



# Divya Sandesh

The Newsletter of  
**THE DIVINE LIFE SOCIETY OF AUSTRALIA Inc.**

Regd: inc 9877082

**Issue: Jul – Sep 2015**

## Develop Pure Love



Love is the immediate way to Truth or Kingdom of God or the vast domain of perennial peace and joy. It is the life-principle of creation. It was the driving force behind Mira, Tukaram and Gouranga.

Therefore, develop pure, unselfish love. Pure love is a rare commodity. Cultivate it gradually. All your negative qualities like dislikes, prejudice will be eradicated. Love is a great purifier of the mind.

Abandon all sorts of wrong beliefs, weaknesses, superstitions, wrong notions, and ideas of impossibilities. Live in Love. Cling fast to the faith in Divine Life. Aspire fervently and constantly to live in the Divine. You will enjoy the Supreme joy.

**Swami Sivananda**

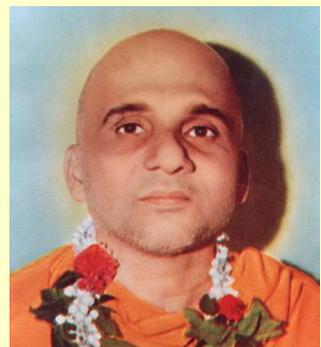
## Detachment



With firm determination and constant discrimination, you gradually get rid of whatever intense passion and desire you may have for the sense objects and the sense enjoyments. You convert your raga, passion, for the sense objects into viraga, dispassion, and then develop vairagya, detachment.

**Swami Chidananda**

## Be Happy



You are eternity dancing in the form of a person. Be happy. You will dance with a great joy – “All is well with me; I have no problems” – because God will never let you down. He wants you much more than you are wanting Him. It is not the drop wanting the ocean, but the whole ocean wanting the drops. God loves you much more than you love God. Your love for God is called devotion. What do you call that love of God for you? When God loves you, do you call it devotion? It is an indescribable state. You will be spewed into the network of existence when God calls you. At that time, you are on the borderland of becoming a saint or a sage, as it may be. You are moving towards being a Godman, as it is called.

**Swami Krishnananda**

## CONTENTS

1. Advice To Aspirants - Swami Sivananda	2
2. Siva – Swami Sivananda	2 - 3 - 4
3. Coexistence of Self Effort & Surrender – Swami Chidananda	4 – 5
4. Taking Refuge Means Taking Refuge	5
5. DLSA Branch contacts	6
6. DLSA Australia Branch Activities	6
7. Festivals at a glance	7

## **Advice to Aspirants – Swami Sivananda**

1. Vanity, arrogance, self-assertive nature and Rajasic violence are great obstacles in the spiritual path. They take various forms. It is very difficult for the aspirant to detect them. The Guru only can detect them and show efficient methods to eradicate them. The aspirant vainly imagines that he is advanced in the spiritual path. He resents when these defects are pointed out by others. He never admits his defects. Such an aspirant cannot make any spiritual progress.
2. The aspirant claims that he is a superior Sadhaka with psychic powers and great knowledge of Yoga. He thinks that he is free from defects and that he is a perfect Yogi. He poses as a Yogi with realisation. He says that he can influence others and has a large number of disciples, devotees, and admirers. Such an aspirant cannot make an iota of spiritual progress. He is more egoistic and proud than ordinary householders.
3. Lower nature persists and resists. It refuses to get itself sublimated and transformed.
4. If the aspirant is not willing to regenerate his lower nature, he will not be benefited even if he remains for several years with his Guru.
5. Disobedience and indiscipline are great obstacles in spiritual path. Self-assertion stands in the way of obedience. The ego can be annihilated only by obedience, humility and service. The aspirant has his own ideas, whims, fancies and impulses. He is unwilling to accept any order or discipline, presented by his Guru. He has his own ways. He promises to be obedient and observe discipline, but the actions done or the course followed is the very opposite of his profession or promise.
6. He finds faults in his Guru and even superimposes defects in him. This is height of his folly. How can he improve in the spiritual path?
7. He who is not straightforward cannot profit by the Guru's help.
8. An aspirant who conceals facts, who utters falsehood, who is hypocritical cannot hope for the descent of divine light. He does things to keep up his position, to get his own way or indulges in his own habit. He clouds his own understanding and conscience.
9. It is impossible to correct an aspirant who has the dangerous habit of constant Self-justification. He is ready to bring any kind of clumsy argument to justify himself, to keep up his position and prestige.
10. If an aspirant continues out of Self-esteem and Self-will or Tamasic inertia to shut his eyes or harden his heart against the Divine Light, so long as he does that, no one can help him.
11. The entire being must agree for the divine change. There must be integral surrender. Then alone the light will descend. Then alone the Guru can help the aspirant.
12. An aspirant who is obstinate, Self-assertive or aggressive and Self-willed has his own ways of thinking and acting. He will not pay any heed to the advice of his Guru. He gets stuck up in the Self-created mind. He cannot rise up in the ladder of Yoga.
13. If an aspirant who is arrogant, vain, untruthful and violent says, that he is meditating for two hours nicely, he is a hypocrite, he is a deluded soul. No meditation is possible in one who has such evil traits. Do not believe this deluded man.
14. Obey your teacher. Follow his instructions implicitly. Be truthful. Be calm. Be serene. Be humble. Be devoted. Be disciplined. You will attain Self-realisation now and here. May Lord bless you all, O sincere seekers after Truth.
15. Svetasvatara Upanishad says: "He who has supreme devotion to God, and has intense devotion to the Guru as he has to God, unto him are the truths of the Upanishads revealed."

## **SIVA – Swami Sivananda**

### **Siva and Vishnu Are Identical**

Siva and Vishnu are one and the same entity. They are essentially one and the same. They are the names given to the different aspects of the all-pervading Supreme Soul or the Absolute. *Sivasya Hridayam Vishnur Vishnoscha Hridayam Sivah*: Vishnu is the heart of Siva, and likewise, Siva is the heart of Vishnu.

The sectarian worship is of recent origin. The Siva Siddhanta of Kantacharya is only five hundred years old. The Vaishnava cults of Madhva and Sri Ramanuja are only six hundred and seven hundred years old respectively. There was no sectarian worship before seven hundred years.

Brahma represents the creative aspect, Vishnu the preservative aspect, and Siva the destructive aspect of Paramatma. This is just like your wearing different garbs on different occasions. When you do the function of a judge, you put on one kind of dress. At home, you wear another kind of dress. When you do worship in the temple, you wear another kind of dress. You exhibit different kinds of temperament on different occasions. Even so, the Lord does the function of creation when He is associated with Rajas and He is called Brahma. He preserves the world when He is associated with Sattva Guna, and He is called Vishnu. He destroys the world when He is associated with Tamo Guna, and He is called Siva or Rudra.

Brahma, Vishnu and Siva have been correlated to the three Avasthas or states of consciousness. During the waking state, Sattva predominates; during the dream state, Rajas predominates; and, during the deep-sleep state, Tamas predominates. Hence Vishnu, Brahma and Siva are the Murtis of Jagrat, Svapna and Sushupti states of consciousness respectively. The Turiya or the fourth state is Para Brahman. The Turiya state is immediately next to the deep sleep state. Worship of Siva will lead quickly to the attainment of the fourth state.

Vishnu Purana glorifies Vishnu, and in some places gives a lower position to Siva. Siva Purana glorifies Siva, and gives a lower status to Vishnu. Devi Bhagavata glorifies Devi and gives a lower status to Brahma, Vishnu and Siva. This is only to instil and

intensify devotion for the respective Deity in the hearts of the devotees. In reality, no Deity is superior to another. You must understand the heart of the writer.

There is no difference between the trinities Brahma, Rudra and Vishnu. The work of all the three Deities is done conjointly. They all have one view and one definite purpose in creating, preserving and destroying the visible universe of names and forms. He who regards the three Deities as distinct and different, Siva Purana says, is undoubtedly a devil or evil spirit.

### Lord Siva's Form and Its Significance

Lord Siva wears a deer in the left upper hand. He has Trident in the right lower arm. He has fire and Damaru and Malu or a kind of weapon. He wears five serpents as ornaments. He wears a garland of skulls. He is pressing with His feet the demon Muyalaka, a dwarf holding a cobra. He faces south. Panchakshara itself is His body.

His Trisul that is held in His right hand represents the three Gunas—Sattva, Rajas and Tamas. That is the emblem of sovereignty. He rules the world through these three Gunas. The Damaru in His left hand represents the Sabda Brahman. It represents OM from which all languages are formed. It is He who formed the Sanskrit language out of the Damaru sound.

The wearing of the crescent moon in His head indicates that He has controlled the mind perfectly. The flow of the Ganga represents the nectar of immortality. Elephant represents symbolically the Vritti pride. Wearing the skin of the elephant denotes that He has controlled pride. Tiger represents lust. His sitting on the tiger's skin indicates that He has conquered lust. His holding deer on one hand indicates that He has removed the Chanchalata (tossing) of the mind. Deer jumps from one place to another swiftly. The mind also jumps from one object to another. His wearing of serpents on the neck denotes wisdom and eternity. Serpents live for a large number of years. He is Trilochana, the Three-eyed One, in the centre of whose forehead is the third eye, the Eye of Wisdom.

Lord Siva has white complexion. What is the significance of white colour? He teaches silently that people should have pure heart and entertain pure thoughts and should be free from crookedness, diplomacy, cunningness, jealousy, hatred, etc.

He wears three white-lined Bhasma or Vibhuti on His forehead. What is the significance of this? He teaches silently that people should destroy the three impurities, viz., Anavam (egoism), Karma (action with expectation of fruits), and Maya (illusion); the three desires or Eshanas, viz., desire for landed property, desire for woman, and desire for gold; and the three Vasanas, viz., Loka-vasana, Deha-vasana and Shastra-vasana and then attain Him with a pure heart.

What does the Balipecta or altar which stands in front of the *sanctum sanctorum* of a Siva's temple represent? People should destroy their egoism and mine-ness (Ahamta and Mamata) before they attain the Lord. This is the significance.

Rishabha or the bull represents Dharma Devata. Lord Siva rides on the bull. Bull is His vehicle. This denotes that Lord Siva is the protector of Dharma, is an embodiment of Dharma or righteousness.

The Lingam represents Advaita. It points out: "I am one without a second—*Ekamevadvityam*;" just as a man raises his right hand above his head pointing out his right index-finger only.

### Worship of Siva Lingam

The popular belief is that the Siva Lingam represents the phallus or the virile organ, the emblem of the generative power or principle in nature. This is not only a serious mistake, but a grave blunder. In the post-Vedic period, the Linga became symbolical of the generative power of Lord Siva. Linga is the differentiating mark. It is certainly not the sex-mark. You will find in the Linga-Purana: "The foremost Lingam which is primary and is devoid of smell, colour, taste, hearing, touch, etc., is spoken of as Prakriti, Nature."

Linga means "mark", in Sanskrit. It is a symbol which points to an inference. When you see a big flood in a river, you infer that there had been heavy rains the previous day. When you see smoke, you infer that there is fire. This vast world of countless forms is a Linga of the omnipotent Lord. The Siva Linga is a symbol of Lord Siva. When you look at the Linga, your mind is at once elevated and you begin to think of the Lord.

Lord Siva is really formless. He has no form of His own, and yet, all forms are His forms. All forms are pervaded by Lord Siva. Every form is the form or Linga of Lord Siva.

There is a mysterious power or indescribable Sakti in the Linga to induce concentration of the mind. Just as the mind is focussed easily in crystal-gazing, so also the mind attains one-pointedness when it looks at the Lingam. That is the reason why the ancient Rishis of India and the seers have prescribed Lingam for being installed in the temples of Lord Siva.

Siva Linga speaks to you in the unmistakable language of silence: "I am one without a second. I am formless." Pure, pious souls only can understand this language. A curious, passionate, impure foreigner of little understanding or intelligence says sarcastically, "Oh, the Hindus worship the phallus or sex organ. They are ignorant people. They have no philosophy." When a foreigner tries to learn Tamil or Hindustani language, he first tries to pick up some vulgar words. This is his curiosity nature. Even so, the curious foreigner tries to find out some defects in the worship of symbol. Linga is only the outward symbol of the formless being Lord Siva who is the indivisible, all-pervading, eternal, auspicious, ever-pure, immortal essence of this vast universe, who is the undying soul seated in the chambers of your heart, who is your Indweller, innermost Self or Atman, and who is identical with the Supreme Brahman.

Sphatikalinga is also a symbol of Lord Siva. This is prescribed for Aradhana or worship of Lord Siva. It is made up of quartz. It has no colour of its own, but takes on the colour of the substances which come in contact with it. It represents the Nirguna Brahman or the attributeless Supreme Self or formless and attributeless Siva.

For a sincere devotee, the Linga is not a block of stone. It is all radiant Tejas or Chaitanya. The Linga talks to him, makes him shed profuse tears, produces horripilation and melting of heart, raises him above body-consciousness, and helps to commune with the Lord and attain Nirvikalpa Samadhi. Lord Rama worshipped the Siva Linga at Rameswar. Ravana, the learned scholar, worshipped the golden Linga. What a lot of mystic Sakti there should be in the Linga!

### THE COEXISTENCE OF SELF-EFFORT AND SURRENDER----- Swami Chidananda

Gurudev taught us the art and science of surrender to the Supreme Will of the Divine, to follow the path of “not I, but Thou”. He said: “Die to live; lead the divine life. Nothing belongs to me.” It means that even the power to act and to exert is something that we receive as grace from that Universal Spirit. By ourselves we are nothing.

It is to the source of that power which makes all things possible that one must give recognition. Giving recognition to that source of all power, all force, all dynamism, is the soul of surrender, is the essence of knowing our nothingness and knowing the all-ness of the Supreme Being.

Are self-surrender and self-effort mutually exclusive? Is there an essential contradiction between them or can they coexist? This is a question that one should ponder, and clearly understand the truth behind it.

Of all the scriptures on dynamism, the Bhagavad Gita reigns supreme. It is known as a scripture that expounds the gospel of action. Again and again, Arjuna is urged to engage in action. But has anyone wondered why this scripture more than any other, calls for total surrender? *Sarvadharmam parityajaya mam ekam sharanam vraja* (Abandoning all duties, take refuge in Me alone)

And, it is this scripture that in unmistakable and emphatic words tells how this surrender should manifest in one’s life by saying: “Nimmitamatrambhavasavyasachin- O Arjuna, be just an instrument only, nothing else.” *Matram* means only and nothing else. The Lord does not just say, “Be thou an instrument, but He says, Be thou an instrument *only*, nothing else.”

The peal of a great bell carries into the far distance, crossing rivers, mountains, hills and dales. But this great bell by itself, is totally incapable of producing any sound. It is wholly and solely the one who strikes it, the one who invokes from the motionless silence of the bell this great, sonorous sound. We have to deeply ponder and grasp this situation. We are also an instrument only. Why Arjuna should consider himself to be only an instrument, Lord Krishna, by His infinite grace and compassion, makes very clear and vivid by giving him the vision of the Universal Form in Chapter Eleven. He turns to Arjuna and says: “Now, have you seen? Is there anything for you to do? Have you not seen clearly just now that whatever has to be done has already been done? And by whom? By Me, not by you, O Arjuna.”

But then, Arjuna was able to see, not through his own sight, but by being temporarily endowed with a higher sight. It is this higher vision that we must evoke from within ourselves. We have the potential for it. It is a spiritual insight. You see without your external, physical eyes. By deep contemplation, meditation and reflecting again and again upon the truth behind the scriptures-through such constant, humble contemplation and reflection-one comes “to see” clearly that one is not the doer, one is nothing. Even while doing, one is not the doer.

This is a paradoxical statement. It is like saying that if you fill a glass with water you do not in any sense lessen the emptiness of the glass. It is precisely because of the emptiness of the glass that it is able to be filled with water. The essential emptiness of the glass prevails, persists, even when we see what we think to be a full glass. It is the essential emptiness of the glass that makes possible a full glass.

So you see, that in fullness there is still emptiness, because the glass is by no means full. It is the water that has filled it. The fullness belongs to the water, not to the glass. And this becomes possible precisely because of the emptiness of the glass.

Do you now see the possibility of the coexistence of emptiness and fullness?

For in this state of the seeming fullness of the glass, the fullness belongs to the water and the emptiness still belongs to the glass. The essential emptiness of the glass remains intact and becomes precisely the reason why this fullness was made possible.

Of all the fields of action in a great nation’s military might, the most dynamic field is the air force; and it is the pilot that is given credit for whatever takes place. But, think for a moment! Until he was given his training by the government, he knew nothing about flying. And the aircraft he is flying belongs not to him but to the air force, and is the result of the imagination, thought and effort of countless engineers and scientists. Everything he does is due to the training he has received and the ultra sophisticated, super-modern equipment he has at his disposal. Nevertheless, if he has run a very successful mission, it is he who is decorated, given a distinguished award.

But how has all this become possible? It is possible not because of anything of himself, rather it is due to the training he has received from others, and the sophistication of the aircraft that has been placed at his disposal. So, if the pilot is an intelligent person and really strict in his view and understanding of things, even while he is being decorated at a special function, he will know that his part in it is negligible. He realises that he is nothing but an instrument, that everything was made possible by factors other than himself.

Therefore, humility becomes inevitable and unavoidable when one looks at things in a proper manner. This is also true in the case of activity and dynamism in the field of sadhana, or spiritual abhyasa. Inevitably, unavoidably, there is the fact that all this is possible because it has been made possible by some other Being. Thus there comes the realisation that in the midst of the most

dynamic activity, the individual's part is the least and God's part is the most. All things seemingly being done by the human individual are made possible by the Being whose seat is the innermost seat of one's heart. He is the mover. Sri Ramakrishna used to say: "*Ami yantra tumi yantri*- I'm the instrument. Thou art the engineer, the one who makes the instrument move." Thus, activity and surrender do coexist. If awareness is kept up, there is no contradiction or mutual exclusiveness. **Doership belongs to God, and the doing of it is done through you.** You are therefore an instrument in the hands of God.

The humblest of all saints one can think of---St. Francis of Assisi---has given us the greatest prayer: "Lord make me an *instrument* of Thy peace." And the great gospel of action, the Gita, tells us how activity and surrender can and should coexist by calling on us to surrender all that we have and engage in carrying out the behest of the Inner Ruler, the master, who *alone* is the supreme actor.

What is that you have to surrender? Surrender your ego. Surrender your sense of doership that makes it possible for activity and surrender to coexist without any essential contradiction, without any mutual exclusiveness. This is the truth !

May the grace of God and the blessings of Gurudev enable us to clearly see and recognise and realise this truth. May we all act as instruments of God in the spiritualised field of human activity, thus serving God's creation and making our lives sublime.

## TAKING REFUGE MEANS TAKING REFUGE

(Sri Swami Atmaswarupananda)

Nothing in this world goes absolutely smoothly, and that is certainly true of the spiritual life. One of the most common difficulties is when we reach a plateau, a plateau that sometimes lasts much longer than weeks or months. Perhaps years. We wonder what has happened to us. Sometimes it turns out that it was absolutely normal. It was just a very long period of settling and preparing to move on. But often it is because we refuse to move on.

In what way do we refuse to move on? We all know that the spiritual life is about wearing away the ego. We are already what we are seeking, but our consciousness is filled with a sense of separation that doesn't allow the bliss of our own self—which has no separation—to fill it. We forget that. We think that the spiritual life is about doing our spiritual practices. **Our attention is on our practices, not on either God, which is our goal, nor on the ego, which is blocking it.**

Therefore, Lord Krishna in the sixth chapter of the Gita, told Arjuna that the key is practice and dispassion. Practice of the presence of God, dispassion for the ego. But where does the ego hide finally? It hides finally in the fact that we won't give it up. This is why Gurudev used to say that obedience is better than reverence. We will offer all sorts of reverence to the guru, do anything for the guru, but in actual fact we won't give him our life. We won't give him our implicit obedience, let alone search out his will for us even when it is not expressed.

This is how we foolishly treat God as well. We will leave everything for God, give up family, position, money, everything, but still, we won't give Him our identity. We won't give everything. We hold back final control of our own life. In the final analysis our attitude is, "If it doesn't suit me, I'll do something else. I will go somewhere else."

This attitude, if it is there, needs to be recognised because Lord Krishna said that no one crosses this ocean of samsara unless they take refuge in Him alone. Taking refuge means taking refuge! It means that we give up depending upon ourselves, we give up that last bit of self-determination and take refuge in God alone. When we are able to do that with all sincerity, then we come into God's active stream.

God is not something static, rather He is full of life and dynamism. When we enter that flow, our spiritual life becomes progressive again—and keeps on being progressive as long as we don't retreat and grab control again.

### The Mother's Trick

A mother was trying to give an ounce of bitter medicine to her child. However much she might caress and cajole the child, he would not take the medicine. She hit upon a wonderful idea.

She placed a sweet 'laddu' before the child and said: "If you take this medicine, I will give you the laddu." At once the child drank the medicine. As the medicine removed the effect of the disease and gave him abundant energy, he ran away in great joy, even forgetting the 'laddu'.

If you tell a man, "Please do this Yajna (sacrifice)", he will not do, because he seeks pleasure through every action. Therefore, the Vedas offer Svarga, etc., as rewards for sacrifices.

When man performs the sacrifices, his heart is purified and gradually wisdom dawns in him. He does not even bother any more for Svarga and the finite happiness there. In Supreme Bliss he gets liberated.

## DLS AUSTRALIA BRANCH CONTACTS

For comments and suggestions please email - [info@dlsaus.org](mailto:info@dlsaus.org)

Devotees who wish to recommend articles written by DLS swamis to be included in Newsletter can send in Word format to : [info@dlsaus.org](mailto:info@dlsaus.org)

Website – [www.dlshq.org](http://www.dlshq.org)

Website - [www.dlsaus.org](http://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>

## 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

**SPECIAL HOLI CELEBRATIONS** : March 8 –Picnic

### **RAMAYANA STUDY**

Tuesday 7.30 – 8.45 pm

Address: 67 Polding Street Fairfield Heights NSW 2165

Contact: Swami Uditramanandaji 0416299396

### **DLSA GUIDED MEDITATION (ONLINE)**

Every Saturday morning; **Meditation** from 6:00 am to 6:30 am;

**Login SKYPE and connect dlsaus** from 5:45 am to 5:55 am

Contact: [sushil.kumar.sydney@gmail.com](mailto:sushil.kumar.sydney@gmail.com), [msankarramiah@yahoo.com](mailto:msankarramiah@yahoo.com), [karoreddy@optusnet.com.au](mailto:karoreddy@optusnet.com.au)

### **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

## ACTIVITIES OF BRANCHES AND SIVANANDA FAMILY

### **CANBERRA Satsang**

First Sunday of each month

7 Longford Street, Lyons, Canberra

Contact: Manish Chopra (02) 62850105, Mob. 0400690204

### **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

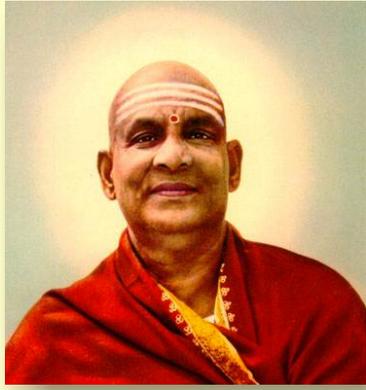
The 'Shellin', 40 Ninth Avenue, Katoomba, N.S.W.2700

Yoga and meditation classes: for beginners, Intermediate and advance group.

Contact: Kamaladevi (02) 47823245 E-mail: [KamalaDevi@bigpond.com](mailto:KamalaDevi@bigpond.com)

## FESTIVALS AT A GLANCE: 2015

JULY			AUGUST			SEPTEMBER		
1/2	W/Thu	Purnima	8	Sat	52nd Anniversary of the Punya Tithi Aradhana of His Holiness Sri Swami Sivanandaji Maharaj	5	Sat	<a href="#">Sri Krishna Jayanti</a>
2	Thu	Purnima	10	Mon	<a href="#">Ekadasi</a>	8	Tue	128th Birthday Anniversary of <a href="#">His Holiness Sri Swami Sivanandaji Maharaj</a>
12	Sun	<a href="#">Ekadasi</a>	11	Tue	<a href="#">Pradosha Puja</a>	9	Wed	<a href="#">Ekadasi</a>
13	Mon	<a href="#">Pradosha Puja</a>	14	Fri	Amavasya	10	Thu	<a href="#">Pradosha Puja</a>
16	Thu	Amavasya	19	Wed	Sri Naga Panchami	11	Fri	7th Anniversary of the Punya Tithi Aradhana of His Holiness Sri Swami Chidanandaji Maharaj
27	Mon	<a href="#">Ekadasi (Hari Sayani)</a>	22	Sat	<a href="#">Sri Goswami Tulasidas Jayanthi</a>	12/13	S/Sun	Amavasya
28	Tue	Chaturmasya Vrata Begins	26	Wed	<a href="#">Ekadasi</a>	17	Thu	<a href="#">Sri Ganesha Chaturthi</a>
29	Wed	<a href="#">Pradosha Puja</a>	27	Thu	<a href="#">Pradosha Puja</a>	18	Fri	Rishi Panchami
30/ 31	T/Fri	Purnima	29	Sat	Purnima; Upakarma; <a href="#">Raksha Bandhan</a>	21	Mon	<a href="#">Sri Radha Ashtami</a>
31	Fri	<a href="#">Sri Guru Purnima; Sri Vyasa Puja; Sri Guru Puja</a>				24	Thu	<a href="#">Ekadasi</a> ; Sri Vamana Jayanti
						25	Fri	<a href="#">Pradosha Puja</a>
						27/28	S/Mon	Purnima; Sri Ananta Chaturdasi
						28	Mon	<a href="#">Mahalaya (Pitri Paksha)</a> begins



## 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.

**G**rant 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.

**L**et 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 upon our lips.  
Let us abide in Thee for ever and ever.

*Swami Sivananda*

*If undelivered, please return to,*

**The Divine Life Society of Australia**  
85 Thane St  
Wentworthville NSW 2145  
Australia

Postage Paid  
Australia

