



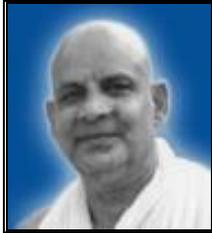
Divya Sandesh

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THE DIVINE LIFE SOCIETY OF AUSTRALIA Inc.

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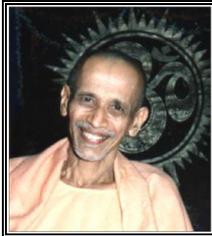
Path to Liberation



The Jiva which is thrown into the pool of mud, called Samsara, revels in it and adds more mud to it by performing all kinds of Kamyas (actions with desire). It is led to believe that through such actions it will reap a rich harvest of happiness. But, as a matter of fact, the result is just the reverse. The Jiva is bound more and more strongly to the wheel of birth and death by these chords of Avidya, Kama and Karma. The Guru comes and enlightens the Jiva. He says: "O man, this is not the way to attain eternal bliss or salvation. Wash the dirt of Karma that has given you this birth here, with the water of Bhakti to God, and with the soap of desirelessness. Spiritualise all your actions. Then will the dirt that has covered your soul be washed away and you will shine in your pristine glory." The disciple thereupon practices Bhakti and Nishkama-Seva, and is finally liberated.

Swami Sivananda

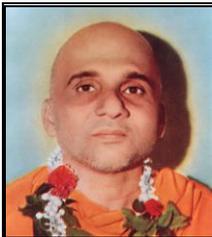
Mind



The mind is ceaselessly occupied in the thought process. Therefore see to it that its ceaseless movements are gainful, are constructive, that they add to this onward movement towards the Divine and do not divert you away from it. Therefore, wisely guide the mind, educate the mind, and train it in such a way that its thought processes are of the right quality and are taking you in the right direction

Swami Chidananda

Knowledge and Action



Often we make a distinction between knowledge and action, and no one can help making this distinction. We can never believe, ordinarily, that knowing is the same as acting. And so, under a misapprehension that the two are different, we take to a way of knowledge severing ourselves from action or activity altogether; or, otherwise, we go to the other extreme and plunge into activity without proper understanding or, knowledge. What we call activity is the movement of our being, it is not something outside us, as the rays of the Sun can be said to be the movement of the power and force of the Sun itself.

Swami Krishnananda

CONTENTS

1. New Year Message - Swami Sivananda	2
2. Yogic Life – In and through the world – Swami Chidananda	2-3
3. The Great Search for Happiness – Swami Chidananda	3
4. How to Sublimate Desires – Swami Krishnananda	4
5. Sivaratri – Swami Krishnananda	4-5
6. DLSA Branch contacts	6
7. DLSA Australia Branch Activities	7
8. Festivals at a glance	7

NEW YEAR MESSAGE

SWAMI SIVANANDA

By the command of the Indestructible Being, minutes, hours, days and nights, stand apart. By the command of the Immortal Brahman, months, years, seasons and solstices stand apart. He who knows this Indestructible Being is a liberated sage or Jivanmukta.

Time rolls on. New becomes old and old becomes new again. Today is the most auspicious New Year's Day. God has given you another chance this year to enable you to strive for your salvation. Today man is. Tomorrow he is not. Therefore, avail yourself of this golden opportunity, struggle hard and reach the goal of life. Make the best use of every moment of this New Year. Unfold all latent faculties. Here is a chance to begin life anew, to grow and evolve and become a superhuman or a great dynamic Yogi.

On this glorious New Year's Day make a strong resolve to wipe away all the old worldly Vasanas or tendencies and bad impressions and to control the senses and the mind.

Know the value of time. Time is most precious. Utilise every second profitably. Live every moment of your life for the realisation of your ideal and goal. Do not procrastinate. That "tomorrow" will never come. Now or never. Abandon idle gossiping. Kill egoism, laziness and inertia. Forget the past. A glorious and brilliant future is awaiting you.

Equal vision is the touchstone of knowledge. Unselfishness is the touchstone of virtue. Brahmacharya is the touchstone of ethics. Oneness is the touchstone of Self-realisation. Humility is the touchstone of devotion. Therefore, be unselfish, humble and pure. Develop equal vision. Be in tune with the Infinite.

Satyam (truth) is the seed. Ahimsa is the root. Meditation is the shower. Shanti (peace) is the flower. Moksha (salvation) is the fruit. Therefore, speak the truth, practise Ahimsa and meditation. Cultivate Shanti. You will attain the final emancipation or freedom from the trammels of births and deaths, and enjoy Eternal bliss.

Be thou a spiritual warrior of Truth. Put on the armour of discrimination. Wear the shield of dispassion. Hold the flag of Dharma. Sing the song of Soham or Sivoham. March boldly with the band of Pranava—Om Om Om. Blow the conch of courage. Kill the enemies of doubt, ignorance, passion and egoism and enter the illimitable kingdom of blissful Brahman. Possess the imperishable wealth of Atman. Taste the divine immortal essence. Drink the nectar of Immortality.

May this bright New Year's Day and all the succeeding days of this year and all the future years also bring you all success, peace, prosperity and happiness. May you all tread the path of Truth and righteousness! May you enjoy the eternal bliss of the Absolute, leading a divine life, singing Lord's name, sharing what you have with others, serving the poor and the sick with Atma Bhava and melting the mind in silent meditation in the Supreme Self.

Yogic Life – In and Through The World

Swami Chidananda

We take up now the vital subject of how being in the midst of worldly activities, one may yet fulfil the supreme spiritual purpose of life on earth. While it is true that both the secular life and the spiritual life are a part of you, the spheres of the two are different, in the sense that the secular life has its sphere outside of yourself, and the spiritual life has its sphere within yourself. But then, your spiritual life does have some expression outwardly also, and wherever you are your spiritual life has to be there.

This interior life cannot be created by bringing about visible external changes in yourself or your circumstances. You cannot be a better spiritual man if you are living at the top of a mountain than if you are living at the foot of it. Mere change of the external form cannot really and truly affect your spiritual life; for it is the life of the soul, and wherever you are, the inner self can be looking towards God. It is what you are within yourself that determines whether you are living a spiritual life or a worldly life, and not the place you are in. That gives the secret of living a *yogic* life in and through the world.

Everything can become yogic if you spiritualise your life. The method of spiritualising life has been expounded in the most sacred scripture, the Bhagavad Gita. Yoga is the union with the Divine. And if you are living your life in constant inner union with the Divine through a link of great devotion and love for the Supreme, then whatever you may do, wherever you may be, and in whatever manner you may be living, you are living a life of Yoga. For you are living with God, and you are at one with God in your inner life.

Such a life of at-oneness with God, such a life of conscious effort to be forever united with Him in love and devotion, and with an awareness that the whole of this life is meant for totally consummating of perfecting such union is Divine Life. It is a life of Yoga. If you are consciously trying all the time to reach out towards Him in spirit, to draw nearer and nearer to Him day by day, then you are living a life of Yoga, no matter what shape your external life might take. This spirit is the most important and essential factor, which makes the life spiritual. This enables us to be united with God in the interior of our being. Neither thief, nor even nuclear bombs can take away the spiritual wealth gained from living such a *yogic* life.

The Great Search for Happiness

The Path Beyond Sorrow by Sri Swami Chidananda

Let us make an observation of life. What significant point emerges out of our observation? It is that wherever man exists, activity is also evident. People are running about, everyone bursting with activity! There never seems to be a moment just to pause and reflect. And what is this activity? Let us try to analyse it. Most of this activity is a furious search for happiness, for enjoyment, for pleasure, of different degrees and shades of experience. Simultaneously, man is ceaselessly trying to rid himself of sorrow, pain and suffering. He is trying to avoid all that is unpleasant, painful, sorrowful and grievous, and to attain all that is joyous, pleasant, happy and enjoyable. It may be argued that man willingly endures much hardship and discomfort, and even makes a great deal of effort to work hard during all the five days of the business week. He accomplishes many difficult tasks, so how could it be right to say that he was trying to avoid unpleasant and painful experience? But then, go deeper and discover the motive of his voluntary struggle! Through all this effort and exertion, man aims to take it easy later on, to cushion himself with comforts and to pension his life with pleasures. All these efforts are directed at the earning of money, for money enables one to obtain greater pleasures.

This should give us an inkling that the true nature of the human soul is bliss. In the state of embodied existence, this true nature of bliss is hampered. There are limitations of the body, limitations of the senses. There are defects imposed upon us, such as heat and cold, hunger and thirst, discomfort and disease. There are mental afflictions such as sorrow, bereavement and dejection, separation from those whom we love, contact of those whom we dislike or fear, anxiety, disillusionment, jealousy, frustration, etc. All these factors in this embodied state veil our true nature—we are ourselves all-bliss. But, despite all this, we ever seek unconsciously to assert our true hidden higher nature. Thus, the individual exercises his faculties in order to obtain things which are calculated to promote the experience of happiness. Unfortunately he does not get happiness. Why? For a very simple reason. He is searching for something where it is not. He is looking for happiness amidst objects of this universe which are imperfect, changeful and impermanent. Since imperfection and changeability are the very nature of external objects, they cause in the mind mixed experiences to ensue from their contact. This is the reason why man's efforts invariably end in disillusionment, disappointment and total dissatisfaction. Whenever one object fails to satisfy, man will try another and then another and yet another. Thus, during an entire life, man ceaselessly searches to find happiness in objects, changing from one to another in quick succession in order to find the experience of happiness which will put an end to all sorrow. His life is wasted away. All too soon, he finds that his temporary existence has come to an end. The true purpose of his life has been missed.

The Great Ones who have pondered over life and who have delved right into the very depths of outer as well as inner nature have realized through their intense inner effort the nature of the Ultimate Reality—God, that Essence out of which all life has come forth. They have stated in clear and unmistakable terms, “Oh mortals, you cannot find unalloyed perfect happiness and bliss in this imperfect and limited phenomenal universe. By its very nature it cannot contain that ultimate, transcendental experience. The ultimate state of joy and bliss can be had only within your own self which has as its source the permanent and eternal Self. All the bliss and joy lies within you”. Even this statement could be corrected. Let us say, “This is your very *nature*”. This does not lie “within you”; but, you are yourself that bliss. Your innermost being, your true self, is essentially ineffable bliss and peace. The rediscovery of that living awareness of bliss is life's great task. It is the great purpose of your life. This is the goal of life for which we have taken birth on this earth-plane.

How to Sublimate Desires

Swami Krishnananda

Q: Swamiji, how can we sublimate desires?

SWAMIJI: You will never be able to sublimate the desires until that which they seek is given to them. The important point is how you will give them what they want. The manner of supplying their demand is your wisdom.

You cannot suppress a desire; no desire can be buried down. If you suppress it, it will create further trouble. You have to fulfil it, but how you fulfil it is the wisdom of the seeker.

Sometimes you may supply its need even by not giving it literally what it wants. If you literally start supplying all its demands, then it will be a very difficult problem. Sublimation is different from fulfilment. Fulfilment is a direct sensual process, whereas sublimation is a spiritual integration.

The mind wants some particular things, not all things at the same time. The mind does not want the whole world to be given to it. Nobody asks for the whole world; so every desire is intriguing in its working. When you are prepared to give it the entire thing, it doesn't want it; it will want only certain particular chosen things. This is the sign of lack of wisdom behind any kind of desire.

There are simple desires, strong desires, permissible desires, depleting desires. Desires which deplete your energy should not be fulfilled. Those which are harmless, like wanting to take a cup of tea in the cold weather, will not harm you in any way; but there are other dangerous desires which may exhaust you completely and make you weak. Such desires should not be fulfilled.

From the point of view of a sadhaka (a spiritual seeker), gradually the mind should be educated to feel satisfied with the whole, rather than a part. If you ask for particular things, you will never have an end for these desires, because today you will get this particular thing, and you feel that you are satisfied; tomorrow the very same mind, like a dacoit, will want another thing. If you start supplying the demands of a dacoit, today he will want your purse, tomorrow your house, the next day your land and, finally, he may want your life. So, you cannot go on satisfying the highwayman.

Desires are such things, and you should educate them. Introduce educational ways of thinking, holistic thinking. Don't give just particular things to the mind, but try to give wholesome things. Finally, nothing can satisfy you, except God Himself. All other desires are futile, and they will only bind you into more and more troubles. You must educate the mind to have trust in God and feel satisfied with the beauty of God.

Desires can also be dormant, like a sleeping thief. Or, when you try to corner them from every side by your meditations, they may become thin, attenuated, as if they are going to die, but they can again become robust when the occasion for it comes. A starved thief also is a thief only; he may eat well and afterwards become robust.

Also the desires may appear sometimes, and disappear at other times. When they disappear, it doesn't mean they are absent; a thing that is out of sight is not necessarily non-existent. And sometimes, they openly come and face you. So, they can be sleeping, attenuated, interrupted, or directly attacking. These are the ways in which desires catch hold of a person. One has to pass through many years of struggle in order to get over them.

Q: Swamiji, how can we try to sublimate desires?

SWAMIJI: First you must find out why desires arise. Why should desires arise in the mind at all, if you conclude that they are not good things? If they are good things, there is no need of sublimating them. If they are not good things, why are you allowing them to rise? You deliberately manufacture them under the impression that they are good, and at the same time you say that they are not good. So, you have a dual attitude towards them.

Now, who creates the desires? Are you deliberately creating the desires, or are they, in spite of yourself, coming up? That you have to find out first. It is a process of self-analysis. The deep root of the desire has to be found out.

Sivaratri – The Mystic Night

Divine Life Society Publication: - Sivaratri by Swami Krishnananda

We conceive God as glory, as creativity and as austerity. Vishnu is glory and magnificence, Brahma is creativity force, and Siva is austerity and renunciation. Renunciation here, is the freedom from the consciousness of externality. This is called Vairagya. The idea that things are outside you, makes you get attached to them. This false attachment is Raga, and its absence is Vi-raga. The condition of Vi-raga is Vairagya. As God has no consciousness of externality, because everything is embodied in Him, there cannot be a greater renunciate than God. And in as much as this Consciousness of God is the highest form of Wisdom, He is the repository of Jnana.

In our religious tradition, Lord Siva, an aspect of God, the Almighty, presents before us the ideal of supreme renunciation born of Divine Realization – not born of frustration or defeatism, but born of an insight into the nature of things, a clear understanding of the nature of life and the wisdom of existence in its completeness. This is the source of Vairagya, or renunciation. Lord Siva is the height of austerity, Master Yogin. He does not practise self-control. Self-control itself is symbolized in the personality of Lord Siva.

During Mahasivaratri we observe fast during the day and vigil during the night. The idea is that we control the senses, which represent the outgoing tendency of our mind, symbolized in fasting, and we also control the Tamasic inert condition of sleep, to which we are subject to every day. When these two tendencies in us are overcome, we transcend the conscious and the unconscious levels of our personality and reach the superconscious level. While the waking condition is the conscious level, sleep is the unconscious level. Both are obstacles to God-realization. The

symbology of fast and vigil on Sivaratri is significant of self-control; Rajas and Tamas are subdued, and God is glorified. The glorification of God and the control of the senses mean one and the same thing, because it is only in God-consciousness that all senses can be controlled.

Rudra-Adhyaya or the Satarudriya of the Yajur Veda gives a majestic, universalized description of Lord Siva. Everything in the world, from the smallest to the biggest, has an objective character, a subjective character and a universal character. Likewise, this Mantra, has an objective meaning, a subjective meaning and a divine, supreme, supra-mental, universal meaning. Objectively, it is a prayer for the control of the forces of nature. Subjectively, it is a prayer for self-control and the rousing of the spiritual consciousness. Universally, it is a surge of the soul towards God-realization. It has an Adhiyajnika, Adhibhautika, Adhidaivika and Adhyatmika meaning, as we usually put it.

You can also chant the Mantra 'Om Namah Sivaya', the Panchakshara Mantra of Lord Siva with Om preceding it. It is a Kavacha, a kind of armor that you put on to protect you from danger of every kind.

While meditation is the collective force of the mind concentrating itself on God-consciousness, the senses, when they are active, do the opposite of meditation and you become a tremendous extrovert. You are connected to the objects of sense rather than the universal concept which is God. God is unity, whereas sense objects are multiplicity. They are the opposite of what you are aiming at in your spiritual life. With moderate behavior in every manner in your spiritual life, you will attain success.

Lord Siva is easily pleased. He is called Asutosh, which means 'easily pleased'. Sometimes He is also called 'Bhole Baba' – a very simple, not complicated Person. He comes to help you, even unasked. So let us tread the path of righteousness and be recipients of Divine Grace.

We may look at the whole thing from another angle of vision. The Sanskrit word 'Sivaratri' means 'the night of Siva'. On this holy day we are to fast during the day and keep vigil during the night. Siva being connected with night has a highly spiritual and mystical connotation. According to us, light is perception of objects, and therefore non-perception of objects is regarded by us as night, because knowledge or consciousness unrelated to the perceptual process is unknown to the human mind.

So the absence of perception is equated to the presence of darkness. The cosmic Primeval condition of the creative will of God, before creation – a state appearing like darkness, or night – is what we call the condition of Siva. It is very important to remember that the state of Siva is the primordial condition of the creative will of God, where there is no externality of perception, there being nothing outside God; and so, for us, it is like darkness or night. It is Siva's night – Sivaratri. For Him it is not night. It is all Light. Siva is not sitting in darkness. The Creative Will of God is Omniscience, Omnipotence, Omnipresence – all combined. Sometimes we designate this condition as Isvara.

The eyes cannot see Him because He is such dazzling light. When the frequency of light gets intensified to a very high level, light will not be seen by the eyes. When the frequency is lowered and comes down to the level of the structure of the retina of the eye, only then you can see light. The world that we see before us is God Himself. The world is only a name that you give to a distortion created in the perception of your consciousness due to its isolation into the subject and the object.

The world of dream does not exist. You know it very well, and yet it appears. What is it that appears? The consciousness itself projects itself outwardly, in space and time created by itself, and then you call it a world. Likewise, in the waking state also the Cosmic Consciousness has projected itself into this world. The world is Cosmic Consciousness. The Supreme Divinity Himself is revealed here in the form of this world. As the dream world is nothing but consciousness, the waking world also is nothing but consciousness, God. This is the essence of the whole matter. So you are seeing God.

It is to awaken ourselves from this ignorance and to come to a state of that supreme blessedness of the recognition of God in this very world, that we practise Sadhana. The highest of Sadhanas is meditation on God.

On Sivaratri, therefore, you are supposed to contemplate God as the creator of the world, as the Supreme Being unknown to the Creative Will, in that primordial condition of non-objectivity which is the darkness of Siva.

"Ya nisa sarvabhutanam tasyam jagarti samyami; yasyam jagrati bhutani sa nisa pasyato muneh" (BG 2:69): That which is night to the ignorant, is day to the wise; and that which is day to the wise, is night to the ignorant. While the wise see God, the ignorant do not see Him; and while the ignorant see the world, the wise do not see it. Whereas we see sunlight, the owl does not see it. In a way, we are owls, because we do not see the self-effulgent sun – the Pure Consciousness. And he who sees this sun – the Pure Consciousness, God – is the sage, the illumined adept in Yoga.

Sivaratri is a blessed occasion for all to practise self-restraint, self-control, contemplation, Svadhyaya, Japa and meditation, as much as possible within our capacity. We have the whole of the night at our disposal. We can meditate, do Japa or we can do the chanting of the Mantra, 'Om Namah Sivaya'. It is a period of Sadhana. In as much as we are unable to think of God throughout the day, for all the 365 days of the year, such occasions are created so that at least periodically we may recall to our memory our original destiny, our Divine Abode. The glory of God is displayed before us in the form of these spiritual occasions.

DLS AUSTRALIA BRANCH CONTACTS

- For comments and suggestions please email - info@dlsa.us.org
- Website – www.dlshq.org
- Website - www.dlsa.us.org
- DLSA on Facebook: <http://www.facebook.com/dlsa.us>
- Recordings of Skype Satsangs on YouTube: <http://www.youtube.com/user/thedivinelifesociety>
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- Devotees who wish to recommend articles written by DLS swamis to be included in Newsletter can send in Word format to : info @dlsa.us.org

DLS AUSTRALIA DIVINE ACTIVITIES

SYDNEY SATSANG (First Sunday of every month)

Time: 4.00 – 5.30 pm

Address: Strathfield Girls High School, Albert Road,
Strathfield NSW 2135 [Please enter from Oxford Road]

Contact: Swami Uditramanandaji 0416299396, Vijay Gokarn 0411450321, Sankar Ramiah 0437863754

SWAMI SIVANANDA STUDY CENTRES

<p>BLACKTOWN / LALOR PARK</p> <p>Lynwood Park Public School, Turner Street, Lalor Park Every 2nd & 4th Sunday @ 2.00pm Contact: Artish Gounder - 0423129427 Swami Uditramananda - 0416299396</p>	<p>GLENFIELD</p> <p>120 Harrow Road, Every 3rd Sunday @ 2.00pm Contact: Sham / Sonika - 0423426868 Swami Uditramananda – 0416299396</p>
<p>HINCHINBROOK</p> <p>Every Monday 7.30 pm (Fortnightly) Contact: Swami Uditramananda - 0416299396</p>	<p>RAMAYANA STUDY</p> <p>Tuesday 7.30 – 8.45 pm Address: 67 Polding Street Fairfield Heights NSW 2165 Contact: Swami Uditramanandaji 0416299396</p>

DLSA GUIDED MEDITATION AND GEETA STUDY (ONLINE)

Every Saturday morning; **Swadhyaya** from 7:30 am to 9:30 am;
Login SKYPE and connect dlsa.us from 7:15 am to 7:25 am
Contact: sushil.kumar.sydney@gmail.com, msankarramiah@yahoo.com

LIBRARY:

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

Wentworthville:

85, Thane Street, Wentworthville, NSW 2145; **Contact:** Guntant Vaghela Phone: (02) 96883312

Eastwood:

16 Threlfall Street, Eastwood, NSW 2122; **Contact:** Vijay Gokarn Phone: 0411 450 321

HINDI CLASSES

Fridays from 3.00 pm to 4.30 pm

Strathfield Library, 65-67 Rochester Street, Homebush, NSW 2140

Contact: Asha Gupta Phone: (02) 97646604

VALMIKI RAMAYANA READING :

Tuesday & Wednesday, 10am - 12am

Strathfield Library, 65-67 Rochester Street, Homebush, NSW 2140

Contact: Asha Gupta Phone: (02) 97646604

BHAGAVAD GEETA DISCUSSION

2nd and 4th Sunday of every month. 3.00 pm – 4.30 pm

Strathfield Library, 65-67 Rochester Street, Homebush, NSW 2140

Contact: Asha Gupta Phone: (02) 97646604

ACTIVITIES OF BRANCHES AND SIVANANDA FAMILY

CANBERRA Satsang

First Sunday of each month
25 Hampton Circuit, Yarralumla, Canberra ACT 2600
Contact: Manish Chopra Mob. 0400690204 Anshu Chopra.Mob 042121709

MELBOURNE Satsang

First Saturday of every month at 6 pm.
15 Bareena Grove, East Doncaster, Victoria 3109
Contact: Sri P.B. Shah (03) 93951085

Molloy Sivananda Ashram, North Queensland

20 Fraser Road, Mount Molloy, N.Q. 4871
Contact: Ms Hilary Perry-Keene (07) 40941168

Sivananda Yoga Vedanta Centre, Katoomba

The 'Shellin', 40 Ninth Avenue, Katoomba, .N.S.W.2700
Yoga and meditation classes: for beginners, Intermediate and advance group.
Contact: Kamaladevi (02) 47823245 E-mail:KamalaDevi@bigpond.com

YEAR 2016 FESTIVALS AT A GLANCE

JANUARY			FEBRUARY			MARCH		
5	Tue	<u>Ekadasi</u>	4	Thu	<u>Ekadasi</u>	5	Sat	<u>Ekadasi</u>
7	Thu	<u>Pradosha Puja</u>	6	Sat	<u>Pradosha Puja</u>	6	Sun	<u>Pradosha Puja</u>
9/10	S/Sun	Amavasya	8	Mon	Somavati Amavasya	7	Mon	<u>Sri Maha Sivaratri</u>
15	Fri	Makara Sankranti; Uttarayana Punyakala (7:34 A.M.)	13	Sat	<u>Vasanta Panchami</u>	8/9	T/Wed	Amavasya
20	Wed	<u>Ekadasi</u>	14	Sun	<u>Ratha Saptami</u>	9	Wed	Solar Eclipse; in Hq. Ashram (4.49 to 6.43 A.M.) In India (4.49 to 10.05 A.M.)
21	Thu	<u>Pradosha Puja</u>	15	Mon	Bhishma Ashtami	19	Sat	<u>Ekadasi</u>
23/24	S/Sun	Purnima	18	Thu	<u>Ekadasi</u>	20	Sun	<u>Pradosha Puja</u>
			20	Sat	<u>Pradosha Puja</u>	22/23	T/Wed	Purnima
			22	Mon	Purnima	23	Wed	Purnima; <u>Sri Gauranga Mahaprabhu Jayanti</u>
						24	Thu	<u>Holi</u>

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 on our lips.
 Let us abide in Thee for ever and ever.

Swami Sivananda

If undelivered, please return to,

The Divine Life Society of Australia
 13, Emerald Road
 Seven Hills NSW-2147
 Australia

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