

*Om Shri Ganeshaya Namah  
Salutations to the Remover of Obstacles*

*Om Sri Gurubhyo Namah  
Salutations to the Remover of Darkness & Ignorance*



# Divya Sandesh

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

Regd: inc 9877082

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### Be Cheerful Always

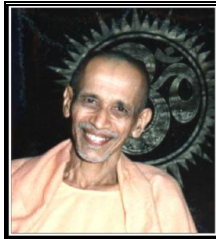


Be cheerful and happy. Away with depression and gloom. There is nothing more infectious than depression. Drive the feeling of depression and gloom at once by enquiry, singing divine songs, prayers, Pranayama, a brisk walk in the open air, the thinking of the opposite quality viz., the feeling of joy.

Live only to be a blessing to others. Feel that all is light and Bliss only. Do not allow the mind to see any external objects. Collect all the dissipated rays of mind. Develop the power of attention. Throw interest upon uninteresting objects and ideas. Many mental weaknesses will vanish. The mind will become stronger and stronger.

**Swami Sivananda**

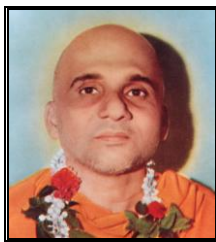
### In the Image of God



Man was made in the image of God. So, already he has in him the God-essence or God-principle or God-nature and the God-abilities and capacities, the God-beauty, the God-sublimity, the God-perfection, the God-wholeness. This is the uniqueness of the human being. He is made in the image of the Maker, the supreme, almighty Cosmic Being, the Universal Spirit. Therefore, this essential divinity of man is an experienceable or an attainable state of consciousness, and man has been given full adequate tools for this attainment. It is the utilisation of these faculties in the right direction, in a systematic manner, with full knowledge of the way to apply them for attaining the supreme state, that is the concern of Yoga Sastra or the science of Yoga.

**Swami Chidananda**

### Guru's power



Such power these Gurus have; they bless us from within and without, in every way and every form, completely. But it is necessary for us to learn the art of invoking them. Sunlight is energising, but if we are sitting inside a cave under the earth, the forces of sunlight will not benefit us anymore. We have to keep ourselves open to the influx of the forces of the sun openly in order that this blessing may be upon us

**Swami Krishnananda**

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## Sri Swami Sivananda

### Sarvamangala Mangalye Sive Sarvarthasadhike, Saranye Tryambake Devi Narayani Namostute

*O Narayani, Devi, the Three-eyed, the Refuge, the Auspicious, the Bestower of all wishes, the Blessedness that is in all that is blessed! Prostration be to Thee!*

Devi is synonymous with Shakti or the Divine Power that manifests, sustains and transforms the universe as the one unifying Force of Existence. In fact, worship of Devi is not sectarian, it does not belong to any cult, as it is commonly mistaken to be. Devi is not what is set in apposition to Vishnu or Siva, as the common populace understands. By Devi or Shakti we mean the presupposition of all forms of existential power, the power of knowledge of omniscience; omnipotence is power! These powers are the glorious attributes of God,—you may call Him Vishnu or Siva or as you like. In other words, Shakti is the very possibility of the Absolute's appearing as many, of God's causing this universe. God creates this world through Srishti-Shakti (creative power), preserves through Sthiti-Shakti (preservative power), destroys through Samhara-Shakti (destructive power). Shakti and Shakta are one; the power and the one who possesses the power cannot be separated; God and Shakti are like fire and heat of fire.

Devi-worship or Shakti-worship is, therefore, worship of God's glory, of God's greatness and supremacy. It is adoration of the Almighty! It is unfortunate that Devi is understood as a mere bloodthirsty "Hindu-Goddess"—no, Devi is not the property of the Hindu alone, Devi does not belong to any religion,—not only so much, Devi is not differentiated from the Deva by sexual factors, Devi is the Conscious Power of the Deva! Let this not be forgotten. The words Devi, Shakti etc., and the ideas of the different forms connected with these names are concessions given to the limitations of human knowledge; they are not ultimate definitions of Shakti! The original Shakti is beyond human comprehension; Bhagavan Krishna says (in the Gita), "This is only my lower Nature (Shakti) beyond this is my higher Nature (the Original Shakti), the life-principle which sustains this universe." The Upanishad says, "The Para-Shakti (Supreme Power) of this God is heard of in varieties of ways, this power is the nature (of God), manifesting as knowledge, strength and activity." Truly speaking, all beings of the universe are Shakti worshippers, for there is none who does

not love and long for power in some form or other. Physicists and scientists have proved now that everything is pure imperishable energy. This energy is only a form of Divine Shakti which exists in every form of existence.

Since Shakti cannot be worshipped in its essential nature, it is worshipped as conceived of in its manifestations, viz., creation, preservation and destruction. Shakti in relation to these three functions is Saraswati, Lakshmi and Kaali. These, as is evident, are not three distinct Devis, but the One formless Devi worshipped in three forms. The Devas corresponding to these are Brahma, Vishnu and Siva, who, in the same way, are not three Devas, but the forms of the One Supreme Deva who is formless. Navaratri is the festive occasion of the "nine-nights" worship of Mahakaali, Mahalakshmi, Mahasaraswati, the Divinity of the universe adored in three ways.

Saraswati is cosmic intelligence, cosmic consciousness, cosmic knowledge. Worship of Saraswati is necessary for Buddhi-Shuddhi Viveka-Udaya, Vichara-Shakti, for Jnana or Self-Illumination. Lakshmi does not mean mere material wealth like gold, cattle, etc. All kinds of prosperity, glory, magnificence, joy, exaltation or greatness come under Lakshmi. Appaya Dikshita calls even final Liberation as "Moksha-Samrajya-Lakshmi". Hence worship of Lakshmi means the worship of the central purpose of existence itself. Mahakaali is the transformative power of Divinity, the power that dissolves multiplicity in unity. The worship of Devi is, therefore, the explanation of the entire process of spiritual Sadhana in all its aspects.

During Navaratri, observe strict Anushtana and purify your inner nature. This is the most auspicious time in the year for Mother-worship. Read Saptashati or Deveemahatmya, Lalitasahasranama. Do Japa of the Mantra of Devi. Perform formal worship with purity and sincerity and devotion. Cry for Darshana of Devi. The Divine Mother will bless you with the Knowledge, the peace and the joy that know no end!

May the Divine Devi, the Mother, bless you all!

## Worship of Divine Power Sri Swami Sivananda

### Durga Puja Message 2nd to 10th October 1951

The worship of the Protective Power is a need felt by all created beings. This worship may take the form of an intelligent participation with the universal, sustaining Power, or it may, in ordinary common beings, exist as merely the instinct of subjection to higher powers whose help they seek by their very nature. Man, however, endowed as he is with the brilliant faculty of discrimination, understanding and conscious volition, knows that his well-being rests upon his being in harmony with the governing power of the universe. Man requires protection both physically

and psychically. The unique Indian mind has conceived of the Reality behind the universe as a supremely intelligent Being working with its Force or Power or Shakti, which is inherent in this universal Intelligence. This Supreme Power appears as Avatars, which descend to the visible world, or invisible benefactor forces of which man cannot be easily conscious. Whatever be the form taken by this Power, its worship is found to be indispensable for the good of man; this worship is, therefore, an attempt to come in contact with that Power. Upon those who cannot worship it

always, the ancient scriptures have enjoined occasional worship.

In a year, the beginning of summer and the beginning of winter are two very important junctions of climatic conditions and solar influence. These two occasions are taken as the sacred opportunities for the worship of the Divine Being. These are indicated respectively, by the Ramanavaratri in the Chaitra Masa and the Durga Navaratri in the Ashwayuja Masa. The bodies and the minds of people undergo a considerable change on account of the changes in the outer nature. Sri Rama is worshipped on Ramanavami on the first occasion, and Devi Durga on the second. While Sri Rama is the Avatara of God through his Shakti (Prakriti, Atma Maya or Yoga Maya), Durga is the Shakti manifested as the creative, preservative and protective principle in the created world. This great Principle is adored as the Divine Mother, as Maha Kaali, Maha Lakshmi and Maha Saraswati, representing the aspects of Tamas, Rajas and Sattwa. As a rope is made of three strands, the universe consists of these three Gunas or modes of Prakriti. Devi Puja is the worship of the ultimate cause of all things, and hence it conduces to the good of all, which are its effects.

It is the bounden duty of man to propitiate the Divine Mother, for She rules supreme over the health and the wealth of the universe. Even the intelligence of man is governed by Her. Man is really Shakti Maya, (filled with Shakti). He cannot exist independent of Shakti. The whole universe is energy, and energy is Shakti. God in His revealed form is Shakti or Power. In his unmanifested aspect He is Chit or Consciousness; Chit

Shakti is the Consciousness Force that is working everywhere as the material cause of everything. On the worship of this Mother of all things depends the prosperity of the individual, the family, the society, the nation and the whole world. Human power is not great; it derives its value from the inexhaustible source of Divinity. When it is illumined by the pure Intelligence of the Divine, it tends to spiritual construction and blessedness—not vile destruction and misery. The great need of the hour is harmony and a proper knowledge of the divine forces of the universe, the lack of which is the harbinger of evil and suffering. Loving communion with the whole means the happiness of that which is one with the Whole.

O Seeker! You are not a self-sufficient, independent entity. Your greatness is a reflected part of the universal magnificence of the Maha Shakti or the Aishwarva of the Lord. Abandon your vanity and pride. Surrender yourself to the Divine Mother. Pray to Her, who is Brahma Shakti, Vishnu Shakti, and Siva Shakti. You are a child of the Mother. How can you disregard Her? You are made up of Her Substance. Know that She is all-pervading. There is no place where She is not. Study the Devi Mahatmya and do Japa of Devi Mantra. Meditate on Devi and attune yourself to Her. This is your goal; this is your highest prosperity; this is the zenith of glory; this is Kaivalya Moksha or final emancipation. May you rest in Peace and be blessed. May the grace of Divine Mother be upon you!

## **Strive To Make Life A Perennial Divali**

**Swami Chidananda**

IMMORTAL ATMA-SWAROOPA: BLESSED SEEKER OF TRUTH, Om Namō Narayanaya: Loving Namaskaras.

Salutations in the holy name of Gurudev Sivananda and in Divine Life. Let me first of all offer you my best Goodwishes and Greeting for a Bright and HAPPY DIVALI DAY. May Joy, Brightness and Auspiciousness fill your life and may Divine Mother Lakshmi smile upon you as prosperity, plenty and progress in everything you do. Happy DIVALI to you and to all in thy home and thy friends too.

The spirit of Divali is the spirit of gladness and friendliness unto all life. Joy is the essential nature of Man and love and friendliness is to man the natural relationship with his fellow-beings. The significant act during Divali is the lighting of lamps to brighten every nook and corner so that all darkness is put to flight. In your life the Light of virtue, purity and goodness shall verily banish the darkness of impurity and evil. Joy comes where virtue abides. Peace prevails where goodness fills the heart. Suffering and sorrow are the

result of selfishness and hatred. Ignorance is the source of evil. Wisdom is the Light to dispel this Darkness of spiritual Ignorance. The Presence of God pervades this universe. O Man: Know this and live in virtue and holiness. For thou art ever in the Presence of the Most High. HE alone is the reality indwelling all names and forms and all beings are verily His moving tabernacles. This is Wisdom. Light up thy life with this wisdom and dispel the darkness of worldliness and materialism from your life.

Live to bring the light of Joy into the lives of one and all. Light up bright little lamps of kind words, kind actions, helpful deeds, loving good thoughts and smile upon one and all by looking upon everyone as your own. No one is a stranger to you in this universe. All are your own. Thus love all and seek to serve and to bring comfort, joy and well-being into the lives of all. By your own life strive to make life a perennial Divali unto others. Within the interior of thy own being do likewise and light the lamps of devotion and prayerfulness. Let not the darkness of desire or of

selfishness mar the inner chamber of thy heart-shrine. Bright and clean keep thy heart fit to install the Lord therein and to worship Him with the flowers of Devotion, Truth, Self-control, Forgiveness, Compassion and Penance. Feel happy at the happiness of others; then your life will become filled with the Radiance of a constant Joy which nothing can mar. The selfish individual has a very limited unit of happiness available to him. But who finds joy in making others happy, his happiness is ever expanding and knows no limit. This is a secret of Divali. The more lamps you light the greater the radiance you become bathed in.

Is it not happily significant that the Divali follows soon after the nine-day worship of the Divine Mother? Does this not perhaps give you an insight into a great and sublime Law of Life? He who adores the Divine and propitiates the Universal Mother draws down the Grace of the Supreme and finds his life becoming filled with Light, Joy and Auspiciousness. Life smiles upon him and he now rejoices in the blessed radiance of God's Grace. Navaratri brings Divali in its wake. Therefore, O Man: worship the Divine and reap joy and peace.

This season holds for you a great lesson on the place of wealth in human life. You know very well indeed that all great Teachers of Mankind, all saints, sages and holy men have declared that money is the root of all evil. It is the seed of sorrow and the prolific source of corruption and sin and vice. Kalipurusha is said to have made gold the seat of his residence. Renunciation of money has ever been the indispensable condition of entry into spiritual life. Renunciation of 'Kanchana' is the first step in the quest of God. Yet in the Divali season we know that heaps of coins, silver and gold are actually worshipped in many parts of India. Lakshmi Puja is widely observed by the business communities everywhere. What does this mean? Is it totally against tradition and accepted beliefs? No, this is not so. There is a deep lesson in this. It serves to teach you the sanctity of wealth. Money and wealth are manifestations of the Divine Mother Maha-Lakshmi and are truly a sacred trust placed at your disposal to be used for the purest purposes and in the noblest way. Money does not constitute evil. Greed for money is evil. Living for money is the worst evil. Sheer selfish utilisation of money is the bane of human life. Money can ennoble or degrade according to man's concept about it and attitude towards it.

With money you can build a hospital or erect a slaughter house. With money you can raise a temple and a house of prayer or start a gambling house or a liquor shop. It can be utilised to help countries and people or to make war and destroy. You can use wealth to ennoble human nature or to debase human lives. It can bring happiness or cause sorrow. This is money. Regard it as a sacred trust to enable you to fulfil your moral obligations and duties and use it selflessly for Paropakara and Lokahita.

Charity is the main function of wealth. Its secondary function is one's own survival and comfort. Charity is a great purifier. It "covereth a multitude of sins". Exclude all greed and selfishness in regard to wealth. Know it to be Divine Shakti. Treat it with reverence. Approach it with purity of heart. Utilise it WORSHIPFULLY. This is Lakshmi Puja and its lesson. It is in this light that wealth has been given a place in human life by our ancients. Thus conceived, has it been included as one of the four Purusharthas by our sublime Culture. Acquired honestly and by pure means, handled without greed or attachment and utilised in reverence and worshipfully, your wealth can enhance Dharma, purify your life, free you from bondage and take you towards Moksha. It becomes filthy Lucre when you abandon Dharma for the sake of money and sacrifice virtue at the altar of Kanchana. Remember this and keep up the sanctity of wealth and utilise it worshipfully. All auspiciousness will come into your life.

Perhaps, you know that during this month four great Spiritual Anniversaries sanctify our lives. The six-day worship of Lord Kartikeya or Skanda commences on the 5th and concludes on 10th. Then we have on 14th November, the Yajnavalkya Jayanti of tremendous significance in our Culture. The discourse between sage Yajnavalkya and Maityeri is one of our most treasured heritages. Next comes the holy Tulasi Puja, a sacred day for all devout ladies. Tulasi symbolises the ideal feminine virtue in this Land. Women all over India worship the sacred Tulasi praying to be blessed with the precious wealth of modest purity, modesty, chastity and Pativrata Dharma. This is the bedrock of Indian Spirituality. The full-moon this month marks the birth Anniversary of the most worshipful saint GURU NANAK. He came to spread the true religion of Spiritual living in this land of five rivers. He restored the spiritual ideals to our religion which was being weighed under the mass of dry ritual. Religion is to be lived not merely believed in.

A life of truth, selflessness, devotion unto God, love of all beings, Purity of conduct and humility, selflessness and compassion constitute the true religion that the great Guru Nanak proclaimed.

O beloved seeker: What most precious wealth does not our Cultural heritage hold for us? Leaving this priceless treasury of gems why should you imitate the West and run after the worthless fashions and meaningless values. Enrich yourself with that which is your own by inner wealth of Mother India which knows no parallel and is inexhaustible. Come: be a true child of Bharatavarsha: Be a true heir to great illumined men of wisdom who founded our culture. Manifest Divine life. Be a noble Sadhak. May God bless you. I close with regards, and Pranams. Jai Sri Gurudev.

## WHAT A WONDER

### Sri Swami Krishnananda

What a wonder! You are a wonderful person. Don't think you are a foolish individual, niggard and unwanted - nothing of the kind. The whole universe wants you because it is inside you and the whole universal ocean of potential existence prior to this creation of the universe is throbbing in your heart, through every cell of yours, through your bloodstream and every vein. Why do you think you are a little body? This ignorance - *avidya*, as it is called - must be removed. Assert yourself. "The whole potential of what I want to achieve is here. It is just now and it is here. It is here and now - not tomorrow and not somewhere else." If this conviction is in you the object that you are thinking of in your meditation will melt into liquid and melt into your bosom. Oh, you will be inundated! "What I want has not only come near me, it has become me. It has entered into my pores." You dance in ecstasy. Mystics dance in ecstasy because the whole thing is inside them. They are not crazy people. What they wanted, as if it is external, has melted down into the liquid of nectar of self-possession. They cannot contain this. All the saints and mystics, such as Mirabhai, Tukaram, started dancing. Do you think they were crazy people? Nothing of the kind. The whole cosmos was vibrating inside them. Who can contain it? Sri Ramakrishna Paramahansa used to say, "You know the example of when the Absolute enters you? What happens? It is like a mad elephant entering a little thatched hut." The thatched hut will be broken into pieces. It won't exist afterwards. When the Absolute enters you, you don't know what happens. That's why you are dancing in ecstasy at that time.

So is the case with everyone who is able to imbibe within them the potential cosmic stuff appearing as a little, tiny object, a kind of *murthi*, a lingam, a pattern, something that you are worshipping in your temple, in your *pujya* room. No, they are not in a *pujya* room, they are not in a temple; they are everywhere. The everywhere-ness of the object is the only cue for you to attain success in your meditation. But you have doubts. "No." There is no opponent in this world except doubt. The conviction, "Ask and it shall be given," is the great saint's saying. Ask and it shall be given. But your soul must ask, not your tongue and lip. When that which is everywhere is speaking inside you - "I want" - then that which is everywhere must come to you. And *now* it must come, not tomorrow. God does not take time to come to you. Big officials take time to come to you because they say, "Come tomorrow or the day after." There is no tomorrow; it is immediate - just now; eternal action. That is the capacity of even a little object of meditation which you think is a tiny thing. "What is there? So many years I am meditating. Nothing comes out." How can something come out when you are basically cutting the ground under your feet by imagining that it is a

utilitarian object and it has no connection with you, it is only an instrument. There are no instruments in this world. All are wonderful. *Ascaryavat pasyati kascit enam, ascaryavad vadati tathaiva canyah* (B.G. 2.29). *Ascarayam*: the Upanishads and the Bhagavadgita calls this an *ascarayam*, a wonder. You cannot call it by any other name. This object is a wonder, you are a wonder, and the way that you want it is also a wonder, one who can tell you this is a wonder, and the person who can receive it is a wonder. Everything is a wonder! All is a wonder! The whole world is a wonder of the beauty of God! You say the world is also made up of harms - mosquitoes and snakes. Don't say that. These are all something else masquerading in that form. The devil becomes the angel in one second if it wants, provided the externality, which is the only devil, is abolished and it is melted down into universality.

This is a little foundational preparation of your mind that is necessary before you sit for meditation. You will find that in the very beginning itself you feel happy. Happiness is the touchstone of success in meditation. If you say you are aching here and there, that it is boring and go on looking at the watch to see how much time has passed, "It is half an hour, one hour, let the meditation go; let me go for a walk," this will not work. That which you want is just here in your hand if this conviction is there. It is conviction - *mumukshutva* as they call it - that is what is going to become the success. If you want a thing, it must come. The whole thing is that. All the qualifications are secondary. There is only one qualification: you want it. "I want it and a hundred percent I want it, and it must come." Why should it not come? If you assert it the whole world has to arrange itself, align itself in such a way that it must come at your feet. In the Chhandogya Upanishad, in the Eighth Chapter, beautiful passages are there. When the soul attains this expanded mood, whatever you think appears there, whatever it is. The past, present and future will melt into the present and come here. You should not say, "This is not possible for me. I am a poor man." No. You are not a poor man; you are a very valuable person. You are the child of immortality. *Amrutasya putra*, says the Upanishad. You are the son of the eternal nectar - *amrutasya putra*. This is what the Upanishad calls you. It does not call you the poor son of a poor father. No. The eternal father is represented in your eternal form, in the object of meditation, in the very process of your action. Even by hearing this you must be immensely happy.

Certain steps have to be taken. You must have some time to sit. When you are about to sit for meditation, other engagements must be set aside. Suppose you say, "I have to catch a train after half an hour" - then you should not do meditation at that time. Okay, you go, finish your work, and then do it. "Till tomorrow I have no work." Then the mind will say, "Okay, let me sit."

"At least for another six hours I have no work." "Okay, alright," it will agree. But if immediately you have an assignment, then you should not sit for meditation. Your health is okay and you have no ache in the body, you are satisfied for the time being, you have taken your bath, you feel fresh, the sun is rising in the east, you are facing it seated in a fixed posture, you are taking a deep breath and the energy of the sun that pervades is entering into your nostrils. You breath, expanding your chest, your lungs get expanded and fresh air enters into you. Do a little bit of breathing. I am not telling you to do any kind of complicated *pranayama*; just deep inhalation, with an expanded body. Throw your arms wide. Hold the breath for a

second. Do it 25 to 30 times. Energy will enter into you. Then close your eyes and do this technique that I have just now explained to you and see how long you can go on thinking like this. After a few minutes if you find it is tiring - the mind is not catching - stop the meditation. Inhale and exhale, then again start the same meditation. After ten or fifteen minutes if you are again tired get up, walk around, then again sit for meditation. If you feel drowsy go inside the bathroom and splash your face with cold water and then you will be refreshed. Sit again.

-- **TO BE CONTINUED IN NEXT NEWS LETTER.**

## **DLS AUSTRALIA BRANCH NEWS**

1. **Guru Purnima Celebration:-** The programme of paduka puja were held at Reg Byrne Hall, Wentworthville. It was attended by devotees who enthusiastically participated in the paduka puja ceremony conducted by Sri Jagannathji. The ceremony was filled with pure devotion and reverence, bringing tears of joy and love in many a devotee!! It was followed by Maha Prasad.
2. **Swami Sivananda birthday celebration** – The function was celebrated at Reg Byrne Hall on 6 September and about 60 devotees participated in the event. The children's program was wonderful with the students performing and enacting a part of the Ramayana, having dressed up in appropriate drama clothes with head gear, paper bows & arrows etc. Prizes were distributed to the children and we thank Asha Guptaji for doing such a wonderful job in teaching the students. A video was shown of Swami Sivananda and Swami Chidananda as part of the celebrations. Prasad (lunch) was served after the event.
3. **Annual General Meeting-** AGM out come – The AGM was attended by the members of the committee along with some society members. The AGM quorum was achieved and several items were discussed, reports approved and action items listed for further work. The current core committee members were re-elected unanimously.

## **UPCOMING PROGRAMMES**

### **MONTHLY SATSANG:**

- **Sunday 04 October 09 – 4 pm to 5.30 pm**  
Reg Byrne Hall, Corner of Darcy Rd & Fyall Ave,  
Wentworthville, NSW 2145  
Contact: T C Gupta and Rama Gupta; Tel: 4625 9795
- **Sunday 01 November 09– 4 pm to 5.30 pm**  
Address: 3, Mayfield Street; Stanhope Garden NSW-2768  
Contact: Manish & Neha Khanna Tel: 88247012
- **Sunday 06 December 09– 4 pm to 5.30 pm**  
Address: 41 Warooga Av; Baulkham Hills, NSW-2153  
Contact: Asai Perumal Tel: 9624 6343, 0431 939 568

## **DIVINE ACTIVITIES**

### **YOGA ASANA CLASSES:**

#### **Wentworthville:**

Every Sunday from 5.30pm 7.00pm  
Reg Byrne Community Hall, Cnr of Darcy Rd and Fyall Av, Wentworthville-2145  
**Contact: Udit Ram - 9724 5495; 0416 299 396**

### **HINDI CLASSES FOR CHILDREN:**

#### **Strathfield:**

Dr. Asha Gupta has been conducting classes and teaching the Hindi language and culture to the children

Every Saturday, Time 11.30am -12.30 pm.  
Place: Homebush Boys Highschool, Room No-76,  
Contact: Dr Asha Gupta; Phone: (02) 9764 6604

### **LIBRARY:**

#### **Wentworthville:**

Books published by the Divine Life Society headquarters can be borrowed from the library at  
85, Thane Street, Wentworthville, NSW-2145; **Contact:** Guntant Vaghela Phone: (02) 9688 3312

#### **Eastwood:**

**Library of Divine books: For borrowing and buying**  
**Contact:** Vijay Gokarn Phone: (02) 9801 5900 or 0411 450 321

### **ACTIVITIES OF BRANCHES AND SIVANANDA FAMILY**

#### **CANBERRA**

*Lunch time Yoga, Pranayama, Meditation*

**Contact:** Kamal Sharma (02) 6258 6925; **Subhas Chandra** (02) 6294 4344  
*Library of Divine books; For borrowing and buying* **Contact:** Raveena Singh (02) 6251 1699

**MELBOURNE** *Monthly Satsanga held first Saturday of every month at*

**15 Bareena Grove, East Doncaster, Victoria 3109 at 6 pm.**

**All are welcome. For more information Tel (03) 9395 1840**

**Contact:** Sri Hanumant Patil Phone: (03) 9782 1108 **Sri P.B. Shah** Phone: (03) 9395 1085

#### **Molloy Sivananda Ashram, North Queensland**

For activities at the ashram, Contact: Ms Hilary Perry-Keene, 20 Fraser Road,  
Mount Molloy, N.Q. 4871; Contact: Phone - (07) 4094 1168

#### **Beacon Yoga Centre, Perth WA**

For regular activities of Yoga and Meditation at the Ashram, **Contact: Phone - (08) 9335 9339**

#### **Sivananda Yoga Vedanta Centre; Katoomba**

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

For regular activities of Yoga and Meditation at the Ashram,

**Contact:** Kamaladevi - (02) 4782 3245 **Email - [KamalaDevi@bigpond.com](mailto:KamalaDevi@bigpond.com)**

### **FESTIVALS AT A GLANCE: 2009**

<b>JANUARY</b>		<b>FEBRUARY</b>		<b>MARCH</b>	
1	Pradosha Puja	1	Sri Vaikuntha Caturdasi	1	Purnima
3	Purnima; Rasa Lila	2	Purnima; Sri Guru	2	Purnima; Sri Dattatreya Jayanti
4	Purnima		Nanak Jayanti	3	66th Anniversary of Akhanda
14	Ekadasi	12	Ekadasi		Mahamantra Sankirtan Yajna in
15	Pradosha Puja	14	Pradosha Puja; Punyatithi of		Sivanandashram
16	Sri Naraka Chaturdasi		Sri Jnaneswaraji Maharaj	12	Ekadasi
17	Amavasya; Dipavali	16	Somavati Amavasya	13	Pradosha Puja
18	Amavasya; Sri Govardhana Puja;	28	Ekadasi;	16	Amavasya
	Sri Go-Puja; Sri Bali-Puja		Sri Bhagavadgita Jayanti	24	Christmas Eve
24	Sri Skanda Shashthi ( <i>Tamil Calendar</i> )	29	Pradosha Puja	25	Christmas Day
26	Gopashtami; 8th Anniversary of			27	Ekadasi
	Punyatithi Aradhana of His Holiness			29	Pradosha Puja
	Sri Swami Krishnanandaji Maharaj			31	66th Anniversary of Pratishtha
29	Ekadasi ( <i>Prabodhini</i> )				Mahotsava of Sri Viswanatha Mandir
30	Sri Tulasi Puja; Utthana Dvadasi;				in Sivanandashram
	Chaturmasya Vrata ends				
31	Pradosha Puja				