

*Om Shri Ganeshaya Namah
Salutations to the Remover of Obstacles*

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



Divya Sandesh

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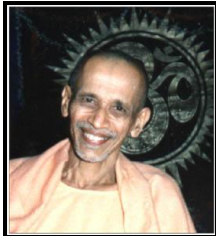
Immortal Self



Swami Sivananda

BROTHER! Courage is your birthright, not fear. Peace is your divine heritage, not restlessness; Immortality, not mortality; Strength, not weakness; Health, not disease; Bliss, not sorrow; Knowledge, not ignorance. Thou art Divine. Live up to it. Feel and realise thy divine nature. Thou art the master of thy own destiny. Do not be discouraged when sorrows, difficulties and tribulations manifest in the daily battle of life. Draw up courage and spiritual strength from within. There is a vast inexhaustible magazine of power and knowledge within. Tap it. Plunge yourself in the sacred waters of Immortality. You will be quite refreshed, renovated and vivified when you go to the divine source and realise: "I am the Immortal Self." Rely on your own Self. Be not a slave. You are the Immortal Self. Destroy inferiority complex. Draw power, courage, strength from within. Be free. Believe not in any dogmas. Have no blind faith. Accept nothing except after reasoning out carefully. Never be carried away by the blind surging emotions. Subdue them. Be not intolerant. Expand. Constant meditation on your inner Immortal Self, is the master-key to open the realms of Knowledge. Your essential nature is Sat-Chit-Ananda, Existence-Knowledge-Bliss-Absolute. The outer cloak, this mortal physical body is an illusory Mayaic production. You are the sexless Self, the King of kings; you are Immortal and Infinite. Feel. Assert. Recognise. Realise, not from tomorrow, but right now. O Blessed one! Thou art Immortal!

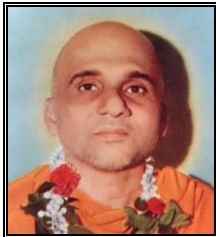
New Year



Swami Chidananda

Radiant Immortal Atman! May this New Year be a glorious year for you! May the Supreme Being abide with you, and may you abide in Him! May He shower His Divine Grace upon you! May your days be filled with peace, prosperity, happiness, success, auspiciousness and blessedness! My Beloved Atman - May Joy, Bliss and Immortality be yours! God Bless you. My deepest regards, love and prostrations to you all. Om Shanti, Shanti, Shanti! Yours in Sri Gurudev,

Truth Eternal



Swami Krishnananda

Realisation is not an actual "becoming", but an unfolding of consciousness, an experience of Truth, Truth that already is, Truth that is eternal.

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How GOD Came Into My Life Swami Sivananda

It would be easy to dismiss the question by saying: "Yes, after a prolonged period of intense austerities and meditation, while I was living in Swargashram, and when I had the Darshan of a number of Maharshis and their blessings, the Lord appeared before me in the form of Sri Krishna."

But that would not be the whole truth, nor a sufficient answer to a question relating to God, who is Infinite, Unlimited and beyond the reach of the speech and mind.

Cosmic Consciousness is not an accident or chance. It is the summit, accessible by a thorny path that has steps, slippery steps. I have ascended them step by step, the hard way; but at every step I have experienced God coming into my life and lifting me easily to the next step.

My father was fond of ceremonial worship (Puja) in which he was very regular. To my child-mind, the Image he worshipped was God; and I delighted in helping father in the worship, by bringing him flowers and other articles of worship. The deep inner satisfaction that he and I derived from such worship implanted in my heart the deep conviction that God is in such Images devoutly worshipped by His devotees. Thus did God come into my life first and placed my foot on the first rung of the ladder.

As an adult, I was fond of gymnastics and vigorous exercises. I learnt fencing from a teacher who belonged to a low caste; he was a Harijan. I could go to him only for a few days before I was made to understand that it was unbecoming of a caste Brahman to play the student to an untouchable. I thought deeply over the matter. One moment I felt that the God whom we all worshipped in the image in my father's Puja-room had jumped over to the heart of this untouchable. He was my Guru, all right! So I immediately went to him with flowers, sweets and cloth, and garlanded him, placed flowers at his feet and prostrated myself before him. Thus did God come into my life to remove the veil of caste-distinctions.

How very valuable this step was I could realise very soon after this: for I was to enter the medical profession and serve all, and the persistence of caste-distinction would have made that service a mockery. With this mist cleared by the Light of God, it was easy and natural for me to serve everyone. I took very keen delight in every kind of service connected with healing and alleviation of human misery. If there was a good prescription for malaria, I felt that the whole world should know it the next moment. Any knowledge about the prevention of diseases, promotion of health and healing of diseases, I was eager to acquire and share with all.

Then, God came into my life in the form of the sick in Malaya. It is difficult for me now to single out any instance; and perhaps it is unnecessary. Time and space are concepts of the mind and

have no meaning in God. I can look back now upon the whole period of my stay in Malaya as a single event in which God came to me in the form of the sick and the suffering. People are sick physically and mentally. To some, life is lingering death; and to some others, death is more welcome than life. Some lead a miserable life, unable to face death; some invite death and commit suicide, unable to face life. The aspiration grew within me that if God had not made this world merely as a hell where wicked people would be thrown, to suffer, and if there is (as I intuitively felt there should be) something other than this misery and this helpless existence, it should be known and experienced. It was at this crucial point in my life that God came to me as a religious mendicant who gave me the first lesson in Vedanta. The positive aspects of life here, and real end and aim of human life, were made apparent. This drew me from Malaya to the Himalaya. God came to me in the form of all-consuming aspiration to realise Him as the Self of all.

Meditation and service went on apace; and with them came various spiritual experiences. The body, mind and intellect, as the limiting adjuncts, vanished; and the whole universe shone as His Light. God then came in the form of this Light in which everything assumed a divine shape; and pain and suffering, that seem to haunt everybody, appeared to be a mirage, the illusion that ignorance creates, on account of low sensual appetites that lurk in man.

One more milestone had to be passed in order to know "Sarvam Khalvidam Brahma." Early in 1950 (on the 8th Jan.) God came to me in the form of a half-demented assailant, who disturbed the night Satsanga at the Ashram. His attempt failed. I bowed to him, worshipped him and sent him home. Evil exists to glorify the good! Evil is a superficial appearance; beneath its veil, the one Self shines in all.

A noteworthy fact ought to be mentioned here. In this evolution nothing gained previously is entirely discarded at any later stage. One coalesced into the next; and the Yoga of Synthesis was the fruit. Murti-Puja, selfless service of the sick, meditation, the cultivation of cosmic love that transcended the barriers of caste, creed and religion, with the ultimate aim of attaining Cosmic Consciousness, was revealed. This knowledge had immediately to be shared. All this had become an integral part of my being.

The mission had been gathering strength and spreading. It was in 1950 that I undertook the All-India Tour. Then God came to me in His Virat-Svarupa, multitudes of devotees, eager to listen to the tenets of divine life. At every centre I felt that God spoke through me, and He Himself in His Virat-form spread out before me as the multitude, listened to me. He sang with me; He prayed with me; He spoke and He listened. Sarvam Khalvidam Brahma.

DLS AUSTRALIA BRANCH NEWS

• Drama On Pujya Swami Sivanandaji Maharaj – SATURDAY 05 MAY 2012

The committee has approved a drama on Pujya Swami Sri Sivanandaji Maharaj as part of activities for 2012. Ananya Samarpana has offered to support the Divine Life Society by preparing the drama on Pujya Swami Sri Sivanandaji Maharaj. The drama will be played during next years cultural programme on **Saturday, 05 MAY 2012**. The committee thanks Smt Ambika and Sri Prasad for the offer they extended for the divine cause. **Please mark this day in your calendar and do try and attend, as this will be a wonderfully and professionally presented Drama on Swami Sivananda-Life and Teachings.**

For purchase of tickets in February/March 2012, please contact Guntant Vaghela on 9688 3312, Vijay Gokarn – 0411 450 321, Asha Gupta – 9764 6604, Jessie Sher – 8814 9808

- **Sri Vijayaratnam, an example of Guru SEVA and LOVE for all.**

It is with our sincere prayers that we announce that our dear Sri Vijayaratnamji attained the feet of the Lord on 26 October 2011. On the special request of Gurudev Swami Chidanandaji, he served selflessly for many years as the President of the Divine Life Society of Australia. Sri Vijayaratnam served the Divine Life Society of Australia until his last breath as Guru Seva. He worked towards spreading the message of Gurudev Swami Sri Sivanandaji in Australia by increasing membership and coordinating and establishing branches. His melodious voice is unforgettable. His message to the members of the Divine Life Society Australia was always to follow the ultimate aim of life as proclaimed by Swami Sivanandaji and Swami Chidanandaji.

Sri Vijayaratnam passed away on the auspicious day "DEEPAVALI" when everyone lit lamps to light up the glorious journey of his immortal atman. He was a symbol of Love and Devotion to Guru and God. He was loved by one and all.

The Divine Life Society of Australia has suffered a great loss. We all offer our sincere prayers for the peaceful journey of his departed soul.

- **A. Aravind, an example of Love and Devotion towards God and Guru**

It is with our sincere prayers that we announce once more, that our dear Sri A. Aravindji attained the feet of the Lord on 27 September 2011. He served for many years as a committee member of the Divine Life Society of Australia and later as a guide and mentor on many issues related to the DLSA. He was a symbol of bhakti and prayer and his devotion for his Guru and God was evident at all times. He was loved by one and all.

He loved discussing spiritual topics and was a strong votary for the spiritual life, never missing out on his daily worship and prayers to the Lord. The Divine Life Society of Australia has suffered a great loss. We all offer our sincere prayers for the peaceful journey of his departed soul.

True Worship of Lord Visvanatha Sri Swami Chidananda

Worshipful homage to the supreme, eternal Divine Reality manifested as Lord Visvanatha in the Visvanatha Mandir. May His benedictions enable you to realise God within your body temple through the worship of God in the external temple! For then the worship in the external temple would have served its purpose. This body is a great, sacred shrine for the Divine. This body is a living and moving temple of the Eternal Being. The Lord is seated within you as your innermost real Self. Your real Self is not the passing little human-personality-self that you identify yourself with. Until one has renounced attributing a sense of reality to the unreal apparent self as one's true identity through assiduous practice, constant affirmation, and ceaseless, active daily discrimination, it is hard to perceive the presence of the Divine Reality within this physical structure.

You are the innermost Indweller of the body. Visvanatha is within you. "*Sada vasantam hridayarvinde bhavam bhavani sahitan namami* – I bow to Lord Siva together with His cosmic primal Power, ever abiding within my heart." Therefore, Visvanatha is not within the Visvanatha temple. Visvanatha abides within you as your innermost Self. "I am the Indweller, O Arjuna, in all bodies." This body has been declared to be the abode of God, and you are verily one with that indwelling Reality. You don't perceive it because there is much that needs to be removed – that which is unworthy of His presence within.

Perceive Him as your indwelling Reality. Perceive this body as His living and moving temple, and offer adorations to Him seated in your body temple through meditation, prayer, silent *japa*, serene inner contemplation. Clean out all that is stale and not fit for Him from the inner centre where He abides. Fill yourself with the *bhava* of sacredness knowing Him as no other than your own true identity.

Gurudev gave us the path to God-realisation by saying, "Purify, meditate, realise." That is why Shankaracharya said, "Remove the *mala* (dirt) first, then the *vikshepa*, then the *avarana*." Fasting, prayer, taking vows, austerity and penance are all cleansing processes upon different levels. Worship Him in this living temple by removing the accumulated impurities within it. Feel His presence within. See Him in all names and forms, and give Him due reverence there as well.

Let us remember that the worship of the God within you does not require any time or space or preconditions. Always, at all times, under all conditions, without any restriction, you can constantly be an adorer and worshipper of the Divine wherever you are. Because wherever you are, He is there. He is the imperishable Reality enshrined within the unreal body. To live in that awareness is to be always in a temple, always in a sacred Presence. "O adorable Presence, bless us that we may be aware of Thy presence *here and now*. That is all we ask of Thee!"

OM OM OM OM OM OM OM

Perseverance and Aspiration Leads to Success

Swami Chidananda

When spiritual aspirants, seekers and sadhaks are looking for guidance, when they are seeking clarification and some advice about their difficulties and doubts, the ultimate advice that is usually given is, "Whatever you are engaged in doing, continue to do it, but make it gradually progressive. Do more and more of it. Increase your sadhana, and persevere in your sadhana. This is the way."

Impatience does not help in any way. In any journey you have to cover the distance between where you are and your destination. If you are eager to reach the destination early, then increase your pace and speed a little more. In addition, cover a comparatively greater distance each day than you have been doing hitherto. That may mean walk more hours than you have been doing. If you have been walking six hours a day, walk seven, maybe eight hours. It is thus that a traveller will be able to fulfil his desire to reach the destination earlier.

Even so, a sadhaka in the spiritual life, on the path of sadhana, should gradually increase and persevere in his sadhana, be it japa, be it meditation, be it study, be it praying to the Lord, be it remembering Him in the midst of your duties and work. Do not let any doubt become an obstacle in your path. Let the doubt be there, you carry on your sadhana with greater vigour.

This very act itself sometimes helps in clearing up doubts. What we could not understand a little while before, we begin to understand as we continue our sadhana and make it more progressive.

All want to succeed in the spiritual life. This is but natural, and success is achieved by adhering to our spiritual sadhana and enhancing it. Continue to do what you are doing and do more and more of it. This is the one sure way of ultimately succeeding in attaining the goal of life—continuous, unceasing movement towards the great goal. Persevere and augment your

sadhana day by day, and you have the key to sure attainment of the great goal.

By analogy, it is this continuity and onward progress that makes each river ultimately attain the ocean. No matter what the obstacles that come in its way, it circumvents them and goes onward. Our ancients also compared this continuity to the flow of oil from one vessel to another. Just as the oil flows in an unbroken, continuous stream, so should one's inner spiritual life and sadhana be.

In addition, keep your aspiration alive and blazing. Mystics and saints have spoken about this great longing by giving human analogies from everyday society and life. If your longing for God, if your desire for meeting the Lord is as keen, as intense, as that of an unfaithful wife longing to secretly meet her lover, if your longing for God is like that of a miser constantly thinking of ways and means to accumulate more wealth, if your longing for God is like the longing of a sensuous person hankering day and night after sense enjoyments of various kinds, then surely you will attain God-experience, you will attain God, you will come face to face with the Supreme Being.

One mystic came forward with this assurance: "If you have the intensity of longing for God of these three—the secret longing of the unfaithful wife, the longing of the miser and the longing of the sensual person thirsting after sensual pleasure—and do not attain the Lord, I stand responsible. I give my guarantee." Many of the mystics of both East and West embodied in themselves such longing.

It all adds up to saying that we should not be lukewarm. We should become the very personification of that longing. We should become in our total nature that longing personified. This is the inner truth of all spiritual life and sadhana. This should be the inner content of the sadhaka's heart.

We should ponder deeply and become benefited by dwelling upon these truths about the life mystical—a life of devotion, perseverance and aspiration. May the grace of the Divine and the blessings of Holy Master enable us to become such an aspirant and seeker and enable us to keep this before us as a touchstone and ideal.

Swamiji Speaks on "Zen and the Art of Motorcycle Maintenance" by Swami Krishnananda

I was reading a book presented to me, namely the practice of Zen through motorcycle maintenance. I went through that book and found that it is so interesting and gives us the whole technique of Sadhana.

'Zen' is a Japanese word for meditation. It is Dhyana, as we have it in Sanskrit. They call it Chaa in Chinese and Zen in Japanese. The Zen practice of motorcycle maintenance - you will be wondering what kind of thing is this. There are different parts of the complicated structure of the motorcycle. No one is aware of their existence. You only want to push a button, sit on it and then run. But how is this button working, how it is running, and how many parts are involved in their cooperative activity harmoniously that with so much affection

every nut and bolt is operating? Can you imagine the total action taking place through the multifarious parts that constitute the motorcycle? The maintenance of it involves an equally great attention paid to each and every part, nut and bolt, cleaning, and whatever it is to perfection in the maintenance of a motorcycle.

Our body may be compared to that motorcycle. Every little thing that we think, feel, act, understand are, is important for us. We do not want to leave out any part of our personality - everything is beautiful. Zen considers everything as beautiful. When you sweep the floor, you are not doing a dirty act. It is a great art of perfection, neatness; the broom is an object of attention and not simply a thing about which you can be

careless. You wash your vessel with a great art of attention with which you are engaged. So is the case with every action, whether cooking or sewing or making tea or offering anything to the guest that comes. Great art, great perfection, great beauty, great totality - everything is wonderful. This is Zen's perception of all things in the world. Even a leaf in the tree, even the bird that is moving, how beautiful! The bird is moving in the leaves - how beautiful! The leaf is waving - how beautiful! The sun is shining - how beautiful! The river is flowing - how beautiful! The mountain is standing - how beautiful! Why don't you say it is all beautiful instead of grudgingly staying "stupid"? Zen does not accept all these things (as stupid).

So likewise in the practice of Sadhana there is no stupid thing in this world that can be brought before our attention. Even our thoughts are not stupid. They have to be taken care of as our own children. We may have naughty children, it doesn't matter, but they are our children only. All children of a parent are not of the same type. They are all different - one differs from the other totally in many respects, yet they have to be

taken care of as a single total of the unit of family. In a similar manner are the ways in which we have to conduct ourselves in relation to the world. A little attention is to be paid to every thought that comes to the mind. Manana is only this much. If a thought comes, adore it, worship it. "My dear child, what do you want? Why has this thought come to me?" Give it what it wants. It will go; it will not cry afterwards. But if you tell the thought, "You idiot, go. I don't want you," then it will come back yelling with greater force. So no thought should be brushed aside as unwanted, because it is your child, it has come through your brain and you are throwing it away. It has arisen because it has a necessity - it won't come unnecessarily. That necessity should be understood by you by a careful psychoanalytical attention paid to it. All thoughts are your thoughts - you must understand. They are not somebody's. So, you cannot reject them unless you reject your own self partly, which cannot be done.

So yoga is not a rejection of any particular, but an inclusion of all things in a total whole with a beautiful vision of all existences, as a Zen master tells you. That is Sadhana.

DLS AUSTRALIA BRANCH Activities

❖ **DLSA ONLINE INTERACTIVE SATSANGS**

When H.H. Swami Padmanabhanandaji, the current General Secretary of DLS HQ, Rishikesh is available, Swamiji comes online during our monthly satsang to provide us with Online Interactive Satsangs via Skype. These sessions are extremely well received and Swamiji discusses and talks on various topics related to spiritual and secular living.

❖ **YOGA ASANA CLASSES:**

Wentworthville:

Advanced Class Every Sunday from 5.30pm 7.00pm; **Contact:**

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-2.30pm. 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

❖ **GUIDED MEDITATION (ONLINE):**

Date:	Every Saturday morning
Time:	Login and Registration from 5:45 am to 5:55 am Meditation from 6:00 am to 6:30 am
Where and when:	From your home computer, using Skype application, ensuring that the facilitator has your Skype ID
Skype ID (facilitator):	dlsaus
Support Contacts:	sushil.kumar.sydney@gmail.com, msankarramiah@yahoo.com, karoreddy@optusnet.com.au

UPCOMING PROGRAMMES

❖ MONTHLY SATSANG:

1. **Sunday 08 January 2012 – 4 pm to 5.30 pm**
Address: 8, Acton Street, Cryodon NSW
Contact: Karo Reddy Tel:
2. **Sunday 05 February 2012 – 4 pm to 5.30 pm**
Address: TBA – by email
Contact: Tel:
3. **Sunday 04 March 2012 – 4 pm to 5.30 pm**
Address: TBA – by email
Contact: Tel:

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

Satsang: 3rd July 2011 - 7 Longford Street, Lyons, Canberra; Ph. 62850105, Mob. 0400690204

Contact - Manish Chopra

❖ 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: 2012

JANUARY		FEBRUARY		MARCH	
5	Ekadasi	1	Madhva Vavami	4	Ekadasi
6	Pradosha Puja	3	Ekadasi	5	Pradosha Puja
8/9	Purnima	5	Pradosha Puja	7	Purnima
14	Makara Sankranti; Uttarayana Punyakala (06.42 p.m.)	7	Purnima	8	Purnima; Sri Gauranga Mahaprabhu Jayanti
19	Ekadasi	17	Ekadasi	9	Holi
20	Pradosha Puja	19	Pradosha Puja	18	Ekadasi
22/ 23	Amavasya	20	Sri Maha Sivaratri	19	Pradosha Puja
28	Vasanta Panchami	21	Amavasya	22	Amavasya
30	Ratha Saptami				
31	Bhishma Ashtami				

Resolves for Quick Spiritual Progress Swami Sivananda

1. Maintain a daily spiritual diary, and at the end of every month send a copy of it to your spiritual guide who will give you further lessons for your progress.
2. Keep a daily Mantra note-book and regularly write a page or two of your Ishta Mantra or Guru Mantra in ink.
3. Chalk out a daily routine for daily practice and stick to it at any cost. Distractions and obstacles are many. Be ever careful and vigilant.
4. Make a few resolves for practice during the New year as shown below. Any of the resolves may be crossed out, added to or altered, to suit the individual temperament, convenience or stage of development.
5. Do not abruptly change the mode of living. You can grow and evolve quickly in the spiritual path, and develop your will power and control the mind and the senses by sticking to the resolves. Do not try the impossible at first. Take your resolves very cautiously and ascend step by step on the ladder of Yoga.
6. If you fail in any of the resolves through lack of self-control, unknowingly or by force of circumstances, you should perform some extra Malas of Japa or give up one meal to remind yourself of the resolve and to impress the mind of the importance of these resolves (self-punishment).
7. The resolves form should be prepared in duplicate and one copy duly signed should be sent to your Guru so that you may not be tempted to relax your efforts or ignore the resolves or break any other under the slightest pretext or lame excuse.
8. Request all your spiritually inclined friends to maintain such resolves, daily spiritual diary and Mantra note-book. Thus you can elevate many from the quagmire of Samsara (worldliness).

THE SATGURU Swami Sivananda

Mere study of books cannot make one a Guru. One who has studied the Vedas and who has direct knowledge of Atman through Anubhava can only be enrolled as a Guru. A Jivanmukta or a liberated sage is the real Guru or spiritual preceptor. He is the Satguru. He is identical with Brahman or the Supreme Self. He is a Knower of Brahman.

Possession of Siddhis is not the test to declare the greatness of a sage or to prove he has attained Self-realisation. Satgurus do not exhibit any miracles or Siddhis. Sometimes they may exhibit them in order to convince the aspirants of the existence of super physical things, give them encouragement, and instil faith in their hearts. A Satguru is endowed with countless Siddhis. He possesses all divine Aisvarya, all the wealth of the Lord.

The Satguru is Brahman Himself. He is an ocean of bliss, knowledge and mercy. He is the captain of your soul. He is the fountain of joy. He removes all your troubles, sorrows and obstacles. He shows you the right divine path. He tears your veil of ignorance. He makes you immortal and divine. He transmutes your lower, diabolical nature. He gives you the rope of knowledge and saves you when you are drowning in this ocean of Samsara. Do not consider him to be only a man. If you take him as a man, you are a beast. Worship your Guru and bow to him with reverence. Guru is God. A word from him is a word from God. He need not teach anything. Even his presence or company is elevating, inspiring and stirring. The very company itself is self-illumination. Living in his company is spiritual education. Read 'Sri Granth Sahib'. You will come to know the greatness of Guru.

Man can learn only from a man, and hence God teaches through a human body. In your Guru, you have your human ideal of perfection. He is the pattern from which you wish to mould yourself. Your mind will readily be convinced that such a great soul is fit to be worshipped and revered.

Guru is the Moksha-Dvara. He is the gateway to the transcendental Truth-Consciousness. But, it is the aspirant that has to enter through it. The Guru is a help, but the actual task of practical Sadhana falls on the aspirant himself.

Contact Us:

Email - info@dlsa.us

Website - www.dlsa.us

DLSA on Facebook: <http://www.facebook.com/dlsa.us>

Recordings of Skype Satsangs on YouTube: <http://www.youtube.com/user/thedivinelifesociety>

Recording of bhajans etc. by DLS Australia devotees at YouTube: <http://www.youtube.com/dlsa.us>

Daily quotes from Gurudev Swami Sivananda on Facebook: <http://www.facebook.com/SwamiSivananda>

Daily quotes from Sri Swami Chidananda on Facebook: <http://www.facebook.com/SwamiChidananda>

Updates on HQ on Facebook: <http://www.facebook.com/TheDivineLifeSociety>

UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
 Salutations and Prostrations unto Thee.
 Thou art Omnipresent, Omnipotent and Omniscient.
 Thou art Sat-Chid-Ananda. (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 upon our lips.
 Let us abide in Thee for ever and ever.

Swami Sivananda

If undelivered, please return to,

The Divine Life Society of Australia
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