

Om Shri Ganeshaya Namah
Salutations to the Remover of Obstacles

Om Sri Gurubhyo Namah
Salutations to the Remover of Darkness & Ignorance



Divya Sandesh

The Newsletter of
THE DIVINE LIFE SOCIETY OF AUSTRALIA Inc.

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Become The King of Kings



Be equal in pleasure and pain, in life and death, in praise and censure, in honour and dishonour, in gain and loss. Thus enter into the Infinite or the Supreme Silence.

Renounce all desires through detachment and discrimination. Renounce the objects of the world. Renunciation of desires will follow. Thereafter live happily wherever thou pleasest.

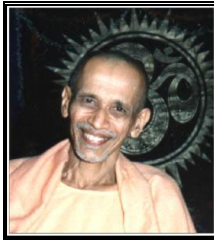
A distaste for the objects of senses is freedom and attachment to the objects is bondage. This is wisdom.

Blessed is he who is established in his own Satchidananda Svaroop. He is an Atmasamrat, (Self-King). The whole world will pay homage to this Sage.

The mind in a Jivanmukta ceases to function. He is free from delusion and inertia. He experiences indescribable state of wisdom, and immortal Bliss.

O Mokshapriya! Attain wisdom of the Self and become a Jivanmukta now and here. Be sincere in your endeavour. **Swami Sivananda**

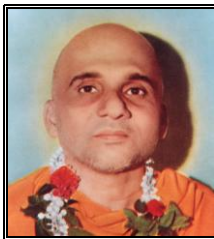
Moment to Moment



Each moment is your real wealth, more precious than gold, diamonds and precious stones. Each moment is your very life. Each moment is what you are and what you can be.

Swami Chidananda

Simplicity of Liberation



So you need not escape from bondage to achieve freedom; you have only to understand what bondage is, and you are at once free. So it is not movement from bondage to freedom, from Samsara to Moksha, from the world to God. It is an awakening, a word which you have heard so many times, repeated so many times, and thought to be understood by so many people, but never really understood.

There is nothing that we have to do in this world; we have only to understand, and nothing else. It is not a transformation that is called for, not an evolution, nor a revolution. It is pure awakening - the rising of the sun of knowledge. Nothing happens to the world when you are free. Nothing happens even to you. But a tremendous transformation takes place in a different way altogether.

This so-called three dimensional time-space life of ours itself gets illumined with the new light of the four dimensional consciousness. In the language of the Mandukya Upanisad, it is a rising of the experiencing individual from the three states to the fourth state, called Turiya - from the three dimensions of waking, dream and deep sleep you go to the fourth dimension of Turiya.

Swami Krishnananda

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GURU PURNIMA

Sri Swami Chidananda

Cream Essence of Vedanta

In his famous and memorable Sloka Sri Sankaracharya says: "*Slokardhena Pravakshyami Yaduktam Granthakotishu, Brahma Satyam Jaganmithya, Jiva Brahmaiva Naaparah*". This gives the very essence of all spiritual wisdom, and it is the last word in transcendental realisation expressed in the form of this great Sloka. He says in half a Sloka the wisdom that you will find if you ramble in thousands of scriptures—The transcendent alone is real, imperishable, unborn. *Ajo Nityah Saswatoyam Purano*. That alone is real which is beginningless and endless, which is eternal and imperishable. This phenomenal universe and countless millions of such universes are like passing moments, are like a flash of lightning. These will pass away soon and nothing more will be heard of them. These are unreal;—not that they do not actually exist, they are only illusive reality and in essence the seer which perceives this universe is the same as that ultimate Satchidananda (Existence-Knowledge-Bliss absolute). This is the gem in our cultural treasure that Sankara has left for us and it is a great precious treasure for the whole world. Wonderful peace and bliss is to be found in the spiritual Reality, the Bhuma which is within you. Realise this and be free.

Sarvam Duhkham Vivekinah

Now this ultimate declaration has been given. But how to attain it? Because, we know that in our actual sensuous experience, our mental impressions are fortunately or unfortunately gathered through the instruments of the mind and the senses. So, when our entire sensuous experience gives us a perception of Asat, Achit and Duhkha (non-existence, insentience and sorrow), how can we find the Satchidananda Atman? Everything in this world is fleeting in character. We do not find Chit (consciousness) anywhere; we find Jada (insentience) everywhere. We do not find Ananda. *Sarvam Duhkham Vivekinah. Anityam Asukham*. All these declaration say that there is only pain to be experienced in this world. We only find Asat, Jada and Duhkha. If these are constantly experienced by us, how can we find Satchidananda? How to know "*Deho naaham, Jivo naaham*" (I am not the body, I am the soul)? That is the question.

Three Things Hard to Attain

And for that also, the same Sankaracharya, who was the most wonderful transcendentalist and at the same time a very practical realist, has given us the path. He has shown us the way by which we have to attain it step by step and gradually, and what he had to say he has given in a wonderful and precious book called the Viveka-Chudamani. In it there is a Sloka:

*Durlabham tryamevaitaddevaanugraha hetukam
manushyatvam mumukshutvam mahapurusha samsryaha.*

These three things are very difficult to obtain. Only through the grace of the Gods that we, Jivas, obtain them. To be born as a human being is no small privilege. It is a very, very precious gift of the Gods to the Jiva. Having got human birth, to have an aspiration for Liberation is the next difficult thing to obtain. So, if we obtain both these, we are doubly blessed. Having been born as human beings, if we do not know what do, and yet even after knowing that if we do not know the way, we are not fully blessed. But if we get the shelter of the

feet of a Mahapurusha, one who has known what has to be known, one who has attained what has to be attained, and one who is in a position to show us the way, we have to admit that all of us here are thrice blessed. This unique blessing that we have got has to be remembered by us in the morning, noon and evening. Then only will we know what a precious boon we have got. Then alone will we be careful not to waste the opportunity. When you know the real value of a thing, you take proper care of it. Otherwise you may waste it and may repent later on.

Surrender to Guru

We are in this Punya Bhumi (holy land, i.e. India), ideal place for spiritual realisation, and we have got the unique blessing of having our Guru by the side of the Himalayas and by the side of the holy Ganges. Therefore, we have got everything perfect. And the only thing that stands in the way of our spiritual realisation is our own mind, the ego, or you call it by any name you like. It is precisely in order to see that this obstacle is removed and we get at the precious goal of human life that one comes to the Guru. Guru has destroyed his mind and he knows how one has to destroy it. Therefore, to such a man we surrender ourselves.

Now we come to the central point. If the Guru is to bestow his blessings upon us, and if we are to make the highest use of them, an important thing is needed. This will be best understood by taking an example. Suppose a man is afflicted with a disease. He goes to the doctor and then he tells him his condition. You have to tell your entire condition to the doctor, and then the doctor gives you a prescription and also a medicine. Thereafter the entire responsibility is shifted from the doctor to the patient. The moment you surrender yourself to the doctor, the prescription is given to you and then the entire responsibility is shifted from the doctor to the patient. The doctor has done his very best. He has diagnosed the disease and given you the medicine, but if you do not take the medicine in the manner instructed by the doctor, the medicine is as good as useless. If the doctor has asked you to take such and such a diet and you do not obey his instructions, then what will be your fate? Who is to be held responsible? Who is to blame? I hope that every sincere man who does not want to escape his responsibility will admit that the patient is responsible, and the entire fault lies in him, and he alone is to blame, if he does not obey the doctor. In the same way in the case of a seeker, when we come to the Guru and when we enter the spiritual life and tell him, "Please show us the way to attain the goal of life", and he says, "Be good", and we continue to be bad, and he says, "Do good", and we continue to do evil, in what way can the Guru help us? Swamiji does not confuse your mind with a whole lot of Sastras (scriptures). He gives in a very simple manner what all the scriptures of the world have given. He gives it in a very easy, simple, direct and practical form. Serve, Love, Give, Purify, Meditate. And we want others to serve us! We want the spirit of service in everyone except ourselves. These are not fun. Man is Satchidananda in a sense and selfishness in fact.

Remove Selfishness

To get rid of selfishness is most difficult. Only if a man makes a firm, fiery determination to uproot selfishness and follows this determination by constant grinding, then alone

selfishness will go by the grace of the Guru. Otherwise it will be dogging your footsteps even after you become a great spiritual figure. Therefore, obey the orders of the Guru and be very persevering in it. Obedience should be very practical, whole-hearted and actively persevering. Then only the prescription of the Guru for attaining Moksha will be fruitful. Serve, love, give. Gurudev has said how you should give and how you should not give. There are three kinds of tea—to cite an example. If a man wants tea for himself, he orders for the best tea. For relatives and others second class tea is given, and for servants third class tea. Swamiji says, "To servants give the best fruits you have got." and he demonstrates here this precept. As soon as he receives a basketful of fruits, the best fruits will be given to servants like us.

Adjust Adapt

Adaptability also is very important. We want the whole world to be adaptable, but we ourselves are not. Charity begins at home, Yoga must begin in oneself. Sadhana, discipleship and Yoga should begin in oneself, and if each individual tries to fulfil the dictates of the Guru in the fullest possible practical manner with perseverance and determination, then the declaration that our nature is Satchidananda will come out of the book and illumine our self in actual experience, and we will be in an ocean of bliss.

Be Obedient If You Want Siddhi

Just as in Poornima the Moon is the fullest reflection of the Sun, we should also take advantage of the Guru Poornima and should fully reflect the light of knowledge of the Sun-Guru. And therefore, of all the virtues which a disciples must have, the greatest virtue is obedience. Why is it so? It is a very precious virtue, because if you try to develop the virtue of obedience, the ego, the arch enemy on the path of Self-realisation, slowly gets rooted out. The greatest slayer of Atma is the mind in the form of ego, and the greatest slayer of ego is obedience to the Guru. It is like a flaming shell, and before that the ego cannot stand. And if we make just this one virtue the central fact of our being as disciples, then we will find that the ego recedes to the background, and the Guru's grace fills the entire being. To have complete obedience is a difficult task and by trying with sincerity all things will be fulfilled, and even the difficult virtue of obedience will shine in all its fullness one day or other. All things are got by trouble, self-denial, self-sacrifice, without which nothing is achieved. Even ordinary action requires great pain. So in the spiritual path, we must be prepared to subject ourselves to some sort of discipline and try to cultivate obedience. Far more than worship, garlanding, and other outward manifestations of our inner Bhav of adorations and worshipfulness, obedience is greater. Swamiji has told sometimes that obedience is better than reverence. Reverence is very good. But obedience is very, very good. Because, obedience shows true reverence. In obedience we show the highest reverence, because, a man who tries to follow what a saint says is the true disciple. Therefore, on this day, let us all sincerely resolve that we will not confine our Guru bhakti to

Puja and external worship alone, but let us try to manifest our Guru Bhakti in the form of obedience and all that obedience connotes, and each one has to think for himself in what way he has to be a true and sincere disciple and try to manifest that obedience in his practical life.

What Obedience Means

Obedience means trying to act in the way in which the Guru would like us to act. Supposing you find that Swamiji will not like a certain thing, then you must not do it. It is also obedience. Obedience also consists in our trying to mould ourselves upon the lofty ideal that he represents, because, when he shines in all his ideal personality, it is a silent command to us, "Be like me. See how I am. This is the ideal life." This is a silent, unuttered command, and if we are obedient, we must meditate upon his personality, and we must try in our own humble way to emulate his personality. Suppose there is an image made of gold and you have got only clay. You cannot make a golden image out of the clay, but you can make an image with the clay that you have got. So also, with what material we have got we must try to make ourselves in his likeness in our own humble way, and try always to do that which we believe Swamiji likes and not to do that which he may not like. The other corollary is that we should do what he actually asks us to do. It is very simple, but it is what we fail to do. We are no doubt respectful towards Swamiji, but at the same time we are very, very respectfully disobedient. That is why we do not reach where we should reach. Therefore, let us resolve that we will try to be real disciples in the sense that we will be obedient seekers at his Lotus feet, and let us pray to his Divine Feet that they may help us in trying to increase this virtue of obedience to the maximum extent within our imperfect personality, so that we may find ourselves on the threshold of discipleship. Remember, obedience is far, far greater than reverence.

May this humble flower-offering in the form of a few words at the feet of saints, past and present, be acceptable to them. Crores and crores of prostrations to the dust of the hallowed feet, the divine dust of the blessed feet of saints, of all races and climes, that dust which has made our life holy and pure. By thinking of these great souls who appear upon earth as dazzling rays of that Great Light of lights, the Almighty Lord, we make ourselves blessed. To think even for a minute of the pure, divine, life of saints and men of God is to at once draw forth upon ourselves a shower of purity, inspiration and divine consciousness. The very thought of saints ennoble the thinker and comes as a powerful, refreshing breeze blowing away all traces of earthliness, pettiness and gross thought, and lifts us up to the heights of sublimity, purity and spirituality. Blessed indeed was the one who conceived of such a day as the All-Saints' Day thereby giving us an opportunity by which we may thus think of the Great Ones and with this privileged exercise of devotion, we may be purified and filled with spiritual power to proceed upon the path of our goal, to realise our own essential divine nature.

GURU PURNIMA MESSAGE

Sri Swami Krishnananda

On this holy, most blessed Sri Guru Purnima, at this auspicious moment in the early morning, we place within our hearts the great Sri Nara-Narayan Bhagavan whose grace spreads through the whole earth as threads permeate a cloth, who is stationed in sacred Badrika Ashrama, as tradition

goes, who is the original incarnation of Sriman Narayana - to these twin forces of Nara and Narayana we give our prostrations. Prostration to Bhagavan Sri Krishna Dvaipayana Vyasa, after whom this day is also known as Vyasa Purnima, the great Guru of all Gurus. Uninterrupted by the time

process, this Guru blesses all creation, the original Guru of all Gurus. Salutations and prostrations to Worshipful Gurudev Sri Swami Sivanandaji Maharaj who is our immediate Guru, whose presence is not merely in this ashram but everywhere in this country and in the world.

The Gurus form a fraternity of their own, and all those who have reached the apex of experience are termed the Gurus of humanity. A leadership of a cosmic cosmopolitan society is vested with this great organisation of the Gurus. In this realm of divine ordinance, blessing and compassion that is bestowed upon all mankind, the Gurus shine as resplendent stars in the firmament of spirit. They are not human beings, though we may concede that once upon a time they assumed the form of human nature. Now they are disembodied, therefore capable of performing more effective action. Because of the disembodied nature of these Gurus, they permeate all existence. Because of their subtlety of existence they can manifest themselves at any moment and at any place. It is believed, in our tradition, that the moment we think of them they are here in front of us, because to materialise that which is not really material in form, it does not take time. So if our prayers at this time arise from the deepest recesses of our heart, these Gurus' blessings will be upon us forever and ever. They permeate us and do not stand above our heads and bless us. When divine beings want to protect us, they do not stand beside us with a stick like shepherds; they enter us and protect us. Standing near us with a stick and then guarding us is one thing, but entering us and permeating us and then guarding us is another thing altogether. This is a mystery in the operation of divine forces. They work internally, though they also can work externally. They can provide us with our daily bread externally; they also can give peace of mind internally. When Bhagavan Sri Krishna proclaimed the great ordinance of the constitution of the universe - *ananyas cintayanto mam ye janah paryupasate tesham nityabhiyuktanam yoga-ksemam vahamy aham* (B.G. 9.22): Those who are undividedly united with Me, I bring them succour, provide them with all their needs - when it was said in this manner, the meaning is external as well as internal protection. He will give us bags of rice and wheat, sugar and milk and honey externally, which He shall do instantaneously. He shall also live in our brains, which is a greater protection than rice and wheat.

Such power these Gurus have; they bless us from within and without, in every way and every form, completely. But it is necessary for us to learn the art of invoking them. Sunlight is energising, but if we are sitting inside a cave under the earth, the forces of sunlight will not benefit us anymore. We have to keep ourselves open to the influx of the forces of the sun openly in order that this blessing may be upon us.

We have gone into the cave of this physically bound egoistic existence and shut ourselves up so that the influx of the rays of the benedictions of these masters may not enter us at all. Nature's forces and God's forces are shut off by the affirmation of egoism, but they are compassionate enough even to lift this egoism up into a divine personality and make it a resplendent ambassador of God's performance.

How Worshipful Gurudev Sri Swami Sivanandaji Maharaj's presence is felt, and he is operating everywhere in this ashram and in this divine organisation through the hearts and the minds of his devotees and admirers on this earth, is something well known to everybody. You are all devotees of Sri Gurudev, and your life is secure today, even in the midst of difficulties - countless, everywhere in the world. Do you believe that you are living a very safe and comfortable life? If this blessing has been bestowed upon you, it is due to the

grace of these masters who know your weaknesses and also your requirements. The gratitude that we have to pay for this protection that has been bestowed upon us by these masters is our prayer to them permanently. This prayer has to arise from us, and not merely from our lips in the form of words and chantings. Prayer arises from the feelings. Whatever you feel deeply, that is your prayer, and each one has to know what are the feelings operating within. The feeling is the root of our personality. Our brain, our understanding, our rationality, our intellect is not our true person. The feelings are the real person. What do you feel at this moment? That is your prayer. And even if you do not utter a word, these feelings of prayer will get communicated through the atmosphere of spiritual forces.

Occupied as we are in our humdrum activities of factory life, office life and family life, we may not be able to appreciate the operation of these great divinities. We cannot even see with our eyes if God is not working through the eyes. We cannot hear, we cannot speak, we cannot taste, we cannot sense anything unless some divinity is operating through these sensations. In this sense it appears that we do not exist at all, but are a conglomeration of divinities. Every cell of our body is the abode of one god or the other. Millions of gods are operating through us to give a shape to this personality as we appear to be. If one cell does not operate, we have to go to the doctor for an operation. One cell is sufficient; it can set at naught your whole security. Such is the power of a single divinity operating through every one of us. There are gods in the heavens, we say - but there are gods inside also. Every particle of our nature is filled with gods operating - otherwise, we would not be alive. The sense of being alive is due to the presence of these forces within us. In a way, we may say all individuals have a borrowed existence. It is given to us; it does not belong to us. Such is the mystery behind these wondrous forces operating irrespective of our inability to pursue them. As our eyes are projected outward, we cannot behold the inward operations taking place even within our own stomachs.

But faith is a miracle; it can work wonders. If you really have the faith that such forces are operating even just now - indomitably, unremittingly, keeping us alive and keeping us breathing - then this grace will get accentuated in our own selves. We shall be kept healthy, wealthy and also wise. But the difficulty is, it is hard to bring to our feelings the sense of these divinities. I can feel that I am here, but I cannot feel that you are inside me. It requires a special effort to make such feelings actually workable. Can you feel that I am in your heart? It is not possible, generally speaking, because the projection power of the sense organs keeps us outward at all times, and this is also in the case of our difficulty in feeling the presence of these divinities which are pure subjectivities. Gods are not objects, they are pure subjects - just as we ourselves are not objects, we are pure subjects. Such masterly organisation of pure subjectivities control this cosmos and then make it appear as if it is one single, integrated compactness. Otherwise the whole world will fall into shreds of little bits and there will be only dust particles everywhere and there will be no place for us to sit upon. The gods are very gracious to us.

Therefore, may we recollect to our memories, bring our will to action, feelings to operate and our understanding to stand in unison with these feelings is our collective prayer before the great masters who are actually not different, one from the other, as rays of the sun are not different. It is a mass of radiance that constitutes this world of the Gurus who are

present here, at this moment, in our deepest hearts, in our feelings, in our prayers for our blessings, ever and ever.

Swami Padmanabhanadji Maharaj's Australia New Zealand visit:

Members of the Divine Life of Australia were fortunate that Pujya Swami Sri Padmanabhanandaji Maharaj visited Australia and New Zealand and blessed devotees. Pujya Swamiji arrived at Sydney Airport on 30th April 10. After presenting Swamiji with a bouquet of flowers and reciting a few prayers, Swamiji spoke to us for a short while and distributed prasada. Swamiji was later escorted to Naynaji and Gunvant Vaghela's home in Wentworthville. Swamiji rested that night and met a few devotees next morning after which a satsang was held at the Vaghela residence in the evening. Swamiji explained the need for a consistent growth in the activities for DLS of Australia. Swamiji also kindly answered a few questions that were put forward by devotees.

The following day on 1st April, Swamiji visited New Zealand for five (5) days, after which Swamiji visited Perth and Canberra. Swamiji returned to Sydney on 21st April.

On 24th April DLSA had arranged a Cultural Program at Strathfield Town Hall in the evening. The event was very successful with a lot of good performances. Swamiji addressed the audience and spoke about the need for spiritual growth in the light of secular living.

On 25th April, a Children's camp was organised by the committee members and 28 children between the ages of 8 and 16 participated in the event. The camp was very successful and strong positive reports were received from the children and parents alike.

Swamiji visited Melbourne between 29 April and 04 May. He returned to Sydney on 04 May after a successful trip to Victoria.

In the evenings between 6th and 9th May, Swamiji conducted spiritual public talks / pravachans between 7.30pm and 9pm on each day at Homebush Boys High School. The topic for the dissemination of knowledge was "Isavasya Upanishad".

Swamiji visited several homes and conducted satsangs wherever he went. Mantra Diksha was conferred on more than ten (10) disciples on 09 May 2010 in the morning, with the benevolent grace of Guru Maharaj Swami Chidananda.

A spiritual retreat was conducted at the Bahai Convention Centre in Yerrinbool NSW between 14th May and 16th May 2010. A group of 29 devotees attended the retreat and it was a very successful and enlightening retreat as evidenced by the feedback received from all the retreat attendees. The subject matter of the 'Yoga Sutras of Patanjali' was dealt with in depth and Swamiji linked up the Sutras really well like an array of pearl beads on a strong string.

On the previous evening before His departure for Malaysia and then onto India, Swamiji met devotees. We slowly chanted the Maha Mruntyunjaya japa a few times, the repetition of which if done continuously and with bhava, is a sure panacea for all sorrows and sufferings, leading one straight to the goal supreme. Swamiji confirmed Gurudev's saying that the Maha Mruntyunjaya japa can be repeated without fear, and is very efficacious for sure success on the spiritual path.

Swami Padmanabhanandaji Maharaj's Australia visit has positively benefited a large number of aspirants already on the spiritual path and exposed the uninitiated into the basics of the life supreme. The Isavasya Upanishad talks, Yoga Sutras of Patanjali talks, Narada Bhakti Sutras and other satsangs that we have been privileged to attend during Swamiji's stay, have definitely given most of the aspirants a tremendous boost on the spiritual path. Swamiji's love of music was clearly evident throughout His stay and we could see that He truly loved bhajans sung with bhava.

All members of The Divine Life Society of Australia consider that the presence of Pujya Swamiji was a great blessing of Gurudev His Holiness Sri Swami Sivanandaji Maharaj and HH Swami Chidanandaji Maharaj.

Prayer for Hilary Perry-Keene Mataji

Establishment of the Divine Life Society goes past in 1956. Hilary Perry-Keene first established The Divine Life Society in Mount Malloy, Queensland after her first visit to Sivananda Ashram and blessing from HH Gurudev Swami Sivanandaji Maharaj.



In her own words: "I first went to stay at Rishikesh and met his Holiness Swami Sivananda Maharaj in 1956...This was an unforgettable experience. The loving warmth of Swamiji and a feeling of happiness in his ashram and in his presence, gave me what I believe was a rise in consciousness, and I had many wonderful experiences, as, so I was told, had many other people."

Subsequently Hilary mataji visited Rishikesh many times. After leading a divine life for many years, in 1985 Hilary visited holy Asharam with her husband.

Pujya Mataji's is moved to nursing home. We pray to God and HH Gurudev Swami Sivanandaji Maharaj to bless her with unbounded benedictions and love. The branch will chant Maha Mrutunjaya Mantra during the Monthly Satsang for Hilary Mataji's health.

DLS AUSTRALIA BRANCH NEWS - UPCOMING PROGRAMMES

UPCOMING PROGRAMMES

Guru Purnima PUJA

Sunday 25 July 2010 from 11 am to 1 pm
Reg Byrne Hall, Corner of Darcy Rd & Fyall Ave,
Wentworthville, NSW 2145
Contact: Gunvant Vaghela Tel: 9688 3312

Swami Sivananda Birthday Celebrations

Sunday 12 September 2010 from 11 am to 1 pm
Reg Byrne Hall, Corner of Darcy Rd & Fyall Ave,
Wentworthville, NSW 2145
Contact: Gunvant Vaghela Tel: 9688 3312

Annual General Meeting

Sunday 12 September 2010 from 2 pm to 3 pm
Reg Byrne Hall, Corner of Darcy Rd & Fyall Ave,
Wentworthville, NSW 2145
Contact: Gunvant Vaghela Tel: 9688 3312

MONTHLY SATSANG:

Sunday 4 July 10– 4 pm to 5.30 pm
41 Warooga Av, Baulkham Hill; NSW 2153
Contact: Asai; Tel: 0431939568,

DIVINE ACTIVITIES

YOGA ASANA CLASSES:

Wentworthville:

Beginner's Class Every Sunday from 9.00am 10.30am

Contact: Asai - 9724 5495; 0431 939 568

Advanced Class Every Sunday from 5.30pm 7.00pm

Contact: Udit Ram - 9724 5495; 0416 299 396

Place:- Reg Byrne Community Hall, Cnr of Darcy Rd and Fyall Av, Wentworthville-2145

HINDI CLASSES FOR CHILDREN:**Strathfield:**

Dr. Asha Gupta has been conducting classes and teaching the Hindi language and culture to the children
Every Saturday, Time 11.30am -12.30 pm. Place: Homebush Boys Highschool, Room No-76,
Contact: Dr Asha Gupta; Phone: (02) 9764 6604

LIBRARY:

Books published by the Divine Life Society headquarters can be borrowed from the library at

Wentworthville:

85, Thane Street, Wentworthville, NSW-2145; **Contact:** Gunvant Vaghela Phone: (02) 9688 3312

Eastwood:

16 Threlfall Street, Eastwood , NSW-2122 **Contact:** Vijay Gokarn Phone: (02) 9801 5900 or 0411 450 321

ACTIVITIES OF BRANCHES AND SIVANANDA FAMILY**CANBERRA**

Lunch time Yoga, Pranayama, Meditation

Contact: Kamal Sharma (02) 6258 6925; Subhas Chandra (02) 6294 4344

Library of Divine books; For borrowing and buying Contact: Raveena Singh (02) 6251 1699

MELBOURNE Monthly Satsanga held first Saturday of every month at

15 Bareena Grove, East Doncaster, Victoria 3109 at 6 pm.

All are welcome. For more information Tel (03) 9395 1840

Contact: Sri Hanumant Patil Phone: (03) 9782 1108 Sri P.B. Shah Phone: (03) 9395 1085

Molloy Sivananda Ashram, North Queensland

For activities at the ashram, Contact: Ms Hilary Perry-Keene, 20 Fraser Road,
Mount Molloy, N.Q. 4871; Contact: Phone - (07) 4094 1168

Sivananda Yoga Vedanta Centre; Katoomba

Yoga and meditation classes: for beginners, Intermediate and advance group.

For regular activities of Yoga and Meditation at the Ashram,

Contact: Kamaladevi - (02) 4782 3245 Email - KamalaDevi@bigpond.com

FESTIVALS AT A GLANCE: 2010

JULY		AUGUST		SEPTEMBER	
8	Ekadasi	4	47th Anniversary of the Punya Tithi	1	Sri Krishna Jayanti
9	Pradosha Puja		Aradhana of His Holiness Sri	4	Ekadasi
11	Amavasya		Swami Sivanandaji Maharaj	6	Pradosha Puja; 2nd Anniversary of the
17	Dakshinayana begins (7.47 am)	6	Ekadasi		Punya Tithi Aradhana of His Holiness
21	Ekadasi (<i>Hari Sayani</i>)	7	Pradosha Puja		Sri Swami Chidanandaji Maharaj
22	Sri Vamana Pujai;	9/10	Amavasya	8	Amavasya; 123rd Birthday Anniversary
	Chaturmasya Vrata begins	14	Sri Naga Panchami		Of HH Sri Swami Sivanandaji Maharaj
23	Pradosha Puja	16	Sri Goswami Tulasidas Jayanthi	11	Sri Ganesha Chaturthi;
25	Sri Guru Purnima;	20	Ekadasi		Sri Varaha Jayanti
	Sri Guru Puja , Sri Vyasa Puja;	21	Pradosha Puja	12	Rishi Panchami
26	Purnima	24	Purnima; Upakarma; Rakshabandhan	15	Radha Ashtami
				19	Ekadasi; Sri Vamana Jayanti
				20	Pradosha Puja
				22	Ananta Chaturdasi
				22/23	Purnima
				23	Mahalaya (Pitri Paksha) begins