



The DIVINE LIFE



We
are here as
passing pilgrims. Our
destination is God. Our quest
is for the lost inheritance, the
forgotten heritage. The great
central aim in life is the coming into a
conscious realisation of our oneness
with God. Life has no meaning as a
separate life. It has meaning only
when it becomes full or the whole,
when the individual soul joins
the Supreme Soul.

Swami Sivananda

MARCH 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

ELIMINATE THE FIVE SHEATHS

Discriminate between the Self and non-Self. Eliminate the five sheaths. Just as you separate a stalk of grass from its enveloping sheath, so also separate the Atman from the five sheaths. Identify yourself with this self-effulgent Atman. Rest now in your own glory and peace.

The body is superimposed upon the Self. This superimposition is the root cause for transmigration and all miseries.

Swami Sivananda



THE DIVINE LIFE

Vol. LXXXIV

MARCH 2026

No. 12

MUNDAKOPANISHAD

CHAPTER III—SECTION I

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥२॥

Being seated on the same tree, the Jiva, immersed (in ignorance) and deluded, grieves on account of helplessness. But when he sees the other, the Lord, who is adored by all and His glory, then he becomes free from grief.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

विविधशिवपथान् प्रदर्शयन्तं
 सविधगतान् सततं प्रहर्षयन्तम्
 भविकगुणनिधिं समाश्रयेऽहं
 शिवगुरुसत्तममुत्तमं मुनीनाम् ॥८९॥

I take refuge in the great seer Swami Sivananda who shows various auspicious paths to mankind, who delights the hearts of all people who approach him, who is the storehouse of virtuous qualities and who is the greatest of all preceptors.

निशितमतिमुदारवाग्विलासं
 दिशि दिशि विश्रुतदिव्यनामधेयम्
 निशिचरकुलकालबद्धचित्तं
 वशिवरमार्यगुरुं शिवं समीडे ॥९०॥

I devoutly adore the great preceptor Swami Sivananda who possesses sharp intellect, whose words are indicative of generosity and nobility, whose divine name is well-known all over world, whose mind is ever rooted in Lord Sri Rama and who is the foremost of those who have controlled their senses.

(To be continued)

THE GRACE OF THE LORD

Sri Swami Sivananda

Bhakti is not obtained through effort or action. It is obtained through the grace and mercy of the Prabhu (Lord).

These three things are rare indeed in life and they are due to the Divine Grace only, viz.,- a human birth, a longing for liberation and the protecting care of a Satguru or a perfected sage. But, a virtuous noble soul will get these things. Swami Vivekananda, Gorakhnath, Bhartrihari and Nityananda had these three rare things.

Even if you make effort through crores of Kalpas, you will not have the Darshan of the Lord. But, if you obtain His mercy, you will have His Darshan in the twinkling of an eye. Therefore, surrender your will at His lotus-feet and say with sincerity, "O Lord, have mercy on me."

Through the Grace of the Lord only, one can get the four means of salvation, a realised Guru for guidance and other means such as food, abode, clothing, etc. Therefore, worship of the Lord is absolutely necessary.

The Grace of the Lord is an antidote to all sorts of fear. He who

has the Grace of the Lord will be able to cross the ocean of Samsara. Lord's Grace is a passport to enter the Kingdom of Illimitable Bliss. Obtain His Grace through self-surrender, pure love and worship.

Even if the most impure object is thrown into the fire, the fire renders it pure and imparts to it its own lustre and form. Even so, the Lord purifies even the worst sinner and makes him like Himself. This is the nature of the Lord.

He who loves God, who rejoices in Him alone, who delights in Him alone, who serves Him, who adores Him, is a child of God. He is a real Bhagavata. All Siddhis and Riddhis will roll under his feet.

The rich man lives in a mansion, moves in a car and has plenty of food; but, he is not happy; he suffers from dyspepsia, diabetes and blood-pressure. He is weak. He cannot eat sumptuous food. The doctor has prescribed for him arrowroot Kanjee and barley water. He has no children. A poor labourer has good health, vigorous appetite, power of endurance and plenty of children. But, he is hopeless. He has very little to eat. He is clad in rags.

This is the keeping up of the balance in the economy of nature. The Lord bestows upon you whatever you ask. If you want wealth, He gives you wealth; if you want health, He gives you the same. If you want Moksha, He gives you Moksha.

Mimamsakas hold that Karma or work, but, not Ishvara, gives the fruits of one's actions. They say that Karma itself can give results at a future time. This is wrong. Ishvara alone can give the fruits of one's own works. Karma is insentient or non-intelligent and short-lived. It has no power of bringing about results at some future time. Even the super-sensuous extraordinary principle Apurva, which is produced by the Karma, before it is destroyed, is of non-intelligent nature. It cannot act unless moved by some intelligent Being (Ishvara). Ishvara is the bestower of the fruits of actions as He is the cause of the actions even.

God looks to the heart of the devotee, rather than to his thoughts or the words in which his homage is expressed.

The mother beats her son, when he does some mischief. Has she any hatred towards her son? No. She beats him in order to correct and educate him. Even so, God punishes the evil-doers in order to correct and

educate them. He is neither partial nor cruel.

Love God as Radha did. This is the highest form of worship. Follow in the footsteps of Radha. Feel for Lord Krishna like Radha. The love will gradually develop; you will attain immortality and God-consciousness.

Ahalya says, "O all-merciful Lord Rama! Salutations unto Thee. Through Thy benign Grace, I have assumed my original form. Through Thy mercy alone, the stone became a human being. Thou art ocean of compassion and love. The all-pervading Nirguna Brahman who is within and without or the Virat was not able to transform the stone into my original form. You alone were able to do so. Therefore, Thou art even superior to the Nirguna Brahman and Virat. Prostrations unto Thee. O Lord, my Saviour and Protector. Glory unto Thee. Glory unto Thy Name, O Lord Rama."

Thou canst not rest in peace without Ram. How fortunate and happy is that man who remembers Him and sings His Name! The devotee of Ram is free from all cares, worries, fears, sorrows, pains and tribulations. Ram takes care of his body. Ram attends to his physical wants. Awake and see. How merciful is He! Cling to His Lotus-Feet.

WHAT IS SPIRITUAL LIFE

Sri Swami Chidananda

Continued from the Previous Issue

Truth is like a rock. Truth is like a blazing fire. And anything that dares to approach It, anything that is contrary to It, will be consumed and will cease to exist.

Be that fire. And then you will come to a point when you will realise that there is nothing apart from It. Anything and everything that approaches It, is part of It, only looking different. So, nothing can really interfere with It nor take anything away from It, or alter It or modify It. On the contrary, everything that approaches It will add on to It, make It glow the brighter, blaze even more. So, a time will come when everything being a contradiction of It or a danger to It, will glorify It.

But, in the beginning, what is your spiritual life? Your spiritual life is that which is within your innermost depth, which always shines. Identify yourself. Be yourself, and let that Light shine. Keep that Light ever shining, in the intellect, in the mind, in the body, in activity, in all environments, in all fluxes and changes. Steadily, steadily the same,

the radiant, to keep It glowing to have that peace with you, to have that bliss with you. That is power. That is your spiritual life.

Continually try to be yourself and refuse to be anything else. That is why they say, "Truth alone triumphs". Know the Truth and It shall make you free" "*Satyameva jayate nanritam*." It was not merely spoken about truth of speech, which is the opposite of falsehood of speech. It was spoken about the Truth of your Self, Truth of your Being, Truth that you *are*. That alone emerges victorious always, over all things, under all circumstances, now into eternity. And this triumph of Truth at every moment of your life, in every breath of your being—that is your spiritual life.

Our consciousness has allowed itself to be so much conditioned by things that occur, by things that happen, that we have lost the ability to keep our consciousness as it is.

A crystal ball is absolutely transparent. But, unfortunately it has the tendency to take on the hue of anything near which it is kept, or

Taken from DL 1977

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

anything that comes near to it. Keep it near a leaf, it becomes green. Keep it near a rose, it becomes red. But, supposing the crystal were to spring into brilliant radiance, were to become a mass of global light, a spherical light, then, what will happen? No matter where it goes, it will illumine everything. It will bathe everything in radiance. It will not be the one to be affected. It will be the one to affect everything, and transform everything, whatever comes near to it or near which it goes. Thus, must you make your spiritual life. That is what you are.

This conditioning should be altered, reconditioned. It must go. What is it that makes this conditioning disappear and vanish? And what is it that counters this conditioning of environment, outer things and inner thoughts, imaginations, memories, desires, cravings, sentiments, moods, reactions? That powerful process, which counters this timeless conditioning, is meditation wherein you have engaged just now, during the past half an hour, where you wiped off all conditioning of all the sheaths of your being and went into the centre and abided there. This is the one and only all-powerful process

which can ultimately and totally efface or put an end to all conditioning and make you glow in all your pristine splendour.

Keep up to this wonderful process day after day—morning, noon, evening, night. Why at any time? Let this be going on always. Live in meditation. Let your meditation keep pace with the activities of the outer body. Let these twin streams co-exist, concurrently always. Let the body carry on its Dharma. Let the mind carry on its Dharma. So too, the intellect. You carry on your Dharma. You be. You just radiate. Be Satchidananda. Be divine. Why should you care what the other aspects of your body or of your mind are doing, or your personality is doing? They are there to manifest their nature. But, what are you engaged in? Why don't you also similarly manifest your nature? That is the life spiritual.

Meditation, intensely, inwardly, may be done morning, noon and night. May the meditation be there throughout habitually, spontaneously. Just as breathing is to the body, thoughts are to the mind; let meditation be to the inner self. Let it be the continual exercise of its native state. And it comes through training.

It comes through habit. It comes through discipline. It comes through continual practice. Therefore, our Master Swami Sivananda always used to hammer one fact. Be regular. Be regular in whatever you do. Be regular in your meditation. Never miss your meditation even for a single day. Whenever you get a little opportunity, sit and meditate, so that meditation becomes part of your life. Like the breath to the body, let meditation become spontaneous and natural to you. Let meditation become habitual to you.

This was Master's injunction. Is it out of the way? Is it far-fetched? It is like saying, "Let being yourself be natural to you. O light, shine! O sugar, be sweet. O music, be melodious. O flower, be fragrant. Be radiant! Be Divine!"

Beloved Master came to waken up each one of us to this great adventure of persisting in being our true selves in the midst of all this external show. Experience the joy of being yourself. Experience the strength and the power of being yourself. Experience the lofty inspiration of being yourself. Experience the sweetness and beauty of being yourself. And experience the effect, the great impact and inevitable

effect of being yourself. Immediately it gives you results. Be yourself. Practise this process. I have to put it in language. In truth, be yourself. That is the essence of Yoga. Be yourself. That is a world of power. Be yourself. That is the key to blessedness. And know, that you are never anything; but, yourself. Don't stray away. Don't allow anyone to persuade you into falsehood. You are never anything; but, yourself. You are the child of God. You are a ray of the Radiance Divine. You are a wave on the Infinite Ocean of Blissful Existence. You are part of That. You are That, in essence, in your essential nature.

When you sit for meditation, let the universe vanish. Let the body drop into oblivion. Let the mind become hushed. Let the intellect bow down and subside, sink. Then, there you are, radiant, and a vastness of radiance all around you, as far as cognisance can go, as far as recognition can go, as far as thought can go, as far as consciousness can go.

There is nothing but, a vastness of silence, a vastness of peace, a vastness of radiance, a vastness of joy, infinite, endless.

In that vastness, be lost.

CHRIST-CONSCIOUSNESS

Sri Swami Krishnananda

Continued from the Previous Issue

So, once again I say that to empty oneself is to empty oneself of the materialised accretions that have apparently grown over the universality of the Spirit. And then, you are filled with a flood of the oceanic abundance of God-consciousness. When you rise to the level of God, you are filled with an ocean, as it were, inundating you from all sides with a nectarine taste, beauty, grandeur and magnificence. When God comes, He does not come like a man coming from one direction. He comes from all directions, because, He is everywhere. He does not come only from the East or the West. He is not a human being. He is the universal Spirit that enters your personality. Sri Ramakrishna Paramahansa used to say that God entering man is like a mad elephant entering a thatched hut. Another mystic said that it is like an ocean entering a drop or flooding the rivers. All these are only images to give an idea as to what the supreme magnificence of Spirit

is. They all think alike, because, they stand on the same pedestal of realisation. The more we succeed in thinking along these lines, the more are we spiritual, the more are we Yogins. Yoga is not becoming something in the social sense. It is not also doing something with your hands and feet. It is a transformation of your inner stuff of thinking and feeling, willing and understanding, in a completeness that surpasses your present physical personality. That is where the Christ is born. We say that Christ and Krishna were born at midnight. They are never born when the sun is bright, which means to say, when it is daylight to the senses. *Ya nisha sarvabhutanam tasyam jagrati samyami, yasyam jagrati bhutani sa nisha pashyato muneh*, says the Bhagavadgita. What you see, the sages do not see; and what the sages see, you cannot see. What is day to you, is night to them; and what is day to them, is night to you. For you, God-consciousness is like darkness, a night of ignorance,

Taken from 'Spiritual Import of Religious Festivals'

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

and God does not exist at all. Therefore, many people go to the extent of even denying God—they cannot see Him—whereas the sages see only God and nothing else. They do not see the world as the world. A person who has been cured of his cataract in the eyes does not see two moons. He does not say, “There were two moons and now one moon is lost.” There were no two moons, and there was only one moon. This is the truth. Likewise, when the spiritual medicine is administered to the sick soul of the human being, it assumes the spiritual health which enables one to think in a new reoriented manner altogether, and man becomes a superman. A man who thinks in this way is a superman. He is not an ordinary man. He cannot be called a man at all. A superman is a temple enshrining the superhuman Spirit. When God thinks through man, we call him a superman. Such was Christ, Buddha and Krishna. But, all the great wonderful masters of mankind were thoroughly misunderstood; their teachings were never understood, but, misrepresented, misapplied and abused to the doom of man, towards which we seem to be heading today, unfortunately.

But, God is great, and everything shall be well in the realm of God whose Omniscient eyes see everything. The recognition of the Spirit is, therefore, the recognition of God's omnipresent existence. And to be filled with God is the same as to be filled with the Spirit. For that, we have to empty ourselves of all the externalised prejudice of objective thinking. We should not hang on objects for our sustenance. Man does not live on bread alone, which means to say you do not live merely by the quantitative stuff of the world. You have something in you which is more than quantitative, which is superior to even the entire quantity of the cosmos. The Spirit is larger than the universe itself. The universe is after all a quantity. And Spirit is larger than that. *Atyatishtad-dashangulam*: The Spirit is above the universe, says the Purusha Sukta.

With this background of spiritual refreshment of our thoughts, we have to contemplate daily the mystery of creation, the majesty of God, the greatness of spiritual life, the stupendousness of Yoga and the glorious consummation that is ahead of us which is supreme Liberation, Christ-consciousness or God-realisation.

ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

24th September, 1949

THE MAN WHO TOUCHES A DOG'S FEET

Sri Swami Advayanandaji was discussing his impressions of Siva's greatness. And, he related the following anecdote—

"When Swamiji was in Swarg Ashram, there was a neighbour of his, called Rajarajeswarananda, who was a worshipper of Devi. I once met him in Benares. When he found that I was also from the South, he put me up in his Kutir and gave me food and lodging. In the course of a casual conversation later in the day, he asked about me and where I came from. I told him that I was Swamiji's disciple, and at once he remarked, with a smile, "O! You are the disciple of that Swami who prostrates to dogs, birds and donkeys!" and later explained that he was not joking; but, was speaking the truth. He had seen Swamiji literally bowing to men of all grades and shapes, and even animals. To him, everything was God; 'everything is Brahman' is his

constant Bhavana."

AFTER 12 YEARS OF MY SADHANA, GOD CAME THROUGH HIM!

"This Rajarajeswaranandaji was doing rigorous Sadhana with Saptashati Parayana, worship of Mother, Japa and meditation. The Sadhana went on for years—nearly twelve years—and there was no indication of any progress of Siddhi. Durga Puja came. This Swami had nothing to celebrate the Puja with; and he longed to worship the Devi with silk clothes, ornaments, and other Puja Samagris—but, he had no money! The day before the commencement of the Navaratri, someone knocked at his door. He opened. He saw a few Punjabi girls. Each one had a plate full of silk clothes, fruits, money, ornaments, etc. "Swami Sivanandaji, your neighbour, asked us to give these to you, for your Navaratri Puja." The Swami believed their words, thinking that these ladies must be some of Swamiji's devotees, whom he must

Taken from 'Sivananda-Day-to-day'

have asked to get these Puja Samagri for his (Rajarajeswaranandaji's) Navaratri Puja; and accepted the things. "Whose plates are these?" "The Kshetra's," replied the maidens; took the plates and left the place.

Rajarajeswaranandaji could not contain himself. He went to Swamiji's Kutir. It was, as usual bolted from within. He knocked. Swamiji opened the Kutir. "Who are those Punjabi ladies, Swamiji?" "Which Punjabi ladies?" "Those that you had sent to me with silk clothes and ornaments for the Navaratri Puja?" "I did not send anyone!" replied Swamiji. Rajarajeswaranandaji was mystified; he ran to the Kshetra-office; the ladies were not there.

He told me the incident with tears in his eyes. "I had been doing intense Sadhana for the Darshan of Mother for so many years. This Swami Sivanandaji, for all that I know, knew no Tantrik Sadhana. And, yet, when Mother did choose to grace me with a sight, it was at Sivanandaji's Prerana! She gave me ornaments and silk clothes; and gave him Atma Sakshatkara."

SIVA'S DISCIPLE SEES THE GOVERNOR-GENERAL

The following letter from Swami Chinmayanandaji from Delhi is

interesting:—

"By your Grace, Chinmaya was allowed an interview with His Excellency on Saturday at 9-45 a.m. When I met H.E., I offered him some Prasad; "Here is some Prasad from Swamiji Maharaj." H.E. enquired after thy health and said, "Swami Sivanandaji is one of the greatest intellects of our times; the amount of work he turns out is a miracle." Saying this, he took a little Prasad and closing his eyes with devotion and respect, put it into his mouth. I tried to explain him the secret of Swamiji's greatness; "It is not so surprising when we know that he is one of the few perfected souls of our times, when he is in contact with the Source of all activities—the Source of all power—the Source of all wisdom—the Knowledge Absolute." "But, do you think Swamiji, that everyone can perfect himself?" asked H.E. "Yes and No. Yes; because, this realisation is one's own Essential Nature and need not take him time. And no; because, the Samskaras are hard to get over, and by constant efforts of the individual, he progresses slowly, slowly on the Divine Path." "Yes, yes; all His Grace! Ishwar Kripa alone can make man perfect himself," said H.E. "You are

perfectly right, Narayan" said I. "That is exactly what Swamiji says, too. He is emphatic that Advaita without Bhakti is at best atheism—no progress is possible in Jnana Marga, unless the pilgrim has the staff of Bhakti. Swamiji's Message is that, if man does quiet Sadhana in his own station in life, God's Grace is sure to descend. We can't say when and how."

Before parting, I extended

Gurudev's invitation to H.E. to visit Ananda Kutir, and added, "When you lay down the reigns of office and retire, please remember the Home of Bliss—Ananda Kutir—as your home for the rest of your life." H.E. seemed to be moved at this open invitation of Gurudev and said, "Yes; that is what I hope. It is in my mind," and as we parted, he said "Give my humble Namaskarams to Sri Swamiji Maharaj."

Perfect security and full peace cannot be had in this world, because this is a relative plane. All objects are conditioned in time, space and causation. They are perishable. Where then can you look for full security and perfect peace? You can find this in the immortal Self. He is an embodiment of peace. He is beyond time, space and causation.

Real, deeper peace is independent of external conditions. Real, abiding peace is stupendous stillness of the Immortal Soul within. If you can rest in this ocean of peace, all the usual noises of the world can hardly affect you. If you enter the silence or the wonderful calm of divine peace by stilling the bubbling mind and restraining the thoughts and withdrawing the outgoing senses, all disturbing noises will die away. Motor cars may roll on the streets; boys may shout at the pitch of their voices; railway trains may run in front of your house; several mills may be working in your neighbourhood—and yet, all these noises will not disturb you even a bit.

Sri Swami Sivananda

CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

A man of strong and retentive memory can turn out tremendous work in the twinkling of an eye. He can master any subject or art in a short time. Dr. Samuel Johnson used to repeat passages after passages in a few minutes, by committing them to memory. His mother was quite astonished. She used to ask him: "Johnson, my dear child, get this passage by heart." Before she would ascend the staircase, he would follow her and say, "Mamma, mamma, I know this by heart." He would then repeat them then and there. What a wonderful memory Johnson had! What one man has achieved can also be achieved by another: this is an immutable Law of Nature.

If you read the introduction of "Pranava Vada" written by Sri Babu Bhagawan Das of Varanasi, you will find that he collected all the materials for his big book in three volumes by hearing the recitations from a Pandit who was blind from his very birth and who knew the contents of many books by heart. He

knew the numbers of the pages also. You go to Bakshi Sur who lives in a village in Lakhimpur-Kheri in Uttar Pradesh. He has a wonderful memory. He is a blind man from his birth. He can quote all the verses from Surdas and Tulasidas. He can quote the page numbers, too. How he learnt this, how he committed this to memory, is a Wonder of wonders today!

In olden days, Sanskrit scholars got by heart all the Vedas. The Gurukula system of education has its own advantages. It develops memory to a very marvellous extent. Even now there is a Sanskrit Pandit in Varanasi who has committed to memory the whole of the Upanishads, the Gita, the Brahma Sutras, Khandana Khadyam, Chit Sukhi and Advaita Siddhi, the greatest monumental work on Vedanta. There are small boys in the Darshan Maha Vidyalaya of Sri Raghavachari in Rishikesh who have committed to memory the eighteen chapters of the Gita. The Gurukula system of education is wonderful.

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

The students of modern universities cannot compete with the students of the Gurukula system.

Brahmacharya, dietetic adjustment and discipline of Indriyas are very essential for developing memory. The seminal energy has a direct, intimate connection with the cells of the Chitta and brain. You should try your extreme level best to preserve every drop of your vital fluid. Bad memory is due largely to heavy losses of this life-giving energy. Young school and college students do not realise the vital importance of Brahmacharya. They grope in utter darkness. Their minds are filled with passion by daily looking at the nude pictures and embraces in the film-shows. They indulge in novel-reading that excites passion. They always seek bad company. They are conceited, arrogant and self-willed. They never care to approach the sages who can give them inspiring lessons on the science of the Self, memory-culture, and conquest of passion. They eat whatever they like. They have no idea of Sattvic diet and effects of unwholesome food on the different compartments of the brain. They have no knowledge of discipline of Indriyas and the science of

dietetics. Hence they fail, and fail miserably too, in their lives and lead a cheerless, gloomy life in darkness and despair. This is their only mistake. Those who are careful in Brahmacharya and food, those who have Satsanga with Sadhus and Sannyasins, are always quite safe. They become quite successful in their lives. Even if they commit mistakes, they are then and there corrected by wise men.

There are Udbodhakas or Smriti-hetus that bring things to memory. The sight of a wrist-watch brings the recollection of your friend who presented a wrist-watch to you. The law of association is of immense help in developing your memory. The remembrance of a word that ends in 'ity, such as "cupidity", "avidity", etc., will bring to memory other words such as "stupidity", "superiority", "inferiority", etc. The remembrance of a word that ends in 'tic, such as "romantic", will bring to memory other words as "fantastic." In this way, you can remember things. You will have to group things like this in the various pigeon-holes of your brain. Connect one thing or event with another of a like nature. Then all these things will come back to your memory quite readily and willingly.

EXERCISES FOR MEMORY-CULTURE

I

Here are some easy exercises for memory-culture. Sit on Virasana or Padmasana. Close your eyes. Imagine there is a big garden. In one corner, there are jessamine flowers, in another roses, in another Champak, in another lily of the valley. First think of the jessamine, then rotate the mind to roses, then to Champak, and then to lily. Again bring back the mind to jessamine. Revolve the mind like this for two or three minutes. Look at the map of the heavens at night and count the stars in a small localised area. On Thursday morning, try to remember the dietetic preparations, vegetables, kinds of Dal, etc., that were prepared on Wednesday. This is another kind of exercise.

II

Study one important Shloka from the Gita. Find out parallel lines in the Ramayana, the Bhagavata, the Upanishads, the Yoga Vasishtha and the Bible, and connect all these passages and keep them in your mental disposition or pigeon-holes of the brain.

III

Bring back the word 'V-I-B-G-

Y-O-R' to memory. Try to remember the various colours such as violet, indigo, blue, green, yellow, orange and red. Coin your code words to help you for remembering. Every one of you can have your own code words.

IV

Coin your catch-words, some that start with A, some with B, some others with R, some that end with 'tion, some with 'ness. Here are some sentences:—

“An Austrian army arrived at Aurangabad.” “Be bold, but be benevolent.” “Cunning camels carried caravans.” “Doctor Dadabhai died during Dipavali.” “Examination is a great botheration to the Hindu nation whose sole occupation is cultivation.” “If you do not want to study, hang that matriculation and take to meditation. This is a sure way for Salvation.” “If you combine Satsanga and Kirtan with meditation, this will form a good spiritual emulsion.” “This is my firm conviction after mature deliberation and careful consideration.” Here, you find all words ending in 'tion. This is a specimen for you. You can do in your own way. Every one of you has creative power of your own.

To be continued

BUDDHA

Sri Swami Sivananda

Continued from the Previous Issue

In the forest of Uruvila, there were three brothers—all very famous monks and philosophers. They had many learned disciples. They were honoured by the kings and potentates. Lord Buddha went to Uruvila and lived with those three monks. He converted those three reputed monks, which caused a great sensation all over the country.

Lord Buddha and his disciples walked on towards Rajgriha, the capital of Magadha. Bimbisara, the king, who was attended upon by 120,000 Brahmins and householders, welcomed Buddha and his followers with great devotion. He heard the sermon of Lord Buddha and at once became his disciple. 110,000 of the Brahmins and householders became full members of Lord Buddha's order and the remaining 10,000 became lay adherents. Buddha's followers were treated with contempt when they went to beg their daily food. Bimbisara made Buddha a present of Veluvanam—a bamboo-grove, one of the royal pleasure-gardens near his capital. Lord Buddha spent many rainy seasons there with his followers.

Taken from 'Lives of Saints'

Every Buddhist monk takes a vow, when he puts on the yellow robe, to abstain from killing any living being. Therefore, a stay in one place during the rainy season becomes necessary. Even now, the Paramahansa Sannyasins of Sankara's order stay in one place for four months during the rainy season (Chaturmas). It is impossible to move about in the rainy season without killing countless small insects, which the combined influence of moisture and the hot sun at the season brings into existence.

Lord Buddha received from his father a message asking him to visit his native place, so that he might see him once more before he died. Buddha accepted the invitation gladly and started for Kapilavastu. He stayed in a forest outside the city. His father and relatives came to see him, but they were not pleased with their ascetic Gautama. They left the place after a short time. They did not make any arrangement for his and his followers' daily food. After all, they were worldly people. Buddha went to the city and begged his food from door to door. This news reached the ears of

his father. He tried to stop Gautama from begging. Gautama said: "O king, I am a mendicant—I am a monk. It is my duty to get alms from door to door. This is the duty of the Order. Why do you stop this? The food that is obtained from alms is very pure." His father did not pay any attention to the words of Gautama. He snatched the bowl from his hand and took him to his palace. All came to pay Buddha their respects, but his wife Yashodhara did not come. She said, "He himself will come to me, if I am of any value in his eyes." She was a very chaste lady endowed with Viveka, Vairagya and other virtuous qualities. From the day she lost her husband, she gave up all her luxuries. She took very simple food once daily and slept on a mat. She led a life of severe austerities. Gautama heard all this. He was very much moved. He went at once to see her. She prostrated at his feet. She caught hold of his feet and burst into tears. Buddha established an order of female ascetics. Yashodhara became the first of the Buddhist nuns.

Yashodhara pointed out the passing Buddha to her son through a window and said, "O Rahula! That monk is your father. Go to him and ask for your birthright. Tell him boldly, 'I am your son. Give me my

heritage.' " Rahula at once went up to Buddha and said, "Dear father, give me my heritage." Buddha was taking his food then. He did not give any reply. The boy repeatedly asked for his heritage. Buddha went to the forest. The boy also silently followed him to the forest. Buddha said to one of his disciples, "I give this boy the precious spiritual wealth I acquired under the sacred Bodhi-tree. I make him the heir to that wealth." Rahula was initiated into the order of monks. When this news reached the ears of Buddha's father, he was very much grieved because after losing his son, he now lost his grandson also.

Buddha performed some miracles. A savage serpent of great magical power sent forth fire against Buddha. Buddha turned his own body into fire and sent forth flames against the serpent. Once a tree bent down one of its branches in order to help Buddha when he wanted to come up out of the water of a tank. One day five hundred pieces of firewood split by themselves at Buddha's command. Buddha created five hundred vessels with fire burning in them for the Jatilas to warm themselves on a winter night. When there was flood, he caused the water to recede and then he walked over the water.

To be continued

FAITH CAN WORK MIRACLES

Sri Swami Sivananda

The Story of Sukesha

In days of yore, there lived in the city of Magadha a very pious and devoted Brahmin by name Sukesha who was well versed in the scriptures. He mastered the four Vedas and all the different branches of Vedic philosophy. He spent much of his time in prayers and meditation. He supported himself and his family by Uncha Vritti (living on alms or by collecting the fallen grains in the fields and the road side).

As years passed, his wife became pregnant. He was always mindful of his devotional practices and cared little for domestic affairs. His wife was a devoted and pious lady who assisted him in his spiritual progress. When the time of delivery drew near, his wife told him, "O Lord! I expect a child in a few days. Though I have requested you many times to collect necessary things in connection with my delivery, you have not arranged for them. I am alone in the house. There is none to help me in my confinement. You are

ever immersed in the contemplation of the Lord. It is very difficult for me to compel you to do any service to me. Therefore, I pray that you may be pleased to leave me in my father's house where my mother and sister will attend on me nicely and I shall come back after two or three months."

Sukesha agreed to the proposal of his wife and went with her to his father-in-law's house. They had to travel a long way. On their way, they had to cross many hills and valleys full of wild beasts. When they had hardly covered half the distance, Sukesha's wife felt tired and wanted to take some rest. They both rested under a banyan tree.

Within an hour, Sukesha's wife gave birth to a very beautiful son. She could not bear the pangs of delivery and she passed away leaving the poor husband and the child to bemoan her loss. Now the poor Brahmin was in a dilemma. He had to cremate the body of his wife and also to take care of the new born babe. He found that he could not accomplish

both at a time. If he kept the child in his hand he could not collect fuel for the cremation. So he decided to leave the child in the wild forest under the kind care of the All-merciful Lord. He tore his thigh and with the blood that flowed down, he wrote on a leaf the following verse.

येन शुक्लीकृताः हंसाः शुकाश्च हरितो कृताः ।

मयूराश्चित्रिताः येन स ते वृत्तिं विधास्यति ॥

*"Yena Suklikrita hamsa
sukashcha harito krita
Mayuraachitrita yena
sa te vrittim vidhasyati."*

"He who coloured the swans with the pure white colour, He who dressed the parrot in deep green, He who decorated the peacock with the attractive colour, He will take care of you, my child."

Suksha placed the leaf under the child's head and left for collecting fuel. He went into the thick forest in search of fuel. But he could not get any dry fuel suitable for the purpose. He wandered long and came to the bank of a lake. It was midday. He took a bath in the cool water of the lake and after performing his ablution sat for his midday meditation. He continued his meditation for a long time forgetting entirely all about his mission.

A herd of deer passed by the spot where the child was lying. Impelled by motherly affection for the child, a she-deer from the group of deer began to suckle the young babe. The rest of the deer observed the beauty of the child and stood all round forming a fortress.

By chance, the king of the country passed that way during his hunting excursion and finding the herd of deer, was attracted to stop. As the king approached, the deer stood fearless and gave way for the king to enter their midst. The king was surprised to find a young child and the dead body of a woman by its side. The king at once sent his messengers on all sides to find out the person who caused the death of the woman, leaving the child helpless. The king suspected that some robber might have killed her and taken her ornaments, etc.

The messengers reached the lake and seized the Brahmin who was seated cross-legged. They caught him up and took him to the king in chains. The king charged the poor Brahmin with murder and convicted him to death. Then Suksha narrated the whole story and showed to the king the truth of his statement from the inscription on

the leaf, he kept near the child when he left for fuel. The king verified the inscription. He fell at the Brahmin's feet and begged pardon for his thoughtless sentence.

The king then requested the Brahmin to give him the child as he was childless. The Brahmin agreed. The king arranged for the cremation of the dead body and gave Sukesha rich presents and left for his capital with the child.

Thus the Brahmin Sukesha was relieved of all responsibilities. He became free. He embraced the path of Nivritti, the path of renunciation, practised severe Tapas and through constant meditation on the Atman, attained Nirvikalpa Samadhi.

Mark the wonderful faith of the Brahmin Sukesha. The All-merciful Lord takes care of His devotees and looks to their wants in a mysterious manner.

Develop unflinching devotion and self-surrender to the Lord. Repeat always the famous slogan of the Brahmin of Magadha and rest in peace even though you are engaged in your worldly activities. Lead an unattached life. You will attain God-consciousness and reach the state of immortality. He who recites this story daily before an assembly of devotees with faith and devotion and those who hear it attentively will attain Godhead. There is not even an iota of doubt in this.

The child does not know grammar and pronunciation: it utters some sounds, but the mother understands! The Indian butler of a European officer is not a professor of English: he talks some predicateless sentences, but the officer understands! When others can understand the language of the heart, what to say of the Antaryamin? He knows what you wish to say! Even if you make mistakes in your prayers to Him, even if there are mistakes in the Mantras you recite, if you are sincere, if the prayer comes from your heart, He listens to it, because He understands the language of your heart.

Sri Swami Sivananda

QUESTIONS IN JAPA YOGA SADHANA

Sri Swami Sivananda

Continued from the Previous Issue

Q. I am not able to repeat the Mantra mentally, I have to open the lips. Mental repetition of the Mantra takes for me much time and even the letters are not clearly repeated. Kindly tell me what is this due to. While doing Japa and meditation at a time, I am not able to fix or to concentrate the mind on the Lord. If I fix the mind on the Lord, I forget to repeat the Mantra and roll the beads. When I turn my mind to roll the beads, I cannot concentrate on the Lord.

A. You will have to first start with loud repetition of the Mantra and then practise Upamshu-Japa (in a whisper). Only after practice of Upamshu-Japa, for at least three months, you will be in a position to do mental Japa. Mental Japa is more difficult. Only when all other thoughts subside, there will be pleasure in mental Japa. Otherwise your mind will be brooding over sensual objects only and you will not be able to do mental Japa.

You cannot do mental Japa and mental visualisation of the Lord's form side by side. You will have to gaze at the picture of the Lord and

mentally repeat the Mantra. Rolling the beads is only an auxiliary to concentration for beginners. The Mala also goads the mind to God. It reminds you to do Japa. When you are well established in mental Japa, rolling the beads is not necessary. Till that time, you will have to roll the beads and concentrate on the picture of the Lord. You need not mentally visualise them.

Mental Japa prepares the mind for meditation on the Lord. When you are able to meditate on the form of the Lord, without fear of interruption by other thoughts, you can do so as long as you can. But the moment you are assailed by other worldly thoughts, once again take to mental Japa. Meditation comes only as a result of long and sustained rigorous practice for a number of years. Much patience is needed. Beginners get disheartened if they are not able to meditate after a few days' practice.

THE MANTRA AND ITS MEANING

Q. If we do Japa of a Mantra without understanding its meaning, or in a hurry, will it have any bad reaction on the person who does?

A. It cannot have any bad reaction but the spiritual progress will be slow when the Mantra is repeated in a hurry-burry without Bhava or faith. Even when any Mantra is repeated unconsciously or hurriedly without Bhava, without understanding its meaning, it undoubtedly produces beneficial results, just as fire burns inflammable objects when they are brought near.

EXPERIENCES IN MANTRA SADHANA

Q. What are the signs that indicate that the Mantra is really benefitting the Sadhaka?

A. The Sadhaka who practises Mantra-Yoga will feel the Presence of the Lord at all times. He will feel the Divine ecstasy and holy thrill in the heart. He will possess all Divine qualities. He will have a pure mind and a pure heart. He will feel horripilation. He will shed tears of Prem. He will have holy communion with the Lord.

ORAL AND MENTAL JAPA

Q. May I know if mental Japa is more powerful?

A. When mental Japa is successfully practised, all worldly extraneous thoughts drop off quickly. In Vaikhari and Upamshu-Japa, there is scope for the mind to have its

own ways. The tongue may be repeating the Mantra but the mind may be busy with other thoughts. Mental Japa closes the avenues, though worldly thoughts may try to enter the mind. In other words, the trap-door through which thoughts enter the mental factory is closed when the Mantra is being repeated. The mind is filled with the power of the Mantra. But you should be vigilant and prevent sleep from overpowering the mind. Desires, sleep and various sensual thoughts obstruct the successful performance of mental Japa. Regular practice, sincere attempt, sleepless vigilance and earnestness can bring complete success in mental Japa.

Q. Do I hold enough capacity to be enlightened by a Mantra?

A. Yes. Have perfect unshakable faith in the efficiency of a Mantra. A Mantra is filled with countless divine potencies. Repeat it constantly. You will be endowed with capacity, inner spiritual strength and will-power. The Mantra-chaitanya will be awakened by constant repetition. You will get illumination.

Q. What is the meaning of feeling (Bhava) when one does Japa of a Mantra?

A. He who repeats a Mantra would entertain either the Dasya-

Bhava (attitude of a servant) or Sishya-Bhava (attitude of a disciple) or Putra-Bhava (attitude of a son) while doing Japa. He can also have the feeling of a friend, an off-spring or of a husband in regard to the Lord.

He should have also the feeling or mental attitude that the Lord is seated in his heart, that Sattva or purity is flowing to him from the Lord, that the Mantra purifies his heart, destroys desires, cravings and evil thoughts, when he does Japa.

SELFLESS SERVICE AND JAPA

Q. May I practise selfless service alone or Japa and service combined?

A. The combined method is more potent. Combine service, Japa, meditation, study of religious books, Satsanga, and enquiry. Keep daily spiritual diary. All defects will be quickly eradicated. You can get Chitta Shuddhi quickly.

Q. Which is better, whether doing more Japa or study?

A. Japa is more important than study. You have studied enough, yet if there is time, you can study some elevating, congenial books. Study is highly beneficial. It helps concentration and expansion of intellect, relaxation, and elevation. It inspires and adds to the fund of

knowledge.

THE SAGUNA-NIRGUNA MANTRA

Q. Shall I do Japa of Om Narayana instead of Om in order to make it both Nirguna and Saguna? The Japa of Narayana keeps the Chaturbhuja Murti of the Lord before my mental eyes. I however have been accustomed to meditate on the Murti of Lord Krishna (Banke Bihari) and am in search of a Chaturbhuja Murti or Lord Krishna with Arjuna at His feet. Please let me know how I should go on in future.

A. You have already created a clear mental image, momentum and force by meditating on Lord Krishna. It is not good to change the form now. Even if you change it, it will come before the mind through the force of the habit. Therefore, have the same image only. Do not go in for Lord Krishna with four hands. 'Om Narayana' is not the proper Mantra. The proper Mantra is 'Om Namō Narayanaya.'

OM is both Saguna and Nirguna. If you study Prasnopanishad, you will understand this point well.

If at all you wish to change the Mantra, you can revert to 'Om Namō Bhagavate Vasudevaya'. You can repeat this for some time.



CHILDREN'S WORLD

Beloved Nectar's Sons !

Morning Prayer to God

O Lord of this world! Prostrations unto Thee! Thou art my Guru, real Mother, real Friend and real Guide. Protect me. I am Thine. All is Thine. Thy Will be done.

O Adorable God! Salutations unto Thee! Give me pure intellect. Make me pure. Give me light, strength, health and long life. Make me a good Brahmachari.

O Almighty Lord! Remove all my evil qualities. Make me virtuous. Make me a patriot. Let me love my mother-country.



Night Prayer to God

O Sweet God! Forgive my sins and wrong actions. I thank You for all Your gifts. You are very kind to me. Let me remember You always.

Taken from 'Divine Life for Children'

Make me dutiful. Give me success in my examination. Make me a good, brilliant boy (Make me a good, brilliant girl). Adorations unto Thee!

Give me good memory. Let me love all. Let me serve all. Let me see You in all. Make me prosperous. Protect me, my father, mother, grandfather, grandmother, brothers and sisters. Glory unto Thee!

Sri Swami Sivananda

PARABLE OF THE KING'S DREAM

A king went to bed in his palace, which was guarded on all sides by sentries. Not even a fly could enter it and disturb the king. The bedroom was equipped with every kind of comfort and there was nothing lacking, which enabled the monarch to enjoy the bliss of deep sleep.

Soon after he lay down, he had a dream. A jackal had somehow entered the palace, attacked him and had bitten a toe of his left foot. In the meantime, he hears the news that enemies have entered his kingdom and took possession of all things. He flees in fear; but, the toe gives him great pain. He runs to a doctor for medical aid. The doctor refuses to treat him as, though he was a king, he had no money to pay for the doctor's fees on the spot; for, he had lost his kingdom. As a mendicant, he runs away to the forest. There, he finds a Mahatma who heals his wound. Gratitude to the Mahatma wells up in the heart of the ruler, when he wakes up.

The dream vanishes, the king is still lying on his golden bed in the

Taken from 'Parables of Sivananda'

palace, into which not even a fly could enter. He finds that there is neither the jackal, nor the wound nor his running away to the forest. But, the Mahatma's grace endures in his mind, and he, though it was all a dream and he has realised it, for ever cherishes the memory of the holy man's healing service and derives inspiration from it.

Similarly, the Jiva is truly the Supreme Monarch of the Universe. There is nothing lacking in it and it is in possession of supreme bliss—it is bliss itself. Yet, when the veil of ignorance is thrown over it, it dreams. In that dream, the jackal of egoism bites it. The enemies of the senses overpower it. The happiness that it so long enjoyed, is gone; it experiences pain and misery. It runs here and there in search of relief from misery and in search of happiness. Everyone in the world is selfish. Unless there is immediate benefit from it, no one is prepared to give it even a cup of water. Disgusted with the ways of the world, it runs to the forest—to the lotus-feet of the Sat-Guru. The Guru heals its wounds and awakens its higher soul-consciousness. The awakened soul perceives everything that happened as nothing but, a long dream. Gratitude to the Sat-Guru who healed the Jiva of the dire malady of birth-and-death, alone remains. The Guru's Upadesha and his Grace alone endure when all else that was part of the dream vanishes. The awakened soul once again feels that it is the Supreme Monarch of the Universe, that nothing ever happened to its majesty, that there was no ignorance and no egoism, and that from eternity to eternity, it continues to be the self-same Self—all-blissful, peaceful and immortal.

Sri Swami Sivananda

SRI MAHASIVARATRI CELEBRATION AT THE HEADQUARTERS ASHRAM



गङ्गातरङ्गरमणीयजटाकलापं गौरीनिरन्तरविभूषितवामभागम्।
नारायणप्रियमनंगमदापहारं वाराणसीपुरपतिं भज विश्वनाथम्॥

(विश्वनाथाष्टकम् – १)

Devoutly worship Vishwanath, who is the Lord of Varanasi, whose matted locks look charming with the ripples of the Ganga, who is ever adorned on His left by the Divine Mother Gauri, who is beloved of Lord Narayana and who is the destroyer of Cupid's pride.



The sacred occasion of Mahasivaratri was celebrated with great devoutness at the Headquarters Ashram on 15th February 2026. As the auspicious commencement of the celebration, the chanting of Panchakshari Mantra 'Om Namah Sivaya' was done daily for two hours from 10th to 14th February at Sri Vishwanatha Mandir by the Sannyasis, Brahmacharis,





devotees and guests of the Ashram.

On the blessed day of Mahasivaratri day, the celebration commenced at 5.00 a.m. with prayers and meditation, followed by Prabhat Pheri and Havan. At 7.00 a.m. the Akhand

chanting of 'Om Namah Sivaya' Mantra began at Sri Vishwanatha Mandir which continued up to 6.00 p.m. making the entire ambience Sivamaya. At 8.00 p.m., the Ceremonial Puja commenced in the beautifully decorated shrine of Lord Sri Vishwanatha. Four grand worships in four Praharas of the night were offered to the Lord to the sonorous chanting of Namakam and Chamakam and soulful singing of Kirtans and Bhajans. The celebration





concluded at 4.00 a.m. with Mangala Arati and distribution of sacred Prasad at Annapurna Dining Hall. A large number of devotees from different parts of India and abroad joyously participated in this sacred celebration and felt themselves immensely blessed.

May the all-merciful Lord Siva and Sadgurudev Sri Swami Sivanandaji Maharaj shower their grace upon all.



Recitation of Thiruvachakam at the Headquarters Ashram



As a part of Mahasivaratri Celebration, Sri M. Arunachalam along with twenty two devotees of DLS Karikudi Branch, Tamilnadu recited 'Thiruvachakam', a beautiful composition in Tamil glorifying Lord Siva by the great saint Manikkavachakar, at Sri Vishwanatha Mandir on 17th February 2026 as their worshipful offering at the lotus feet of Lord Vishwanatha.

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



Cultural Tour of H.H.Sri Swami Advaitanandaji Maharaj

In response to the kind invitation of the devotees of Odisha, H.H. Sri Swami Advaitanandaji Maharaj, General Secretary, The Divine Life Society Headquarters undertook a Cultural Tour to Odisha from 15th January to 1st February 2026.

Swamiji Maharaj arrived in Bhubaneswar on 15th January and on 16th January, visited Arada, Nayagarh, to attend a programme organised by D.L.S Arada Branch, Odagaon. Swamiji was given a warm welcome by the devotees and villagers. In the evening, the Branch organised a Satsanga at Arada Village which was well attended by men, women and children of the village. Swamiji gave a discourse on Sri Gurudev's life and glory of Bhagavan's name and advised all to constantly remember Lord and take His Divine Name whenever possible amidst their busy life. A few devotees were given Mantra Diksha in the morning of 17th January. In the evening, Swamiji proceeded to Brahmapur.

On 19th January, Swamiji attended a Special Satsanga organised by The Divine Life Society Brahmapur Branch. Swamiji spoke about Gurudev Swami Sivananda's contribution to humanity in Spiritual Field in the form of more than 300 books and also enlightened the devotees upon the eternal teachings of Gurudev as enunciated in his 20 Spiritual Instructions, Sadhana Tattva and Universal Prayer. Swamiji Maharaj also spoke about the life and teachings of Param Pujya Sri Swami Chidanandaji Maharaj and how he reflected and emulated Sri Gurudev in his own spiritual personality. Around 250 devotees participated in the Satsanga.

On 22nd January, Swamiji visited Babanpur to attend the Golden Jubilee Celebration of The Divine Life Society Babanpur Branch which was established in 1976. Swamiji was given a devout welcome at the entrance of the Satsanga Hall of the Branch. Swamiji attended the Satsanga organised by the Branch. The Secretary of the Branch read out a report regarding its spiritual, cultural and humanitarian activities being carried out since its inception. Swamiji Maharaj commended the services of the Branch towards the local devotees for last 50 years by organising regular Satsanga and other spiritual and social welfare activities and advised to continue to do the same for many more years to come. In his address, Swamiji Maharaj also spoke

about the glorious selfless service rendered by Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Param Puja Sri Swami Chidanandaji Maharaj towards the Society and the Humanity as a whole. Mantra Diksha was given to around 40 devotees of the Branch.

Swamiji visited The Divine Life Society Bhanjanagar Branch on 24th January. A cordial welcome was given to Swamiji upon arrival. Swamiji Maharaj blessed the gathering of around 200 devotees with his talk on 'Sri Gurudev's Life in the Light of Srimad Bhagavadgita'. Next day, Swamiji went to The Divine Life Society Branch at 'Chidananda Divya Dham' Agasti Nuagaon. The Branch organised a Special Satsanga which was well attended by more than 400 devotees and school children. Swamiji interacted with the children and spoke about Gurudev's Trishul, i.e. 20 Spiritual Instructions, Sadhana Tattwa and Universal Prayer and inspired the students to follow the teachings mentioned therein and resolve to become good citizens of the Mother Land. Mantra Diksha was given to around 180 devotees, including school children. From 26th to 28th January, Swamiji visited 'Chidananda Hermitage Shanti Ashram' Baliguali, Puri, to oversee the activities of 'Chidananda Shanti Ashram Trust'.

On 29th January, Swamiji proceeded to Cuttack to attend the 39th All Odisha Divine Life Society Spiritual Conference to be held from 30th January to 1st February by The Divine Life Society Cuttack Branch, under the auspices of its Platinum Jubilee Celebration. Swamiji attended the inaugural session in the evening of 30th January and the forenoon session on 31st January and addressed the gathering on 'Sri Gurudev's Life and His Mission of Divine Life'. Senior Saints and Spiritual Heads from leading Institutions, distinguished scholars and dignitaries attended the Conference and addressed the gathering of around 2000 devotees who had come from different places of Odisha and other parts of India to attend the Conference.

Swamiji Maharaj expressed his happiness and congratulated the organisers and office bearers of the Cuttack Branch for having organised such a grand event aimed at dissemination of Spiritual Knowledge which is the central aim and object of The Divine Life Society and Divine Life Movement of Sri Gurudev.

Swamiji Maharaj returned to the Headquarters Ashram on 1st February 2026.

In Memoriam

With great sorrow, we report that Sri Swami Vishwanathanandaji Maharaj, one of the senior monks of the Ashram, left his mortal coil on 7th February 2026.

Sri Swami Vishwanathanandaji rendered his devout services in Sri Vishwanatha Mandir, Sri Samadhi Mandir, Bhajan Hall and Annapurna Dining Hall of the Ashram. In spite of his old age and gradual memory loss, Revered Swamiji was very regular and punctual in chanting 'Om Namo Narayanaya' at Sri Samadhi Mandir. Swamiji might forget his belongings but he was very sure about his sitting-place in Sri Samadhi Mandir for chanting. Swamiji breathed his last on 7th February at the ripe age of 89 years after a brief period of illness.

May his soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

When the departed souls are sinking peacefully and when they are ready to have a glorious awakening in heaven, they are aroused into vivid remembrance of the mundane life by weeping and wailing of their friends and relatives. The thoughts of the mourning people produce similar vibrations in their minds and bring about acute pain and discomfort. And the uncontrolled grief of their relatives drags them down from their astral planes. This may seriously retard them on their way to the heaven-world. This produces serious injury to them.

Sri Swami Sivananda

The 39th All Odisha Divine Life Society Spiritual Conference Commemorating the Platinum Jubilee (Amrit Mahotsav) of The Divine Life Society Cuttack Branch

The Divine Life Society, Cuttack Branch, stands as a beacon of spiritual wisdom situated at Chidananda Ghat on the banks of the sacred Mahanadi, often revered as the Utkal Ganga. Founded on 15th August 1951, the Branch holds the rare honour of receiving its Affiliation Certificate personally signed by the Holy Master Worshipful Gurudev Sri Swami Sivanandaji Maharaj. For the last 75 years, it has been rendering its dedicated services to the Divine Mission of the Master, guided by his timeless sublime principles.

Marking its glorious 75th year of service on 15th August 2025, the Cuttack Branch was granted the distinct privilege by the General Secretary of The Divine Life Society Headquarters, Rishikesh, to host the 39th All Odisha Divine Life Society Spiritual Conference. By the boundless grace of Lord Jagannatha Mahaprabhu and Sadguru Bhagavan, this monumental event was successfully held at the Jawaharlal Nehru Indoor Stadium, Cuttack, from 30th January to 2nd February 2026.

The Four-day Conference was a magnificent gathering of more than 2000 devoted souls from various DLS Branches across India who were blessed with the gracious presence of more than sixty revered Saints, Spiritual Heads of different leading Spiritual Organisations and eminent scholars.

The Conference commenced on 30th January, with the unfurling of the Flag of The Divine Life Society by H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, The Divine Life Society Headquarters. The different sessions

of the Conference were presided over by Pujya Sri Swami Nirliptanandaji Maharaj and Pujya Sri Swami Advaitanandaji Maharaj, General Secretary, The Divine Life Society Headquarters.

The gathering was enriched by the profound wisdom of many renowned Saints and Scholars including Paramhansa Sri Swami Prajnananandaji (Kriya Yoga), Sri Swami Satyaprajnanandaji (Viswatma Chetana Parishad), Sri Swami Sivachidanandaji, Sri Swami Atmaprabhanandaji (Ramakrishna Mission), Sri Swami Dharmanishthanandaji (DLS Hq.), Sri Swami Sadanandaji (Chinmaya Mission), Sri Swami Brahmanandaji (Nigam Ashram), Sri Swami Akhandanandaji (So-ham Sansthan), Sri Swami Jagannathanandaji, Sri Swami Divyaswaroopananda Mataji, Sri Swami Brahmasakshatakarandaji, Sri Swami Swaroopanandaji, Sri Swami Anandaswaroopji, Sri Swami Krishnadasanandaji, Baba Dinabandhu Das ji (Vrindaban), Baba Brajabandhu Das ji (Puri), Gajapati Maharaja Divya Singh Debji, Prof. Harekrishna Satpathy and local religious Heads of different religions.

The concluding day featured a Special Session on Vasudhaiva Kutumbakam (One World One Family). Representatives from diverse cultures and faiths shared their visions of unity. The Honourable Deputy Chief Minister of Odisha, Sri Kanak Vardhan Singh Deo ji, attended the programme as the Guest of Honour, praising the Divine Life Society's tireless efforts in fostering Global Peace and Social Harmony.

To commemorate the glorious occasion of the Platinum Jubilee, a newly constructed Platinum Jubilee Hall—a sprawling 5,000-square-foot space atop the existing Satsanga Hall at The Divine Life Society Cuttack Branch—was inaugurated on 29th January by Pujya Sri Swami Nirliptanandaji Maharaj in the august presence of Pujya Sri Swami Advaitanandaji Maharaj, marking a new chapter in the Branch's history of service.



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY

THE DIVINE LIFE SOCIETY

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

ADMISSION NOTICE

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

The details are as follows:

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

Shivanandanagar
January 2026

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

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

General Donation

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

Corpus Donation

Sivananda Ashram Corpus (Mooldhan) Fund

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

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

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

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

ANNOUNCEMENT REGARDING ONLINE DONATION FACILITY

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

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

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

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Bargarh (Odisha): On 1st January, New Year was celebrated with Gita Yajna. Daily Puja, Swadhyaya, Yoga and Pranayama, Rudrabhishek on Mondays, Guru Paduka Puja on Thursdays, weekly Satsanga on Saturdays, and recitation of Srimad Bhagavad Gita with discussion on Sundays were continued regularly. Makar Sankranti on 14th and Vishwanath Mandir Pratishtha Diwas on 23rd were celebrated with Rudrabhishek, Paduka Puja, Bhajan and Kirtan. Free Homeopathic treatment of poor patients was carried on regularly.

Bhimkand (Odisha): The Branch organised daily Paduka Puja and weekly Satsanga on Sundays. Sadhana day was held on 25th January.

Bikaner (Rajasthan): The Branch continued daily Puja, Yoga class, Rudrabhishek on Mondays and Bhajan Sandhya on Tuesdays. There was recitation of Hanuman Chalisa and Sundarakanda, and Mahamantra Kirtan on Saturdays. Besides this, Havan was performed on Amavasya day and special Worship was done on Pradosha day. Makar Sankranti was celebrated on 14th January. Special Satsanga was held on 16th with recitation of Sundarakanda, Bhajan and Kirtan. The Branch conducted Srimad Bhagavata Saptah from 23rd to 30th January, it concluded with Havan.

Bhubaneswar (Odisha): The Branch conducted its daily Paduka Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. On 1st January, New Year was celebrated with prayers, chanting of Hanuman Chalisa, Vishnusahasranama and Srimad Bhagavad Gita, Bhajan and Kirtan. Punyatithi Aradhana day of Worshipful Sri Swami Devanandaji Maharaj was observed on 7th. Special Satsangas were arranged on 17th, 18th and on 22nd. Chidananda Day was observed on 24th with Srimad Bhagavata Parayana, chanting of 'Sri Ram Jai Ram Jai Jai Ram' and Mahamantra Kirtan. One Lakh chanting of 'Mahamrityunjaya Mantra' was conducted

on 27th.

Burla-Sambalpur (Odisha): The Branch continued daily Puja, Paduka Puja on Thursdays and weekly Satsanga on Sundays with recitation of Hanuman Chalisa, Aditya Hridayam and Mahamrityunjaya Mantra, Bhajan, Kirtan, Swadhyaya and Mantra writing. Makar Sankranti was celebrated on 14th January.

Chandapur (Odisha): Daily two times Puja, weekly Satsanga on Saturdays, Guru Paduka Puja on Thursdays and mobile Satsanga on 8th and 24th of every month were the regular programmes of the Branch. Special Satsangas were held on 1st, 3rd and 11th January. There was Parayana of Sundarakanda and Hanuman Chalisa on 14th Sankranti day. Annual day of the Branch was celebrated on 18th with Paduka Puja, Nagar Sankirtan, Bhajan, Kirtan and Pravachan.

Chandrasekharpur-Bhubaneswar (Odisha): The Branch continued daily Satsanga and weekly Satsanga on Sundays with Paduka Puja and chanting of Srimad Bhagavad Gita. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. Recitation of Hanuman Chalisa was done on 3rd January. Special Satsanga was conducted on 20th, during the visit of Sri Swami Vaikunthanandaji of DLS Hqs, Rishikesh. Special Satsangas were arranged on 20th and 23rd. Mahamantra Kirtan was held on 24th January.

Chhatrapur (Odisha): The Branch continued daily Puja, weekly Satsanga on Thursdays with Bhajan, Kirtan recitation of Srimad Bhagavad Gita and discourse on Ramacharitamanasa, and Paduka Puja on 8th and 24th of every month. Special Satsanga were organised on 3rd and 16th November with prayers, chanting of Sundarakanda and Guru Vani. Sadhana day was observed on 7th. On the occasion of the annual function of the Branch, quiz competition was arranged for students on 5th November. Sri Ramacharitamanasa Parayana which commenced on 7th October was also concluded on this day. It was

followed by distribution of prizes to the students.

Chandigarh (Punjab): The Branch conducted daily online Satsanga with reading and discussion from Gurudev's book 'Bhakti Yoga' and 'Sahaj Sadhana Sindhu' by Puja Swami Ramsukhdasji Maharaj. Weekly Satsanga was held on Sundays with Gita Path, Swadhyaya, Bhajan, Kirtan and Narayana Seva. Makar Sankranti was celebrated on 14th January and Akhanda Mahamantra Japa was held on 24th.

Chennai City (Tamilnadu): The Branch arranged Paduka Puja on 8th January. On 11th, Aradhana Day of H.H. Sri Swami Vimalanandaji Maharaj, founder of Chennai City Branch was observed with Akhanda Mahamantra Kirtan.

Durg (Chhattisgarh): In the month of January, weekly Satsanga was continued on every Saturday with prayers, Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra.

Jamshedpur (Jharkhand): On 1st January, New Year was celebrated with Paduka Puja and Satsanga. Weekly Satsanga was continued on Fridays. The Branch conducted selfless Seva on 8th at Sahyog Village, an organisation for orphan children.

Kanpur (Uttar Pradesh): Monthly Satsanga was held on 1st February with recitation of Hanuman Chalisa and Srimad Bhagavad Gita, Bhajan and Sankirtan. During winter season, the Branch distributed blankets to the needy people. Daily Swadhyaya of Srimad Bhagavata and Srimad Bhagavad Gita and recitation of Vishnusahasranama were continued.

Kantabanji-Bolangir (Odisha): Gita Jayanti was celebrated on 1st December with Guru Puja, Sri Krishna Puja, and study of Srimad Bhagavad Gita, Bhajan and Kirtan. Besides this, weekly Satsanga was held on Thursdays.

Kakinada (Andhra Pradesh): The Branch had its weekly Satsanga on Mondays and Saturdays. Hanumat Vratam and chanting of Hanuman Chalisa was conducted at the residence of a devotee.

Kendrapada (Odisha): The Branch had daily Satsanga and mobile Satsanga on Sundays. On January 1st, the Branch organised special prayers for world peace. Srimad Bhagavata Saptah was arranged from 7th to 13th. To promote the Ancient Culture of Orissa, 'Paalaa Gayak Sammilana' was organised on 19th and 20th. The Branch Annual day was celebrated from 26th January to 1st February. It included 'Viswashanti Vishnu Mahayajna', Sevayat Puja, Bhajan, cultural programmes, various competitions and Narayana Seva. Women Awareness Camp was organised on 28th January.

Kakching (Manipur): Daily Puja, Shiva Abhishekam on Mondays and Guru Paduka Puja on Thursdays were continued by the Branch. On 1st January, New Year was celebrated with Bhajan, Kirtan and discourse. Monthly Satsanga was held on 12th.

Lucknow (Uttar Pradesh): Special Satsangas were organised at Lekhraj Homes on 14th and 28th January with prayers, Bhajan, Kirtan and Mantra Japa etc. Besides this, there was Chanting of Mahamrityunjaya Mantra for speedy recovery of Sri Swami Devabhaktanandaji and welfare of all beings.

Malad (Mumbai): The Branch organised Monthly Satsanga on 25th December.

Mumbai Circle-Malad: The Branch continued Satsanga on every 8th and 24th with prayers and Archana. Poor feeding was also done. Two days Sadhana Shivar was conducted on 24th and 25th December.

Madurai (Tamilnadu): The Branch organised 'Paavai Nombu' from 16th December to 14th January under the guidance of Swami Sivananda Sundarananda. Everyday, the programme started with Sivananda Suprabhatam, Sivananda Namavali, chanting of Thiruppavai and Thiruvembavai with explanations and lectures.

Nandininagar (Chhattisgarh): The Branch had daily morning prayers, chanting of Srimad Bhagavad Gita and Hanuman Chalisa. There was Mahamantra

Kirtan on 3rd November. Besides this, weekly Satsanga on Thursdays, and Matri Satsanga on Saturdays with recitation of Sundarakanda and Hanuman Chalisa were the regular programmes of the Branch. Special Satsanga was organised at nearby village.

Nayagarh (Odisha): The Branch continued weekly Satsanga on Wednesdays. Gita Jayanti was celebrated on 3rd December with chanting of Srimad Bhagavad Gita. There was Sundarakanda Parayana, Abhishek and Archana on 16th.

Panchkula (Haryana): The Branch had Narayana Seva on 8th January at Civil Hospital. In the memory of Param Puja Sri Swami Premanandaji Maharaj, the Branch conducted Narayana Seva on 16th. Weekly Satsanga was held on Sundays with prayers, Swadhyaya of Srimad Bhagavad Gita, Bhajans and chanting of Hanuman Chalisa. On 24th, green fodder was offered at a Gaushala.

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

Raja Park-Jaipur (Rajasthan): The Branch conducted daily Yoga class, Narayana Seva, Matri Satsanga on Mondays and Havan on Sundays for welfare of all beings. Free Homeopathic treatment of poor patients was continued. Financial assistance was given to widows and scholarships were given to students. Srimad Bhagavad Gita classes were conducted on Thursdays and Sundays. Pravachan on Shiv Mahapuram was arranged from 26th January to 3rd February. On 26th January, Kalash Yatra was organised.

Raipur (Chattisgarh): In the month of January, the Branch conducted daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramacharitamansa on Tuesdays, and Bal

Sanskar Shala on Sundays. There was chanting of Vishnusahasranama and Hanuman Chalisa and Namaramayana Sankirtan on Ekadashi days. Special worship was done on Pradosha day.

Rourkela (Odisha): The Branch continued daily Yoga class and weekly Satsanga on Thursdays and Sundays with prayers, Paduka Puja, and recitation of Vishnusahasranama, Bhajan and Kirtan etc. Besides this, free Acupressure treatment continued regularly. Mobile Satsangas were held on 12th and 23rd January with Paduka Puja, chanting of Srimad Bhagavad Gita, Bhajan and Kirtan.

Sri Krishna Mandir-Jacobpura-Gurugram (Haryana): Satsanga and Bhajans on every Monday, Havan on Ekadashi and Satyanarayana Katha on Purnima day were the regular programmes of the Branch. There was Sundarakanda Parayana on 9th December by the Mahila Mandali. Monthly Bhandara was held on 8th and 28th. The Branch provided free medical service through Sivananda Charitable Physiotherapy Center, where 186 people were benefitted.

Surendranagar (Gujarat): Under the guidance of Sri Swami Dharmanishthanandaji Maharaj of DLS Hqs. Rishikesh, the Branch conducted Satsanga on 16th and 17th November at different places. Swamiji gave discourses on various spiritual topics.

South Balanda (Odisha): Daily Puja, weekly Satsanga on Fridays, Paduka Puja on 8th and 24th of every month were the regular programmes of the Branch. Recitation of Srimad Bhagavad Gita, Sri Vishnusahasranama and Hanuman Chalisa were done on Ekadashis. The Branch Anniversary was celebrated on 3rd January with Paduka Puja and Pravachan. There was Akhanad Mahamantra Sankirtan on 13th for world peace and universal brotherhood. On 14th, Sankranti day, special Satsanga was arranged.

Steel Township - Rourkela (Odisha): The Branch had daily Yoga class, mobile Satsangas, Guru Paduka Puja on Thursdays, free music classes on Mondays

and Swadhyaya on Saturdays. Eight mobile Satsangas were conducted during the month. On the occasion of Silver Jubilee of the Branch, the Branch conducted Srimad Bhagavad Gita competition on 18th January wherein 25 school children participated; prizes were given to the winners on 25th. Republic day was celebrated on 26th January.

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

Visakhapatnam (Andhra Pradesh): Daily Puja, Abhishekam and Yoga class were continued by the Branch. Daily classical music and dance classes were also held at Ashram premises. There were weekly Satsangas on Mondays with Japa, Sankirtan, and recitation of Vishnusahasranama and discourse on life and teachings of Gurudev. Besides this, Lalitasahasranama Parayana, Abhishekam, Archana and Narayana Seva on Fridays, and Srimad Bhagavad Gita classes on Sundays and free medical camp on every second and fourth Saturday were continued. Satyanarayana Vratam and Havan on Purnima day, Gayatri Havan on Shudha Trayodashi day and Mahamrutyunjaya Havan on Bahula Trayodashi day were performed. The Branch celebrated 26th Punyatithi Aradhana day of Pujya Sri Swami Devanandaji Maharaj on 7th January. On 24th, H.H. Sri Swami Padmanabhanandaji Maharaj, Vice President of DLS Hqs, Rishikesh along with Sri Swami Sridharanandaji visited the Branch and blessed the devotees with his inspiring talk. On 25th, the Ratha Saptami day, Sri Suryanarayana Puja, and on Bheeshma Ekadashi day, special Gayatri Havan were performed.

Visakhapatnam Rural Branch (Andhra Pradesh): The Branch had daily Puja and Abhishekam on Mondays at Vishwanath Mandir. Six days in a week,

Satsangas were conducted at different neighbouring villages. Monthly Satsanga was held on 7th December with Japa, meditation, Bhajan and recitation of Srimad Bhagavad Gita. Lakshmi Narayana Havan was performed on 13th. Sri Swami Vishnudevanandaji gave discourses on the teachings of Sadgurudev Sri Swami Sivanandaji Maharaj at various spiritual centers in the surrounding villages.

OVERSEAS BRANCH

Hong Kong (China): The Branch had one hour Mahamantra chanting on 1st November in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Monthly Satsanga was arranged on 8th with chanting of Mahamrityunjaya Mantra and talk on 'Yoga Vedanta Sutras' at North Point Yoga Centre and also online. Bhajan group conducted one hour chanting session in the Sivananda Ashram at North Point.

The Branch welcomed H.H. Sri Swami Yogaswarupanandaji Maharaj, President of DLS Hqs, Rishikesh on 11th. Swamiji gave a talk on 'The Way of Yoga to Keep Peace in Turbulent Atmosphere' on 12th at North Point Yoga Centre. Yoga Camp was arranged from 14th to 16th November at the Cheung Chau Island, wherein Swamiji gave talks on 'The Yoga of Divine Glories'—chapter 10 of The Srimad Bhagavad Gita. On 19th, Swamiji gave a talk on 'Necessity of Satsanga'. On 21st, Swamiji visited the Big Buddha at Po Lin Monastery in Lantau Island. The Branch arranged special meeting on 29th November.

Malaysia : The Branch organised one day programme for the Chairmen and Secretaries of Sub-branches on 13th December. From 20th to 25th December, Student Yoga Camp was organised. The programme included Mantra chanting, Yoga Asana, spiritual talks, Karma Yoga and games, and night Satsanga with Bhajan, Kirtan, question and answer session and discourses. On 1st January, New Year was celebrated with procession to Batu Caves Subramaniam Temple with Bhajan, Kirtan, Abhishekam, Paduka Puja and talk.

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	U.P.	Hindu Fasts and Festivals	150/-
Bhagavad Gita (One Act Play)	U.P.	Home Nursing	120/-
Bhagavadgita Explained	55/-	Home Remedies	190/-
Bhagavadgita (Text & Commentary)	140/-	How to Become Rich	40/-
Bhagavadgita (Text, Word-to-Word Meaning, Translation and Commentary) (H.B.)	U.P.	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	U.P.	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/-
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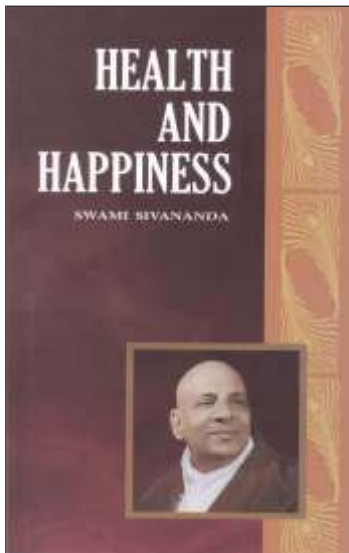
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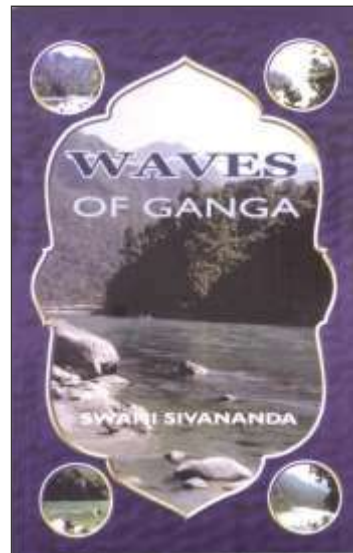
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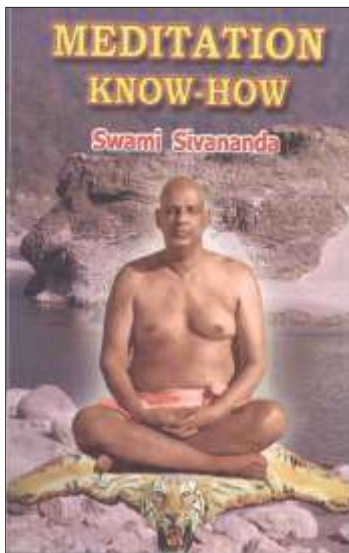
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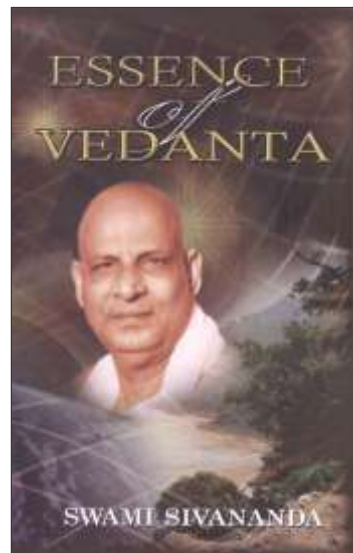
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| 1. Place of publication: | Yoga Vedanta Forest Academy Press,
Shivanandanagar, Uttarakhand |
| 2. Periodicity of its publication: | Monthly |
| 3. Printer's Name:
Nationality:
Address: | Swami Advaitananda
Indian
The Divine Life Society,
P.O. Shivanandanagar-249 192,
Dt. Tehri Garhwal, Uttarakhand, India |
| 4. Publisher's Name:
Nationality:
Address: | Swami Advaitananda
Indian
The Divine Life Society,
P.O. Shivanandanagar-249 192,
Dt. Tehri Garhwal, Uttarakhand, India |
| 5. Editor's Name:
Nationality:
Address: | Swami Nirliptananda
Indian
The Divine Life Society,
P.O. Shivanandanagar-249 192,
Dt. Tehri Garhwal, Uttarakhand, India |
| 6. Names and addresses of
individuals who own the
newspaper and partners or
shareholders holding more
than one per cent of
the total capital: | The Divine Life Trust Society,
P.O. Shivanandanagar-249 192,
Dt. Tehri Garhwal, Uttarakhand, India |

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Date: 1st March 2026

Swami Advaitananda
Publisher

**MARCH
2026**

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DATE OF PUBLICATION: 15th OF EVERY MONTH
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Posted at Shivanandanagar P.O., Tehri-Garhwal, Uttarakhand

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