

*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
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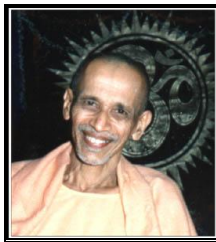


Have Equal Vision

. Have equal vision for all. Give up dry idle talking. Learn to be wise. Have unshakable faith in the name of God. Sing His Name. Feel His Presence everywhere. Do not be troubled by difficulties. Endure them patiently. Turn your mind towards God. Walk like a spiritual lion. Break the bond of desire. Cultivate *Daivee Sampat* such as mercy, peace, forgiveness tolerance etc. You are bound to attain the highest knowledge and Bliss.

Pray fervently to the Almighty Lord for His Grace. Rise above the conventional distinctions of mundane life. Dispel the cloud of ignorance by the dawn of Jnana Surya, the Sun of knowledge. Do total unreserved self-surrender unto the Lord. You will enjoy Peace.

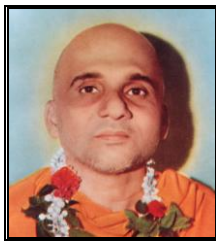
Swami Sivananda



Awaken

“We must constantly awaken ourselves every day, every moment, every step. A thousand times we will go back into slumber; a thousand times we have to slap ourselves into wakefulness. Then alone something can be achieved. This is the call of the Bhagavadgita, the Avadhuta Gita and the Master Jesus. This is the central call and teachings of Gurudev Swami Sivananda.”

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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Significance Of The Holy Guru-Purnima Day Sri Swami Sivananda

Sankaram Sankaracharyam Kesavam Badarayanam; Sutra-Bhashya-Kritau Vande Bhagavantau Punah Punah

I adore Lord Siva, Lord Vishnu, Bhagavan Vyasa and Sri Sankaracharya. I again and again prostrate to Sri Vyasa who wrote the Vedanta Sutras, and to Sri Sankaracharya who wrote the commentaries thereon (*Guru Vandanam*).

The full-moon day in the month of Ashada is the extremely auspicious and holy day of Guru-Purnima. On this Ashada Purnima Day, sacred to the memory of the great sage Sri Vyasa Bhagavan or Sri Krishna Dvaipayana, Sannyasins settle at some place to study, do Vedantic Vichara, and discourse on the thrice-blessed Brahma Sutras composed by Maharshi Vyasa. Sri Veda-Vyasa has done unforgettable service to all humanity for all time by editing the four Vedas, writing the eighteen Puranas, the Mahabharata and the Bhagavata. We can attempt to repay this deep debt of gratitude we owe him only by constant study of his works and practice of his teachings imparted for the regeneration of humanity in the iron age or Kali Yuga. In honour of this divine personage, all Sadhakas and devotees perform Vyasa Puja on this day; aspirants worship their Guru. Mahatmas and Sadhus are honoured and entertained, and acts of charity done by all Grihastis with deep faith and sincerity. Chaturmasa for Sannyasins begins from this day. Sannyasins stay in one place during the rainy season for four months, study the Brahma Sutras, and practise meditation.

Significance Of The Guru-Purnima Day

Mark fully the deep significance of this great day. Ashada Purnima heralds the Chaturmasa, or the setting in of the eagerly awaited rains. The water, drawn up and stored as clouds in the hot summer, now manifests in plentiful showers that usher in the advent of fresh life everywhere. Even so do you all begin seriously to put into actual working all the theory and philosophy that you have stored up in you through patient study. Commence practical spiritual Sadhana right from this day. Generate fresh waves of spirituality. Let all that you have read, heard, seen and learnt become, through Sadhana, transformed into a continuous outpouring of universal love, ceaseless loving service and continuous prayer and worship of the Lord seated in all beings.

Live on milk and fruits on this day and practise rigorous Japa and Dhyana. Study the Brahma Sutras and do some lakhs of Japa (Anushthana or Purascharana) of your Guru Mantra or Ishta Mantra, during the Chaturmasa. You will be highly benefited.

As the day of Guru-Puja or worship of one's preceptor this is a day of pure joy to the sincere aspirant. Thrilled by the expectation of offering his reverent homage to the beloved Guru, aspirant awaits this occasion with eagerness and devotion. It is the Guru alone that breaks the binding cords of attachment and releases the aspirant from the trammels of

earthly existence. The Sruti says: "To that high-souled aspirant, whose devotion to the Lord is great and whose devotion to his Guru is as great as that to the Lord, these secrets explained, become illuminated." Guru is Brahman or Isvara Himself. He guides and inspires you from the innermost core of your being. He is everywhere.

Behold The Entire Universe As Guru-Svarupa

Have a new angle of vision. Behold the entire universe as Guru-Svarupa. See the guiding hand, the awakening voice, the illumining touch of the Guru in every object in this Creation. The whole world will now stand transformed before your changed vision. The Virat Guru will reveal all the precious secrets of life and bestow wisdom. The Supreme Guru, manifest in visible Nature, will teach you the most valuable lessons of life. Worship daily this Guru of Gurus, the Guru who taught even Avadhuta Dattatreya. The silent all-enduring earth with its lofty forbearance, the shady fruit-bearing tree with its willing self-sacrifice, the mighty Banyan tree (Pipal) reposing with patience in the tiny seed, the dripping drops whose persistence wears away the rocks, the planets and the seasons with their orderly punctuality and regularity are divine Gurus to him who will look, listen and receive.

Purify And Progress

Become a personification of receptivity. Empty yourself of your petty ego-sense. All the treasures locked up in the bosom of Nature will become yours! You will have progress and perfection in an amazingly short time. Become pure and unattached as the mountain breeze. As the river flows continuously, steadily and constantly towards its goal, the ocean, by moving every moment of your life towards the Supreme State of Existence-Knowledge-Bliss, let all your thoughts, all your words, all your actions be directed only towards the Goal.

The moon shines by reflecting the dazzling light of the sun. It is the full-moon of Purnima-Day that reflects in full splendour the glorious light of the sun. It glorifies the sun. Purify yourself through the fire of service and Sadhana, and like the full moon, reflect the glorious Light of the Atman. Become the full reflectors of Brahmic splendour, the Light of lights. Make this your goal, to become a living witness to Divinity, the brilliant Sun of suns!

Tat Tvam Asi

Brahman or the Supreme Self alone is real. He is the Soul of all. He is All in all. He is the Essence of this universe. He is the Unity that never admits of a duality under all the varieties and diversities of nature. Thou art this immortal, all-pervading, all-blissful Brahman. Thou art That—*Tat Tvam Asi*. Realise this and be free.

Remember the four important verses of the Brahma Sutras: (i) *Atha-Ata Brahma-Jijnasa*—Now, therefore, the enquiry into Brahman. (ii) *Janmadyasya Yatah*—From which proceed the origin, etc. (iii) *Sastra-Yonitvat*—The scriptures being the means of right knowledge. (iv) *Tat Tu Samanvayat*—But that because It is the main support.

Now sing: *Jaya Guru Siva Guru Hari Guru Ram, Jagad-Guru Param Guru Sat-Guru Syam.*

Remember and adore Sri Vyasa and the Brahma-Vidya Gurus. May their blessings be upon you all! May you all cut asunder the knot of Avidya and shine as blessed Jivanmuktas, shedding peace, joy and light everywhere!

Purposefully Direct the Power Potential Within

Sri Swami Chidananda

Worshipful homage to the supreme, eternal, infinite Cosmic Spirit Divine. Worshipful homage to the supreme Cosmic Power of the Divine which is both a transcendental divine force and the first manifestation of the Unmanifest. Therefore, it is different from the Unmanifest, but at the same time integrally one with the Unmanifest. Because the supreme, ultimate, transcendental Reality is one alone and non-dual, *ekameva' dvitiam*, there cannot be any question of manifestation being apart from It, because whatever is must be Its expression.

Non-dual means that there is nothing other than That. There is no second factor. Manifestation cannot be something created out of a second factor because there is no second factor. Therefore, all manifestation is another aspect, facet, of the Great Reality. Thus, even when it shines as another aspect, distinct from the transcendental Reality, yet nevertheless, it is at the same time essentially one with that Being whose aspect it is.

Therefore, the supreme Cosmic Force, transcendental Cosmic Force, *para sakti*, is a transformed aspect of the one non-dual Reality. Thus it is said that *para sakti* and *parabrahman* are one, a distinction without a difference, an apparent appearance that does not in any way affect or alter the absolute non-duality of the Reality. It follows, therefore, that in this variegated phenomenal appearance, this infinite multifariousness, that the infinite pairs of opposites—light and darkness, beginning and end, liberty and bondage, peace and restlessness—are manifestations of the same one, non-dual, transcendental Being.

And that supreme Cosmic Force resides within you as numerous types of forces—physical force of the body, thought force of the mind and the force of rationality, logic and analysis of the intellect. It is also the force to recollect and bring back into present remembrance long-forgotten things. It is the force to project into the future as well, through planning, scheming and imagination. Whatever you possess through which you move, act, function, carry on some purposeful work, you do through the grace of the supreme Cosmic Power, *para sakti*, dwelling within you as an integral part of yourself. She is thought, She is intellect, She is analysis, She is concentration, She is meditation, She is memory, She is imagination. She is the original, primal blueprint for all that we produce in the form of work—good or bad.

So within you, you have all these forces, and you have the choice of moving in so many different ways. You can push someone into a pit, or if someone has unfortunately fallen into a pit and cannot get up, you can bend down, grasp hold of their hands and pull them out. With the selfsame force you can either push or pull.

Therefore, we have to be very cautious, circumspect, thoughtful, discriminating and careful in what way we make the forces within us manifest themselves in this world of living beings and in this world of human affairs. What exactly you will be in the midst of this set-up of your global human family entirely depends upon you and your carefully, well-chosen decision in what manner you direct the innumerable forces that are within you.

Therefore, think well in what way you utilise and manifest this inner force. This force is amoral. It can also remain within you as a potential, as static, not manifest. You have the potential to do ever so many things, but unless you actually put it forth into motion, it remains there as potential, as a deposit in a bank. If you so decide, it is instantly at your disposal. The moment it is called forth, it is there in the form of activity. When it is directed, it becomes a certain power—the power of thought, the power of the Spirit, the power of love, the power of a selfless desire to serve.

Therefore, be constantly alert in discrimination, and at each moment go on directing this great potential of cosmic power that resides within each one of you. For it is sacred, for it is divine, for it is spiritual. It is not meant to be frittered away. It is not meant to be wrongly used, to be misused. It is meant to be purposefully, powerfully directed and used for progress, to bring into being better and better states of existence.

This potential is meant to be put forth and used, in the words of Lord Buddha, "for the happiness and welfare of all creatures in God's creation." And if you want to put it in the words of our lawgivers: "This power potential within you has to be carefully and wisely manifested and brought forth in order to achieve the four great objectives, values, of human life—the ethical value, the economic value, the vital, emotional, value, and the ultimate, supreme highest spiritual value.

You have not come here to merely bear the brunt of *karma*, to suffer and then one day to be extinguished. No, not at all! You have come here with a great destiny; you have come here with a supreme purpose, with the highest objective to attain. You have been sent here. You have come here to fulfil God's plan for you. To that end you must work. See that His wish prevails and manifests Itself in and through you.

God's plan for you, His will for you, is ultimate divine perfection—which is already within you. Through Yoga and Vedanta attain Self-realisation! Through working for the attainment of the fourfold supreme values, *purushartha chatushtaya*, make your life a grand success in achievement, in ultimate attainment!

Swami Nirliptananda – Australia Visit - Sydney Talks

Swami Nirliptanandaji Maharaj is the current Vice President of the Divine Life society, Rishikesh. He had visited Australia in April / May 2009 and graced us with several talks in various places, including Sydney, Melbourne, Canberra, Perth and Auckland. Below is a summary of His holy and highly charged spiritual talks in Sydney, through notes taken by a devotee.

07/05 09 - Spirituality – Help in a stressful daily life

Stress forms part of daily life. Gurudev Swami Sivananda's admonition of Adapt, Adjust and Accommodate are the highest tips in spiritual life. Sri Krishna says in the Bhagavad Gita – Don't worry, be contented have Santosha and remain satisfied.

Do Yoga asanas, practice yogic exercises to avoid fatigue. This tones up the nervous system, muscles are massaged & become subtle & strong. The endocrinal system gets toned up, breath becomes even & regulated.

Do pranayama – a few rounds regularly to make the breath regular. Thus body, mind & life force get balanced. It gives peace, joy & happiness. Pranayama exercises that could be done are sukhapurvaka & anulomba vilomba pranayama upto one's optimal level, after learning from a qualified teacher.

Do Yoga Nidra and Shavasana – this relaxes the entire body. Chant names of the lord, with long elongated "OM" along with meditation.

08/05/09 - As you Think, So you Become

We know & are aware of our body, senses, mind, vital air (Prana), intellect & soul. Scriptures say that we have five (5) sheaths. Annamaya kosha (body), Pranamaya kosha (vital force), Manomaya kosha (mental sheath), Vigyanamaya kosha (intellect) and Anandamaya kosha (bliss sheath). Beyond is the soul universal.

Mind is very important as it is thought (pun) to be the tool of all actions. There are 4 components. Mano, Buddhi, Chit and Ahamkar. In Mano you have broader thinking mind, buddhi is intellect, chitta is memory storage and ahamkara is the self arrogating principle & ego sense. The body is the tool of the mind & mind is a lake of thoughts. Mind is the root due to thought being the initiator and all thought is basically action. Hence, As You Think So You Become. Mind appears in the form of the body. Think you are God and you will become God. Character is thus nurtured by thought and initiates actions.

Avidya (ignorance) promotes desires which leads to action (karma) to fulfill the desire (kama), which can never bring about happiness. Thoughts based on Avidya lead to continued action & thus life & death process continues. It is a psychological process where a type of thoughts that we have, in turn cultivates similar thoughts. Good thoughts generate Saatwic actions and bad thoughts lead to wrong actions.

Man is master of his own destiny. Mind is the cause of our own bondage and ones own liberation. When mind is attached to worldly objects it creates bondage. When there is no attachment at all or no hankering after worldly objects, it leads to liberation. The last thought determines the next birth. Swamiji quotes the story of King Bharat, who did many years

Eat saatvic food and avoid bad company.

All works should be considered as a worship of God & also consider that you are an instrument in God's hand. Have "Nimitta Bhav" and offer all works to God. Hence there will be no negative impact on us & all work will be spiritualised and there will be no stress.

Lord Krishna says, maintain Samata bhav, be equanimous & be calm & cool. Say "Oh Lord, I am thine, all is thine, Thy will be done. Thou art everything. Thou doest everything".

Take everything as God's will & this will eliminate stress. Everthing is temporary, transitory & the world will not give us peace & happiness, which can be achieved only by immersing oneself in GOD.

Make GOD the central factor in our life & ask for His grace.

of sadhana leaving all worldly attachments. He rescued a baby deer and started looking after it. As time passed, his attachment to the baby deer grew. On his death bed, his last thoughts were about the deer & he was thus born as a deer in his next birth.

Due to merits of his earlier sadhana, he could remember his past lives and he was very remorseful and was born as a good human being in his next life. To prevent attachment to anybody or objects he maintained silence or mouna and was called Jada Bharat. He performed his sadhana and was finally liberated.

Only if good thoughts about God are cultivated throughout ones life, it will be upper most in the mind and will rise at the time of death. So do Sadhana and have good God oriented thoughts always. This will lead to liberation. Mind is like a mirror, if it is clean it reflects the image properly. Noble thoughts & good actions should be cultivated. Japa, good actions, good exercise are critical in Sadhana. Reflection on divinity, discrimination upon the unreality of the world, study of scriptures, etc will ensure that the impressions on the mind are reduced. We have to be very vigilant and not allow base thoughts to enter. Mind is always attracted to nice things in life, but we should realize that it is not real, but only a reflection of the pure blissful atman or GOD. There is a law; positive always overcomes negative thoughts. Develop thoughts that God is the indweller in our hearts (antaryamin). We should control our senses and avoid indulgences. Ahimsa, Satyam, etc should be followed to neutralize all base propensities. Do spiritual sadhana to saturate ourselves with God and lead us to liberation. Hence, As We Think, So We Become.

9/5/09 – Sharanaagati – A complete Yoga and Relevance of Jnana (Knowledge) in a Bhakta's life.

We have been discussing that the goal of life is to attain God Realization to get eternal peace & happiness. It is called Moksha or Liberation or God Realization. "Sarva Dukha Nivritti, Parmananda Prapti, Nitya Trupti". It means "All cessation of sorrows, supreme bliss attainment and eternal satisfaction or contentment (no desires)". In this world permanent happiness cannot be attained through objects & desires. We have four Yogas, i.e. Karma, Raja, Bhakti & Jnana Yogas. All are complete in themselves. Swamiji explained what is Karma Yoga & Raja Yoga with meditation, consisting of 8 limbs or Ashtanga Yoga. Persons with discriminative capacity & thinking of Brahman & Atma Sakshatkar perform Jnana Yoga. (path of knowledge). Bhakti is love of God for people with emotional temperament. Everyone has a capacity of love and hence Bhakti is easy for everyone. Namadev's story of food & how God showed Himself to Namadev was illustrated. Hence devotion & its cultivation is very important. Prahlad is a Maha Bhakta or Maha Bhagvata. There are 9 modes i.e. Navadaa Bhakti of devotion. 1. Shraavanam – hearing the glories of God, 2. Kirtanam – singing the glories of God & singing divine names. 3. Smaranam - remembering God. 4. Paada Sevanam. 5. Archanam – Puja to God. 6. Vandanam – adoring God. 7. Dasyam – attitude of being a servant of God. 8. Sakhyam – attitude of friendship with God like Arjuna & Lord Krishna and 9. Atma Nivedanam – total surrender at the feet of the Lord (Sharanagati). There are other types of 1. Bhakti's which have been described besides the Navadaa 2. bhakti such as Madhurya bhav (God as lover) and Vastsalya bhav (love of God as a child).

Narada says that devotion means supreme love of God. When asked to explain who is the supreme example of supreme love or devotion, he said the Gopis of Vrindavan exemplified supreme love. They had the attitude of "Tat Sukha Sukhitvam" which means 'Getting happiness through happiness of serving God & seeing that happiness in all beings, which gives happiness to oneself.'. Atma nivedanam also means total refuge in God.

Path of knowledge is the path of enquiry on Brahman or Self. Both Para Bhakti and Jnana lead to God or Self Realisation. It is the same. In Skanda Purana, Narada says that we have

10/5/09 – Practical Aspects of Spirituality – Living in the Moment

Life is full of sorrow & asukham (devoid of happiness) and is dukhalaya. Happiness can be had only in God, who is beyond the sorrows of the world. Both humans and animals want sense pleasure, satisfaction and have sense of survival. But humans want happiness consciously and do not know how to get it & try and seek it through the world. There are 3 things that are very rare says Shankara;

1. Manushatva – being born as a human (human birth), which gives an opportunity to attain God Realisation. By doing good deeds one goes to heaven, but after enjoying heavenly joys & exhausting good karmas, one has to come back to earth. We are back to square one, like a game of snakes & ladders. Even Gods

in heaven pine to be born as humans to be able to progress and reach God realization.

The truth is that everyone has to die and though death is certain, the time of death is not fixed. Life span is limited and

three Gunas. Bhakti has Guna Bhakti consisting of three Gunas, after which there is a fourth Bhakti which is finally Advaita Bhakti or Nirguna Bhakti based on Jnana. Then Parabhakti & Jnana become same.

Gurudev Swami Sivananda has recommended the Yoga of Synthesis – Serve, Love, Meditate, Realise, combining Jnana and Bhakti. Benefit of Sharanagati is that God takes care of the devotee and devotee does not bother. Hence grace of God is bestowed. The elephant Gajendra was disturbed by the crocodile which held him by the leg. He tried his best to get out of the grip of the crocodile. Even the other elephants tried but could not help and even his own efforts were useless. He then prayed to Lord Vishnu & Lords Sudarshan Chakra saved Gajendra. Same is the case with Draupadi. No one helped her and only Lord Krishna came to her rescue to save her modesty. Sharanagati is complete surrender & taking refuge in God. Hence, one has to resolve strongly to have Sharanagati. Love for the world has to stop, as it is a bondage. But discharge of duties has to be continued with detachment, with love for all and God. Offer all actions to God or Guru with effort or purushartha and intensify the offering of all actions. Offer everything & ourselves to God in complete samarpana (surrender) is Sharanagati. Have complete faith in God to have Sharanagati.

The two sets of obstacles for Sharanagati are:

Desires, kamana, vasanas, etc are obstacles.

Ego – ahamkara is another obstacle.

Hence, humility has to be complete. A devotee should not ask anything from God and never complain to God for anything or removing of ailments. He only asks for strength and devotion.

God provides protection & bestows Abhaya (fearlessness). Vibhishana was a very good bhaktha of Lord Rama & gets protection from Lord Rama. Lord Sri Krishna also says. "Sarva Dharman Parityajya, Mam Ekam Sharanam Vraja, Aham Twam Sarva Papebhyo Moksha Ishyami Ma Sucha ". Hence Sharanagati is a complete Yoga.

decided by prarabhda sanchita karmas. There is no past or future. All deeds in the past can never be undone. It remains as a memory in the present. So never brood. Even future comes to us in the present, as the future is never known. Past is yesterday's present. We are therefore only connected to the present. Future is a fabrication and past is a dream.

Since we cannot live in the past or future, it is a fact that acting is in the present and living is in the moment. If we take proper care of the present, the future will take care of itself. We have to take lessons from the past and live in the present.

Do not procrastinate, as one does not know how much time is available to us. Swami Sivananda says, Life is short, Time is fleeting, so make proper use of time and DO It Now. When your

throat is choked at the time of death, who will help you for your salvation. Therefore be up and doing in Yogic Sadhana, you will have immortality and supreme bliss and happiness.

By living properly in the present moment and doing good actions, when it becomes past it is taken care of. Also, when the future becomes the present and we are in the moment, the future is also taken care of. We have only to live in the moment fully. Perform your duty, i.e. Swadharma and do not worry about the world.

Swami Sivananda says, a. Discharge your duties to the world properly b. Do spiritual Sadhana for God Realisation.

The world is one ounce of pleasure and gives tonnes of pain, hence do not waste time in sensual pleasures. Do good to others, this sets the stage to receive grace of God by purification of the heart. Love, compassion & devotion will grow in the heart. With greater devotion and love for God, our concentration & mind will be fixed in that supreme being.

All these things should be done in the moment. Meditation, reflection on our true nature is essential. We are not this body which is perishable, but are that divine soul which is atman – supreme immortal soul. This constant thought leads to God Realisation.

2. Mumukshatva – Real aspiration for God and to be free from this transitory pain & suffering. Life is for liberation and achieving God Realisation.

3. Having the grace of a Guru and help of Guru is very essential. The spiritual preceptor is a great help from God bestowed upon us.

Having all these things is not enough. We have to follow all the instructions and all efforts should be put in spiritual practises to reach GOD.

DLS AUSTRALIA BRANCH NEWS

UPCOMING PROGRAMMES

Guru Purnima PUJA

Sunday 5 July 2009 – 11 am to 1.00 pm
Reg Byrne Hall, Corner of Darcy Rd & Fyall Ave,
Wentworthville, NSW 2145
Contact: Gunvant Vaghela **Tel: 9688 3312**

Swami Sivananda Birthday Celebrations

Sunday 6 September 2009 – 11 am to 1.00 pm –
Reg Byrne Hall, Corner of Darcy Rd & Fyall Ave,
Wentworthville, NSW 2145
Contact: Gunvant Vaghela **Tel: 9688 3312**

Annual General Meeting

Sunday 6 September 2009 – 2 pm to 3.00 pm –
Reg Byrne Hall, Corner of Darcy Rd & Fyall Ave,
Wentworthville, NSW 2145
Contact: Gunvant Vaghela **Tel: 9688 3312**

MONTHLY SATSANG:

Sunday 2 August 2009 – 4 pm to 5.30 pm
85, Thane Street, Wentworthville; NSW 2145
Contact: Nayna; Tel: 9688 3312

DIVINE ACTIVITIES

YOGA ASANA CLASSES:

Wentworthville:

The Divine Life Society of Australia is organising Yoga Classes and is conducted Kamalaji.
Every Sunday from 5.30pm 7.00pm
at Reg Byrne Community Hall, Cnr of Darcy Rd and Fyall Av, Wentworthville-2145
Contact: Udit Ram - 0416 299 396 Email - yogiram45@hotmail.com

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 12 -1.30 pm. **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:** Gunvant 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

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

FESTIVALS AT A GLANCE: 2009

JULY		AUGUST		SEPTEMBER	
3	Ekadasi	1	Ekadasi	1	Sri Vamana Jayanti; Pradosha Puja
4	Pradosha Puja, Sri Vamana	3	Pradosha Puja	3	Ananta Chaturdasi
	Chaturmasya Vrata begins	5	Purnima; Upakarma;	4	Purnima; Mahalaya (Pitri Paksha)
6/7	Purnima		Rakshabandhan	8	122nd Birthday Anniversary of
7	Sri Guru Purnima; Sri Vyasa	13	Sri Krishna Jayanti		HH Sri Swami Sivanandaji Maharaj
	Puja; Sri Guru Puja	16	Ekadasi	15	Ekadasi
16	46th Anniversary of the Punya	18	1st Anniversary of the Punya	16	Pradosha Puja
	Tithi Aradhana of His Holiness		Tithi Aradhana of HH Sri	18	Amavasya; Mahalaya
	Swami Sivanandaji Maharaj		Swami Chidanandaji Maharaj;		(Pitri Paksha) ends
17	Dakshinayana begins (1:35 AM)		Pradosha Puja	19	Sri Navaratri Puja begins
18	Ekadasi	20	Amavasya	26	Sri Saraswati Avahana; Sri Durga
19	Pradosha Puja	23	Sri Ganesha Chaturthi;		Ashtami
21/22	Amavasya		Sri Varaha Jayanti	27	Sri Maha Navami;
22	Amavasya; Solar Eclipse	24	Rishi Panchami		Sri Navaratri Puja concludes
	(5:28 to 7:37 A.M)	27	Sri Radha Ashtami	28	Vijaya Dasami
26	Sri Naga Panchami	31	Ekadasi	30	Ekadasi
28	Sri Goswami Tulasidas Jayanthi				

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LEPROSY RELIEF

The Divine Life Society, Rishikesh has established 4 Leprosy Colonies in Rishikesh. Swami Kripanandaji and Mother Jani (from Holland) are serving and treating leprosy patients of the Sivananda Home. Ongoing treatment of their afflictions and training them with new skills is part of the program to help the suffering, destitute and leprosy patients to be independent.

DONATE AND HELP LEPROSY PATIENTS

EYE CAMPS

The Divine Life Society, Rishikesh organized an eye camp every year in memory of Dr Adhvaryu (Swami Yajnavalkanda)

About 1000 patients are treated and 300 operations being carried out successfully every year.

DONATE TOWARDS YEAR 2010 EYE CAMP