



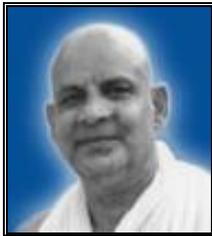
Divya Sandesh

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THE DIVINE LIFE SOCIETY OF AUSTRALIA Inc.

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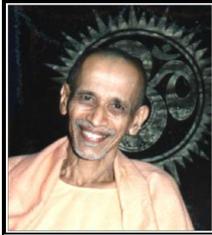
Moksha



To be a good man is no doubt a better ideal than to be merely a human animal, full of vicious qualities. But it is only a means to an end; it is only a step nearer the goal, not the end or the goal itself. The goal is Self-realization or Moksha. In order to achieve that, you must be good and do good; and you must do more - you must cultivate discrimination, dispassion and a correct attitude to life; you must meditate, do Japa (remembrance of the Lord's name) and Kirtan (singing devotional songs), study scriptures. Then, by the grace of God, you will attain the goal!

Swami Sivananda

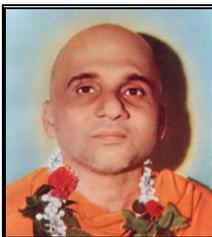
Prayer



That is the logic behind prayer. Not because the Lord needs to be told, not because He does not know. He knows everything. It is because the one who prays is benefited, is blessed by the contact he creates through prayer. Prayer has gained an essential place in the context of the mystical aspects of all the living religions of the world. They all emphasise prayer. Not because we are telling Him something that He does not know, that He has to be told, but because the very act of telling Him elevates us, sanctifies us, blesses us. Therefore it is that we pray.

Swami Chidananda

Meditation



Though God has no shape and no form, the human mind conceives of God only in some shape and form. The efficacy of meditation does not depend upon the question of form or formlessness of God, but on the manner of the inward visualisation of the Presence of God. The specific characteristic of God is Totality, Inclusiveness, and Non-externality. There can be nothing outside God, inasmuch as God is Infinite. Now, the concept of God in the process of meditation should be so framed that the visualisation includes every conceivable thing in the world, in as much as nothing outside God should be posited to exist.

Swami Krishnananda

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NAVARATRI

SWAMI SIVANANDA

The annual nine-day worship of the Divine Mother is a national festival in India. In Eastern India it is called Durga Puja, and in Southern India and elsewhere it is known as Navaratri Puja. On the first three days, Durga, the consort of Siva, representing the cosmic Power of the Lord, and adored as the Mother of the universe, is worshipped. The next three days are devoted to Lakshmi, the consort of Vishnu, who is the Goddess of Wealth, material and spiritual, representing auspiciousness and benevolence, and adored as the presiding Deity of all Hindu households. The last three days are devoted to Saraswati, the consort of Brahma, who is the Goddess of Learning, representing the highest excellence in the knowledge of different forms of art, including literature, music, classical dancing, sculpture, painting and so on, and specially adored by all students. To the spiritual aspirant, Navaratri is an occasion for intense Sadhana, and re-dedication of oneself to the Divine Mother—praying for the destruction of the animal within (as Durga killed Mahishasura or the 'Buffalo Demon'), and sublimation of one's nature. It is an occasion for resolving to a concerted effort for the cultivation of the auspicious qualities characteristic in divine life. It is also an occasion for self-surrender and prayer for enlightenment. The allegorical import of the warfare between the gods and the demons, described in the Devi Purana, pertains to the eternal conflict between the higher mind and the lower mind, between the forces of noble sentiments, or the urgings of the conscience, and the lower impulses, or the urgings of the senses. In the warfare between the gods and the demons, the former, being overwhelmed by the superior physical power of the latter, sought the help of the all-powerful Divine Mother, who ultimately won a decisive victory over the redoubtable armies of the demons, in order to save the gods from humiliating subjugation. Similarly, in the case of the spiritual aspirant, while he has to strive his utmost for vanquishing the forces of his lower nature, success is ultimately possible only through divine grace. His little individuality, however strong the urgings of the conscience, will be of no consequence in overpowering the deep-rooted worldly tendencies, without the grace from above, which, nevertheless, is effective only in the case of those who are intensely sincere and persevering, but would refuse to penetrate the hard crust of indolence, insincerity and inadequacy of faith. Durga is the giver of victory in the battle of self-discipline, Lakshmi is the bestower of inner spiritual wealth, and Saraswati endows the aspirant with the highest wisdom. Thus, by the grace of the Divine Mother, who is really one but appears to Her devotees in different forms and represents Her divine agency in these three principal aspects, all spiritual aspirants, renunciates as well as householders can undoubtedly attain victory in their daily battle of life and rapidly progress on the path of God-realization. May the blessed Mother be gracious to shower Her benedictions to one and all, deserving and undeserving.

There is no eye like that of Knowledge
 There is no penance like the practise of Truth
 There is no sorrow like Attachment
 There is no happiness like Renunciation,
 There is no friend like Guru
 There is no safe boat to cross the formidable Samsara like Satsang.

THE RESTLESS QUEST

Swami Sivananda

The human soul, being in fact a part and parcel of the Infinite Existence, is in its essential nature identical with it. Being set awirling in this cycle of the world-process, veiled from the knowledge of its essential Divinity and its Consciousness severely limited by the encasing sheaths of Matter, the Jiva ever seeks to put an end to this separation, limitation and the senses of incompleteness that it feels. Through successive incarnations, its life constitutes a constant reaching forth towards its Primal Abode of Infinite, Immortal Blissful Existence and until that state is attained, each centre of individualised Ego-consciousness will keep us this restless quest on the upward path of evolution. Through every moment Humanity as a whole is inevitably being drawn up to wards that Ideal.

THE INNER GURU

SWAMI ATMASWARUPANANDA

Pujya Swami Chidanandaji constantly quoted Gurudev, and one of the quotes he used to frequently make was, "Obedience is better than reverence." Both Gurudev and Pujya Swami Chidanandaji had literally thousands of devotees who were very dedicated to them. But somehow what they seemed to appreciate more than anything else was those who would obey them. The difficulty that devotees of both Gurudev and Pujya Swami Chidanandaji had was, to quote Swamiji, "I don't think I ever heard Gurudev give a direct order." In other words, if you wanted to obey Gurudev—and the same thing applied to Pujya Swami Chidanandaji—you had to go beyond obeying orders and listen carefully for suggestions that were very often, indeed perhaps usually, so indirect that if you weren't paying close attention—or if you didn't have a real desire to obey—you would miss the suggestion altogether. Why is obedience better than reverence? We can be very devoted to someone, serve them, offer them financial help, be dedicated in all ways, without giving up one fraction of our ego. As Pujya Swami Chidanandaji said, "The only purpose of the guru is to get rid of the ego of the disciple," and obviously giving obedience to another person is a hammer blow to our ego, which always wants to remain in charge of our life. If the guru has an even more immediate desire for the disciple than getting rid of the ego, it is to rub away the ego to an extent that we can obey the guru within. The purpose of the outer guru is, in another expression they would use, to lead us to the inner Guru. The outer guru will let us go as soon as he can, as soon as he can train us to listen to the inner guru. But like an outer guru such as Gurudev or Pujya Swami Chidanandaji, the inner Guru seldom gives us direct orders. Sometimes it happens—in a very strong voice the inner guru will give us certain instructions—but normally we have to listen. We have to want to give up our own will in order to follow the will of the inner guru. It is our choice. The inner guru won't force it. If we want to spend birth after birth after birth going our own way, the inner guru has all the patience of eternity. It will wait for us to get fed up with our own mistakes, our own way of doing things and finally recognize that our happiness and salvation is in being in harmony with It, with the inner guru. Thus, finally, our devotion, our understanding, all our spiritual practices are to lead us to take refuge in the Lord—to take refuge in the inner guru, to obey the inner guru with all our heart, to be silent and listen to the inner guru, to constantly refer ourselves to the inner guru—until we finally recognize that we are the inner Guru.

BE COURAGEOUS FRIEND!

Difficulties, adversities and sorrows are Karmic purgations,
 They instill mercy in heart,
 They turn the mind more towards God,
 They are blessings in disguise,
 They help your evolution.
 And strengthen your will and power of endurance,
 They make you more wise and dispassionate.
 Muster courage and strength, Nil desperandum, friend!
 Draw strength from within, Move forward courageously,
 Look not back,
 Be regular in your meditation,
 Stand as a witness or Drishta,
 Identify with the Immortal Self.

HOW TO PROPITIATE DIVINE MOTHER

SWAMI CHIDANANDA

On the occasion of this auspicious annual worship of nine nights, May the Divine grace of Mother be upon you all! May Anugraha (grace) of Bhagavati grant you good health, prosperity, happiness, success and inner peace! May Divine Mother bless you with Shraddha, Bhakti, Sadhana Shakti and Dhyana and crown your life with the supreme blessedness of Bhagavad-sakshatkar!

Bhagavati can do anything! 'Kartumakartum anyathakartum shakya' She can do this or not do this and can do something else, because She is the Achintya Shakti (inconceivable power) of the Supreme. Bhagavan Himself says,

“Mama maya durtyaya—My Maya is invincible.” She keeps the whole world deluded and under the play of the three Gunas. She is indescribable, invincible and omnipotent. She can do everything. She has Pasha (net) and Ankusha (whip) both. With Pasha, She can bind you if you are foolish and do not recognise Her greatness. But if you surrender, if you pray, take shelter, then with Her Ankusha, She can help you to attain victory over the mind, go beyond the mind and attain Atma Jnana, Moksha. She is both—one who binds as well as one who releases from bondage and liberates. As Avidya Maya, the whole world is under Her grip, completely deluded, but as Vidya Maya She bestows supreme wisdom, brings about spiritual awakening and liberates you. Therefore, we worship Bhagavati in order to attain Her grace so that She may cast Her Kripa Kataksha—glance of compassion—upon all Jivatmas and manifest in us as Vidya, as awakening.

‘Anityamasukham lokamimam prapya bhajasva mam’ (B.G. 9/33) Having obtained this impermanent and unhappy world, do thou worship Me. ‘Mamaiva ye prapadyante mayametam taranti te’ (B.G. 7/14) Those who take shelter in Me alone cross over this illusion. You put together both this Adesha (command) and this Sandesha (message) of Bhagavan. Adesha is ‘Bhajasva mam’ and Sandesha is ‘Mamaiva ye prapadyante mayametam taranti te.’ If you put them together, then you know the way. Take shelter at the feet of the Lord and Maya becomes your friend, benefactor, She smiles. And if you want to obtain the grace of the Divine Mother, you must know in what ways you have to please Her, in what ways She is manifest before you and how to pay homage and reverence to Her in all these various manifestations.

Of course everything is Mother. Sarvam shaktimayam jagat—the entire universe is nothing but the play of Para Shakti. Without Para Shakti, nothing would have been manifested at all, because Para Brahman, Param Shiva is static, Achala (immovable), Paripurna (all-full), purely absolute and transcendental, beyond name and form. There is no creation, no dissolution, nothing is there. He is ‘Ekameva Advitiyam’—one without second. But when Para Shakti manifests as ‘Adya Spandana’—the first vibration or the primal movement upon the bosom of the all-full Siva Tattva or Para Brahman Tattva, then arises within a mysterious cosmic principle—there arises the Divine Will: “I am one. Let me become many.” This is what our scriptures say. It is not something that Swami Sivananda or Swami Chidananda is telling. Para Shakti means She is one with the Absolute Being, She is inherent in Him because the word ‘Para’ denotes transcendence, beyond relativity, the plane of the Absolute—the plane of Para Brahman. And as Para Shakti, She manifests as an Iccha in that great Silence, in that profound deep stillness. They say, that is how the entire cosmic process started. Therefore, from that point of view, whatever exists here is nothing but the manifestation of Para Shakti Mahamaya—Mayamayamakhiljagat. But then, She is also manifest in a special way, on our own level, in our pragmatic day-to-day world. Recognising Her in that way and paying reverence to Her in these manifest forms, we obtain Her grace. She is pleased, She is propitiated. She casts a glance of compassion upon us and brings about light and awakening in us.

Mother is manifest as Vani—the great power of speech. The tongue is a peculiar Indriya which has a dual function; it is Karmendriya (organ of action) as well as Jnanendriya (organ of knowledge) ‘Satyannasti paro dharma’ and ‘Ahimsa paramo dharma’ there is no greater Dharma than truthfulness and non-injury is the greatest Dharma. These two great injunctions are the two great guiding lights for us. We have two duties towards Vani as Mother’s power in us. Our speech should be reverentially utilised by observing truthfulness and should never be used in a negative way by hurting or harming others, injuring others or causing unhappiness to others. It should be speech that brings peace, that brings solace, speech that encourages and uplifts, speech that gives hope and that consoles. Speech should be used as an instrument for human welfare, for kindness and compassion, as an instrument of Paropakara and Seva. If this is done, then Mother is propitiated, you obtain Her grace, and you never come to any harm. God will be on your side if you adhere to truthfulness; and the whole world will befriend you if you adhere to Ahimsa, kindness, compassion, sweet speech. Gurudev always used to say: “Speak little, speak truthfully, speak softly, speak sweetly.” That is our duty towards Mother’s manifestation in us as Vak Shakti—Vani. It has got Jnana of Rasa (knowledge of taste) and it has got Karma of Vak (action of speaking). As Vani Mother is in your tongue and therefore, through this you must always fulfil the Supreme Dharma of Satya (truth) and Prema (love) May we always have the attitude of reverence and worshipfulness towards the manifestations of Mahamaya as Vidya in our day-to-day life, and through this may we obtain the grace of Mahamaya Bhagavati. She will help us to cross this ocean of Samsara and attain supreme liberation. With these words, I offer my worship to The Divine.

BRAHMAN ALONE IS REAL

SWAMI SIVANANDA

1. Brahman is attributeless without any limiting adjunct, independent, ever free and all-full.
2. Brahman is distinct from the three bodies and the five sheaths. He is the silent witness of the three states. He transcends the three Gunas and the pairs of the opposites. He is an embodiment of Sat-Chit-Ananda (Existence-Knowledge-Bliss). He is the essence. He is the source or womb for the mind, Indriyas, body and this world.
3. Brahman is Ananda-Swaroopa (nature of bliss). He is Anandamaya (made up of great happiness). He is Ananda-Ghana (full of pure joy). He is Ananda-Murti (idol of happiness). He is Ananda-Vigraha (bliss personified). He is Ananda-Sagara (ocean of happiness). He is Niratisayananda (nothing can exceed this joy). He is Parama-Ananda (supreme bliss). He is Ananta-Sukha (infinite happiness). He is Nitya-Sukha (eternal bliss). He is Akhanda-Sukha (complete joy).
4. Brahman is within and without. He is above and below. He is in front and behind. He is in all sides. He is everywhere, like the all-pervading ether. He is Chidakasa. The five attributes: Existence (Sat), Consciousness (Chit), Bliss (Ananda), Eternal (Nitya), and Fullness (Paripoorna), express Brahman in the best possible manner. Meditate on these and realise Him.
5. Behind this world show, behind this physical phenomena, behind these names and forms, behind the feelings, thoughts, emotions, sentiments, there dwells the silent witness, thy immortal Friend and real Well-wisher, the Purusha or the World-teacher, the invisible Power or Consciousness.
6. Just as one thread penetrates all flowers in a garland, so also one Self penetrates all these living beings. He is hidden in all beings and forms, like oil in seed, butter in milk, mind in brain, Prana in the body, fetus in the womb, sun behind the clouds, fire in wood, vapour in the atmosphere, salt in water, scent in flowers, sound in the gramophone-records, gold in quartz, microbes in blood.
7. Just as the light is the same in bulbs of different colours, even so the bodies and mental Bhavanas (attitudes) are different, but Atma is one in all beings.
8. Just as the sun, reflected in various pots of water, appears to be many, so also the Atman appears to be many when reflected through various minds in various bodies.
9. Just as fire is the same and only one, though it enters the fuels of various sorts, so also the Lord of the universe, who has created the world and entered into all beings, appears different because of the different bodies in which He resides.
10. Just as fire blazes forth when the ash above it is removed, Brahman shines forth when the veil of ignorance, which conceals It, is removed. Just as butter is perceived when milk is converted into curd and churned, so also Brahman is perceived through the churning of meditation. Just as hunger, thirst, pain, taste, etc., have to be experienced, but cannot be seen by the fleshy eyes, even so Brahman has to be experienced through deep meditation and Samadhi. Just as the tiny bacilli that produce cholera, typhoid, etc. cannot be seen by the naked eye, but can be seen with the help of a microscope, so also Brahman cannot be seen by the physical eyes but can be seen through the eye of intuition.
11. He who sees all, but whom no one beholds, who illumines the intellect, the sun, moon, stars and the whole universe, but whom they cannot illumine, is Brahman.
12. He sees without eyes, hears without ears, feels without skin, tastes without tongue, grasps without hand, walks without feet, smells without a nose, knows without a mind, because He is pure, all-pervading Consciousness.
13. He is formless (Nirakara), without Gunas (Nirguna), without any special characteristics (Nirvishesha), without parts (Nishkala), without limbs (Niravayava), without action (Nishkriya). He is eternal (Nitya), pure (Suddha), perfect (Siddha), free (Mukta).
14. Brahman is Truth (Satyam), Wisdom (Jnanam), Infinity (Anantam). He is Peace (Santam), Auspiciousness (Sivam), One without a second (Advaitam). He is without old age (Ajaram), immortal (Amritam), fearless (Abhayam), and the Highest (Param). He is the absolute (Kevala).

15. That place, where all speech stops, all thoughts cease, where the functions of the intellect and all organs stop, is Brahman, Existence-Knowledge-Bliss.
16. Peace, God, Atma, Brahman, Freedom, Immortality, Emancipation are synonymous terms.
17. God is with form and without form, and He is above forms. He is actionless; He is the actor also. He is the manifest; He is the unmanifest. He is immanent; He is transcendent.
18. There is a living, unchanging, eternal Consciousness that underlies all names and forms, and that holds all together. That is God or Brahman.
19. Unseen He helps you with faithful hands. Unheard He hears your speech. Unknown He knows your thoughts. He is pure, all-pervading Consciousness, Sat-Chit-Ananda.
20. God's Will expresses itself everywhere as law. The law of gravitation, cohesion, relativity, cause and effect, the laws of electricity, chemistry, physics, all the psychic laws, are expressions of God's Will.
21. Brahman alone is real. Individual soul is identical with Brahman. Everything else is unreal. This is the fundamental tenet of Vedanta philosophy.
22. Brahman is not this; it is not that. The denial of attributes to Brahman does not reduce it to a void or nonentity. Brahman does not possess any attribute that belongs to Maya. It is an embodiment of Bliss and Wisdom.
23. Infinity, Eternity, Immortality and Absoluteness are the characteristics of the limitless Existence-Knowledge-Bliss.
24. The Absolute baffles the mind of even the greatest scholar. It eludes the grasp of even the mightiest intellect. It is experienced as Pure Consciousness, where intellect dies, scholarship perishes and the entire being itself is completely lost in it. All is lost, and all is found.
25. God is very close to you. He abides in your heart. Closer is He than breathing, nearer than hands and feet. He is your very Self or Atma.

DLS AUSTRALIA BRANCH CONTACTS

- For comments and suggestions please email - info@dlsa.us
- Website – www.dlshq.org
- 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>
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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

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

YOGA CLASSES

7.00 -8.15

Address: Strathfield Girls High School, Albert Road, Strathfield NSW 2135

Please enter from Oxford Road

Contact: Swami Uditramanandaji 0416299396

SWAMI SIVANANDA STUDY CENTRES:

Blacktown / Lalor Park - Lynwood Park Public School, Turner Street
Every 2nd & 4th Sunday @ 2.00pm
Contact: Swami Uditramananda 0416299396
Contact : Sandhya Maharaj 0413535157.

Hinchinbrook

Monday's 7.30 pm (Fortnightly)
Contact: Swami Uditramananda 0416299396

Glenfield - 120 Harrow Road,
Every 3rd Sunday @ 2.00pm
Contact: Sham / Sonika Mob 0423426868
Swami Uditramananda 0416299396

RAMAYANA STUDY

Friday 7.30 – 8.45 pm
Address: 67 Polding Street Fairfield Heights NSW 2165
Contact: Swami Uditramanandaji 0416299396

HINDI CLASSES & SCRIPTURE STUDY

Fridays from 3.00 pm to 4.00 pm
Strathfield Library, 65-67 Rochester Street, Homebush, NSW 2140
Contact: Asha Gupta Phone: (02) 97646604

VALMIKI RAMAYANA READING :

Tuesday 10am - 12am
Strathfield Library, 65-67 Rochester Street, Homebush, NSW 2140
Contact: Asha Gupta Phone: (02) 97646604

BHAGAVAD GEETA READING & DISCUSSION

2nd and 4th Sunday of every month. 3.30 pm – 4.30 pm
Strathfield Library, 65-67 Rochester Street, Homebush, NSW 2140
Contact: Asha Gupta Phone: (02) 97646604

DLSA GUIDED MEDITATION AND GEETA STUDY (ONLINE)

Every second and fourth Sunday morning; **Swadhyaya** from 7:30 am to 9:30 am;
Login SKYPE and connect dlsa 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:** Gunvant Vaghela Phone: (02) 96883312

Eastwood:

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

Melbourne Satsangs

Date - 1st Saturday of each month
Time – 6:00 pm – 7:30 pm (Dinner served)
Address : 15 Bareena Grove, East Doncaster,
Melbourne
Contact : P.B. Shah (03) 9395 1085

Perth Satsangs

Date - 1st Saturday of each month
Time – 7:30 pm – 8:30 pm
Address : Sivananda Yoga Ashram, 151 South
Street, Beaconsfield, WA 6162
Contact : Chandra Gunalan 0423 835 926

Brisbane Satsangs & Yoga Classes

Contact - Shakuntala Cavanaghji
Phone Number : 0431 406 362

Canberra Satsangs

Date – On Special Occasions
Venue – 25 Hampton Circuit, Yarramula, Canberra
ACT 2600
Contact : Manish Chopra 0400 690 204

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
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