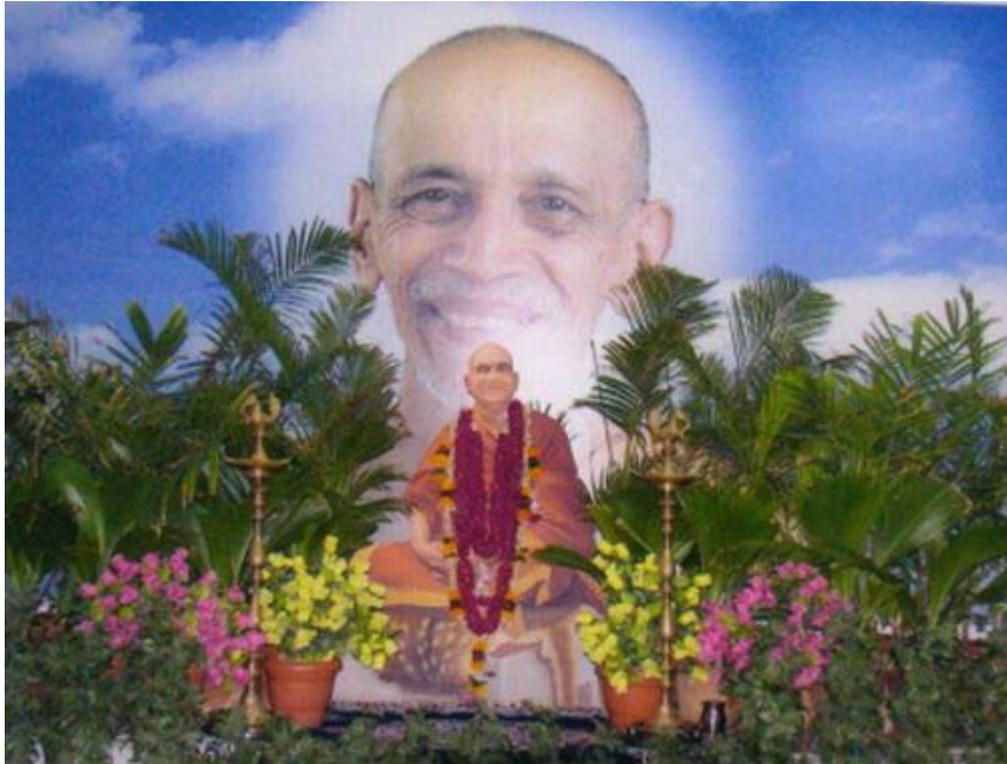




Divya Sandesh

The
Newsletter of
THE DIVINE LIFE SOCIETY OF AUSTRALIA Inc.
Regd: inc 9877082

Issue: July –Sept 2017



Our humble Prostrations at the Feet of HOLY MASTERS

Gurudev Swami Sivanandaji Maharaj and Guru Maharaj Swami Chidanandaji Maharaj

On the occasion of GURU POORNIMA

CONTENTS

1. Does the Guru ever die ? – Swami Chidananda	2
2. Gurudev's Trishul – Dr Devaki Kutty	3
3. The Cause of Liberation – Swami Atmaswarupananda	5
4. DLSA Branch Contacts & Branch Activities	6-8

DOES THE GURU EVER DIE ?

SWAMI CHIDANANDA

There is a great tradition in the monarchy of England: "The throne shall never be empty; the country shall never be without a monarch." That is the tradition. The heir apparent instantly and simultaneously becomes the king the moment the last breath leaves the body of the ruling monarch. The announcement is made: "The king is dead. Long live the king!" It seems paradoxical, but no! The king is dead, but the king is not absent because the heir apparent has already assumed the status of monarch of the land.

Ponder this statement, this proclamation, "The king is dead. Long live the king!" When even in a secular set-up the secular monarch is never for a moment absent, can a spiritual dimension be lacking in this? Is it to be found wanting? Are we to think that we are without the Guru because the Guru is no more? The Guru was and now he is not? Are we less than the positive tradition of the British throne? Is the secular set-up one step ahead, and we are one step behind? It's absurd to think that such a possibility exists.

The Guru never dies because he lives in the disciple. That he may so live, he spends his life entering into the disciple in the form of his idealism, his ideas, his vision, his attitudes, his sense of values. His aim and objective for living is to ceaselessly and continuously strive and work so that he may live forever in and through each and every one of his disciples. The bright light of a candle never ceases to shine once another candle has been lit by its flame. It itself may be snuffed out, but it is already burning brightly upon another candle through another wick—the selfsame light.

Ponder this well! You are the being through whom the Guru lives. This is an honour. This is a privilege. This is a great good fortune. It is also a responsibility; it is a duty; it is a truth to be known and kept in mind always: "I must be what the Guru has taught me to be. I must be what the Guru was." But

Somehow there is always a "but." You cannot rebut the previous statement, but Gurudev himself said in effect many times: "Do not do what I do, but do as I say. Do what I tell you. I have given you some instructions, carry them out. Don't try to imitate me. You may emulate me, you may try to be as I am in my nature, in my character, in my lofty, idealistic way of life, in my spiritual personality, but do not imitate me. Emulate me."

Imitation and emulation are two words whose distinction each disciple must know. Sankaracharya put his cloth over his head in a certain way. Today many people imitate that style of wearing a cloth. That is not discipleship; that is not spiritual emulation; that is not what he expected that you would be doing when he wrote *Vivekachudamani*, *Atmabodha* etc. He did not write them so that you would imitate the way he dressed. So if you make that your way of being like him, you will fail miserably.

You must make the vibrant spirituality of the Guru live within you, the sublime idealism of the Guru live within you, the spiritual teachings of the Guru live within you. His loftiness of character and conduct should live within you. His divine nature and the divine way he lived his life should be relived in you. Looking at you, the world should understand the divinity of your Guru.

So, Gurudev said: "Do what I tell you to do. Don't do what I do, because I do it on another level." Gurudev also said: "Obedience is better than reverence." Thus if the disciples know the difference between imitation and emulation and follow him through emulation and obedience, the Guru never dies. Gurudev Swami Sivanandaji will never die as long as there are sincere striving aspirants like all of you trying to walk the path of divine life, ever striving to fulfil in your thoughts, words and deeds the essence of his teachings.

Who then can say that Swami Sivananda was and not is. He is and he shall ever continue to be. Why? Because each one of you represents a radiant facet, a shining aspect of his noble, divinely lived life. Therefore, in and through his disciples he lives and continues to inspire hundreds and thousands.

This is a great privilege. This is a great Guru seva. May you be engaged in doing it, and may you

discriminate at every step so that you keep on emulating him and not go off at a tangent merely imitating him.

The Guru lives, and he shines through each one of his disciples. Each one of you, therefore, are living lights of the Sivananda ideal of divine life. May God and Gurudev's grace and blessings enable you to do this most effectively, most fully and most successfully for the benefit of all humanity.

GURUDEV'S TRISHUL

DR DEVAKI KUTTY

Gist of the last talk of Dr. Devaki Kutty Mataji given on 23rd July, 2000 during Sadhana Week

I am going to share with you a few things, which I have learned during my association with Gurudev Sri Swami Sivanandaji Maharaj. In my time Gurudev never used to give dialectic lectures, he never gave us intrusive instructions. But we learned by just sitting at his feet, hearing his conversations with people and by watching his way of dealing with situations and people. And he operated at a very high level of consciousness. It was impossible for people like me to rise to that level. So I could only get or imbibe some bits and pieces of his vast knowledge. These little bits and pieces I am going to share with you today.

We all should consider ourselves very fortunate in this abode of Gurudev. He left this great spiritual heritage for us, and he made no conditions. It is free for all, irrespective of age, sex or even our capacity to understand. He worked day and night and all his efforts were to straighten out the distorted vision we have of religion and spirituality and to widen our restricted minds. He was a person with such a wide vision! He was an ideal, a great model for us.

He always emphasised two aspects of spirituality and religion. The first one was that everyone is potentially divine. And to bring out this divinity it is necessary that for every thought, word and action we should have this thought at the back of our mind that we are divine personalities. Secondly, he said, if we want to bring out this divinity, the effort should start from within. Unless we do inner spiritual practice all our actions will not be able to bring out the divinity within us. All our efforts should be both, inward and outward. And if we do this for a long time, persistently, every action will become a step forward to our goal of God-realisation. Because Gurudev emphasised that the only goal in life is God-realisation.

The first thing we need is inner purity. And for this we have to do consistent effort and a certain degree of introspection, self-analysis. What are the things that are obstructing the vision of divinity? These obstacles can be removed only by a Guru. But the effort is our own. And for all practical work we need some theoretical knowledge. This we get from our Shastras. Lord Krishna says: "*Ishwarah sarvabhutaanaam hridese Arjuna tishthati*" and "*Mattah parataram naanyat kimchidasti Dhananjaya*". That means there is nothing other than God. And we should never forget this intimate relationship between God and man, in whatever we do and whomever we have to deal with. We are dealing with God!

Sadhana is not confined to our Pooja room or Sadhana Week. Our whole life is Sadhana. Everything we do should have that purity which is expected of us and should be based on the positive virtues of mind, heart and brain, and only then it becomes Sadhana. We are living in this world with a lot of things to do, important commitments, responsibilities. We must find out how we meet this external world with our internal life. And Gurudev has given us the biggest lesson with his great teaching of SERVE, LOVE and GIVE.

We cannot live without service. Some work or other has to be done—it may be beneficial for us or for others. It is most essential and the first step in Gurudev's teachings. Love is innate in all. There is no person who does not love. Even the worst criminal loves. So, we don't have to cultivate it. We need to change the direction of our love. And we have to give. Serve, Love and Give is one teaching—I call it Gurudev's Trisul. A Trisul is a three-pronged instrument with a handle. The handle is purity and unselfishness. The three prongs are Serve, Love and Give of which Love is the middle prong, because it potentiates the other

two. They work together, one potentiates the others. One cannot live without service and one cannot serve without love. And if there is love, one automatically gives. Love is so abstract. It can only be manifested outside through service and giving. These are the two aspects of manifested love. Gurudev was a great votary of service. For him service of humanity was worship of God. And every religion says we should worship God. If we do it in temples, mosques and Churches, why not worship the God that is in man itself? Every being is a temple of God. So if you serve with this attitude, then only your service becomes worship. Giving also is an attitude of mind. It does not mean the giving of material things or money only. That is necessary too. Giving is really a sharing. A sharing of the blessings God has given you with those who have less. It may be just a wiping of tears from a very unhappy person, a raising of hope in someone who is despondent, a kind gesture or a loving helpful word. If it is done with the love within, you will find it becomes the greatest blessing not only for the receiver but also for the giver.

In the beginning when you start practising Gurudev's Trisul it will need effort. But after some time it becomes spontaneous and our very nature to help. Divine life is not doing some service to somebody. It is the motive behind the action, the purity with which we do something. It is the understanding that God is in all beings, the universal vision. To the extent that our mind is purified, our selfishness is less, the mind becomes steadier, and the more steady the mind, the more intense the meditation.

But in our acceptance, in our practice of the divine life, we will have setbacks. It is an uphill path, and we are bound to fall. These are the real tests for us. We must see how many setbacks, how much criticism from people we can accept without being disturbed. So, every night before you go to bed, give five or ten minutes to yourself. Analyse all you have done, how many times you were disturbed, and you lost your temper And you must never get desperate. Every day you must make a fresh attempt and then you will find that life becomes an adventure, a divine adventure.

According to Gurudev, life has no other purpose than to lead a Divine Life. If we are Gurudev's disciples we are to see that we all become divine beings; because he has poured such extreme grace on all of us. Even though he is not physically present, his grace is here. This whole Ashram is a manifestation of this divine grace. We must remember that he is always with us and guides us if we are fit. It is for us to take it. It is like the big sea. If we take small cups, we'll only get a cupful. But if we take a big bucket, we will get a bucketful. So let us all become big, big vessels which can dive deep into this great grace of Gurudev, accept as much as we can, follow all his teachings and lead a life which is better, a life which is better every day, better today than yesterday.

(Dr. Devaki Kutty Mataji was born on October, 8th 1923 and attained the Holy feet of Gurudev on August, 8th 2000.)

MIND

Mind is the dividing wall between the individual soul and the Supreme Soul. Mind creates this Universe. Objectively it is the Universe. Slay the mind through destruction of Vasanas, Pranayama and Brahma Vichara. You will attain Self-realisation

THE CAUSE OF LIBERATION

SWAMI ATMASWARUPANANDA

The scriptures declare that mind is the cause of both bondage and liberation in the human being. In what way is the mind the cause of bondage, and in what way is it the cause of liberation? Put simply, it is the cause of bondage when it says, I am the body and mind. It is the cause of liberation when it sees everything as its own Self, when it can “see no differences here.” However, the important question is, How do we—to use Gurudev’s words—bring about this change in our angle of vision? If the goal is to see everything as our own Self, then it would be logical to treat everything as our own Self. The easiest thing to treat as our own Self is another human being, because, as we are a human being, it’s much easier to treat another human being the way we would like to be treated than it is a tree or a dog. Ultimately however, we have to see everything as our own Self, including earth, water, fire, air, and space. Nothing is left out. But we start from where we are. In order to see everything as our own Self, we should treat everything with respect. We treat other human beings with respect. We treat animals with respect. We treat the environment with respect. This is the life that we saw Pujya Swami Chidanandaji live. We not only have to treat everyone as our own Self, we have to break down all sense of separation. Treating everyone as our own Self, or the way that we would like to be treated, goes a long ways. But then, we need to expand ourselves to infinity to include everything, or as Adi Shankaracharya said about the I: “Expand it to infinity or reduce it to zero.” This is what our spiritual practices are meant to do. We’re meant to concentrate on an infinite God where our sense of self either expands to the infinity of God or becomes a zero in that infinity. But then there is one more step, the crucial one. To quote Pujya Swami Chidanandaji from his book Seek the Beyond: “Many times I have said, ‘If you want to reach a roof, you have to climb with a ladder. After you have reached the top rung of the ladder, if you stay put on the ladder, you will not attain the roof. The ladder becomes the obstacle. You have to leave the ladder and leap onto the rooftop. You cannot stick to the ladder. You must leave it. You must take the leap!’” Therefore, when we have improved ourselves by treating others the way we would like to be treated, when we have thoroughly meditated and pondered on God, one thing is left. We have to claim our birthright: I am Brahman. Often we are prepared to do everything else, but we do not make that claim. We have to take refuge in God alone, leaving ourselves behind, and, as the mahavakyas teach us, claim: I am Brahman! This Self is Brahman! The rest is grace.

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>
- > 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@dlsa.us

DLS AUSTRALIA DIVINE ACTIVITIES

Activities	Date & Time	Address	Contact
SYDNEY SATSANG	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
SPECIAL SATSANGS	Sunday 9 th July 2017 Time: 4.00 – 6.00 PM GURU POORNIMA CELEBRATIONS	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
	Sunday 10 th Sept 2017 Time: 4.00 – 6.00 PM GURUDEV'S BIRTHDAY CELEBRATIONS	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
YOGA CLASSES	TUESDAYS Time: 7:00 – 8:00	Strathfield Girls High School, Albert Road, Strathfield, NSW 2135 (Please enter from Oxford Road)	Swami Uditramananda – 0416 299 396 Sandhya Maharaj - 0413535157

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

HINDI CLASSES & SCRIPTURE STUDY

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

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

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

SWAMI SIVANANDA STUDY CENTRES:

Centre	Date & Time	Address	Contact
Blacktown / Lalor Park	Every 2nd & 4th Sunday of every 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 area	Every 2nd & 4th Sunday of every month Time: 5.00 PM		Swami Uditramananda – 0416 299 396

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

Satsangs

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 Bareena 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

If undelivered, please return to,

The Divine Life Society of Australia
67 Polding Street,
Smithfield NSW - 2164
Australia

Postage
Paid
Australia