

₹100/- ANNUAL



The DIVINE LIFE



Dear
friends! Man is the
master of his destiny. Wake
up now from the deep slumber
of ignorance. Never become a
fatalist. Think rightly. Act rightly.
Lead a virtuous life. Never hurt the
feelings of others. Mould your
character. Purify your mind.
Concentrate. Thou art Nitya Mukta
Purusha. *Tat Tvam Asi*—Thou
art That.

Sri Sri Sivananda

MAY 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

ONE ALONE EXISTS

There is neither far nor near, neither inside nor outside, neither gross nor subtle for the sage who rests in his own Sat-Chit-Ananda Svaroop or his own glory.

Know also that Jnana is that principle which is known by the Vak (Speech) of Brahma and others. This Chaitanya, which alone is all, manifests itself as the dual visibles.

Swami Sivananda



THE DIVINE LIFE

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MUNDAKOPANISHAD

CHAPTER III—SECTION I

प्राणो ह्येष यः सर्वभूतैर्विभाति विज्ञानन्विद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥४॥

This is verily, Prana, i.e., the Lord shining forth in all living beings. The wise, who thus knows, does not talk of anything else. He sports in the Self, he delights in the Self, and performing works, he is the greatest among the knowers of Brahman.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRAPUSHHPANJALI

PART-II

Sri Swami Jnanananda Saraswati, Shivanandanagar

प्रभूतसुकृताकरं प्रकटतेजसं तारका-
 प्रभूपममुखश्रियं प्रणतशिष्यवृन्दावृतम्
 स्वभूपदमनारतं हृदि निरीक्षमाणं नृणां
 विभूतिकरमाश्रये शिवमुनिं जगद्देशिकम् ॥९३॥

I take refuge in world-preceptor Swami Sivananda, who is a mine of abundant merits, who is endowed with radiant lustre, whose face shines like the moon, who is encircled by humble devotees, who constantly beholds Lord Narayana in his heart and who bestows prosperity on all people.

प्रशान्तहृदयं सदा सुरनदीतटप्रोल्लस-
 त्रिशान्तनियतास्पदं विदितदिव्यतत्त्वोत्करम्
 विशालविशदाशयं विगतलौकिकाशं कला-
 विशारदमनारतं शिवमुनीन्द्रमेवाश्रये ॥९४॥

I surrender myself to the great Sage Swami Sivananda who is ever peaceful, who resides in a beautiful and serene Kutir on the bank of the Ganges, who is well-versed in divine truths, who is endowed with large and magnanimous heart, who is devoid of worldly desires and who is proficient in various fine arts.

(To be continued)

BE EVER VIGILANT

Sri Swami Sivananda

The workings of Maya are so very subtle, so very difficult to overcome, and human nature is fundamentally so Asuric and unregenerate that real spiritual development and progress in Sadhana (spiritual practice) are indeed very hard to obtain. To achieve success in any measure in spiritual life is most difficult and uphill task; truly it is Divine Grace alone that can raise the aspirant from darkness to Light. So vehement, self-assertive and rebellious is the egoistic self of man that it refuses to be changed from its vicious state to a state of virtue, goodness and saintliness. It is a great blunder to think that the mere act of renunciation is sufficient achievement in spiritual life. If renunciation makes you feel that you have at once become quite superior to the rest of mankind and has bestowed on you the right to preach and to dictate to others, then the very purpose of renunciation gets blasted. You destroy the very foundation of spiritual life by this egoistic assumption. The eradication of egoism in all its numerous aggressive forms comprises the very core of spirituality and all spiritual Sadhana.

Concentration, meditation and Samadhi (union with the Lord) are still very far from him who has not purified himself and got rid of his evil traits. Sinning and evil-doing, have become so much a habit with man that he never feels that he is committing them, even though day and night, he is doing so constantly. And the greatest harm is done by the fact that even while in this unregenerate state, the aspirant becomes deluded by Maya (illusion) into thinking that he has already progressed considerably in spirituality. He deceives himself with the thought that as far as he is concerned, he is pretty far advanced in Sadhana. He thinks that he has acquired that unattached attitude where he can commit any sort of act and yet remain unaffected by it. This self-deception puts a bar to all progress. Under this grave delusion, he allows himself to be unrestrained and runs wild, intolerant of criticism, resentful of the least opposition, utterly disregarding of others' feelings and absolutely unamenable to advice and correction. All sense of discrimination, sane judgment and introspection vanish from him. Even the common courtesy and culture

Taken from the book 'Yoga and Realisation'

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possessed by an ordinary worldly man, take leave of the aspirant of his presumption of spiritual advancement and growth in wisdom. He becomes disposed to attack even venerable and elderly persons and spiritually superior souls.

O aspirants! Beware of these dangers in your spiritual life. Be vigilant always. Always regard yourself as a beginner just commencing Sadhana. Never underestimate the importance of Yama, Niyama, of ethical culture and Sadhana Chatustaya! They are everything. Japa, Kirtan, Svadhyaya, Upasana should be done side by side with ethical training and character-building.

Without the latter, Sadhana becomes as fruitless as filling a vessel which is full of holes in the bottom. Without the eager and earnest desire to obey the Guru and improve oneself, without service, humility, sincerity, simplicity and eagerness to learn and improve oneself, Sadhana is as useless as rowing a boat which is firmly anchored to the riverbed or like sowing seeds upon the rock.

Spirituality means growing into the form of the Divine Ideal. It is the transformation of your nature from the human to the Divine. You can hope to achieve perfection only when you effect this transformation. It is

purification and change of heart alone that makes concentration and meditation possible. To grow in Sattva (purity), you must entirely destroy the Asuric (diabolic) side of your nature. Never imagine for a moment that you are anywhere near the Goal unless and until you strive with earnestness and diligence to rid yourself of evil tendencies, and get established in a pure Sattvic ethical character.

Remember this point clearly. Constantly reflect upon this. Meditate upon this. Know what true spirituality is. Fully realise the importance of becoming a changed man ethically and morally, before you can claim to be an aspirant. Carefully avoid the dangers of self-deception by constant vigilance and introspection. Do Sadhana regularly and pray for His Grace. Imagine not that you have scaled the heights of spirituality. Patiently wait for results. When your nature is changed, purified and prepared, Grace will flow down itself in the firmament of your pure heart. Bliss and Ananda will spontaneously flow in and fill you when you have emptied yourself of all harshness, egoism, pride and passion. Perfection and immortality will be yours. Where there is kindness, humility and purity, there spirituality springs up, saintliness shines, divinity descends and perfection manifests itself.

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FROM THE UNIVERSAL TO THE UNIVERSAL

Sri Swami Chidananda

The other day, when I was returning from my tour, I decided to get down at Dehradun instead of Hardwar. In the same compartment of the train, were a Kashmiri lady and an Army brigadier. They were talking about there being no provision in the India of today for the training of the youth, who are the wealth of the nation. I joined in the conversation and pointed out a number of organisations that were showing a real concern for the upcoming generation.

Finally, as we were getting close to Dehradun, the lady said to me, “Swamiji, you seem to know so much. Please give me some of your Jnana, something that I can carry with me for my life.” I said, “Look here, I have been giving it, and that should be enough. Nevertheless, as an individual aspirant approaching me, it is my duty to give you some Jnana. Therefore, let me say something.”

I went on, “The first Jnana I want to give you is— this life is only a

journey. You have come here; you don't belong here. You are on a journey, and at the end of the journey, you will have to leave and go. So, nothing is really yours here. Nor do you belong here. First truth.

The second truth is that, when a person is on a journey, they usually have a destination to reach. What destination have you set for yourself? Is it what you were discussing with the brigadier? Is that your destination? Is that your reach? Think of it! Your destination cannot be anything here, for the simple reason that you do not belong here. If you reach any destination here, it will be here and you will go elsewhere. So, you can reap no permanent benefit from whatever secular, temporal, worldly, earthly goal that you set for yourself, no matter how great it may be.

It may even be something as comprehensive as banning the use of nuclear weapons, something upon which the fate of all humanity on planet Earth hangs. It may be

Taken from the book ‘Seek the Beyond’

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something as big as the United Nations or the World Bank or the International Monetary Fund. All these things are trivial, for the simple reason that none of them can be your real goal; because, no matter what you achieve here, you will go empty-handed. You came empty-handed, you'll go empty-handed. Therefore, think!

Third truth: All these important things that you have been discussing—that there is no proper provision in India today for the youth and that you must do something about it—is based on the egoistical feeling that there is a you and that you can do something.

Look here, this world has been going on for hundreds and thousands of years before you and the brigadier and all people came. You come now and you will disappear like little insects coming in the rainy season having a 24-hour life-span. Empires have come and gone. You have come and you will go. This drama of life will go on, the world will go on—another 1000 years, 2000 years, 10,000 years.

You are nothing. There is some higher power that has been looking after this world for eons. Scientists

say that the first sign of life came on planet Earth so many millions of years ago. What is your calendar of 365 days before millions of years? So, don't worry about it. There is some higher power who is quite capable of looking after this world that you are so concerned about. He doesn't require Kashmiri ladies like you. You better take care of yourself, so that during this precious little human life between an entry point and an exit point, you do something to improve yourself, bring out all the latent potential within yourself.

And before you leave, try to do maximum benefit to God's creation—into which He has put you. That is the only thing that makes life worth living. Life's importance is not assessed in terms of how much you have amassed, what titles you have, how many audiences you have addressed or how many books you have written. All that is vain fancy. The value of life is in having come here, before you go how many people have been happier, how many have been benefitted, how useful have you been to God's creation; to not only human beings, but the whole world."

I continued, "How many tears

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have you wiped from crying children, orphans, widows, helpless people, from poor, suffering people in the remotest villages where there is no drinking water, no sanitation, no education—they are disease bound? Try to do something. Go there and give them a proper road; they are cut off during the monsoon season. Go, not to the posh cities; but, help suffering humanity in the rural areas. Bring sanitation, hygiene, medical aid. Give eye-camps for those who are blinded with cataracts. Then, you have done something.

Our culture, our country has as its highest ideal in life Paropakara, benefitting others, being useful to others, doing something that is good for others, not only for yourself. Paropakara is the highest ideal. They went so far as to say that this body has been given only for this purpose. So, bring about a change in the orientation of your vision.

So, this I am telling you personally. What then is the goal? Your goal is to go back from where you came. There is a great Universal Soul. You are not this body, this cage of flesh and bones. You are not the five Karma Indriyas or the five Jnana

Indriyas. You are not this mind, emotion, sentiment, imagination and various moods such as anger, passion, greed, envy, jealousy. You are not even this little “I” that you are identifying yourself with, when you look in a mirror. All these are not you. You are a centre of radiant consciousness, shining consciousness — eternal, imperishable, unborn, beyond time, beyond space, infinite. Read the second chapter of the Bhagavad Gita every day!”

That is how we took leave. I did not speak to her as an individual addressing an individual. I spoke as the Universal addressing the Universal in that lady. And I said that you belong to that dimension. This is a golden chance to lift yourself up from this confined consciousness to your real dimension of infinite consciousness, universal consciousness. That is why we are here.

She asked for blessings. I said, “May the Universal Consciousness grace and fulfil whatever is there in your heart, whatever you are aspiring for, whatever you are ardently longing and wishing for. May it be fulfilled!”

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THE INTEGRAL METHOD

Sri Swami Krishnananda

Continued from the Previous Issue

What is required is practical realisation, which is possible only through profound meditation on the nature of Brahman. This meditation, again, is impossible without strict self-discipline and self-restraint. As Brahman is the sole reality, the means of its realisation should necessarily consist in a conscious abandonment of desires for objects that exist as the non-self and that create an apparent division between consciousness and its contents. Philosophy, to Swami Sivananda, is the living of a life of deep insight and an intense austerity consequent upon it, whose final aim is to secure the bliss of Brahman in one's own Self, which is to be realised as the being identical with Brahman, and the rendering of help to humanity for reaching this glorious consummation of life by teaching and personal example. It is not a philosophy confined to schools, but is a study of the technique of wise living by grounding oneself in the consciousness of the Self. It is, in

other words, learning to manifest the law of the Eternal in the temporal life of the world, to bring a reconciliation between the Absolute and the relative, to move on the earth as a human being, while, at the same time, being unceasingly alive to the presence of the super-mundane Absolute.

The philosophy of Swami Sivananda is not any secret way capable of being trodden only by a select few. It is an all-inclusive method which comprises all existent means of communion with Reality. It is really the Vedanta applied to all aspects of life in order to live one's life at its highest and best. It is the system of the perfect life, the rule of wisdom and the law of liberty. It is not a speculative system reserved for intellectual pleasantries during leisure hours, but is the food of the higher understanding and the light of the innermost Self of man. The Vedanta is as simple as life is; and also it is as complex as life is!

Every citizen of the world can

Taken from 'The Philosophy of Life'

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be taught this philosophy, provided the teacher knows well what it truly means and how it can be applied in practice to the different stages of life and to different individuals. It is ignorance and wrong understanding that make certain people think that the philosophy of the Atman or Brahman is an other-worldly theory concerning only a life which follows death. The Vedanta is not any narrow dogma divorced from the facts of everyday life. It can and ought to be applied in the daily life of everyone. Without it, life would be a perpetual groping in darkness. What is man, if not a thought, a feeling, or a group of thoughts and feelings? And the Vedanta is the light that illumines the world of thought, of feeling, of willing, of understanding. It is the life of the thoughtful, the joy of the learned, the destination of the pilgrim soul on the arduous path of knowledge. It is the final explanation of the Yoga of action, of devotion, of concentration, of wisdom and of every conceivable religious, philosophic or mystic methodology.

The Vedanta of Swami Sivananda does not teach that one should detest the world or isolate oneself in some world other than

this. It does not proclaim that anyone should forsake his duties in life or put on a grave face or behave in any conspicuous manner. His Vedanta declares that one should not be selfish or attached to any fleeting object, that one should live in the consciousness of the loving brotherhood and unity of the Self in the universe, that the truth of existence is one and indivisible, that division or separation, hatred, enmity, quarrel and selfishness are against the nature of the Self, that the pain of birth and death is caused by desire generated by the ignorance of the Self, that the highest state of experience is immortal life or the realisation of Brahman, that everyone is born for this supreme purpose, that this is the highest duty of man, that all other duties are only aids or auxiliaries to this paramount duty, that one should perform one's prescribed duties with the spirit of non-attachment and dedication of oneself and one's actions to the Supreme Being, that every aspect of one's life should get consummated in this Consciousness. The question is not of abandoning something or holding on to something, but of a change in the *Drishti* or the vision of

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life. It is a reorientation in the way of the functioning of the volitional, the conceptual and the perceptual consciousness that is required by the philosophic life. The body will be there; its activities will be there; but these will be transformed into the lustrous gold of the liberated life of Jivanmukti, by the touch of the philosopher's stone of the knowledge of the Self. This life of Self-knowledge is life in its splendid perfection and plenitude. This is the blessed gnosis, the state of freedom or Moksha. The way to such realisation is Vedanta-Sadhana. It commences with the analysis and study of the nature of the Atman, and comprises the inner techniques and processes of Yoga, Bhakti and Karma.

This visible world is God's jugglery. This world is not chaos. It is an organised, divine institution. The world is a shadow of God.

Brahman creates this unthinkable universe through His illusive power of Maya for His own Lila or sporting. The phenomenon of this universe is due to the power called Maya, by which the Absolute, without undergoing any change in or by Itself, appears as an ever-changing succession of phenomena conditioned by time and space.

Brahman has projected this universe without being affected in any way. The Absolute is not affected by the world-process that is going on within It, just as the rains from a cloud do not wet the sky. The one Brahman, through His Shakti, can put on all these countless names and forms and appear as many. There is no change in Himself. The world is mere appearance.

Brahman does not require any instruments or hands for making these forms. He is Chaitanya, self-luminous intelligence. By mere willing, He can bring forth countless worlds.

Just as the potentiality of a seed brings forth a tree, so also, the Svabhava or potentiality of Brahman brings forth this universe. Projection coexists with existence.

Sri Swami Sivananda

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ANECDOTES FROM SIVANANDA DAY-TO-DAY

Sri Swami Venkatesananda

2nd OCTOBER, 1949

SIVA'S MESSAGE TO BRINDAVAN

Sri Fatechand Gangaram, B.A., is leaving today for Brindavan, after a few days' stay at the Ashram.

Siva has given him a big bundle of leaflets, books and magazines, for the purpose of distributing them in Brindavan. Thus do the leaflets, pamphlets and books go forth, in a continuous and flooding stream, soon washing out from the face of the earth all ignorance, unhealthy emotions, and unholy thoughts.

Says Sri K.S. Venkataramani, M.A., B.L., author of several works and 'Tagore of South India', in a letter to Siva: "Your books are with me by the pillow, the greatest solace, dipping into them now and then, and emerging as fresh and invigorated as from a dip in the Ganga. Even a casual paragraph in leaflets lights up a hidden track. You are our greatest revealer and interpreter, bringing the precious Ganga-pani to the drinking

pot of the common people....."

3rd OCTOBER, 1949

A COMPLETE CURE

Sri P. of Madras is suffering from Rheumatism. Recently he had paid a visit to the Ashram in spite of great personal discomfort as he felt that Darshan of Siva alone could mitigate his sufferings. He went back to Madras. And, he underwent treatment in a nursing home. Today, Siva has received a letter from him saying that he is now able to move about; and he attributes this miraculous cure to Siva's grace and blessings.

Siva's reply to him is interesting:

"Sri P., Madras.

Salutations and adorations.
On Namō Narayanaya.

You are in need of daily massage with liniment turpentine, Iodex or Narayana Tailam. This is important.

Fruit juices, orange, pomegranate, tomatoes are helpful to

Taken from 'Sivananda-Day-to-day'

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purify blood and give energy and strength.

Above all, the medicine and eternal tonic for eternal life and supreme Peace is “Om Namo Bhagavate Vasudevaya” the twelve-lettered Mantra of your tutelary Deity.

May Lord Krishna grant you peace, and good health!

With regards, Prem and OM,
Sivananda.”

Siva is the Prophet of Synthesis. In Sadhana, in Vyavaharic life, in medical treatment, and even in joking, he wants to have a synthesis, he wants that the entire human personality should receive nourishment, should be opened out for treatment. In the above prescription, you will find a medicine for the body, some food for the mind and nerves, and, most important of all, spiritual elixir.

Alas! The modern doctor ignores the last. The patient remains a patient forever. The doctor cures the external symptoms of a disease; but, he does not care for the bleeding sores in the patient’s soul. If every doctor today followed Siva’s ideal example and included in his prescription, a dose of the Divine

Tonic, then the patient would get rid of the bodily disease, and get rid of the disease of birth and death, too!

SIVA—THE SECRETARY OF THE D.L.S.

A Money Order Form is on Siva’s table as he comes into the office. It is placed there for his information only. It is ultimately to be signed by the Secretary of the Society. The remarks in the coupon read:

“Here with a humble contribution out of 'The Sivananda Scholarship Fund' for the month of September, 1949, to be awarded by you to a deserving, poor student of your College. Letter follows.”

The M.O. is addressed to the Principal of a College. (Incidentally, a sum of Rs. 10 is awarded every month to a student of a College or High School as a Prasad from Siva and as a token of Siva's love of the student-population. Every month one College is chosen; and the student gets, besides this Prasad, a lot of good spiritual literature and books, too.)

Siva perused the Money Order Form. It was then about 9-30 a.m. Quickly, he himself signed on the coupon, as the Secretary of the Divine Life Society.

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“I have signed it myself. Let the money go today itself,” he said handing the M.O. Form to a Sewak.

Here, again, you will find a synthesis. This procedure saves time; and is a Sadhana, besides. The M.O. Form has not to wait for the Secretary. The Red Tape is cut. The procedure is simplified—More service done more smoothly. What is more: it shows clearly that the

President-Abhiman, or the Mahant-Abhiman is completely absent in Siva. And, if every Sadhaka who is a Mahant or President or Secretary emulates Siva’s example and considers himself a Sewak throughout his life, spiritual evolution is assured; egoism will never raise its head. Siva is the President, the Secretary and the servant of the Society, of humanity!

If you have a candle light, and from it you light a thousand other candles, is not the first light in all the other candles? So it is with God. Creating all things, He is in all by spirit, breath and being.

The world is charged with the splendour, glory and grandeur of God. Just as sugar-cane juice pervades the sugar-cane, just as salt pervades the water when a lump of salt is dissolved in it, just as butter pervades milk, so also, Brahman pervades all the objects, animate or inanimate.

Brahman is one. Manifestation is many. One has become many.

As from a blazing fire, sparks all similar to one another, come forth in thousands, so also, from the one imperishable Brahman proceed all breathing animals, all worlds, all the gods, and all beings.

Sri Swami Sivananda

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CULTURE OF WILL AND MEMORY

Sri Swami Sivananda

Continued from the Previous Issue

XIV

Read one or two pages in a book. Then close the book, and try to remember the important ideas and reproduce them in your mind. Write down the contents in your own way, or bring out an exact reproduction on a piece of paper. Compare and contrast these passages with other passages that are contained in other books. Draw your own conclusions and inferences. This practice will develop wonderfully your memory and will enable you to remember things for a long time. Mark the important passages with a red pencil on the sides, and have thin blue or red underlinings wherever it is necessary. In underlining, do not blot out the words. Take down notes of what you have read, and turn over the pages of the notebook which contains in a nutshell all the important points, every week. Whenever you read a book, keep a dictionary by your side. Never read without a dictionary. When you come across difficult words that you do not understand, refer to the dictionary and note down the words and their

meanings in a separate notebook. Many lazy students skip over the pages of books that they do not understand, and imagine their meanings in their own ways. This is anything but desirable. Those who practise in the above manner will become truly learned and great within a short time. They will have a rich vocabulary of words and can command huge audiences. They can become distinguished orators, journalists, and able writers of prose and poetry. The Sanskrit term for the power of memory is Smriti-Shakti. The power of memory needs the help of grasping power and Dharana Shakti. Dharana Shakti is the power of holding ideas. Those who have good Dharana Shakti will have remarkable retentive memory.

XV

Practise self-analysis or self-examination for ten minutes before you go to bed. Sit comfortably on a chair. Close your eyes. Think of all actions, good and bad, that you did during the course of the day. Think of all the mistakes that you committed consciously or unconsciously. On the

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

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first day, you may not be able to find out even two or three mistakes in your actions, because you are not in the habit of doing so. But, by daily, regular and systematic practice, you will be able to visualise clearly the actions and mistakes of the day. Even an hour will not be sufficient to review the actions. The mind becomes subtle and sharp by the practice of introspection. It goes more and more inward. It dissects, analyses, groups, classifies and brings the list of actions in the twinkling of an eye. This practice will develop your memory and reduce the number of mistakes. You can note down all the actions and mistakes the same night, or the following morning, in your diary. A time will come when you will do only good actions, without committing even a single mistake. The name of Benjamin Franklin comes to my mind just now.

XVI

Study several times the eighteen chapters of the Gita. Try to remember the Slokas according to different headings such as those that treat of Viveka, Vairagya, Sadachara, development of Gunas, three kinds of Tapas and the three kinds of food as described in the seventeenth chapter, Slokas concerning Pranayama, practice of concentration, Bhakti Yoga, Jnana Yoga, Hatha Yoga, Raja

Yoga, control of mind, etc. You must group them and classify in the pigeon-holes of your mind. This is also a kind of exercise for memory-culture. Select any kind of exercise that suits your taste, temperament and capacity.

XVII

Develop the power of describing exactly a cricket match or a football match. Watch the game. As soon as you reach home, note it down on paper, correct the same then and there, and bring out a clear copy. It is always better to keep paper and pencil in your pocket, or a diary. Busy people, and those whose aim in life is to become great in every way, should always take down notes then and there, even while walking. They can take hints or shorthand notes in their own way, and can develop them at leisure. Whenever good ideas roll in your mind, at once jot down in your pocket-notebook. This is the keynote to success in life in all endeavours, in every walk of life, and in all spheres of activity. Practise, feel and enjoy. Mere theorising will not do. You should become a practical man. I always hammer on this point again and again, and I am not at all tired of doing so. I want you to become a great man of admirable ideals, and not in the unknown future, but right now this very minute. Give your full heart

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to me. I have got my own ways of developing a man quickly and perfectly. I have a strong passion for service, but I do not get the right type of aspirants. Attend a conference, and reproduce the speeches in your own style and send them to newspapers. You can become a first-class A-1 reporter and able journalist in a short time. Visit Badri Narayan, Gangotri or Gomukh where the Ganga takes its source, and take down notes. Give a full description of what all you have seen in the daily papers and journals. All these practices will undoubtedly develop your memory.

XVIII

Here is yet another exercise for memory-culture. Close your eyes. Sit comfortably in a chair. Try to remember the richest persons of the world such as the Nizam of Hyderabad, Rockefeller, Ford; the biggest rivers in the world such as the Amazon, the Nile, the Brahmaputra; and the seven holy rivers in India, viz., the Ganga, the Yamuna, the Godavari, the Sarasvati, the Narmada, the Sindhu and the Kaveri. You can remember the Sloka:

“Gange Cha Yamune Chaiva

Godavari Sarasvati

Narmade Sindhu Kaveri Jale Asmin

Sannidhim Kuru.”

Remember the waterfalls, the

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Niagara, the Sivasamudram; remember the lakes, Chilka in the Ganjam District, Manasarovar in the Himalayas, etc. You can recall to mind such poets as the immortal Kalidas, Wordsworth, Coleridge, Milton, Shakespeare, Byron and Keats; essayists such as Johnson and Emerson; philosophers such as Sankara, Ramanuja, Kant, Hegel and Plato; scientists such as Faraday, Newton, Bose, Raman and Einstein; Jnanis such as Sankara, Dattatreya, Yajnavalkya, Madalasa, Gargi, Sulabha, Vamadeva and Jadabharata; Yogins such as Jnanadeva, Bhartrihari, Trilinga Swami and Sadasiva Brahman; Bhaktas such as Gauranga Maha Prabhu, Tulasidas, Ramdas, Hafiz, Mira; the Pancha Kanyakas such as Kunti, Draupadi, Mandodari, Ahalya and Anasuya; the seven Rishis such as Atri, Bhrigu, Vasishtha, Gautama, Kashyapa, Pulastya and Angirasa; the seven Chiranjivis such as Ashvatthama, Bali, Vyasa, Hanuman, Vibhishana, Kripa and Parashurama; the twelve Brahma-Vidya Gurus such as Brahma, Vishnu, Siva, Vasishtha, Shakti, Parashara, Vyasa, Shuka Deva, Gaudapada, Govindapada, Sankaracharya and Krishna. This practice will develop memory.

To be continued

BUDDHA

Sri Swami Sivananda

Continued from the Previous Issue

Kisagotami then went to Lord Buddha and prostrated at his lotus feet. Buddha said to her, “O good girl! Have you brought the mustard seed?” Kisagotami answered, “I am not able to find a single house where no one has died.” Then Buddha said, “All the objects of this world are perishable and impermanent. This world is full of miseries, troubles and tribulations. Man or woman is troubled by birth, death, disease, old age and pain. We should gain wisdom from experience. We should not expect for things that do not and will not happen. This expectation leads us to unnecessary misery and suffering. One should obtain Nirvana. Then only all sorrows will come to an end. One will attain immortality and eternal peace.” Kisagotami then became a disciple of Buddha and entered the Order of Nuns.

Once Buddha went to the house of a rich Brahmin with bowl in hand. The Brahmin became very angry and said, “O Bhikshu, why do

you lead an idle life of wandering and begging? Is this not disgraceful? You have a well-built body. You can work. I plough and sow. I work in the fields and I earn my bread at the sweat of my brow. I lead a laborious life. It would be better if you also plough and sow and then you will have plenty of food to eat.” Buddha replied, “O Brahmin! I also plough and sow, and having ploughed and sown, I eat.” The Brahmin said, “You say you are an agriculturist. I do not see any sign of it. Where are your plough, bullocks and seeds?” Then Buddha replied, “O Brahmin! Just hear my words with attention. I sow the seed of faith. The good actions that I perform are the rain that waters the seeds. Viveka and Vairagya are the parts of my plough. Righteousness is the handle. Meditation is the goad. Sama and Dama—tranquillity of the mind and restraint of the Indriyas—are the bullocks. Thus I plough the soil of the mind and remove the weeds of doubt, delusion, fear, birth and

Taken from ‘Lives of Saints’

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death. The harvest that comes in is the immortal fruit of Nirvana. All sorrows terminate by this sort of ploughing and harvesting.” The rich arrogant Brahmin came to his senses. His eyes were opened. He prostrated at the feet of Buddha and became his lay adherent.

Buddha’s teachings

Lord Buddha preached: “We will have to find out the cause of sorrow and the way to escape from it. The desire for sensual enjoyment and clinging to earthly life is the cause of sorrow. If we can eradicate desire, all sorrows and pains will come to an end. We will enjoy Nirvana or eternal peace. Those who follow the Noble Eightfold Path strictly, viz., right opinion, right resolve, right speech, right conduct, right employment, right exertion, right thought and right self-concentration will be free from pain and sorrow. This indeed, O mendicants, is that middle course which the Tathagata has thoroughly comprehended, which produces insight, which produces knowledge, which leads to calmness or serenity, to supernatural knowledge, to perfect Buddhahood, to Nirvana.

“This again, indeed, O mendicants, is the noble truth of suffering. Birth is painful, old age is painful, sickness is painful, death is painful, association with unloved objects is painful, separation from loved objects is painful, the desire which one does not obtain, this is too painful—in short, the five elements of attachment to existence are painful. The five elements of attachment to earthly existence are form, sensation, perception, components and consciousness.

“This again, indeed, O mendicants, is the truth of the cause of suffering. It is that thirst which leads to renewed existence, connected with joy and passion, finding joy here and there, namely, thirst for sensual pleasure, and the instinctive thirst for existence. This again, indeed, O mendicants, is the noble truth of cessation of suffering, which is the cessation and total absence of desire for that very thirst, its abandonment, surrender, release from it and non-attachment to it. This again, indeed, O mendicants, is the noble truth of the course which leads to the cessation of suffering. This is verily the Noble Eightfold Path, viz., right opinion, etc.”

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KING HARIPRIYA AND THE HALL

Sri Swami Sivananda

Once the famous King Haripriya of the Panchala built a very attractive and spacious hall for conducting religious discourses and assemblies of the people. There was a beautiful garden, and a lake of crystal water attached to the hall.

Haripriya announced the opening of the hall and all the subjects assembled at the appointed time. The hall was packed to suffocation. The king was seated in his Durbar. When all people assembled, he rose amidst cheering crowds to address the audience. He communicated to the people some important affairs of the state. He then called for comments from the people regarding the construction of the hall. The king said that he would modify or rebuild any particular defective portion of the hall which the audience would point out.

Every one examined the hall well but could not find any defect in its construction. They said that the building was built by an expert and they dared not give any suggestion. Then from amidst the crowds came forward a half-nude Sadhu and said

to the king as follows, "O king! There are two defects in the hall which in my opinion is beyond correction. I am really sorry for it when all of you are immersed in its beauty." The king requested the Sadhu to tell him about the defects. The Sadhu said, "O king! This hall will be subject to the ravages of time and one day it will be razed to the ground. The skillful engineer who built this hall will pass away and the future generation some hundred years hence, will not know of even the existence of the hall and that of the architect."

The words of the Sadhu shed a flood of light on the clouded understanding of the king who was deluded by his own glory and the greatness of the hall.

Everything that is created has to meet with destruction. There is no escape from the clutches of death for any creature. Nothing is permanent. Not even the broken pin will follow you when you die. The physical body which you brought into the world with you, will have to be left behind. Wake up! Friends, open your eyes now. Strive for liberation and attain Godhead.

Taken from 'Divine Stories'

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QUESTIONS IN VEDANTIC SADHANA

Sri Swami Sivananda

Continued from the Previous Issue

THE MYSTERY OF EMBODIMENT

Q. Why should the Satchidananda Svarupa get itself embodied as Jiva and adopt a painful process of Sadhana to resume its former place—to resume again the ‘Impersonal’ Brahman from which it came? Why is this done?

A. The question itself is absurd. It is a transcendental question—Atiprashna. Do not put the cart before the horse. Realise the Self. Only then will you know the origin and nature of Maya.

The Truth is, in reality, there is only the undivided Satchidananda Svarupa. There is none besides THAT. THAT always remains through eternity. Neither does it become Jiva nor is there any questions of ‘resuming its place’. Duality is, in fact, non-existent. This can be properly understood by Self-realisation. This transcendental experience alone reveals the nature of this pure illusion of Duality. The sleeper on awakening knows the absolute unreality of dreams.

But from the relative

standpoint, when still within the realm of nescience, the experience of phenomena and the appearance of their duality cannot be negated in *toto*. From this view-point, therefore, the explanation according to scriptures is that the whole of creation is but an expression of the Bliss aspect of the Supreme. It is all a joyous play, a spontaneous Lila, the outcome of His sweet will. Joyous Shakti (Ananda) sports on the bosom of the Eternal undivided Existence. To one who realises this Truth, everything becomes Bliss and Bliss alone. There is no ‘painful process’ of Sadhana. It is all Bliss. Sadhana becomes a joyful march towards the Mother, the Eternal Spirit.

ATMAN AND PARAMATMAN

Q. Is there any difference between Atman and Paramatman, and if so, how?

A. Essentially, there is no difference between Atman and Paramatman. A mistaken identification with certain limiting adjuncts makes the individual feel that he is limited, imperfect, defective

Taken from ‘Yoga—Questions and Answers’

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and weak. But the moment the individual frees himself from these wrong ideas, and endeavours to rise from the negative to the positive, thereby effecting a complete transformation of his superimposed imperfections, he experiences, then, the Atmic nature of perfection, knowledge, bliss and infinite. God dwells in every heart. He is absolute Consciousness. He is the indwelling Atman. He alone is infinite. There cannot be two infinities. The Spirit is the same everywhere, and at all times, which is the essence in all creations.

Q. Atman is immortal. Why then should we try to attain Immortality?

A. You now identify yourself with the mortal physical body. You have strong Dehadhyasa. You have no idea of Atman now. You have no unshakable conviction of its existence also. You are body only now. You are Mr. So and so. Your mind is filled with Vasanas and egoism. You are afraid of death. You should realise the immortal Self through direct cognition. Then only can you know that Atman is immortal.

Q. Why is not pain the essential nature of the Atman?

A. The essential nature of a

thing is called Svabhava. Its existence is called Svarupa. We cannot separate Svabhava from Svarupa. If pain is the Svabhava of the Self, destruction of pain would mean the destruction of Svabhava itself, i.e., the destruction of the Atman or the Self! To destroy the sweetness of sugar, the sugar itself has to be destroyed. Because destruction of the Atman is an absurd idea, and because destruction of pain is the only purpose of all endeavours, pain cannot be the essential nature of the Atman.

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.

Q. Show that Atman is different from the three states?

A. In the dreaming state, the

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waking state is not experienced. Yet, one feels his existence in dream. Hence, waking state is different from the Self. In the deep sleep state, dream is not experienced. Yet the Self does exist in deep sleep as testified by the remembrance of the nature of sleep later on. Hence, the Self is different from the deep sleep condition. In sleep, there is the awareness of the absence of everything. Nothing is the object of the sleep-consciousness. This proves that the sleep-consciousness is unlimited. Unlimited consciousness must be Self-Consciousness. Since such an absolute consciousness exists, and since awareness of existence is antagonistic to ignorance, the ignorance experienced in sleep cannot be the Atman. Further, in Samadhi, the Self is experienced as different from the sleeping state.

BRAHMAN: ITS DEFINITION AND ITS KNOWLEDGE

Q. Give the best definition of Brahman and explain its meaning.

A. The best definition of the nature of Brahman is 'Satchidananda'. Sat is eternal existence. Chit is eternal and infinite consciousness. Ananda is eternal bliss. This existence, consciousness and bliss are really one and indicate

the transcendental character of the Absolute.

Q. Prove that Sat, Chit and Ananda are one and that they indicate infinity.

A. Sat is Existence. Existence has a value only when it is conscious; for, consciousness can never be separated from our own experience. Since pain is the effect of a want and since want is absent in Brahman because of its secondlessness, bliss must be the nature of Brahman. To put it concisely, Consciousness which is Bliss, Exists. Satchidananda indicates infinity, because everything that is finite is perishable. Because Satchidananda is imperishable, it must be infinite.

Q. In what way is knowledge of Brahman different from ordinary knowledge?

A. In ordinary knowledge, there is the knowledge of something which is different from the knower. Hence this knowledge is not unlimited and therefore perishable. But knowledge of Brahman is eternal knowledge which means the union of the knower and the known. This is called infinite knowledge; knowledge not of something, but pure knowledge merely without an object of knowledge.

To be continued

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CHILDREN'S WORLD

Beloved Nectar's Sons!

Only One God

There is only one God. But, His names and aspects are endless. Call Him by any name and worship Him in any aspect that pleases you. You are sure to see Him and get His grace and blessings.

Brahma, Vishnu and Siva are the three Forms of the one God of the Hindus. Allah is the God of the Muslims. Jehovah is the God of the Jews. The father-in-Heaven is the God of the Christians. Ahura Mazda is the God of the Zoroastrians.

Purity, charity, control of the senses, penance, truthfulness, renunciation, compassion to all beings, courage, fortitude, absence of hatred and pride will help you to attain God.

God is the Centre

God is the aim of all religions. Every religion points out the way to attain God. God is the central topic of every religion.

Do not fight with your Christian friends. Do not fight with your Muslim friends or Parsee friends. Their religions also lead them to God just as your religion does. You can reach the same destination by travelling

Taken from 'Divine Life for Children'



through any of the paths leading to it. “All roads lead to God.” Bear this in mind.

Sri Swami Sivananda

PARABLE OF THE BOY AND THE CANDLE

The father and his little son are sitting in a dark room.

The son asks, “Father, I am afraid of this darkness. How can we remove it?”

“Light the candle, son.”

The boy lights the candle. “Ah, now the darkness is gone, is it not father?”

“Yes, son,” replies the father. The son blows out the candle.

“Oh, it is again dark, father. I am afraid.”

“Light the candle, son.”

The boy lights the candle again. “Ah, now the darkness is gone.”

This way he lights and blows off the candle several times.

Then the father tells him, “Son, so long as there is darkness, you should keep the candle burning. If you blow it off, the darkness will envelop you once again. But, when the sun rises, you no more need the candle. Then you get light throughout the day from this supreme light of the universe.”

Similarly, the disciple approaches the Guru for instruction on Yoga and receives the Diksha. The disciple practises Sadhana for a little while and gets a little spiritual progress. Satisfied that he has attained the Supreme and conquered Maya, he stops the Sadhana. Darkness envelops him again! This goes on—“Yoga comes and goes”—till he learns to be steadfast in his Sadhana. Thus, he keeps the darkness of Maya away till the Sun of Atma-Jnana arises in him. With the rise of the Sun of Supreme Wisdom, the darkness of ignorance vanishes for ever, and he basks in the sunshine of Sahaja Samadhi.

Taken from ‘Parables of Sivananda’

Sri Swami Sivananda

IMPORTANT ANNOUNCEMENT

“THE DIVINE LIFE SOCIETY CENTENARY DECADE 2026-2036”

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

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

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

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

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

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

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

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

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

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

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

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

The Divine Life Society

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

Sri Swami Sivananda

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Sri Sankaracharya Jayanti Celebration at the Headquarters Ashram



The auspicious day of Sri Sankaracharya Jayanti was celebrated with great devotion at the Headquarters Ashram on 22nd April 2026. The



programme commenced at Sri Vishwanatha Mandir at 9 a.m. with the singing of Jaya Ganesha prayer in the divine presence of Adiguru Sri Sankaracharya. It was followed by the soulful chanting of Jagadguru Adi Sankaracharya's three sacred Stotras viz. Brahmajnanavali Mala, Sri Vishnu Shatpadi and Kaupeen Panchakam by Sri Swami

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Devabhaktanandaji Maharaj. Thereafter, Sri Swami Krishnatmanandaji Maharaj, Sri Swami Poornabodhanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj gave discourses on the glorious life and illuminating teachings of Adi Sankaracharya. Then, floral Archana was offered to Bhagavan Sankaracharya to the

chant of Sankaracharya Ashtottarshatanamavali. The celebration concluded at 11 a.m. with Arati and distribution of holy Prasad.

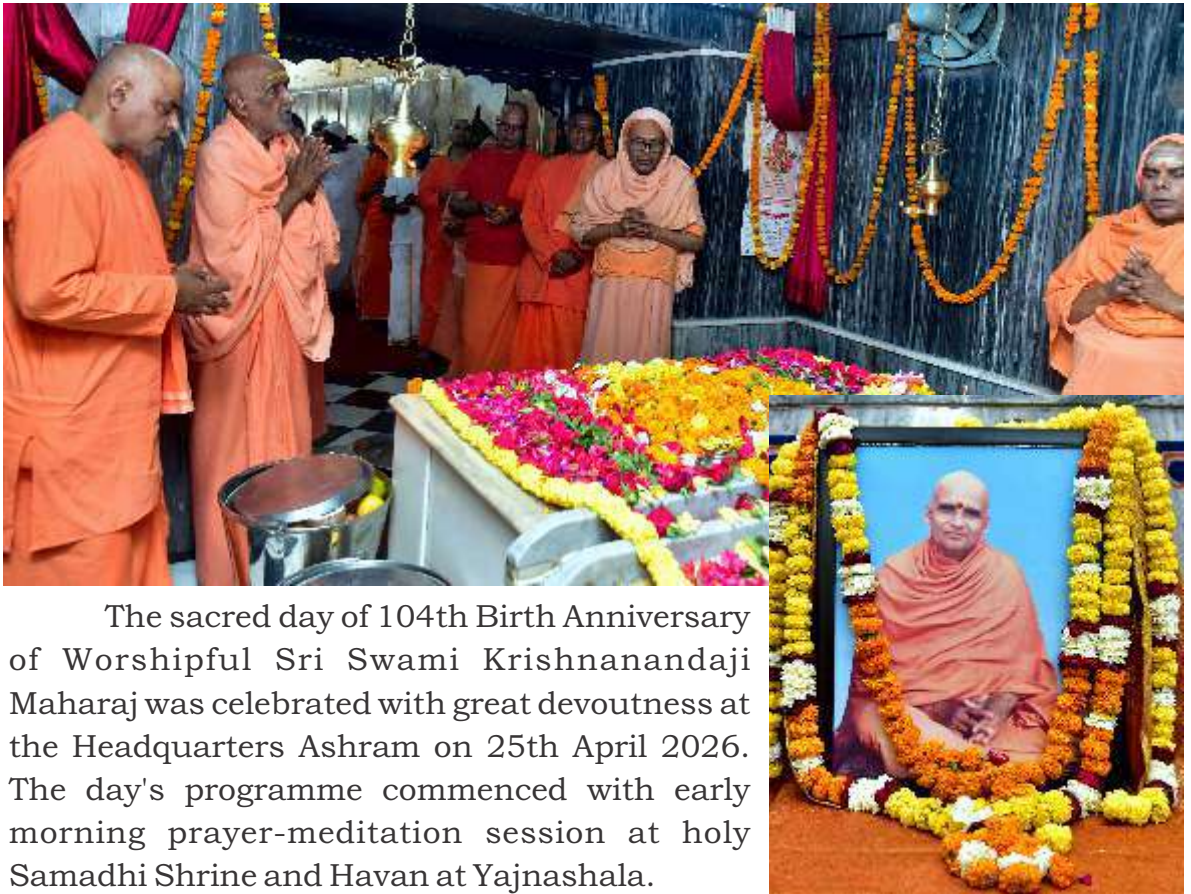
During the night Satsanga, Sri Swami Krishnabhaktanandaji Maharaj presented a brief life-sketch of Jagadguru Adi Sankaracharya and H.H. Sri Swami Advaitanandaji Maharaj in his brief message highlighted Acharya's magnificent contribution in re-establishing the glory of Sanatana Dharma.

May Bhagavan Sankaracharya and Sadgurudev Sri Swami Sivanandaji Maharaj bless us all with realisation of our true Self.



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Celebration of 104th Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj



The sacred day of 104th Birth Anniversary of Worshipful Sri Swami Krishnanandaji Maharaj was celebrated with great devoutness at the Headquarters Ashram on 25th April 2026. The day's programme commenced with early morning prayer-meditation session at holy Samadhi Shrine and Havan at Yajnasala.

In the forenoon, special worship was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine wherein Senior Swamijis, Sannyasis, Brahmacharis Sadhakas and devotees of the Ashram devoutly participated. After the Paduka Puja, Sannyasis of the Ashram sang Bhajans-Kirtans as their loving homage to Worshipful Sri Swami Krishnanandaji Maharaj. Thereafter, H.H. Sri Swami Nirliptanandaji Maharaj gave discourse on the inspiring life of

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Pujya Swamiji Maharaj highlighting his remarkable erudition and sincere dedication towards Sri Gurudev. One book and two booklets of Pujya Swamiji Maharaj were also released to mark the auspicious day. The Satsanga concluded with Arati and distribution of Prasad.



During the night Satsanga, H.H. Sri Swami Advaitanandaji Maharaj and Dr. Bharat Chandra Nath paid their worshipful tribute towards Pujya Swamiji Maharaj through their brief discourses. With prayers and Arati, the Satsanga came to a close.

May the divine grace of Sadgurudev and Worshipful Sri Swami Krishnanandaji Maharaj be upon all.

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Students of the Divine Education Centre, Ganjam (Odisha) Visit the Headquarters Ashram



Chidananda Divya Dham, a spiritual and charitable center, located in Agastinuagam, Ganjam (Odisha) runs Divine Education Centres at different



places to impart value-based education to the children.

Fifty six students and eighteen teachers of the Divine Education Centres of Ankoli, Badhiausta, Balijodi, Badagad, Chhatrapur,

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Mahanadpur and Rohigaon came to the sacred abode of Gurudev Sri Swami Sivanandaji Maharaj in the last week of March 2026 to offer their obeisance to the holy Master and seek his blessings.

Under the auspices of ‘The Divine Life Society Centenary Decade’, the students presented a beautiful programme in the night Satsanga at the Samadhi Shrine everyday from 31st March to 3rd April. The programme comprised of Bhajans, Gita chanting, Odishi Dance, Guru Vani (short discourses based on the teachings of Sri Gurudev) and one play depicting a story ‘Man—The Glory of Creation’ from the ‘Inspiring Stories’ of Sri Gurudev.



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They joyously participated in Prabhat-Kirtan and rendered their Seva in Bhajan Hall by melodiously singing Mahamantra. They also sang Bhajans-Kirtans at Gurudev Kutir and Guru Niwas as their love-offering at the lotus feet of the Adorable Masters.

H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj blessed the students with their inspiring words.

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



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In Memoriam



With a deep sense of loss and great sorrow, we report that Swami Sivananda Nityarupananda Mataji, one of the senior inmates of the Headquarters Ashram, left her mortal coil on 19th April 2026.

Janaki Mataji, as she was known pre-monastically, was born in a pious family on 26th June 1934 in Kodaikanal, Tamilnadu. Having strong spiritual inclination from her early life, she studied Srimad Bhagavad Gita and other scriptural texts under the tutelage of her father. Her elder brother Sri. N. Ananthanarayanan, an ardent devotee and disciple of Gurudev Sri Swami Sivanandaji Maharaj, brought her to the holy abode of Sri Gurudev. They got the blessed opportunity to perform Pada-Puja to Sri Gurudev. Later, she received Mantra Diksha from Sri Gurudev through post.

She devoutly served her parents, in particular her father for fifteen years all alone. After his demise, she joined the holy Ashram in October 1990. She was blessed with Sannyasa Diksha by Worshipful Sri Swami Chidanandaji Maharaj on the sacred day of Vijayadashmi in 1997 and was given the name Swami Sivananda Nityarupananda Saraswati. To quench her inborn thirst for spiritual knowledge, Revered Mataji regularly attended Pujya Sri Swami Brahmanandaji Maharaj's classes for almost ten years and received the nectar of Vedantic wisdom from him. Mataji loved to share her divine wisdom and experiences with the devotees and guests of the Ashram. Through her kind and affectionate nature, she endeared herself to all those who came into contact with her. Mataji took her last breath on 19th April 2026 at the ripe age of 92 years.

May the Almighty Lord and Sadgurudev Sri Swami Sivanandaji Maharaj bless her soul with eternal peace and divine beatitude.

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IMPORTANT ANNOUNCEMENT

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

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

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

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

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

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

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

May Sri Gurudev's Blessings be upon all!

Shivanandanagar

1st May, 2026

—THE DIVINE LIFE SOCIETY

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



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY

THE DIVINE LIFE SOCIETY

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

ADMISSION NOTICE

Applications are hereby invited for undergoing the **107th** residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **2-9-2026** to **31-10-2026**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

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

Shivanandanagar
May 2026

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

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

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| 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

Bhimkand (Odisha): The Branch continued daily Paduka Puja and weekly Satsanga on Sundays. Sadhana day was observed on 29th March.

Bikaner (Rajasthan): The Branch continued daily Puja and 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. A five day discourse was organised from 6th to 10th March. It included a question and answer session. Sri Ramanavami was celebrated on 27th with chanting of Rama Raksha Stotram, Chaupais from Ramacharitamanasa and Sankirtan.

Bhubaneswar (Odisha): The Branch conducted daily Paduka Puja and Narayana Seva, weekly Satsanga on Thursdays, and free health service four days in a week. Special Satsangas were arranged on 2nd, 11th, 16th, and 30th March. There was recitation of Sri Ramacharitamanasa from 18th to 26th, and Sri Ramanavami was celebrated on 27th. The Branch continued study of Srimad Bhagavata Mahapurana, Harihaat, Mahamantra Kirtan and chanting of 'Sri Ram Jai Ram Jai Ram' on 24th of every month.

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. A special Satsanga was organised on 9th March. Sri Ramanavami was celebrated on 27th with Puja, Bhajan, Kirtan and chanting of 'Sri Ram Jai Ram Jai Ram'. Besides this, recitation of Hanuman Chalisa was done on 4th, 7th, and 28th March.

Chandigarh (Punjab): The Branch conducted daily Yoga class and online Satsanga with reading and discussion from 'Bhakti Yoga' by Gurudev and 'Sahaj

Sadhana Sindhu' by Pujya Swami Ramsukhdasji Maharaj. Weekly Satsanga was held on Sundays with Gita Path, Swadhyaya, Bhajan, Kirtan and Narayana Seva. The Annual Day of the Branch was celebrated, and a Three Day Spiritual Conference on 'Kaliyug Kewal Naam Adhara' was organised from 20th to 22nd March. H. H. Sri Swami Advaitanandaji Maharaj, General Secretary, DLS, Headquarters along with other saints and scholars from different places addressed the gathering. Sri Ramanavami was celebrated on 26th.

Chandrasekharpur, Bhubaneswar (Odisha): Daily prayers, weekly Satsanga on Sundays with Paduka Puja and recitation of Srimad Bhagavad Gita were continued by the Branch. Four mobile Satsangas were conducted with recitation of Srimad Bhagavad Gita. Sivananda Day-cum-Sadhana Day was observed on 8th March with chanting of Vishnusahasranama, Mahamrityunjaya Mantra and 'Om Namo Bhagavate Sivanandaya' etc. Sri Ramanavami was celebrated from 19th to 27th March with recitation of and Pravachan on Sri Ramacharitamanasa.

Choudwar (Odisha): The Branch had daily Puja and Swadhyaya, Yoga class on Sundays and Paduka Puja on 8th and 24th. An Ayurvedic medical camp on 19th March and acupuncture camp on 25th and 26th were organised. 53rd Anniversary of the Branch was celebrated on 26th. To mark this occasion, Srimad Bhagavata Saptah was arranged from 20th to 26th, and it was concluded with Narayana Seva.

Durg (Chhattisgarh): Weekly Satsanga was continued on every Saturday with prayers, Bhajans, chanting of Hanuman Chalisa and Mahamrityunjaya Mantra. Chaitra Navaratri Puja was performed from 19th to 26th March. It included recitation of Durga Saptashati, Havan and Kanya Puja.

Jacobpura-Gurugram (Haryana): Chaitra Navaratri Kalash Sthapana was done on 19th March. There was recitation of Sundarakanda, Gauri Puja and Bhajans

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on 21st. Sri Ramanavami was celebrated on 26th, and on 27th, Chaitra Navaratri Puja was concluded with Havan. Monthly Bhandara was arranged on 29th. The Branch provided free medical service through Sivananda Charitable Physiotherapy Centre, wherein 287 patients were benefitted. Havan on Ekadashi day, Sataynarayana Vrata on Purnima day and Bhajan Sandhya on every Monday were continued.

Kakching (Manipur): The Branch conducted daily Puja, Shiva Abhishekam on Mondays, Paduka Puja on Thursdays and Monthly Satsanga on 8th of March. Residential Satsanga was arranged on 4th. Sri Ramanavami was celebrated on 27th with recitation of Ramacharitamanasa, Bhajan and Kirtan.

Kanpur (Uttar Pradesh): Monthly Satsanga was held on 29th March with recitation of Srimad Bhagavad Gita, Ramacharitamanasa and Hanuman Chalisa, Bhajan and Sankirtan. Daily Satsanga continued with Swadhyaya of Srimad Bhagavatam and recitation of Vishnusahasranama. Chaitra Navaratri Puja was also performed by the Branch.

Malkangiri (Odisha): The Branch continued daily chanting of Vishnusahasranama, weekly Satsanga on Sundays, Guru Paduka Puja on 8th, and recitation of Sundarakanda on Sankranti day. Sri Ramanavami was celebrated from 19th to 27th March.

Nandininagar (Chhattisgarh): The Branch had daily morning prayers, chanting of Srimad Bhagavad Gita and Hanuman Chalisa. There was Mahamantra Kirtan on 3rd day of every month. Matri Satsanga on Saturdays with recitation of Sundarakanda and Hanuman Chalisa was continued regularly. To mark the occasion of Chaitra Navaratri, Akhand Jyoti Prajwalana, Havan and Kanya Puja were performed. Sri Ramanavami was celebrated on 27th March.

Nayagarh (Odisha): The Branch continued weekly Satsanga on Wednesdays. There was recitation of Sundarakanda on 13th February and 15th March.

Mahasivaratri was celebrated on 15th February with Abhisheka and Akhanda Japa of 'Om Namah Sivaya'. Mahamantra Kirtan was held on 3rd March, and Mobile Satsanga was organised on 22nd. Sri Ramanavami was celebrated on 27th with chanting of 'Sri Ram Jai Ram Jai Jai Ram'.

Panchkula (Haryana): Weekly Satsanga was held on Thursdays with prayers, Swadhyaya of Srimad Bhagavad Gita, Bhajans, and chanting of Hanuman chalisa. Besides this, Narayana Seva was done on 8th at Civil Hospital, and on 24th, green fodder was offered at a Gaushala.

Puri (Odisha): The Branch continued 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. Akhanda Mahamantra Sankirtan was conducted on Purnima and Amavasya days. Mahasivaratri was celebrated on 15th February with chanting of 'Om Namah Sivaya'.

Raipur (Chhattisgarh): Daily Puja and Abhishekam, Matri Satsanga on Mondays with Bhajans, Swadhyaya of Ramacharitamanasa on Tuesdays, and Bal Sanskar Shala on Sundays were continued by the Branch. There was chanting of Vishnusahasranama and Hanuman Chalisa and Namaramayana Sankirtan on Ekadashi day. Special worship was done on Pradosha day. During Chaitra Navaratri, the Branch organised Durga Puja and chanting of Durga Saptashati.

Raja Park-Jaipur (Rajasthan): The Branch conducted daily Yoga class, Narayana Seva, Matri Satsanga on Mondays and Havan on Sundays for welfare of all beings. Free Homeopathic treatment of poor patients was continued. Financial assistance was given to widows. Srimad Bhagavad Gita Chanting Class was held on every Thursday and Sunday. During Chaitra Navaratri, the Branch organised recitation of Ramayana from 19th to 25th March and on 26th, Sri Ramanavami was celebrated with Abhishekam.

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Razole (Andhra Pradesh): The Branch continued weekly Satsangas on Thursdays and Sundays at the residence of devotees with prayers, study of Ramayana, Sankirtan, and recitation of Vishnusahasranama and Hanuman Chalisa.

Rourkela (Odisha): The Branch organised 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 was continued regularly. Mobile Satsanga on 11th March and special Satsanga on 15th and 30th were organised. Sri Ramanavami was celebrated on 27th March.

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. Special evening Satsanga was arranged from 19th to 26th March. Sri Ramanavami was celebrated on 27th with Puja, Havan, Kirtan and Narayana Seva.

Sunabeda (Odisha): Weekly Satsangas were held on Thursdays and Sundays with Puja, Bhajan, Kirtan and Swadhyaya, and Matri Satsangas on Wednesdays and Saturdays. Sri Ramanavami was celebrated on 27th March with Puja, Havan and chanting of Sri Ramacharitamanasa.

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.

Visakhapatnam (Andhra Pradesh): The Branch continued daily Puja, Abhishekam and Yoga class. Classical music and dance classes were also held daily at the 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, 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 Shuddha Trayodashi day and Mahamrityunjaya Havan on Bahula Trayodashi day were also performed. Women's Day was observed on 8th March. Ugadi festival was celebrated on 19th with Abhishekam and Panchanga Sravanam. During Chaitra Navaratri, the Branch organised daily special Puja and Sankirtan, and on 25th, Annamacharya Kirtans were performed by Raagamalika Brundam. Sri Ramanavami was celebrated on 27th with Sri Sitarama Kalyanam, and lunch was provided to 1000 devotees. In the evening, Rathotsavam procession was organised with Kolatam and Naama Sankirtan.

Visakha Rural Branch (Andhra Pradesh): The Branch conducted daily Puja and Abhishekam on Mondays at Vishwanath Mandir. Monthly Satsanga was held on 1st March. Special Satsangas were organised on 8th at Seetharamapuram and on 27th at Kakinada. Telugu New Year i.e. Ugadi festival on 19th and Sri Ramanavami on 26th were also celebrated by the Branch. Akhanda Naama Sankirtana was held on 28th.

OVERSEAS BRANCH

Hong Kong, China: The Branch conducted Mahamantra chanting on 7th February in both Cheung Sha Wan and North Point Yoga Centre of the Branch. Monthly Satsanga was arranged on 28th with chanting of Mahamrityunjaya Mantra and talk on 'Yoga Vedanta Sutras' at North Point Yoga Centre and also online. The Branch organised a workshop on 'Interactive Teaching for Yoga Teachers'. The Bhajan group conducted one hour chanting session on 28th at North Point. A study platform was created for initiated students for reflecting on the teachings of Gurudev Sri Swami Sivanandaji Maharaj.

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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/-
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Bhagavadgita Explained	55/-	Home Remedies	190/-
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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/-
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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/-
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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/-
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Divine life for Children	110/-	Lectures on Yoga & Vedanta	200/-
Divine Life (A Drama).....	45/-	Life and Teachings of Lord Jesus	90/-
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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/-
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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/-
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Practical lessons in Yoga	160/-	Vedanta for Beginners	100/-
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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.
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Pushpanjali	35/-	Yoga Asanas	160/-
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Revelation	U.P.	Yoga Vedanta Dictionary	70/-
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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/-
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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/-
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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/-
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Ten Upanishads	225/-	Mind Its Nature & Control	60/-
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The Divine Treasure of Swami Sivananda	25/-	Message of Swami Chidananda to Mankind	45/-
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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/-
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Swami Chidananda Talks in South Africa	135/-	The Glory of God	90/-
Swami Sivananda our Loving Awakener	120/-	The Spiritual Import of the Mahabharata	
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The Quintessence of the Upanishads	50/-	The Attainment of The Infinite.....	105/-
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The Divine Destination	120/-	Taittiriya Upanishad.....	65/-
The Truth That Liberates	55/-	The Yoga System	60/-
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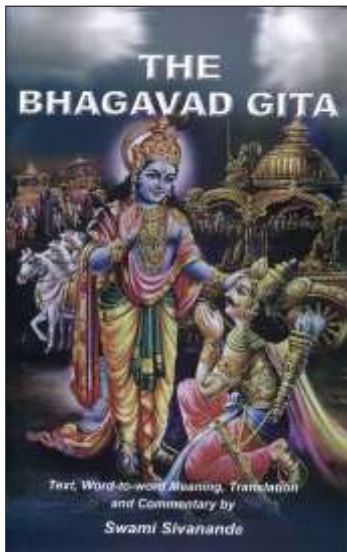
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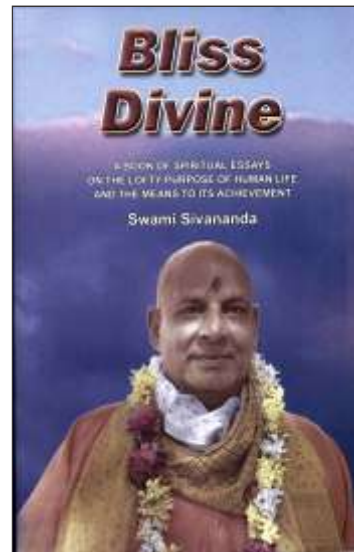
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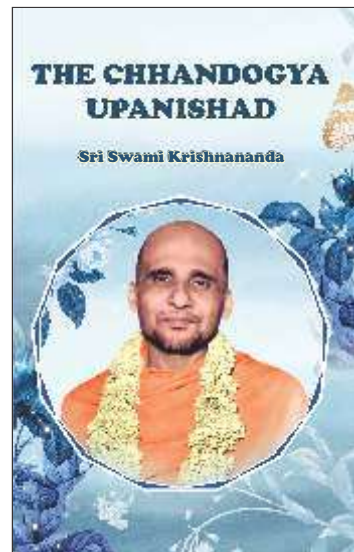
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TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

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

Om Santih Santih Santih!

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

**MAY
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Swami Sivananda

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