. It will be devoured within a few minutes; yet, even in this condition, the wretched frog projects its tongue outside to catch and eat an insect or two. Even so, O ignorant man, you are already in the mouth of Kala or Time. You will be nowhere in a few minutes. Yet, you crave for and cling to the sensual objects again and again. You have become a slave of Moha or delusion and attachment.

Death is ever waiting to devour you. Pierce the lotus through dispassion, renunciation and discrimination. Give up attachment. Have faith in Lord's Name. Do Japa, meditation and attain Immortality.

Do Sadhana, therefore, when there is yet time, when you are young and the body is in health. When you are young, when you have abundant energy, you must practise concentration and meditation. You cannot do any spiritual practice during old age.

SIVANANDA—THE RENUNCIATION PERSONIFIED

Sri Swami Chidananda

We are in the modern age. In spite of its admirable achievements in the field of physical sciences, modernism has one dangerous feature which we have to fully realise, if humanity is to be safe in time to come. It is the negative aspect wherein is expressed the vicious tendency of negating and subverting all those ideals which governed our life in the great past. Instead of being progressive and constructive, modernism has unfortunately become progressive and destructive. Precious past ideals are neglected, ancient truths are denied and all sense of lasting values is destroyed. In the place of these vanished ideals and principles, no life-giving and satisfying substitute is evolved; but, only a desolation and void is left. This has been the terrible danger of purely materialistic modernism. Then, is there no escape from this dire threat?

"Fear not," say the Fates; for, the remedy is here. Swami Sivananda's life is a fiery challenge and a powerful counterblast to this

menace. Through his personal life and through his powerful spiritual mission, ancient ideals and values have been reasserted in all their glory. Now, comes the Silver Jubilee of his total renunciation in the deepest and the best interests of humanity. These twenty five years have a period of inspired endeavour and electric exertion. He has shattered illusions, attacked atheism, ousted scepticism and resurrected languishing faith. The mischievous misconception, that spiritual life is a dreamy isolation and that renunciation and Sannyasa mean a quiescent uselessness, Swami Sivananda has exploded for good by his phenomenal dynamism for the quarter of a century. The greater wonder lies in the fact that right through this dynamism, this miracle personality has successfully kept perfectly intact the spirit of pure renunciation and the loftiest Nivritti. The most prominent note that rings through his life and teachings, is the bold and forceful advocacy of direct

Taken from DL 1948

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

Nivritti and total renunciation for the aspiring youth.

The spirit of Sannyasa shines through Swami Sivananda; renunciation and Virakti throb in every cell of his being, pure Nivritti pulsates through every glance, word and gesture of this unique Sannyasin. His renunciation and Sannyasa have become synonymous with the most life-giving and soul-elevating dynamism. He is a spiritual paradox, but, the world is a gainer by it. This unique paradox is not so much a vexing puzzle or headache, but, a positive blessing and gift to the modern world. Sivananda's renunciation, twenty five summers ago and his seclusion later on, has proved to be the generation of a divine energy, that transformed itself into this selfless dynamism setting out a tremendous wave of spiritual awakening, the tangible result of which we now have in the form of this great institution of Divine Life Society, with its numerous branches all over the world. The foundation of this Institution in itself embodies an act of renunciation, the true nature of which very few seem to realise.

Ah! How vividly this recalls to our inner vision the lofty revelations

of the Upanishads, wherein they declare, how the One infinite undivided existence renounced, by divine volition, the supreme non-duality of His being; and out of this cosmic renunciation, came forth this blessed, blissful Universe as a variegated emanation of His Transcendent Self. Likewise has been the Sannyasa of Swami Sivananda.

This is what Swami Sivananda's Sannyasa has meant for India and her ancient culture, and for the mankind with its materialistic malaise. We have to pour out our heart's gratitude at his feet; for, his renunciation and Sannyasa have fortunately meant the most enriching, and most fruitful dynamism, full of the choicest benefit and true gain to one and all. He is a storm and a calm combined. The penetrating hum of his powerful silence has roused countless beings from deepest slumber.

He is Nivritti-murti—Nivritti in the truest sense of the terms; inasmuch as his entire life is a continuous negation of Anatman and a ceaseless inward flow in the direction of Atman. We may well liken him to a living Akhanda-dhara

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

towards the Truth, the Imperishable, the One without a second. His nature is permeated with renunciation. He is, without exaggeration, renunciation personified. His presence radiates Para-vairagya. It fills one with perfect dispassion. Worldliness flees forthwith at his sight. It is impossible to think of the world—its petty pleasures, material gains, earthly ambitions and fame—in his flaming presence. Swami Sivananda is a fiery blaze in whose vicinity all the little ideas of sensuality, worldliness etc, curl up and shrivel away into ash and nothingness. He, as though, the spirit of Mundakopanishad, became embodied and sallied forth into this arena of delusion and attachment, to break a lance in the great cause of our ancient culture, of Sadhana and Self-realisation. In this inspired and energetic saint, India has a grand champion stoutly defending and bravely battling on behalf of her Adhyatmic Samskriti. The

machinery for this divine warfare is constituted by the Divine Life Society, and its inspired army is the vast band of followers of Divine Life, who are indomitably carrying on a ceaseless Dharma-Yuddha against all unspiritual, degenerating and dehumanising tendencies in mankind.

All hail to the Divine Shakti that activates our saintly Swamiji's Sannyasa! May we all learn the true spirit of real Sannyasa by this dazzling example of illumined living! May it be our privilege to take part in this Dharma-Yuddha under his spiritual banner of truth, purity, selflessness and service! May we be enabled in every way to further the grand mission of this great Sannyasin, Swami Sivananda, the renunciation incarnate!

Glory be to the Sannyasa Silver Jubilee; for, it provides us a divine opportunity to express our love and gratitude to Siva and our loyalty and active co-operation in Siva's Mission.

Realisation of Brahman is regarded as the highest of all knowledge. A strong and wise man who is endowed with the four means only can attain Self-realisation. Rebirth can be stopped only through the realisation of Brahman. He, who truly realises his unity with Brahman attains immortality.

Sri Swami Sivananda

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

THE LAWS OF THE STAGES OF LIFE

Sri Swami Krishnananda

The Purusharthas:— Life has been always regarded in India as a process of progressive self-transcendence from the realm of matter (Annamaya-Jivatva) to the realisation of supreme spiritual bliss (Parama-Ananda). Human values and ends in life have been classified into the scheme of the fourfold pursuit (Purushartha) of existence, viz., the practice of righteousness and goodness (Dharma), the effort towards earning of the necessary material values (Artha), the fulfilment of permissible desires through honest means (Kama) and the endeavour for the final salvation of the soul (Moksha). This analysis is based on a broad understanding of the different levels of individuals in relation to the Universe.

The principle of Dharma is summed up in the Mahabharata as the attitude of not meting out to others what one would not expect others to mete out to oneself. What is contrary to the welfare of one's own self should not be discharged or done in regard to others (*Atmanah*

pratikulani paresham na samacharet). Another definition of Dharma is that it is the conduct which conduces to prosperity here (*abhyudaya*) and spiritual blessedness hereafter (*nihsreyasa*). That charitable disposition, by which one regards others in the world as ends in themselves and not mere means to one's satisfaction, may be regarded as Dharma. The practice of Dharma in this sense is more than ritual or ceremony. Morality is superior to external rites. A moral act presupposes a moral condition of the mind within and the distinction between moral feeling and moral action is the same as that which obtains between character and conduct. The moral perspective is based on a general view of the world as consisting of a larger family than the one with which we are usually familiar. Our existence is wound up with great mysteries and is more complicated in structure than is apparent from a surface-view of things. The world-view which reaches its logical limits sees all

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

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

beings as constituting a single unit of a universal cooperative life and the recognition of this fact in the smaller circle of individual and social life is Dharma or righteousness. A violation of this principle is Adharma or unrighteousness. Dharma sustains the organic structure of the cosmos, like the force of gravity which maintains the solidity of a body of matter. Adharma tends towards a rupture of the organism and brings about a condition of what may be called universal ill health. If Dharma is health, Adharma is disease. Dharma, thus, is eternal law and not the custom or religion of a country or people. All minor Dharmas which go by the names of goodness and religion receive the stamp of meaningfulness only when they are in consonance with this Dharma of the Universe. The pursuit of material prosperity (Artha), the fulfilment of one's desire (Kama) and even attainment of salvation (Moksha) are all based on Dharma which is the rock-foundation of all practical life. None of these efforts can be successful if it is not rooted in the primary acceptance of the truth that the individual is co-extensive with the Universe.

The Ashramas :— The grouping of life into the pursuit of the four Purusharthas is the basis of the ancient ethics of India. Every act of the human being pertains to one or the other of these aims. The ethical system in India is connected with the mode of life to be lived by one as a Brahmacharin, Grihastha, Vanaprastha or Sannyasin, which are the four orders (Ashramas) or stages of life. It is the injunction of the scripture that a person cannot remain in a stage which is none of these four strata of society.

Brahmacharya is the first stage of life, which is lived in the observance of the vow of perfect continence and celibacy under the guidance of a preceptor and dedicated especially to the study of the Vedas and other scriptures. The Kshatriya students may also have to be trained in the art of using weapons and administration in general. It is a life of probation and strict discipline. The Brahmacharin is an adherent to the principle of non-violence (Ahimsa), truthfulness (Satya), self-restraint (Brahmacharya), non-covetousness (Asteya), non-acceptance of gifts (Aparigraha), purity and cleanliness (Shaucha),

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

contentment (Santosha), austerity (Tapas), sacred study (Svadyaya) and service of the preceptor (Guru-seva). These are the constituent factors in the life of a Brahmacharin. He shines with spiritual splendour (Brahmavarchas), which he earns by way of self-control, and on account of this glowing nature of his personality, he is termed a fire-lad (Agni-manavaka).

While the stage of the Brahmacharin is particularly devoted to the accumulation of Dharma, the life of the householder is for the preservation of Dharma, the earning of Artha and the fulfilment of Kama. He puts into practice the knowledge gained during the period of Brahmacharya. Artha and Kama should be directed by Dharma. This rule is a great scientific prescription for sublimation of desire, as different from its repression, regression or substitution. The householder is regarded as the hub of the wheel of life, around whom the welfare of the society revolves. His is a life of a balance of forces — social duty, personal desire and spiritual aspiration. His duties in the form of the Pancha-Mahayajnas have already been explained. This is the

general rule for a householder belonging to the Brahmana class in society. The Kshatriya has the special duty of subscribing to the administration of the country by military service and the governmental system. The Vaishyas or the trading community, and the Shudras or the serving class, have their duties of providing for the economic harmony and needs of the country and the labour that is required for the sustenance of society. The classification of society into the four castes is not to be taken in the sense of a rigid mechanical isolation of groups by virtue of birth and heredity alone, as it has tended to be viewed in later times; but, a logically developed cooperative system of living instituted for the preservation and prosperity of the whole society through division of labour based on the quality of persons and the proportion of the contribution that people can make for its solidarity in accordance with their aptitude, knowledge and capacity. Svabhava (one's inherent nature) determines Svadharma (one's duty as an individual in society).

To be continued

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

7th OCTOBER, 1949

SIVA AT CALCUTTA?

Devotees at Calcutta, devotees at Bombay and Ahmedabad, devotees in South India, all have for a considerable time been pressing Siva to visit these places so that they, the devotees, might enjoy his Darshan and Satsang. But, people at the Ashram know that Siva would not be physically able to stand the strain of the journey. Is the pious wish of sincere devotees to go unfulfilled? Certainly not! Does not the Lord Himself incarnate as the Avatars for the satisfaction of the devotees?

And a letter from Sri Narayanaswamiji reads, "Everybody in the South Indian colony of South Calcutta (Ballygunj) Branch say that your Holiness has come to Calcutta and is staying in Ezra Street, and that someone had the good fortune of giving thee Bhiksha, too. What a great miracle!"

CONTACT WITH JAPAN

A friend has given the address of one Miss Futumi of Tokyo. She is very much interested in Upanishads and this friend has suggested to her that she could obtain the best knowledge of the Upanishads from the living embodiment of Upanishadic Wisdom—Siva.

As soon as Siva got the news, he wrote out the following letter in his own hand:—

"Sri Miss Futumi,
Tokyo.
Adorable Immortal Self,
Salutations and adorations,

What a great joy to know there is an Upanishadic House in Tokyo. I am stunned to know that you are interested in the ancient wisdom of the Upanishads.

May Lord bless you with health, long life, peace, prosperity and Kaivalya.

I have sent some books to you.

Taken from 'Sivananda-Day-to-day'

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

This is the song of the	<i>Tat Twam Asi.</i>
Upanishadic House—	<i>Thou art That.</i>
<i>“I am neither mind nor body</i>	<i>I shall serve you nicely.</i>
<i>Immortal Self I am;</i>	<i>With reverential regards, Prem</i>
<i>I am witness of the three states,</i>	<i>and OM,</i>
<i>Existence-Knowledge-Bliss Absolute.”</i>	<i>—Sivananda.”</i>

A virtuous man alone can use the instrument of conscience. He alone can clearly hear the inner voice of the soul. In a wicked man, this faculty becomes dead. The sensitive nature of conscience is destroyed by sin or corruption. Hence, he is not able to discriminate right from wrong.

If you do wrong actions and sinful deeds and treat them lightly today, you will not hesitate to do serious crimes the next day. If you allow one sin to enter and dwell in your conscience, you certainly pave the way for the entry of a thousand sins. Your conscience will become blunt. It will lose its sensitiveness. The habit of doing evil deeds will pervade the whole body like the poison of the scorpion and the cobra.

If an honest man begins to take bribe for the first time, he shudders. His conscience quivers and trembles. He feels a lot of uneasiness. If he repeats it again several times, his conscience becomes blunt. He does not feel any uneasiness at all. If a chaste man begins to visit for the first time a house of ill-fame, his conscience pricks; his conscience shudders. If he frequently visits, his conscience becomes blunt. He will not feel anything. The inner mechanism of conscience is very subtle. Keep it sensitive by doing virtuous deeds only.

Sri Swami Sivananda

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

XIX

You must know the art of extracting work from the subconscious mind. If you want to remember forgotten passages in Shakespeare's works, give a definite command to the subconscious mind just before you retire to bed. You can talk to your subconscious mind just in the same manner as you talk to your friend or servant. You can say: "Look here, subconscious mind. I have forgotten an important passage in the 'Merchant of Venice', and another in 'As you like it', which I studied in my college days. Bring them now to my memory. I want them very badly tomorrow morning. Do it quickly." Give the order in very clear terms. The following morning, it will place them like a flash before you. If it fails to bring in the next morning, give the command again on the next day. On the following day, you may get the answer. Sometimes, the subconscious mind is very busy, and the brain gets congested. The brain is under high tension or pressure on

account of tight work. You will have to wait with a calm mind. You will have to repeat the command once or twice. You must allow sufficient time for the subconscious mind and not disturb it frequently.

A judge has to write summaries of evidences and prepare judgments. His brain sometimes gets confused. He gets bewildered. He is not able to arrive at the proper solution. In such cases, the subconscious mind will beautifully work for him. It will arrange the facts and figures in perfect order, and place before him a clear summary. He will have to simply reproduce them on paper the following morning.

In matters which demand too much thinking and long deliberation, you will have to wait for some days before getting an answer from the subconscious mind. Again and again, you will have to give command to the subconscious mind at nights, and watch for the results. You need not trouble the subconscious mind daily by commanding it. Repeat the

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

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

command once or twice. You will have to place facts and figures before it, and make it understand clearly what you exactly want.

INTEREST DEVELOPS MEMORY

A Doctor has got good memory in the remembrance of drugs in the Materia Medica, because he has keen interest in the treatment of diseases. He cannot remember even a single item in matters relating to politics, because he has no interest in the subject. A lawyer can remember all the rulings of the Allahabad, Bombay and Madras High Courts. He cannot remember a few things in a cricket match; for, he has no interest in it.

You will have to create interest first in a certain subject, and the memory of things will automatically follow. One should be in perfect knowledge of the subject and should have a general knowledge of all subjects. A versatile or all-round nature is highly creditable and laudable. Try to become a versatile genius. A strong and retentive memory, or a powerful will, and the practice of daily concentration and meditation will certainly make you a versatile prodigy.

HEALTH AND MIND

A strong man will have a good

memory. A weak delicate man of poor health will have a bad memory. Health plays an important part in memory-culture. Therefore, try to keep a high standard of health, vigour and vitality by taking proper food, exercise, etc.

In conclusion, I request you to attend to these exercises—Brahmacharya, diet, Satsanga and various other things that are inculcated herein—very carefully. Blessed is he who develops memory; for, he will be a very successful man in the world, and will attain God as he can remember Him quite easily.

HOW TO DEVELOP PERCEPTION AND HEARING

Organs deteriorate if you do not use them properly, just in the same manner as hands and legs get atrophied by disuse, and are developed by muscular exercises, etc. There is intimate connection between sight and memory, and also hearing and memory. He who has an acute sight, a keen perception, a good power of observation and hearing, will have very good memory. There are counterparts of these external parts in the internal astral body. They are called astral senses. A Yogi hears through astral ears, and sees through

astral eyes, and thus develops clairvoyance and clairauidience. He can hear sounds from distant lands, and see objects that are in distant localities.

Generally, people are very careless. They have no interest to learn higher things and to have a fund of knowledge. There are millions of people in India who cannot sign even their names. India, the land of Rishis and sages, still abounds in ignorance when compared with America and the Continent. Even a small boy, who brushes a pair of boots and applies polish in the streets of London and Paris, knows politics, reads newspapers, and can discuss things nicely. The masses of India are steeped in ignorance and darkness. The root cause is carelessness, indifference and cold apathy.

To get success in life, to become an able doctor or a lawyer or a good successful businessman, the ears and the eyes should be developed to an enormous extent. A blind man, or a deaf and dumb man, is practically a living dead man. All wealth and knowledge comes from the ears, the eyes and the organ of speech. These Indriyas are the Ayatana, or the receptacles, for riches and

knowledge. The knowledge of the sense-universe comes through these two channels and is expressed by speech to others. Whenever you move about, you should be very alert. You must keep the eyes and ears sharp. You should try to remember all things and news that you have seen, heard or read. You should develop the power of observation. Be very attentive. Attention helps observation. Bring the power of curiosity into play. Curiosity will turn into desire after sometime. Interest and attention will come in automatically. Whenever a man talks to you, give him a very patient hearing. If there are useful and interesting points, note down in your pocket-diary then and there. Go through the pages of the diary once a week.

EXERCISES FOR DEVELOPING HEARING

Keep a watch very close to the ear, and hear the sound attentively. On the second day, keep it at a little distance, and hear the 'tick, tick' sound. Everyday increase the distance, and train yourself to hear the sound. Plug the ear with the index-finger of your hand. Train the ears alternately.

To be continued

MAHAVIRA

Sri Swami Sivananda

Mahavira was born in 599 B.C. He lived for 72 years. He abandoned home in 569 B.C. He attained omniscience in 557 B.C. and entered into Nirvana in 527 B.C. He was the last Tirthankara.

Mahavira lived a life of absolute truthfulness, a life of perfect honesty and a life of absolute chastity. He lived without possessing any property at all.

Mahavira was born of Siddharth, Raja of Kundalpur, and Queen Trishala, who was known by the name Priya Kami. 'Maha' means great and 'Vira' means a hero. 'Tirtha' literally means a ford, a means of crossing over. Metaphorically, it denotes a spiritual guide or philosophy which enables one to cross over the ocean of recurring births in this world. 'Kara' means one who makes. The whole word Tirthankara means a Jain holy teacher.

Mahavira is not the founder of Jainism. He revised the Jain doctrines. He was more a reformer than the founder of the faith. In Jain

metaphysics, "Time" is divided into cycles. It is claimed that in each half-cycle, twenty-four Tirthankaras, at long intervals, preach anew the doctrines. Mahavira was the twenty-fourth, and like the others, is claimed to have been omniscient.

Mahavira was also known by the names Vardhamana (i.e., ever advancing) and Sanmati. At the age of eight, he observed the twelve vows of Ahimsa, etc. He was obedient to his parents and served them with great faith and devotion. He was an able statesman. He did not marry.

Mahavira was immersed in Self-contemplation. He knew that the pleasures of this world were transitory and that they strengthened the fetters of Karma. He knew that renunciation would lead to the attainment of eternal bliss.

People were quite astonished at the virtuous nature of Mahavira at such a tender age. He was very much interested in meditation. He cultivated the arts of music and literature. Thirty years of Prince

Taken from 'Lives of Saints'

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

Vardhamana's life passed off in this way.

Vardhamana saw, through his clairvoyant vision, that he had passed through innumerable births. He thought, "How many births have gone by fruitlessly! I clearly see that the Soul is essentially separate from the Karma matter. I have still wasted away thirty years of my life. I have not practised any penance. I have not renounced the world in order to attain pure Knowledge. The infatuation, which is at the root of all evils, is not yet destroyed."

Prince Vardhamana became extremely penitent. He resolved to give up everything worldly. He gave up attachment to his parents, friends and relatives. He thought over the twelve Anuprekshas or matters of deep thinking according to the Jain scriptures:

1. All worldly things are temporary.

2. The Soul alone is the sole resort.

3. This world is beginningless and crooked.

4. There is nothing to help the Soul, but the Soul itself.

5. Body, mind, etc., are essentially separate from the Soul.

6. The Soul is essentially pure and the body, etc., are essentially impure.

7. The Soul's bondage is due to the inflow of Karma in it.

8. Every being ought to stop this inflow.

9. Emancipation is attained when Karma is absolutely got rid of.

10. The emancipated Souls remain at the foremost top of the filled spaces.

11. In this world, to have the birth of a human being and to meditate on the nature of the Soul are the greatest blessings.

12. To have the three jewels as described by the Omniscient is the only morality.

Mahavira thought over these twelve things and decided finally that he must abandon home.

Mahavira's mother said, "My beloved son, you will not be able to bear the severity of the austerities. There is time yet for it. You must help your father in governing the kingdom. You can become a monk after some years."

Mahavira said, "Adorable mother! All the objects of the world are evanescent like water bubbles. Where can one get happiness in this

world which is the abode of disease, sorrow, pain and death? I must leave this world."

Mahavira distributed all his wealth to the poor with his own hands. He went to the forest. He took off even the piece of cloth which he was wearing and became absolutely nude. He turned to the north and said, "Salutation to the Siddhas!" He rooted out with his own hands five tufts of hair from his head and became a monk.

Mahavira practised rigorous

austerities. He fasted for many days. He meditated on the pure nature of the Soul.

Mahavira was tested by the celestials. A group of handsome women surrounded him. But Mahavira remained unmoved and unperturbed. He attained omniscience. He preached his message of peace for thirty years after the attainment of omniscience. He wandered in Magadha, Mithila, etc. Many kings became his disciples.

Brahman is infinity. Brahman is eternal. Brahman is Immortality. Infinity must be one. There cannot be two infinities. That which is unchanging, indivisible, non-dual, beginningless, endless, timeless, spaceless, causeless can be infinite. If there are parts in Brahman, there will be plurality. There cannot be differences or distinctions in Brahman. Brahman is self-luminous, self-existent, self-contained, self-established, self-revealed. Brahman is birthless and deathless, because He is infinite, bodiless and timeless. Brahman is not a negative blank such as you have in deep dreamless, sound sleep, because He is pure consciousness, knowledge absolute. In Brahman, you have perfect awareness, pure intelligence. Brahman or Absolute is Satyasya Satyam. It is the Self of all selves.

Sri Swami Sivananda

POWER OF SATSANGA

Sri Swami Sivananda

Story of a Lady

Once the famous poet Tulsidas who wrote the famous Ramacharitamanasa was walking along a crematorium on the banks of the Ganges. There, he saw a young lady well-dressed wearing plenty of ornaments, weeping by the side of the dead body of her husband. As soon as she saw Tulsidas, she got up, paid him due respects and requested him in a very pitiable mood, "Revered sage! Bless me and show me the path to follow my husband to heaven."

Tulsidas replied, "O blessed lady ! Does not this earth belong to that Lord who created the heaven world also? " The lady replied, "I desire not heaven but I want to remain by the side of my husband wherever he may be."

Tulsidas smiled. He said, "O gentle lady! Go home. Do not grieve. Thy husband will come back within a month." Hearing these nectar-like words of the saint, the lady was much pleased and returned home fondly

expecting the blessed day when her husband would come back to life.

From that day onwards, Tulsidas went to her house in the evening hours and began to give sermons on the deep mysteries of devotion to God. Gradually, her heart was filled with the love of God. She developed a disgust for worldly enjoyments. She considered Lord Rama as her real husband and cherished Him alone in her heart.

When the month was about to be completed, a friend of the lady approached her and asked, "Have you got back your husband whom you were expecting so eagerly ?" She replied, "Yes." Then her friend asked her where he was. Then she kept her hand on her heart and said, "He has seated himself in my heart and we have become one just as water becomes one with the milk."

Weep no more for death of relatives, weep for the Darshan of the Lord. He will give you His Darshan and wipe off the tears of your eyes.

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. Why Brahma-Jnana alone can bring about Moksha? Is there no other way?

A. Moksha is the realisation of the existence of unlimited bliss. Anything short of the realisation of the absoluteness is not Moksha. There is no other way of attaining this state than knowledge. Absoluteness cannot be achieved through individualistic striving and no kind of relationship can be developed with the Absolute, because every relation limits absoluteness. Hence the only way is knowledge of this eternal Fact, simple awareness, and not in any other way, because it goes against absoluteness.

SOME TECHNICALITIES IN VEDANTA

Q. What are Adhyaropa and Apavada?

A. Adhyaropa is the superimposition of the world on Brahman. Apavada is the refutation of this ignorant notion through Vichara or self-analysis and introspection based on Viveka or right discrimination between the Real

Brahman and the unreal appearance of the universe.

Q. What is (1) Paramarthika (2) Vyavaharika (3) Pratibhasika Satta?

A. Paramarthika Satta is absolute Reality. From the human standpoint, the deep-sleep state is Paramarthika Satta. Really, this is the Turiya or the Atman. This state may be compared to the ocean. Vyavaharika Satta is relative reality or the world experienced in the waking condition. This state may be compared to the wave of an ocean. Pratibhasika Satta is apparent or illusory reality or the experience of the dreaming state. This may be compared to the foam arising from the wave of the ocean. Just as the foam is based on the wave and the wave on the ocean and the coolness of the ocean is seen in the wave and the foam also, the Paramarthika Satta is the basis of the other two and the nature of Satchidananda which belongs to this is seen in the other two also.

Q. What is (i) Samshayabhavana (ii) Asambhavana

Taken from 'Yoga—Questions and Answers'

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

(iii) Viparitabhavana?

A. Samshayabhavana is the doubt whether the Atman described in the different sections of the Sruti is one or different. Asambhavana is the notion of impossibility of the unreality of Jiva, Ishvara and Jagat in the face of their clearly perceived difference. Viparitabhavana is the persistent idea that the world is real in spite of hearing the meaning of various arguments against it. These three defects are removed through Sravana, Manana and Nididhyasana.

VEDANTA : ITS FOURFOLD THEME

Q. What is Anubandhachatushtaya?

A. This is the fourfold theme of Vedanta Philosophy. The first is the discussion about the Adhikari or the fit student of Vedanta. The student should have the necessary qualifications of the Sadhana-chatushtaya. The second is the discussion regarding the Vishaya or the main subject of the Vedanta. The subject treated of is Brahman or the Absolute. The third theme is Sambandha or the relation that exists between the subject-matter and the text, i.e., the coherent expositions of the subject. The fourth is Phala or the fruit of the study of Vedanta. The fruit hereof is Moksha or Liberation.

THE PREPARATORY DISCIPLINES

Q. In what way Karma and Upasana prepare the aspirant for Vedanta?

A. Karma is performance of one's own prescribed duty without the desire for any fruit therefrom. This removes the Mala or the impurity that is in the mind. Upasana is worship and contemplation of Saguna Brahman. This removes the Vikshepa or the tossing or the distraction present in the mind. Only after removing these two defects can one take up the study of the Vedanta in order to remove the last defect, viz., Avarana or veil of ignorance.

Q. What is the difference between Maya and Avidya?

A. Maya is the cause, whereas Avidya is the effect. Maya qualifies Ishvara but does not limit Him. Maya is the Visheshana and not the constituent of Ishvara's existence. But Avidya is an Upadhi, a limitation, which enters into the very constitution of Jiva. Maya is Shuddha Sattva, Avidya is Malina Sattva or Sattva mixed with Rajas and Tamas. Maya is cosmic, Avidya is individual. Maya allows cosmic consciousness in Ishvara. But Avidya limits the Jiva to body-consciousness.

VAIRAGYA AND JAHAD-AJAHAD LAKSHANA

Q. What is true Vairagya?

A. True Vairagya is born of discrimination and not of mere failure in life. Real dispassion is the effect of the perception of the impermanence of things, the falsity of the existence of happiness in objects, the knowledge of the distinctness between reality and appearance. This Vairagya goes even up to Brahma-Loka, the highest phenomenal manifestation, and discards it as a dry straw. In other words, Vairagya is distaste for everything that is objective.

Q. What is Jahad-Ajahad-Lakshana? How is it applied in Vedanta?

A. This literally means “leaving and taking.” For example in a statement like “This is that Devadatta,” the words ‘this’ and ‘that’, though in fact signify immediate and remote objects respectively, are known to indicate one common person Devadatta. The differences denoted by the two adjectives are rejected in order to identify the single person called Devadatta. This illustration is applied in Vedanta to identify the essential meanings of the words “Tvam” and “Tat” in the declaration of the Upanishad “Tat Tvam Asi”. The limitation

characteristic of the Jiva and Ishvara are discarded and the underlying substratum namely, the one consciousness which is unlimited is taken up as the sole reality.

DUHKHAPARAMPARA AND THE FOURFOLD PROCESS OF REALISATION

Q. What is Sravana-chatushtaya?

A. This is the fourfold process of Self-realisation, beginning with Sravana or hearing of the Vedantic Truth from the Guru; Manana or deep thinking and reflection over what is heard; Nididhyasana or profound meditation on the Self, and ending with Sakshatkara or realisation.

Q. What is Duhkha Parampara?

A. This is the genealogy of pain. The original cause of all trouble is Ajnana or ignorance. From Ajnana comes Aviveka or non-discrimination. From Aviveka comes Ahamkara or egoism. From Ahamkara arises Raga-Dvesha or love and hatred towards objects. Raga and Dvesha beget Karma or action guided by its parents. Karma causes Janma or birth and from birth as an embodied being arises pain. Hence, the cause must be destroyed in order to destroy the effect.

To be continued

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



CHILDREN'S WORLD

Beloved Nectar's Sons!

Health is above Wealth

Take care of your health. Do not eat much sweetmeats. Do not overload the stomach. Do not take onions, garlic, meat or fish. Take milk, fruits, Parwal, Lauki and Palak.

Take cold bath daily. Rub the body with a coarse towel. Do not use soap daily . Take a plunge-bath in the river. Run in the open air. Do Asanas regularly. Do Shirshasana, Sarvangasana, Matsyasana, Bhujangasana. Do Dand Bhaitak. Bask in the sun, morning and evening. Do deep breathing a little.

Drink pure, filtered water. Learn hygiene a bit. Do not allow flies to sit on your food.

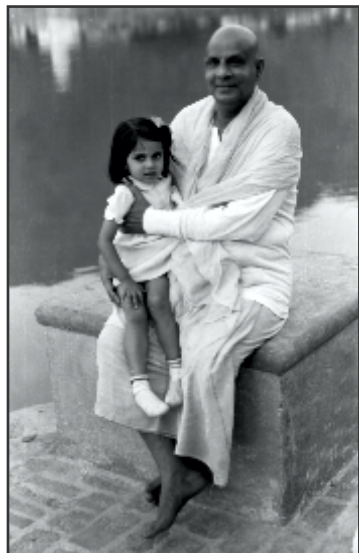
Brahmacharya

Brahmacharya is purity in thought, word and deed. Practice of Brahmacharya will give you good health, inner strength, peace of mind, a long life and God-realisation. A perfect Brahmachari can move the whole world.

It is through the force of Brahmacharya that Lakshmana was able to kill the mighty Meghanada, son of Ravana. The great Bhishma, the

Taken from 'Divine Life for Children'

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



grandfather of the Pandavas and the Kauravas, conquered death through Brahmacharya. Hanuman became a Mahavira through Brahmacharya.

You will have a wonderful health, through Brahmacharya. By the practice of Brahmacharya, longevity, glory, strength, vigour, memory, knowledge, wealth, undecaying fame, virtues and devotion to Truth increase. Do Japa, Kirtan, prayer, meditation and Sarvangasana, regularly. Take pure vegetarian food. You will become a powerful Brahmachari.

Sri Swami Sivananda

THE LOAD OF SINS

Parvati was very proud. She thought that she had never committed even one sin. She was sure that she would be taken to heaven on her death in this world.

One morning, she was sweeping the floor of her house. By pure accident, the broom fell on a cockroach and it died instantly.

Parvati was greatly upset. She nearly went mad. "Who will take this sin? How can I wash away this sin? So far I have not committed even one sin. Now I have done this. What am I to do?"

She ran here and there with the cockroach in her hand. She was wonderstruck to see in the bazaar a fish-vendor named Savitri.

Parvati asked her, "O wretched woman! What will become of you when you die? You are daily killing so many creatures. I have not committed even one sin till this morning. Only today, I accidentally killed this cockroach, and even this sin I am struggling to wash off by some mortification."

"Is that so?" asked Savitri. "Don't be very anxious. I have killed millions of fish. You have not committed any sin. This cockroach-sin need

Taken from 'Inspiring Stories'

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

not worry you. Give it here. I will add it to this basketful of fish-sin. You will be freed instantly. You need not worry, and I won't either; the addition of a little cockroach to the basketful of fish is not going to make any difference."

Parvati was highly pleased. She gave away the dead cockroach to Savitri, who placed it in the basket of fish. Parvati was thoroughly relieved. Savitri was not concerned at all by her action.

It so happened that both women died on the same day. A heavenly chariot came to take Savitri to heaven, while the messengers of hell approached Parvati. Parvati was puzzled and enraged. She asked the messengers, "What! You must have made a mistake. I am not Savitri, the sinner. I am Parvati, the pious. Take Savitri and send the chariot for me to go to heaven."

"Good lady!" replied the messengers of hell, "we make no mistakes. You are wanted in hell. Savitri will go to heaven."

"But, why?"

"O Parvati! It was the duty of Savitri to sell fish. She did not kill them for her pleasure but, as a duty. She was devoted to her duty and at the same time, she was devoted to God and did all her actions as offerings to the Lord and as His instrument. Therefore, she merits heaven. You, on the other hand, killed a cockroach and felt 'I have killed a cockroach'. You did some charity and good actions only to fatten your egoism and pride. In your pride, you thought disparagingly of saints and pious people. You never thought of God at all. You were haughty. You were extremely selfish. You even went to the extent of trying to transfer your sin to Savitri. She, on the contrary, was selfless enough to accept even that and to relieve you of the misery of sin-consciousness. Therefore, she deserves to go to heaven and you to hell. Come, delay not."

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.

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

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

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

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

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

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

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

The Divine Life Society

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

Sri Swami Sivananda

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

Valedictory Function of the 105th Basic Yoga-Vedanta Course

The Valedictory function of the 105th Basic Yoga-Vedanta Course was held on Wednesday, the 29th of April, 2026, in the Academy's Lecture Hall. H.H. Sri Swami Advaitanandaji Maharaj, General Secretary, The Divine Life Society Headquarters, graced the function.

After the invocatory prayers, Br. Sri Gopiji, Registrar of the Academy, welcomed all those present on the occasion and read out the course report. This was followed by the distribution of Certificates and Jnana Prasad to the students and honouring of the faculty members.

H.H. Sri Swami Advaitanandaji Maharaj, in his message, first congratulated the students for their successful completion of Basic Yoga-Vedanta Course of two months, duration. Swamiji further said that it was a great Tapas on their part; as they all had sacrificed their cozy life with their kith and kin and followed a tough daily routine at the Ashram. Here, they had been taught to integrate Karma, Bhakti, Dhyana, Jnana and Hatha Yoga in their daily life and thus lead the Divine Life. Highlighting the significance of Gurudev Sri Swami Sivanandaji Maharaj's 'Universal Prayer', Swamiji said that it summarises all these essential points of Divine Life, and also inspired the students to recite it daily and remind themselves of the lofty purpose of human life. The function concluded with Saraswati Puja and distribution of the Prasad.

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

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

Inaugural Function of the 106th Basic Yoga-Vedanta Course

The 106th Basic Yoga-Vedanta Course was inaugurated on 4th May, 2026 at YVFA Hall. Thirty nine seekers from different parts of India came to the holy abode of Worshipful Gurudev to participate in the Course. The Inaugural Function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan.

After the invocatory prayers and welcome address by Br. Sri Gopiji, Registrar of the Academy, H.H. Sri Swami Advaitanandaji Maharaj, General Secretary, The Divine Life Society Headquarters, lighted the 'Deepa' as the token of the auspicious commencement of the Course. Thereafter, Br. Sri Gopiji, introduced the students to all those present on the occasion.

In his inaugural address, Swamiji Maharaj gave a brief account of Gurudev Sri Swami Sivanandaji Maharaj's inspiring life and his sacred mission as well. Swamiji Maharaj advised the students to be sincere and punctual, and dedicate their two months' stay in the Ashram towards learning the basics of spiritual life, so that their secular life would be enhanced with joy and satisfaction. The function came to an end with Saraswati Puja and Prasad distribution.

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

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

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 continued daily Puja, Swadhyaya, Yoga and Pranayama Class, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga on Saturdays. Homeopathic treatment of poor patients was carried on regularly. Mahavishuba Sankranti was celebrated on 14th April with recitation of Hanuman Chalisa and Havan. The Branch also arranged Pravachan on Balakanda of Sri Tulsi Ramayana from 13th to 19th April.

Bikaner (Rajasthan): The Branch had daily worship, Yoga session with Asana, Pranayama and meditation, and Rudrabhishek on Mondays. Every Tuesday, there was Bhajan Sandhya and Mahamantra Sankirtan. Recitation of Hanuman Chalisa, Sundarakanda and chanting of Mahamantra were held on Saturdays. Havan was conducted on Amavasya day and special worship was done on Pradosha day. The Branch also provided drinking water to needy people. There was recitation of Srimad Bhagavatam from 4th to 11th March and from 19th to 26th and it was concluded with Havan.

BHEL-Haridwar (Uttarakhand): The Branch continued daily online Yoga class and weekly Satsanga on Tuesdays with Swadhyaya and discussion on Sri Ramacharitamanasa. Recitation of Sundarakanda was held on last Tuesday of every month. There was Bhajan, Kirtan and recitation of Srimad Bhagavad Gita on Ekadashi day.

Brahmapur (Odisha): The Branch celebrated Chaitra Navaratri from 18th to 27th March with Parayana of and Pravachan on Sri Ramacharitamanasa. On Mahavishuba Sankranti i.e. 14th April, recitation of Hanuman Chalisa and Havan were organised.

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

Parayana on Sankranti day and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. Chanting of Hanuman Chalisa was done on 21st April.

Chandigarh (Punjab): The Branch conducted daily Yoga class and online Satsanga with reading and discussion from 'Bhakti Yoga' by Gurudev Sri Swami Sivanandaji Maharaj and 'Sahaj Sadhana Sindhu' by Pujya Swami Ramsukhdasji Maharaj. Weekly Satsanga was held on Sundays with chanting of Srimad Bhagavad Gita, Swadhyaya, Bhajan, Kirtan and Narayana Seva. Hanuman Jayanti was celebrated on 2nd April. There was Akhanda Mahamantra Kirtan on 24th.

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. Sivananda Day was observed on 8th April with Paduka Puja, Bhajan, and chanting of Mahamrityunjaya Mantra and 'Om Namo Bhagavate Sivanandaya'. Hanuman Jayanti on 14th and Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj on 25th were also celebrated by the Branch.

Chennai City (Tamilnadu): The Branch conducted Paduka Puja on 8th March. Mahamrityunjaya Mantra Japa was held on 9th for the welfare of all people. Weekly Satsanga was continued on Fridays.

Durg (Chhattisgarh): Weekly Satsanga was continued on every Saturday with prayers, Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra. Hanuman Jayanti was celebrated on 2nd April with Sundarakanda Parayana.

Kakching (Manipur): The Branch conducted daily Puja, Shiva Abhishekam on Mondays, Paduka Puja on Thursdays

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

and monthly Satsanga on 8th of April. 104th Birth Anniversary of Woshipful Sri Swami Krishnanandaji Maharaj was celebrated on 25th April with chanting of Srimad Bhagavad Gita, Bhajan, Kirtan and talk on his Life and Teachings.

Kakinada (Andhra Pradesh): The Branch arranged weekly Satsanga on Mondays and Saturdays with meditation session and Pravachan. Sri Ramnavami was celebrated on 27th March with Sri Sita Rama Kalyanam.

Kendrapada (Odisha): The Branch organised Viswashanti Vishnu Maha Yajna from 6th to 10th April. The programme included Yoga Camp, Bhajans and Narayana Seva. Besides this, daily Satsanga and mobile Satsanga on Sundays were continued. Special Satsanga was arranged on 25th, and sweets and clothes were distributed to the needy people. The Branch organised 'Shakti Rupena Samsthita' programme for women, it included various competitions. Medical camp was conducted on 28th wherein 200 patients were benefitted.

Madurai (Tamilnadu): The Branch organised special Satsangas on 17th, 21st, 24th, 28th and on 30th March at Meenakshi Amman Temple with Bhajans and lectures.

Mahasamund (Chhattisgarh): The Branch conducted daily prayers and Yoga class, and evening Satsanga with Bhajan, Kirtan and chanting of Srimad Bhagavad Gita and Ramayana. Matri Satsanga was held on Tuesdays and Saturdays with recitation of Sundarakanda and Hanuman Chalisa. Hanuman Jayanti was celebrated on 2nd April with chanting of Hanuman Chalisa, Bhajan and Kirtan.

Malkangiri (Odisha): In the month of April, the Branch continued daily chanting of Vishnusahasranama, weekly Satsanga on Sundays, Guru Paduka Puja on 8th of every month and recitation of Sundarakanda on Sankranti day.

Panchkula (Haryana): The Branch had Narayana Seva on 8th April at Civil

Hospital. On 24th, green fodder was offered at Mata Mansha Devi Gaushala. Weekly Satsangas were held on Thursdays with prayers, Swadhyaya, Bhajans, and chanting of Hanuman Chalisa.

Puri (Odisha): Daily Satsanga, weekly Satsanga on Thursdays and Sundays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. There was recitation of Hanuman Chalisa on Sankranti day, and of Srimad Bhagavad Gita on Ekadashis. Recitation of Sri Ramachritamanasa was arranged from 19th to 27th March, and it was concluded with celebration of Sri Ramanavami.

Steel Township - Rourkela (Odisha): The Branch conducted daily Yoga class, mobile Satsanga and Guru Paduka Puja on Thursdays, free music classes on Mondays and Swadhyaya on Saturdays. In the month of April, the Branch celebrated special occasions like: Hanuman Jayanti on 2nd, Sri Sankaracharya Jayanti on 21st and 104th Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj on 25th. From 26th to 2nd May, special Satsangas were organised with talks on Srimad Bhagavad Gita.

South Balanda (Odisha): Daily Puja, Yoga class, weekly Satsanga on Fridays, and Guru Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Srimad Bhagavad Gita, Vishnusahasranama and Hanuman Chalisa was done on Ekadashis. Special Satsanga was held on Sankranti day. There was Akhanad Mahamantra Sankirtan on 29th March for world peace and universal brotherhood.

Vasant Vihar, New Delhi: In the month of March, the Branch conducted weekly Satsanga on Sundays with Swadhyaya of Sri Ramacharitamanasa, Srimad Bhagavad Gita, Brahmasutra and books of Gurudev Sri Swami Sivanandaji Maharaj, guided meditation, Pravachan

and prayers for world peace.

Visakhapatnam (Andhra Pradesh): Daily Puja, Abhishekam and Yoga class were continued by the Branch. Daily classical music and dance classes were also held at Ashram premises. There were weekly Satsangas on Mondays with Japa, Sankirtan, and recitation of Vishnusahasranama and discourse on life and teachings of Gurudev. 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 on Purnima day, Gayatri Havan on Shudha Trayodashi day and Mahamrityunjaya Havan on Bahula Trayodashi day were performed. The Branch organised Koti Deepa Utsavam on 4th April in association

with Bhaktigopuram Trust. Sri Sankaracharya Jayanti was celebrated on 22nd.

OVERSEAS BRANCH

Malaysia-Batu Caves: The Branch celebrated Sri Ramanavami on 27th March, 44th Punyatithi Aradhana of Sri Swami Pranavanandaji Maharaj on 5th April and Consecration Anniversary of Gurudev's statue on 9th. All these programmes included prayers, Paduka Puja, chanting of Akhanda Naam, Bhajans, meditation and talks.

Washington DC: In the month of March, weekly Satsangas were held on Sundays with prayers, chanting of 'Om Namo Narayanaya' and Mahamrityunjaya Mantra, meditation and discourse on Vedanta. Navaratri and Sri Ramanavami were devoutly celebrated.

SPECIAL ARADHANA CONCESSION

FROM 1st JULY 2026 to 30th SEPTEMBER 2026

DISCOUNT ON PUBLICATIONS (BOOKS ONLY):

20% ON ORDERS UPTO ₹ 300/-

30% ON ORDERS UPTO ₹ 1000/-

35% ON ORDERS ABOVE ₹ 1000/-

40% ON ORDERS ABOVE ₹ 25000/-

PACKING AND FORWARDING CHARGES EXTRA

THE DIVINE LIFE SOCIETY,
THE SIVANANDA PUBLICATION LEAGUE
SHIVANANDANAGAR, DISTT. TEHRI-GARHWAL,
UTTARAKHAND - 249192, INDIA
PHONE: (91)-135-2434780, 2431190
Email: bookstore@sivanandaonline.org
For catalogue and online purchase, please visit
www.dlsbooks.org

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

AVAILABLE BOOKS ON YOGA, PHILOSOPHY AND RELIGION

By H.H. Sri Swami Sivanandaji Maharaj

AdhyatmaYoga.....	125/-	Guru Tattwa	80/-
Ananda Gita	75/-	Hatha Yoga	120/-
Ananda Lahari	40/-	Health and Diet	150/-
Analects of Swami Sivananda	55/-	Health and Happiness.....	160/-
Autobiography of Swami Sivananda	145/-	Heart of Sivananda	115/-
All About Hinduism	255/-	Health and Hygiene	255/-
A Boon to Diabetics	70/-	Himalaya Jyoti	35/-
Bazaar Drugs	U.P.	Hindu Gods and Goddesses	130/-
Beauties of Ramayana	155/-	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.)	470/-	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	445/-	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	30/-
Brahma Vidya Vilas	75/-	Inspiring Songs & Kirtans	130/-
Brihadaranyaka Upanishad	450/-	Japa Yoga	135/-
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	U.P.	Kenopanishad	65/-
Daily Readings	115/-	Kingly Science and Kingly Secret	205/-
Dhyana Yoga	155/-	Know Thyself	65/-
Dialogues from the Upanishads	120/-	Kalau Keshavkirtanat	300/-
Divine life for Children	110/-	Lectures on Yoga & Vedanta	200/-
Divine Life (A Drama).....	45/-	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	45/-	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	U.P.	Moksha Gita	U.P.
Every Man's Yoga	U.P.	Mandukya Upanishad	45/-
First Lessons in Vedanta	140/-	Music as Yoga	U.P.
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/-
Guru Bhakti Yoga	100/-	Pearls of Wisdom	U.P.

Philosophy and Significance of Idol Worship	35/-	Timeless Teachings of Sri Swami Sivananda (No Discount).....	150/-
Philosophical Stories	65/-	Taittiriya Upanishad	120/-
Philosophy and Yoga in Poems	U.P.	Unity of Religions	105/-
Philosophy of Life	U.P.	Universal Moral Lessons	60/-
Philosophy of Dreams	55/-	Upanishad Drama	U.P.
Pocket Prayer Book	70/-	Upanishads for Busy People	55/-
Pocket Spiritual Gems	55/-	Vairagya Mala	55/-
Practical lessons in Yoga	160/-	Vedanta for Beginners	100/-
Practice of Ayurveda	220/-	Voice of the Himalayas	185/-
Practice of Bhakti Yoga	305/-	Waves of Bliss	155/-
Practice of Brahmacharya	165/-	Waves of Ganga	155/-
Practice of Karma Yoga	215/-	Wisdom in Humour	U.P.
Practice of Nature Cure	345/-	Wisdom Sparks.....	145/-
Practice of Vedanta	145/-	World Peace	120/-
Practice of Yoga	215/-	What Becomes of the Soul after Death	195/-
Precepts for Practice	125/-	Yoga and Realisation	120/-
Pushpanjali	35/-	Yoga Asanas	160/-
Radha's Prem	U.P.	Yoga for the West	55/-
Raja Yoga	190/-	Yoga in Daily Life	100/-
Revelation	U.P.	Yoga Vedanta Dictionary	70/-
Religious Education	U.P.	Yoga Question & Answers	95/-
Sadhana	550/-	Yoga Vedanta Sutras	U.P.
Sadhana Chatushtaya	45/-		
Saint Alavandar or The King's Quest of God	40/-	By Swami Chidananda	
Sarvagita Sara	100/-	108 Divine Pearls	475/-
Satsanga and Swadhyaya	45/-	A Call to Liberation	390/-
Samadhi Yoga	310/-	A Guide to Noble Living.....	55/-
Self-Knowledge	190/-	An Instrument of Thy Peace.....	405/-
Science of Reality	U.P.	Awake, Realise Your Divinity	U.P.
Self-Realisation	85/-	Bliss is Within	130/-
Sermonettes of Sw. Sivananda	130/-	Chidanandam (The Joy of Knowing Him)	300/-
Sivananda-Gita (Last printed in 1946)	65/-	Cosmic Benefactor	300/-
Sixty-three Nayanar Saints	125/-	Essentials of the Higher Values of Life	65/-
Spiritual Experiences	160/-	Eternal Messages	45/-
Spiritual Lessons	115/-	Forest Academy Lectures on Yoga	325/-
Stories from Yoga Vasishtha	140/-	Gita Vision	20/-
Student's Success in Life	75/-	God As Mother	95/-
Stories from Mahabharata.....	180/-	Guidelines to Illumination	120/-
Sure Ways for Success in Life	230/-	Insights into The Srimad Bhagavad Gita	180/-
Svara Yoga	105/-	Lectures on Raja Yoga	100/-
Sw. Sivananda - His Life in Pictures.....	U.P.	Life	25/-
Spiritual Stories	150/-	Light-Fountain	155/-
Spiritual Treasure	55/-	Liberation Is Possible!	45/-
Tantra Yoga, Nada Yoga and Kriya Yoga	U.P.	Light on the Yoga Way of Life	40/-
Ten Upanishads	225/-	Mind Its Nature & Control	60/-
The Devi Mahatmya	165/-	Manache Shlok	30/-
The Divine Treasure of Swami Sivananda	25/-	Message of Swami Chidananda to Mankind	45/-
The Glorious Immortal Atman	50/-	New Beginning	45/-
The Science of Pranayama	120/-	Path Beyond Sorrow	230/-
Thought Power	110/-	Philosophy, Psychology & practice of Yoga	180/-
Thus Illumines Swami Sivananda.....	40/-	Path to Blessedness	125/-
Triple Yoga	95/-	Ponder These Truths	245/-
The Principal Upanishads	450/-		

Practical Guide to Yoga	70/-	The Tree of Life	U.P.
Renunciation—A Life of		The Vision of Life	150/-
Surrender and Trust.....	45/-	The Yoga of Meditation	75/-
Seek the Beyond	300/-	The Universality of Being	140/-
Souvenir	200/-	Ture Spiritual Living II.....	U.P.
Swami Chidananda Talks in South Africa	135/-	The Glory of God	90/-
Swami Sivananda our Loving Awakener	120/-	The Spiritual Import of the Mahabharata	
Swami Sivananda—Saint,		and The Bhagavad Gita.....	190/-
Sage and Godman	205/-	The Struggle for Perfection	40/-
The Quintessence of the Upanishads	50/-	The Attainment of The Infinite.....	105/-
The Role of Celibacy in the Spiritual Life	25/-	The Essence of the Aitareya &	
The Divine Destination	120/-	Taittiriya Upanishad.....	65/-
The Truth That Liberates	55/-	The Yoga System	60/-
The All-Embracing Heart	100/-	To Thine Own Self be True.....	110/-
Twenty Important Spiritual Instructions	145/-	Total Thinking	110/-
Verses Addressed to the Mind	210/-	The Guru-Disciple Relationship	40/-
Walk in This Light	140/-	The Nature of the True Religious Life.....	235/-
Worshipful Homage	500/-	Yoga as a Universal Science	230/-
By Swami Krishnananda		Yoga, Meditation and Japa Sadhana	30/-
A Brief Outline of Sadhana	60/-	Your Questions Answered.....	U.P.
Ascent of the Spirit	180/-	Others	
A Textbook of Yoga	225/-	Anecdotes of Sivananda	75/-
Chhandogya Upanishad.....	380/-	Bhajan Kirtan in Gurudev's Kutir	60/-
Commentary on the Bhagavadgita	490/-	Dr. Dharmabhushanam	
Commentary on the Kathopanishad	145/-	Swami Shraddhananda.....	45/-
Commentary on the Mundaka Upanishad	95/-	Ekadasa Upanishadah	140/-
Commentary on the Panchadasi (Vol - II)	U.P.	From Man to God-Man	
Epic of Consciousness	20/-	(N. Ananthanarayanan)	270/-
Essays in Life and Eternity	U.P.	Greatness Amidst Us	40/-
Essays on the Upanishad	70/-	Guru Gita (Swami Narayananda)	115/-
Interior Pilgrimage	U.P.	Bhagavad Gita for Students	
Lessons on the Upanishads.....	170/-	(Swami Venkatesananda).....	75/-
Mundaka Upanishad	65/-	I Live to Serve	25/-
Philosophy of Bhagavadgita.....	195/-	Miracles of Sivananda	80/-
Philosophy of Religion	U.P.	Religious Consciousness	55/-
Problems of Spiritual Life.....	95/-	Sivananda Day-To-Day	U.P.
Realisation of the Absolute	125/-	Sivananda: Poet, Philosopher and Saint	
Religion and Social Values	50/-	(Dr. Savitri Asopa)	70/-
Resurgent Culture	20/-	Sivananda: Raja Yoga (Vol-4)	355/-
Rare Quotes from a Rare Master.....	100/-	Sivananda: Bhakti Yoga (Vol-5)	U.P.
Spiritual Import of Religious Festivals.....	250/-	Sivananda: Vedanta (Jnana Yoga).....	U.P.
Spiritual Aspiration & Practice	115/-	Sivananda: The Darling of Children.....	U.P.
Self-Realisation, Its Meaning and Method	70/-	Sivananda: Health & Hatha Yoga.....	235/-
Sri Swami Sivananda and His Mission	45/-	Sw. Sivananda Chitrakatha	70/-
Studies in Comparative Philosophy.....	U.P.	Sivananda Integral Yoga	70/-
Sessions with Ashram Residents	300/-	The Holy Stream	185/-
The Mandukya Upanishad	105/-	This Monk from India	125/-
The Glory of the Self	375/-	Trust God	215/-
The Development of Religious		Yoga Divine.....	75/-
Consciousness	85/-	Yoga Sutras of Patanjali	70/-
The Brihadaranyaka Upanishad.....	U.P.	Sivananda Stotrapushpanjali.....	60/-
The Heart and Soul of Spiritual Practice	150/-	Sivananda: Biography of A Modern Sage.....	380/-
The Mighty God-Man of our Age	75/-	Wisdom Teachings	260/-

For Direct Orders: The Divine Life Society, Shivanandanagar—249 192, Uttarakhand, India.
For online orders and Catalogue visit: dlsbooks.org

हिन्दी में उपलब्ध पुस्तकों की नवीनतम सूची

श्री स्वामी शिवानन्द जी महाराज कृत

अच्छी नींद कैसे सोयें	₹ ७०/-
अध्यात्मविद्या	₹ १९०/-
कर्म और रोग	₹ २५/-
कर्मयोग-साधना	₹ २२५/-
गीता-प्रबोधिनी	₹ ७०/-
गुरु-तत्त्व	₹ ५५/-
घरेलू चिकित्सा	₹ २९०/-
जपयोग	₹ १२०/-
जीवन में सफलता के रहस्य	₹ १८५/-
ज्योति, शक्ति और प्रज्ञा	₹ ६५/-
दिव्योपदेश	₹ ४०/-
देवी माहात्म्य	₹ ११५/-
धनवान् कैसे बनें	₹ ५०/-
धारणा और ध्यान	₹ २१०/-
ध्यानयोग	₹ १३०/-
प्राणायाम-साधना	₹ ८५/-
बालकों के लिए दिव्य जीवन सन्देश	₹ १००/-
ब्रह्मचर्य-साधना	₹ १६५/-
भगवान् शिव और उनकी आराधना	₹ १८५/-
भगवान् श्रीकृष्ण	₹ १३०/-
मन : रहस्य और निग्रह	₹ २५०/-
मरणोत्तर जीवन और पुनर्जन्म	₹ १९५/-
मानसिक शक्ति	₹ १३०/-
मूर्तिपूजा का दर्शन और महत्त्व	₹ ४०/-
मैं इसका उत्तर दूँ?	₹ १३०/-
श्रीमद्भगवद्गीता	₹ ४९०/-
योगाभ्यास का मूलाधार	₹ २६०/-
योगवासिष्ठ की कथाएँ	₹ ९०/-
योगासन	₹ ११५/-
विद्यार्थी-जीवन में सफलता	₹ ६०/-
शिवानन्द-आत्मकथा	₹ १२०/-
सत्संग भजन माला	₹ १६०/-
सत्संग और स्वाध्याय	₹ ८०/-

सद्गुणों का अर्जन एवं दुर्गुणों का

नाश किस प्रकार करें	₹ १९५/-
सन्त-चरित्र	₹ ४६०/-
सौ वर्ष कैसे जियें	₹ ९५/-
साधना	₹ ४७५/-
स्वरयोग	₹ ९०/-
हठयोग	₹ १५०/-
हिन्दूतत्त्व-विवेचन	₹ १६०/-

श्री स्वामी चिदानन्द जी महाराज कृत

अध्यात्म-प्रसून	₹ ३५/-
आलोक-पुंज	₹ १४५/-
ज्योति-पथ की ओर	₹ १४५/-
त्याग : शरणागति	₹ २५/-
भगवान् का मातृरूप	₹ १००/-
मोक्ष सम्भव है	₹ ३५/-
योग-सन्दर्शिका	₹ ५५/-
शाश्वत सन्देश	₹ ५५/-
शोकातीत पथ	₹ १४०/-
साधना सार	₹ ५०/-
चिदानन्द-आत्मकथा	₹ ८५/-
महान् जीवन की पथ प्रदर्शिका	₹ ८०/-

श्री स्वामी कृष्णानन्द जी महाराज कृत

नित्य वन्दना	₹ ४५/-
------------------------	--------

अन्य लेखक कृत

एकादशोपनिषद: (मूल मन्त्राः)	₹ १४०/-
गुरुदेव कुटीर में भजन-कीर्तन	₹ ६५/-
चिदानन्दम्	₹ २००/-
जीवन-स्रोत	₹ १५०/-
शारीरकमीमांसादर्शनम्	₹ १५/-
शिव स्तोत्र माला	₹ ३५/-
श्रीमद्भगवद्गीता (मूलमात्रम्)	₹ १००/-
सर्वस्नेही हृदय	₹ १००/-
दिव्य योग	₹ ९०/-
शिवानन्द स्तोत्रपुष्पांजलि	₹ ५५/-

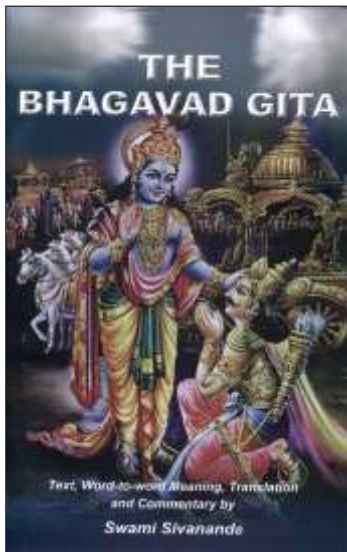
विस्तृत जानकारी के लिए निम्नांकित पते पर सम्पर्क करें :

द डिवाइन लाइफ सोसायटी, पत्रालय : शिवानन्दनगर—२४९१९२, जिला : टिहरी-गढ़वाल, उत्तराखण्ड, भारत

फोन : ०१३५-२४३४७८०, २४३००४०; E-mail : bookstore@sivanandaonline.org

For online orders and catalogue : dlsbooks.org

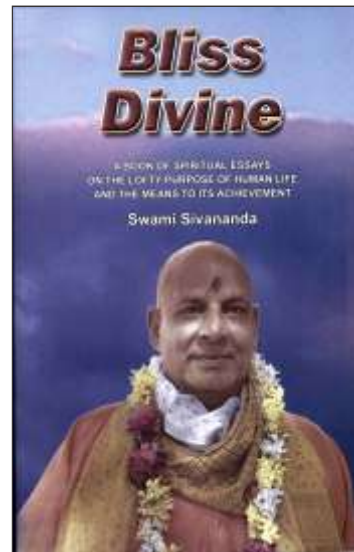
NEW EDITION



THE BHAGAVAD GITA

Pages: 632

Price: 470/-



BLISS DIVINE

Pages: 592

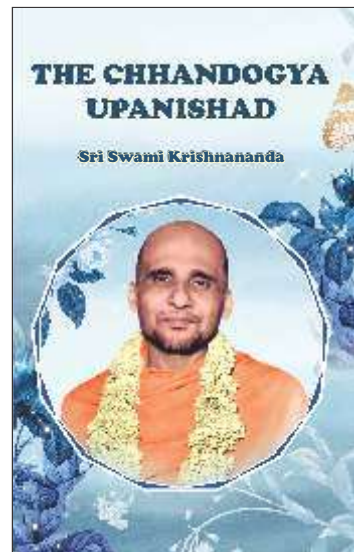
Price: 445/-



BEAUTIES OF RAMAYANA

Pages: 280

Price: 155/-



THE CHHANDOGYA UPANISHAD

Pages: 416

Price: 380/-

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.

**JUNE
2026**

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

DIRECT PERCEPTION AND CONCEPTUAL ACTIVITY

Intuition is immediate knowledge in contrast with mediate knowledge. Intuition is the only way by which the Absolute can be realised and experienced in all its totality and integrality. These mortal limited senses and the finite intellect cannot comprehend the all-pervading Reality. Reason can give you only conceptual knowledge, and conceptual knowledge does not give you the knowledge of the Reality in its whole, in its totality, but it divides, fragmentises and breaks things into pieces.

Swami Sivananda

To