

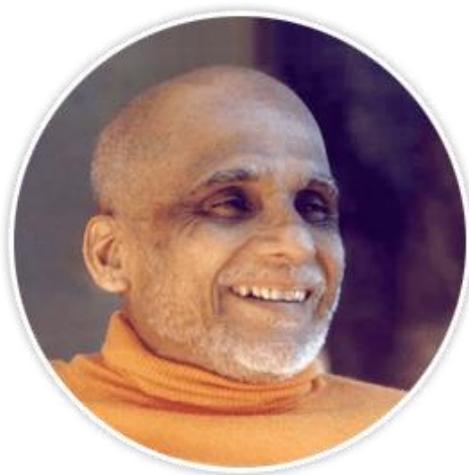


Divya Sandesh

The Newsletter of
THE DIVINE LIFE SOCIETY OF AUSTRALIA Inc.

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April 25th marks the birth anniversary of Pujya Swami Krishnanandaji Maharaj .

Our Humble Prostrations at His Holy Feet !

It may be that we try to remember God when we are comfortably placed. But the test as to whether He has really entered our hearts is whether we remember Him in sickness, suffering, opposition and times of temptation.

Swami Krishnananda

CONTENTS

- | | |
|---|-----|
| 1. Ramayana –The Seeker’s Guide – Swami Sivananda | 2 |
| 2. The Enquiry of Who am I - Swami Atmaswarupananda | 4 |
| 3. Yoga – Swami Chidananda | 5 |
| 4. DLSA Branch Contacts & Branch Activities | 6-8 |

RAMAYANA – THE SEEKER’S GUIDE

SWAMI SIVANANDA



Hinduism is pre-eminently a religion permeated with the ideal of Self-realisation or Atma-Jnana. To the Hindu, the supreme attainment of eternal freedom, infinite happiness and immortality is the great purpose of life.

The Ramayana must be viewed and approached in the above light if one really wishes to know its true nature and significance. The wisdom of the Ramayana illumines all aspects of the inner life. It is invaluable to all seekers on the path of Yoga Sadhana. Righteousness, purity, virtue and Sadachara (right conduct) being the very foundation of Yoga and spiritual life, the Ramayana is a Dharma Sastra as well as a Yoga Darshana. Numerous precious lessons are found in the Ramayana. Seek them out and spiritualise your nature. Try to assimilate them and become divine. These hidden truths will transform your life. They will help you to attain the life’s goal.

JATAYU: From the silent depths of the Dandaka Forest come two radiant revelations. They are the two luminaries, the simple seeker Sabari and the noble, self-sacrificing heroic Jatayu.

To all seekers the wonderful example set up by Jatayu of a sublime adherence to one’s correct conception of Dharma and the highest call of duty will ever live as an immortal ideal. Note the magnanimity and the grandeur of Jatayu’s action. He saw the wicked Ravana forcibly abducting the helpless Sita in a most unrighteous way. Jatayu realised that this was against Dharma and was a thing to be prevented. He was perfectly aware that he was absolutely no match to the terrible and powerful Ravana. Jatayu knew full well that to oppose Ravana meant sure death to himself. There was no doubt in his mind about this, yet he courted his destruction to fulfil his Dharma and do his duty. He fearlessly faced death and readily and willingly gave up his life at the call of the supreme duty that stood before him.

O seeker! Do you have this same determination to fulfil your great duty as a human being? Are you prepared to sacrifice everything in your attempt to attain the real goal of life, i.e., God-realisation? Remember: “Nayamatma balaheenena labhyah.” This Atman cannot be attained by the weak. You are not this perishable body. You are the deathless Atman. You must be a real Dheera. The courage of Jatayu is an ideal for the seeker. You must be an Adhyatmic hero, giving brave battle to the Asuric Amsa within your nature. Then alone your life will be crowned with immortality. The fruit

of Jatayu's valour was the gift of emancipation through the divine hand of Lord Rama Himself. Be bold, Sadhaks! Strive. Attain the goal of life.

SABARI The noble Sabari teaches us an equally sublime lesson. Her ceaseless aspiration, her infinite patience, her matchless faith and unbroken devotion are an eternal inspiration to all true seekers and Sadhakas. As a young girl she serves the Rishis and Munis with extreme humility. She trusts implicitly the words of the sages who have told her that the Lord will pass through the forest. Day after day she lovingly prepares for the reception of Rama. She rises early before dawn, sweeps the jungle foot path leading to her humble hut. Then she bathes in the forest stream and collects edible fruits, roots and berries to offer to Sri Rama when He will arrive. He may arrive suddenly any day. Who knows when He will appear! She must not be unprepared when He comes. So Sabari repeats her routine every day. Her heart is centered upon Rama. All her thoughts are absorbed in Rama. Her entire being is filled with Rama. Thus Sabari lives. She lives for Rama. Days pass. Also weeks and months pass by. Years pass on. Rama has not come yet. But Sabari keeps on waiting. Her faith is unshaken, her devotion absolute. The little girl has grown up into a youthful maiden. The maiden has given place to a middle aged woman. Years have rolled on. Middle age has also gone by. Sabari has now become old. Teeth have fallen. Hairs have become silver white. But on the wrinkled face of Sabari there shines the radiance of divine love. Even while her body lived and moved about in the forest wilderness, in spirit she had already become one with Rama. O seeker! Note her one-pointed 'Nishtha.' It found its fulfilment in the **ULTIMATE REWARD**. Rama Himself came in quest of this jewel among devotees. Even before visiting any other Rishi or Muni in the forest, Sri Rama sought out Sabari and blessed her with his visit first of all. He ate with great relish the forest berries, already tasted by the simple and innocent Sabari, who was anxious that no sour fruit should be offered to Rama. May the supreme example of Sabari's matchless devotion be an ideal before you. Live the entire life for Him. Have no other desire, no other aim. Be permeated by Para-Prem. Think for Him and act for Him. Love, move and have your being in the Divine. Your life will be crowned with supreme fulfilment. You will have the glorious spiritual experience of God-vision. You will attain the highest, transcendental bliss and immortality.

NAME OF THE LORD: Supreme is the name of the Lord. Mysterious are its hidden potencies. Rama Nama is all-powerful. By its power the impossible is made possible. Even the laws of nature are set aside. It over comes all obstacles. The Name takes you across the ocean of Samsara very easily. This great secret the Ramayana reveals.

From the mass of divine radiance which the Ramayana is, even these three rays alone are sufficient to bestow the highest blessedness. Blessed seekers! Have the courage and heroic determination of Jatayu. Offer up your lower self to achieve the highest aim of your life. Develop the supreme devotion, dedication, unceasing aspiration and spiritual absorption of Sabari. Make the Divine Name your strength and support. Cling to the Divine Name. You will attain God-realisation in this very life. May the light of the Ramayana illumine your life.

THE ENQUIRY OF WHO AM I

SWAMI ATMASWARUPANANDA



Sri Swami Atmaswarupanandaji Maharaj, one of the senior-most monks of the ashram left his mortal coil on 11th Dec 2016. Our humble salutations at His Holy Feet ! We pray to the Lord Almighty and Sadgurudev to bless his departed soul with supreme peace and Divine Beatitude.

One of the best known ways of seeking the Divine is the enquiry, Who am I? Indeed, Ramana Maharshi said that no matter what path you follow, ultimately you will have to make the enquiry, Who am I? And Gurudev, in perhaps his best known aphorism that begins Serve, Love, Give, Purify, Meditate, Realise, says, “Enquire, Who am I? Know thyself and be free.” Then, to help direct our minds, he adds, “You are not this body, not this mind, Immortal Self you are.” So he is reaffirming the mahavakya that says “That thou art,” meaning Immortal Self you are, meaning not in some distant time or place, but here, now, as we are.

How is that to be discovered, enquired into? There are two directions to go, as pointed out by Adi Shankaracharya to a disciple who knocked on his door. Adi Shankaracharya asked, “Who is there?” The disciple said, “I.” Adi Shankaracharya answered “Reduce it to zero or expand it to infinity.” If we want to realize Immortal Self we have to take our false I, which we locate in the body and mind, and reduce it to zero or expand it to infinity. Both results are the same, and yet in practice we will likely have to follow both. We reduce our I to zero through the enquiry of Who am I? within. We try to discover the source of our “I” by negating what we are not. Basically we negate the body, negate the mind, negate the intellect, negate the ego, because we say my body, my mind, my intellect, my ego. We even negate the witness of all these things, because we are aware that we are the witness. Finally, we can go no further. We are still there, but we have reduced all the things we think we are to zero. On the other hand, when we return to the body and mind identification, then there is a world out there that is also, by definition, our own Self. How do we affirm that? There are two ways, both of which we should use. One is to do unto others as we would have others do unto us. In other words, instead of treating others as objects, we treat them the way that we would like to be treated. We identify with them as if they are our own Self. The other has to do with nature itself. To expand our “I” to infinity we have reverence

for nature. We must treat nature as our own Self. We must care for the environment as our own Self. Therefore, the enquiry of Who am I? is to discover that this “I” that we think is a body and mind is infinitely more. From one point of view, it is an absolute mystery. From the other point of view it includes everything that we can possibly know including the body and the mind. That knowledge removes all sense of division and separation from us. We rest in our own Self and find the peace that passeth understanding.

YOGA

SWAMI CHIDANANDA

The process of turning away from the finite, from the imperfect, the temporary, the passing and entering into a conscious connection with the Eternal, with the Divine, sums up the process of Yoga. How can this be done? Is there only one way or are there many ways? The answer to this is both. There is only one way, and there are many ways. And why this dual answer? There is only one way in the sense that all Yoga is movement towards the Divine, movement towards the Infinite, movement of the personal towards the Impersonal, of the individual towards the Universal, movement of man towards God. So, there is only one Yoga.

But then, this movement can be accomplished through several levels of the human personality. This Godward movement, movement towards the Divine may be initiated and carried out through one or more of the powers, of the capacities, of the faculties that you possess. And depending upon which one of the faculty you make use of as a medium for bringing about Godward movement, movement towards the Reality, depending upon that faculty Yoga assumes a particular pattern and derives a particular name.

If you do this movement through philosophical speculation, you make use of your intellect and your power of reasoning as the medium of attaining the knowledge and experience of that Reality by diverting your consciousness as expressed through intelligence. Then you are a philosopher and the Yoga becomes what is known as Jnana Yoga of the Vedanta Philosophy.

And, instead of the intellect, if you make use of your feeling, your love potential, your ability to love, to exercise affection, devotion, sentimental and emotional aspect—this potential as your medium, then it becomes what is known as the Yoga of devotion or the path of love or Bhakti Yoga.

And if you make use of the power of your thought, power of the mind, will to urge your entire inner being to resolutely move towards God or the Universal Consciousness, determined that you will not allow your mind to be divested or distracted in any way, then you become a Raja Yogin or the mystic who treads the path of contemplation, concentration and meditation. But in all these methods, though they make use of one or the other faculties that you are endowed with, they seek to work out the self-same process, the one identical movement. Therefore, Yoga is one in spite of being different according to the medium of your movement.

Why this movement? The single reason that God did not create man from the assembly line. There are diverse temperaments. There is diverse nature, and also, some time diverse inclinations. One is inclined towards a particular path; even one’s nature has a balance of all these three ingredients. Yet, by one’s inclination one may have a tendency towards one particular path. To suit all temperaments, all capacities and different tastes, diverse forms of a single, identical approach have been evolved in the ancient land of Yoga, without doing violence or altering the central fact of the spiritual essence, meeting needs arriving out of the diversity of human nature and taste.

DLS AUSTRALIA BRANCH CONTACTS

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

DLS AUSTRALIA DIVINE ACTIVITIES

Bhagavad Geeta Reading & Discussion

Date & Time	Address	Contact
2nd and 4th Sunday of every month Time: 3.30 – 4.30 PM	Strathfield Library, 65-67 Rochester Street, Homebush NSW 2140	Asha Gupta - (02) 9764 6604

Hindi Classes & Scripture Study

Date & Time	Address	Contact
Friday Time: 3:00 - 4:00 PM	Strathfield Library, 65-67 Rochester Street, Homebush, NSW - 2140	Asha Gupta - (02) 9764 6604

Ramayana Study

Date & Time	Address	Contact
Friday Time: 7.30 – 8.45 PM	67 Polding Street, Fairfield Heights, NSW - 2165	Swami Uditramananda – 0416 299 396

Satsangs

Location	Date & Time	Address	Contact
Brisbane			Shakuntala Cavanaghji – 0431 406 362
Canberra	On special occasion	25 Hampton Circuit, Yarralumla, Canberra, ACT - 2600	Manish Chopra – 0400 690 204
Melbourne	1st Saturday of each month Time: 6:00 - 7.30 PM (Dinner served)	15 Barena Grove, East Doncaster, Melbourne	Sanjay Misra - 0425 800 285
Perth	1 st Saturday of each month Time: 7:30 – 8:30 PM	Sivananda Yoga Ashram, 151 South St, Beaconsfield, WA – 6162	Chandra Gunalan – 0423 835 926

Sydney	First Sunday of every month Time: 4.00 – 5.30 pm	Strathfield Girls High School, Albert Road, Strathfield, NSW - 2135 (Please enter from Oxford Road)	Swami Uditramananda – 0416 299 396 Vijay Gokarn – 0411 450 321 Sankar Ramiah – 0437 863 754
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Swami Sivananda Study Centres

Blacktown / Lalor Park	Every 2nd & 4th Sunday of the month Time: 2:00 PM	Swami Uditramananda – 0416 299 396
Hinchinbrook	Every fortnightly on Monday's Time: 7:30 PM	Swami Uditramananda – 0416 299 396
Liverpool , Glenfield, Oran Park, Gregory Hills	Every 2 nd & 4th Sunday of the month Time: 5.30 PM	Sham / Sonika – 0423 426 868 Swami Uditramananda – 0416 299 396

Valmiki Ramayana Reading

Date & Time	Address	Contact
Tuesday Time: 10:00 AM – 12:00 PM	Strathfield Library 65-67 Rochester Street Homebush NSW 2140	Asha Gupta - (02) 9764 6604

Yoga Activities

Activities	Date & Time	Address	Contact
Yoga class	Every Tuesday Time: 7:00 – 8:15pm.	Strathfield Girls High School, Albert Road, Strathfield, NSW - 2135 (Please enter from Oxford Road)	Swami Uditramananda – 0416 299 396 Sandhya Maharaj - 0413535157

Library

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

Location	Address	Contact
Wentworthville	85 Thane Street, Wentworthville NSW 2145	Gunvant Vaghela – (02) 9688 3312
Eastwood	16 Threlfall Street, Eastwood NSW 2122	Vijay Gokarn - 0411 450 321