



Divya Sandesh

The Newsletter of

THE DIVINE LIFE SOCIETY OF AUSTRALIA Inc.

Regd: inc 9877082

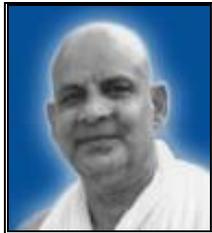


HH Swami Nirliptananda
Visiting Australia and New Zealand
8th April to 15th May 2016

Page - 6

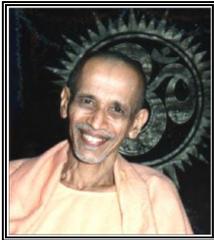
Issue: April – June 2016

Sadhana



Every bit of Sadhana done is surely recorded without fail in your hidden consciousness. No Sadhana ever goes in vain. Every bit of it is credited immediately towards your evolution. This is the law. Think not negative thoughts, but calmly go on with the Sadhana. Be regular at it. Without missing a single day, proceed onward with your spiritual practices. Little by little, the power accumulates and it will grow. Ultimately, the cumulative force of all the continuous earnest Sadhana done perseveringly and patiently over a long period of life has its inevitable grand consummation at the supreme moment when it bears fruit in the form of blissful Realization.

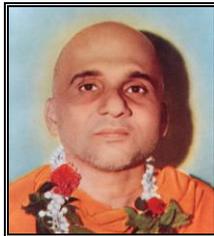
Swami Sivananda



Introspection

Where there is introspection, there is humility. Make each dawn a fresh rebirth into the awareness of your spiritual identity, feeling yourself to be Satchitananda. If the mind thinks sublime thoughts and ideas, if the heart harbors noble emotions, then the human being will live like God on earth. The key lies in what the human mind thinks. Human thought is the key to human destiny.

Swami Chidananda



Spiritual Vision

The watchword of yoga is practise Abhyasa. For the purpose of directing the mind towards *samadhi*, to generate within oneself the feeling towards the ultimate goal, to create in oneself a confidence that one is moving in the right direction as well as to put down all obstacles, one has to set oneself to practice, without remission of effort. We should not withdraw the effort merely on the assumption that success is not forthcoming. We should not lose hope, because if we dig twenty feet and then think that nothing has come and we give up hope – well, we are going to be the loser, because water may be there at the twenty-first foot

Swami Krishnananda

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PAGE-3
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CONTENTS

	PAGE
1. Ram Navami - Swami Sivananda	2
2. Swami Chidananda – An Ocean of Compassion	3
3. The Necessity of Contemplating	4-5
4. The Guru-Disciple relation is eternal	5
5. HH Swami Nirliptananda Programs in April-May 2016	6-7
6. Harmony in Life – Two days retreat	8

RAM NAVAMI

SALUTATIONS to Lord Rama, an Incarnation of Lord Vishnu, who is measureless, who is of the nature of pure Consciousness and bliss, who is the consort of Sita, Master of Sri Hanuman, and the Lord of the three worlds, who took His birth at His own will in order to establish righteousness, destroy the wicked and protect His devotees.

Ramnavami or the birthday of Lord Rama falls on the 9th day of the bright fortnight of the month of Chaitra (March-April).

Rama was the Lord Hari Himself, incarnate on earth for the destruction of Ravana. He was well accomplished, beautiful and endowed with royal marks. His glory and prowess were unlimited. He was peerless on earth. He was free from malice. He was gentle. He was the protector of all His people. He always addressed them in gentle words. He never used any harsh words even when somebody provoked Him. He held sway over the whole world.

Let Sri Rama be your ideal. Ideals are remembered and adored for the purpose of adopting them in your own life. The Ramnavami celebration or the Vasanta Navaratri every year is an opportune period for us to saturate ourselves with the spirit of Lord Rama. We love and adore our ideals because we express thereby our yearning to unite with them. In our worship of God it is implied that we should be virtuous, good and perfect even as God is. Hence the wise instruction: "One should become divine in order to be able to worship God". One cannot be a real worshipper of Lord Rama unless one makes an honest attempt to grow in the virtues that the Lord represents. On the other hand, worship of Lord Rama is itself the surest means to develop such virtues.

One who approaches Sri Rama with love and worshipfulness becomes large-hearted, pure in spirit, good-natured and dispassionate in thought, word and deed. A true devotee of Lord Rama is His representative, with His power and His knowledge.

Lord Rama was the prince of the Ikshvaku race. He was virtuous and of manly strength. He was the Lord of the mind and the senses. Brave and valiant, He was yet gentle and modest. He was a sage in counsel, kind and sweet in speech, and most courteous and handsome in appearance. He was the master of all the divine weapons, and a great warrior. Ever devoted to the good and prosperity of His kingdom and His subjects, He was a defender of the weak and the protector of the righteous. Endowed with numerous wondrous powers of the mind,

He was well versed in all sciences--in military science as well as the science of the Self.

Deep and unfathomed like the ocean, firm and steadfast like the Himalayan mountains, valiant like Lord Vishnu, He was the joy of Kaushalya. Though fierce like fire on the battlefield, He was calm like the cool breeze of the Mandara Hills, patient like Mother Earth, bounteous like the god of wealth and righteous like the lord of justice himself. In the pains and the griefs of His people, His heart swiftly sympathized with the sufferers. In the festive scenes which held them in joy, He like a father, shared their joys. By His honour and heroism, as well as by His gentleness and love for His subjects, He greatly endeared Himself to the hearts of His people. Such a great person was the Lord Rama!

Lord Rama was the best of men with a sterling character. He was the very image of love. He was an ideal son, an ideal brother, an ideal husband, an ideal friend and an ideal king. He can be taken to embody all the highest ideals of man. He led the ideal life of a householder to teach the tenets of righteousness to humanity. He ruled His people so well that it came to be known as Ram-Rajya, which meant the rule of righteousness, the rule which bestows happiness and prosperity on all.

The noblest lesson embodied in the *Ramayana* is the supreme importance of righteousness in the life of every human being. Righteousness is the spiritual spark of life. Cultivation of righteousness is the process of unfoldment of the latent divinity in man. The glorious incarnation of the Supreme Being in the form of Lord Rama has exemplified the path of righteousness. Let mankind follow His footsteps and practise the ideals cherished by Him, for it is only thus that there can be everlasting peace, prosperity and welfare in this world.

None but the righteous can be truly happy. None but he who has the correct sense of duty and the will for its implementation can be said to live worthily. One must be imbued with a definite conviction about the supremacy of moral principles, ethical values and spiritual ideals. These ought to guide one's day-to-day actions and serve as powerful means for the culture of the human personality. That is the purpose of life. That is the way to Self-realisation. That is the message and the mission of Lord Rama's Life on earth.

- Swami Sivananda



The Divine Life Society of Australia Inc.
Presents

Swami Chidananda- “An Ocean of Compassion”

*An Inspiring Drama based on the Life & Teachings
Of HH Sri Swami Chidananda*

Date: Saturday 23rd April 2016

Time: 5:15 pm Start

**Venue: Marana Auditorium, 16 MacMahon Street,
Hurstville, Sydney, NSW**



Free Parking is available off street in council designated areas

Tickets including Light Meal

For Tickets please contact

Pensioner/Student/Child : \$20.00

Dr. Asha Gupta- (02) 97646604

Adult: \$30.00

Mr.Sankar Ramiah - (02) 88149808

Reserved Adult: \$50.00

Mr.Vijay Gokarn: -0411450321

An offering by Ananya Samarpana Performing Arts

www.dlsaus.org

The Necessity Of Contemplating

It is only through the grace of the Supreme Reality— Ishwara—that the seeking soul can attain the Vedantic awareness of the non-difference between its essential nature and Its eternal identity, the great Reality. Thus unambiguously and in clear language, the scriptures have stated. May He, who has proved this true through His own attainment and experience, always be the guiding light in our life!

The human individual wants joy. Despite being told many times – through various Satsangas, lectures and spiritual discourses by eminent saints and sages—why is it that— knowing full well that to attain Self-experience is supreme bliss – men still continue to pursue their deluded way of seeking happiness through limited passing sense objects of this material world? No amount of listening and hearing of this truth will be of any avail unless you continue to contemplate it, reflect upon it deeply. What exactly does it imply to you? What exactly does it mean for your life? How will this contemplation make you aware of the deep reality of life? And how will it bring into your consciousness with compelling force the necessity of turning away from transitory things and seeking the eternal? However, you never contemplate. You hear and that is the last of it.

It is not only by hearing discourses and having things said to you that you get food for thought and reflection and higher knowledge. Even by seeing things, you begin to go beyond mere perception, if you don't stop there but reflect over what you saw and begin to think about the implications. It creates within you a train of thought based upon that seeing. From such a process also you may be able to draw new lessons, new insights.

Yesterday night after Satsanga when I reached Guruniwas and stepped out of the car, came out of the parking shed and looked up, the sky was perfectly clear and blue. A half-moon was shining with extraordinary brilliance. And a little star above was glittering like a diamond, like a multifaceted, scintillating diamond. And I exclaimed to the Brahmachari, "Look, how beautiful, how bright, how clear the sky is, how bright the moon is!" The Brahmachari has the habit of listening to something I say and making a remark which is completely going off at a tangent from what has been said. And he said, "Yes, yes, today the Ganges water is a little turbid." He said, "It is a little turbid, because evidently some rains have fallen somewhere in the upper reaches of the river." I looked at him for a moment, and then I said, "Is that so, is that so? Maybe you are right. Something must have happened. It might be raining in Uttarkashi." So I received that food also for thinking and went up. As I was going up, I was contemplating what the Brahmachari had said. I thought, "He sees the Ganges in Muni-ki-Reti and concludes that

something must have happened in some part of the river higher up, a part which is not visible to us, and he draws a logical conclusion from here. From the state of things here he relates to the state of things in a previous part of the same immediate river that flows by Guruniwas".

Yes, it is only if you raise your vision up, you see the clear blue sky and the bright moon and the shining star. Only then! Otherwise if you keep it at your own level, you will only see the drabness of your immediate surroundings –. In all directions you see things, and you are affected by them. Your interior also gets the impressions and the impact of the things at your own level. If you want to elevate your spirit, elevate your thoughts, then look up, keep a lofty vision, strive to attain a loftier and evermore loftier status until you reach the highest, the Supreme Being.

This is the reflection and this is the conclusion which I share with you this morning. Keep your vision always upraised, never upon the earth level, never upon this Prapancha and this Samsara level. Your real existence is not the worldly existence. Your reality is in the level of the Satchidananda Brahman. And similarly, if you see some symptom in your behaviour, in your activities, in your dealings with others which is not crystal clear, transparent and pure, if there is something turbid about it, then you can draw this conclusion for certain that in a previous stage of this outer activity there is something wrong. Outer activity is the ultimate state of our being, the outflowing of our personality. The previous stage is not visible to us. It may be in the feelings, in the sentiments we are harbouring in the heart. It may be in our thoughts, in the quality or the kind of thoughts that fill our mind. And therefore, the sources of this outflow of our nature in the form of actual action are to be traced in the previous state of this action. Action is the ultimate state and the result of that previous state. So when you observe something, be sure there is something happening, some rain has fallen, as they say, and made the water muddy. And therefore something in a previous state of our action and a previous stage of our psychological self must be analysed. It is our internal which is not immediately seen, but it can be inferred. So if you carry on this process and set things right, then you can change the outer situation in your day to day life and bring it into a spiritual realm. Thus reflection, contemplation is gainful. It is not without reason that they said, "You should reflect, you should contemplate." Then the truth will become real to you. This is the advice given to us by our wise forefathers. Let us benefit from this advice and the directions given to us and keep our vision always uplifted and lofty. Perceive that which is pure, sublime, bright and shining, and let us always contemplate on the why and where of the outer expressions of our inner being. May the supreme grace of the Lord and blessings of Holy Master enable us to do this unto perfection. God bless us all.

- Swami Chidananda

The Guru-Disciple relation is eternal

From the teachings of saint Dattatreya to King Yadu we are to understand that the variegated manifestations of God in this world are to become our Gurus, and we have to take lessons from every event that takes place in this world. Every event that occurs is an eye-opener to us, if only we are endowed with that receptive capacity, and the day of Guru worship is meant specifically to provide us an occasion to rise to this level of understanding and regard ourselves as sparks or flames of spiritual aspiration and not merely mortal bodies.

We are on a flaming march to perfection. Our duty here is to work for our final salvation of the soul and not to regard this earth as a goal in itself. We have been told time and again, from time immemorial, that this earth is like a Choultry, an inn, a Kshetra in which we have to rest for a while on our march onwards to reach our destination, and that this is not to be regarded as an end in itself at any time. But nevertheless, due to Anadi Avidya, we forget this great glorious ideal before us and are apt to mistake the Choultry for a permanent residence for ourselves, but when we wake up the next day we will find that we have to walk a long distance yet, and this Choultry is no more ours, and we have to go onwards. And this onward movement from one place to another is the transmigratory life of the Jiva.

What we call the series of births and deaths or transmigratory life is the process of the march of the soul from one halting station to another halting station in this continuous, incessant march to perfection. The Guru appears to us at every level. Let us not think therefore that today in this human birth we have a Guru and when we die the Guru is lost to us, or when the Guru disappears from his mortal coil he is lost to us. The Guru is an eternal principle as God. Guru is God and God is Guru, and therefore there cannot be destruction of Guru; as also no destruction of aspiration. The Sadhaka is not

also a destructible principle. The Guru is not also a destructible principle. Both are immortal principles, and their relation is an eternal one. The student, the Sadhaka or the disciple is a seat of spiritual aspiration. It is a spark of spiritual fire which can never be extinguished. It has nothing to do with the body of the student, nor has the true Guru anything to do with the body in which he has been invoked or he has condescended to manifest himself for the good of the disciple.

Sri Krishna says in the Bhagavadgita: "Several births have I taken and several births have you also taken; but you do not know this truth, whereas I know it." That is the difference between us. Since the beginning of creation onwards this recurring manifestation of Nara and Narayana, of man and God, has been taking place for the ultimate good of the Jivas. But Narayana knows everything, while Nara does not know it. That is the difference between man and God. But in essence they are like the wave and the ocean. They are not intrinsically different. Essentially they are the one and the same. This is the relation between the Guru and the disciple. It is not the relation between one body and another. It is a relation between a spark of fire and a conflagration of fire. It is the spark that is aspiring to unite itself with the conflagration, and this conflagration is again a manifestation of that universal fire of the wisdom of God into which we have to dedicate ourselves – which is called Jnana Yajna. The whole process of spiritual Sadhana is Jnana Yajna, the sacrifice of the soul in the knowledge of God. In this respect we can say that the Guru is the intermediate principle between Ishvara and Jiva. And inasmuch as He represents to us the knowledge of God, for all practical purposes, from our standpoint at least, he is God.

- Swami Krishnananda

GLORY OF GOD

God is your shelter against the storms, your sole refuge, your solace and your resting place. The God is within you. He is seated in the heart of all beings. Whatever you see, hear, touch or feel is God. Therefore, hate not anybody, cheat not anybody, love all and be one with all. God is; God exists. Give up idle controversies, theological dissension. Be pure in heart. Serve humanity. Love God. Treat all creatures in love. You will soon attain eternal bliss and perennial joy.

Swami Sivananda

SWAMI CHIDANANDA BIRTH CENTENARY PROGRAM 2016

His Holiness Sri Swami Nnirliptanandaji Programs in April – May 2016

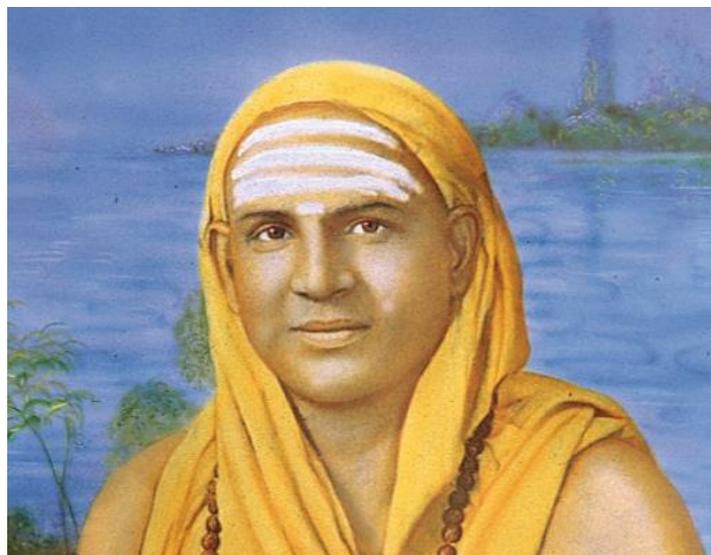
Date	Place	Details
Friday, 8 April 2016	Sydney	Sydney Contact: Swami Uditramanandaji - 0416 299 396 Jessieji - 0415 720 738
Saturday, 9 April 2016	Sydney	PM - 4pm - 6pm Free Discourse for Advance Yoga Teachers @ Blue Mountains Sivananda Yoga 40 Ninth Avenue, Katoomba NSW Contact: Kamalaji 0427 832 245)
Sunday, 10 April 2016	Sydney	Free Discourse - 7pm-8.30pm @Strathfield Girls High School Albert Rd, Sydney NSW 2135 (Entry via Oxford Rd)
Monday, 11 April 2016	Sydney	Free Discourse - 7pm-8.30pm @Strathfield Girls High School Albert Rd, Sydney NSW 2135 (Entry via Oxford Rd)
Tuesday, 12 April 2016	Sydney	Free Discourse - 7pm-8.30pm @ Strathfield Girls High School Albert Rd, Sydney NSW 2135 (Entry via Oxford Rd)
Wednesday, 13 April 2016	Canberra	Contact: Sharmaji - 0452 341 835 Manishji - 0400 690 204 4.30pm - 5.30pm Canberra Hindu Temple & Cultural Centre
Thursday, 14 April 2016	Canberra	7.30pm - 9.00pm Kamal/Radha Krishna Sharma's home 45, Ennor Cres, Florey
Friday, 15 April 2016	Canberra	7.30pm - 9.00pm Sri Arupadai Murugan Temple
Saturday, 16 April 2016	Canberra	11am - 1.00pm Anshu/Manish Chopra's home 25 Hampton Circuit Yarralumla
		6.00pm - 2.00pm The Hindu Temple & Cultural Centre
Sunday, 17 April 2016	Canberra	11.00am - 2.00pm The Hindu Temple & Cultural Centre 6.00pm - 7.30pm Sri Vishnu Siva Mandir
Monday, 18 April 2016	Canberra	7.30pm - 9.00pm The Hindu Temple & Cultural Centre
Tuesday, 19 April 2016	Brisbane	Contact: Nahen 0415 685 095 Jeya 0434 196 672
Wednesday, 20 April 2016	Brisbane	Free Discourse - 7.15pm - 8.30pm @Indooroopilly Library
Thursday, 21 April 2016	Brisbane	Free Discourse - 7.15pm - 8.30pm @Holland Park Library
Saturday, 23 April 2016	Sydney	DRAMA PROGRAM (5.15pm start) On the life and teachings of HH Swami Chidanandaji 'An Ocean of Compassion' Marana Auditorium, 16 MacMahon Street Hurstville Sydney
Sunday, 24 April 2016	New Zealand	Contact: Kribbaji - 642 108 264 832 Free Discourse - 6pm - 7.30pm
Monday, 25 April 2016	New Zealand	Free Discourse - 2pm - 4.30pm
Tuesday, 26 April 2016	New Zealand	Free Discourse - 7pm - 8.30pm
Wednesday, 27 April 2016	New Zealand	Free Discourse - 7pm - 8.30pm
Thursday, 28 April 2016	New Zealand	Free Discourse - 7pm - 8.30pm

Friday, 29 April 2016	Sydney	Contact: Swami Uditramanandaji - 0416 299 396 Jessieji - 0415 720 738
Saturday, 30 April 2016	Sydney	9am-5.30pm - Sydney Day Retreat @Strathfield Girls High School Albert Rd, Sydney NSW 2135 (Entry via Oxford Rd)
Sunday, 1 May 2016	Sydney	9am-5.30pm - Sydney Day Retreat @Strathfield Girls High School Albert Rd, Sydney NSW 2135 (Entry via Oxford Rd)
Monday, 2 May 2016	Sydney	Free Discourse - 7pm-8.30pm @Strathfield Girls High School Albert Rd, Sydney NSW 2135 (Entry via Oxford Rd)
Tuesday, 3 May 2016	Sydney	Free Discourse - 7pm-8.30pm @Strathfield Girls High School Albert Rd, Sydney NSW 2135 (Entry via Oxford Rd)
Thursday, 5 May 2016	Melbourne	Melbourne Contact: Misraji - 0425 800 285 PB Shahji - (03) 9395 1085
Friday, 6 May 2016	Melbourne	Free Discourse
Saturday, 7 May 2016	Melbourne	PM - 6pm - Discourse/Monthly satsang
Sunday, 8 May 2016	Perth	Contact: Chandraji - 0423 835 926
Monday, 9 May 2016	Perth	PM - 7.15pm 2016 Parliament @ Sivananda Ashram
Tuesday, 10 May 2016	Perth	AM - 6.30am - Guided Meditation @ Sivananda Ashram AM - 8am - Hatha Yoga @ Sivananda Ashram PM - 7.30pm - Patanjali Study Circle @ Sivananda Ashram
Wednesday, 11 May 2016	Perth	AM - 6.30am - Guided Meditation @ Sivananda Ashram AM - 8am - Hatha Yoga @ Sivananda Ashram PM - Public Talk @ Perth Hindu Temple
Thursday, 12 May 2016	Perth	PM - 8.15pm - Public Talk @ Sri Bala Murugan Temple
Friday, 13 May 2016	Perth	PM - Satsang @ Sivananda Ashram
Sunday, 15 May 2016	Perth	AM - 7am - Satsang @ AR Krishnan's home

FULL Details of HH Swami Nirliptanandaji's programs can be obtained at the following link:

http://www.dlsaus.org/DLSA_Docs/SCCF_2016/SwamiNirliptanadaJi_OZPrograms_2016.pdf

Be Good



Do Good

“Harmony In Life” Two Days Retreat - Sydney 2016

Full Registration Form and details of retreat can be download from:

http://www.dlsaus.org/DLSA_Docs/SCCF_2016/DLS_Camp-Rego-and-Parent-Consent-FormV7-2016.pdf

Location: Strathfield Girls High School

Dates: Saturday 30th April & Sunday 1st May 2016

Guest Speaker: H.H. Sri Swami Nirliptanandaji Maharaj, Vice President, The Divine Life Society HQ
Sivananda Ashram Rishikesh

Time: 9.00 am to 5.30 pm

Day 1 Harmony - Yoga of Compassion and Practical Vairagya (Detachment)

The Cosmic Religion – Meditation and a Life of Compassion

Day 2 Pre-requisites & Implementation in Daily Living - The Voyage Homewards

Q & A on any topic raised by devotee.

Cost: Morning tea, lunch and afternoon tea included. (May contain nuts, milk and other ingredients not be suitable for participants with allergies)

Participants with food allergies are humbly requested to self cater.

\$50 Single or part day

\$80 Two full or part days

SORRY, NO REFUNDS FOR NON PARTICIPATION

Contact: vijaygoki@gmail.com / 0411450321 kamaladevi@bigpond.com / 0427832245

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