

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

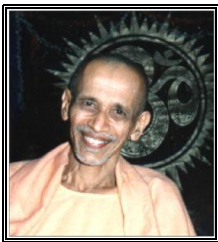
Issue: Apr – Jun 2013



Goal of Life

“Eating, drinking, sleeping!
A little laughter! Much weeping!
Is that all? Do not die here like a worm.
Wake up! Attain Immortal Bliss.”

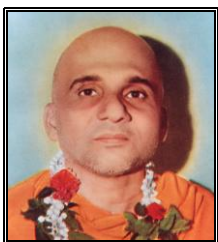
Swami Sivananda



The Mysterious Mind and Its Control

The faculty of the mind is the greatest gift that God has bestowed upon the individual soul. There is no gift greater than this. Human nature consists of the mind, but unfortunately, the mind can be the greatest single curse as well. This paradox is one of the greatest mysteries of life. Man is all too unconscious and ignorant of this inner marvel of his own mind. There is, therefore, a great and serious purpose in trying to understand the mind and in making proper use of it.

Swami Chidananda



Ultimate Goal

First of all, there should be a clear conception of the aim of one's life. The aim should be such that it should not be subject to subsequent change of opinion or transcendence by some other thought, feeling or experience. It means, the aim should be ultimate, and there should be nothing beyond that. It will be clear that, since the ultimate aim is single, and set clearly before one's mind, everything else in the world becomes merely an instrument, an auxiliary or an accessory to the fulfilment of this aim

Swami Krishnananda

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The Spiritual Guide

Swami Sivananda

No one can deny the need for guidance in order to achieve proficiency in any aspect of life. From a rudimentary state one progresses to a state of unique achievement. A child begins with addition and multiplication and, later on, becomes a brilliant mathematician. He is able to do so only with the help of a succession of teachers.

Self-effort, of course, does play a dominant role. There is also the question of the presence of the seeds of an innate genius, in need of unfoldment and fruition. Yet, it is within the scope of everyone to attain the highest state in any field, if not today, then tomorrow, if not in this birth, then in the next.

If you want to climb a hill, you have to plod on yourself, but you also need the help of someone who knows the path, and who can lead you to the summit through the safest route. Similar is the role of the guru, the spiritual guide.

Life abounds with numerous teachers. Every object, every occurrence, everything has a lesson to teach. But there is also the basic need for a personal guide, with whom one could forge a sense of belonging, repose absolute trust and confidence, and hold him in high veneration, so as to prepare oneself psychologically to reap maximum benefit from his spiritual guidance.

Expansion is the sign of life. In nature there is nothing static. Everything in this universe is set on a pattern that conditions the evolutionary process, until a cycle of creation is completed and returns to the creator. Human life is a means through which numerous souls in bondage can find release, and return to their original source the supreme reality.

The life-principle in the mineral matter passes on to the life-form in the various strata of vegetation, mosses, plants and trees their life-form again evolving into and passing through the animal kingdom, until they are embodied as human beings. The law of Karma or action and reaction sets in as soon as the soul finds a human form, for it is only man who is endowed with the faculty of reasoning between right action and wrong action, and, therefore, is held responsible for his fate.

Then onward the momentum of man's individual evolutionary process is in his hands. By leading a good life he can attain a better life, and by leading a bad life he brings upon himself a life of suffering. Since nobody wants to suffer, suffering being contrary to the inherent nature of the soul, man always wants to move forward,

consciously or unconsciously, from a state of inadequacy and affliction to a state of fulfilment and eternal bliss.

Experience in life shows that material objects cannot give one a sense of adequacy and fulfilment. Hence spiritual quest is not something which is unnatural to life. The urge for it must generate within everyone, if not today, then tomorrow, if not in this life, then in the next.

It is the spiritual guide who quickens the evolutionary process of man. He opens up before the seeker the avenues through which the realisation of the divine can be attained. The guru guides the aspirant, not only on the path of Sadhana, but in shaping the pattern of his material life as well.

The relationship between the guru and the disciple is extremely sacred. On one side there are deep understanding, protective care and keen interest for the other's betterment, and on the other side, sincerity of purpose, trust, obedience and assiduous application.

There is something predestined in forging a true relationship between the guru and the disciple. When there is an ardent longing for self-realisation, the grace of God automatically leads the disciple to the feet of the right guru. As in the case of every other relationship, there is also mutuality in this.

The response of the guru cannot but be commensurate to the devotion and sincerity of the disciple.

It is, indeed, very rare to find a guru of the highest realisation. Even if one is not able to benefit from the direct guidance of such a guru, one should practice the teachings he has given to humanity, while selecting a course of Sadhana in the light of one's personal experience. Anyone, who has a greater degree of experience in the spiritual path, can be of help to the neophyte.

The foundational principles of spiritual life are common. In most of the scriptures they are uncontradictory. The ethical base is of primary importance. Be sincere, truthful, practical and resourceful. The weak and the lazy have no place in the spiritual path. You must build up the strength of character in order to achieve anything in life. Deserve before you desire. Do something practical, substantial. The guru's help will automatically come.

May the grace of God, the supreme guru, be upon you all.

Twenty Important Spiritual Instructions

Swami Sivananda

1. Get up at 4 a.m. daily. This is Brahmanuhurta which is extremely favourable for meditation on God.
2. ASANA:—Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing East or North. Increase the period gradually to three hours. Do Sirshasana, Sarvangasana for Brahmacharya and health. Take light physical exercise as walking, etc., regularly. Do twenty rounds of Pranayama.
3. JAPA:—Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Shivaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om or Gayatri according to your taste or inclination from 108 to 21,600 times daily. (200 Malas x 108 = 21,600).
4. DIETETIC DISCIPLINE:—Take Sattvic food (Suddha Ahara). Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going; eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, dhal and bread without any Chutnie. Do not ask for extra salt for dhal and sugar for tea, coffee or milk.
5. Have separate meditation-room under lock and key.
6. CHARITY:—Do charity regularly every month or even daily according to your means or ten paise per rupee.
7. SVADHYAYA:—Study systematically Gita, Ramayana, Bhagavata, Vishnu Sahasranama, Lalita Sahasranama, Aditya Hridaya, Upanishads or Yoga Vasishtha from half an hour to one hour daily and have Shuddha Vichara.
8. Preserve the vital force (Veerya) very, very carefully. Veerya is Vibhuti (God in motion or manifestation). Veerya is all power. Veerya is money. Veerya is the essence of life, thought and intelligence.
9. Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit on the Asana before starting Japa or meditation. This will elevate the mind quickly.
10. Have constant Satsanga (company of the wise). Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.
11. Fast on Ekadasi or live on milk and fruits only.
12. Have a Japa Mala (rosary) in your neck or pocket or underneath your pillow at night.
13. Observe Mouna (vow of silence) for a couple of hours daily.
14. DISCIPLINE OF SPEECH:—Speak truth at any cost. Speak little. Speak sweetly (Mita Bhashana).
15. Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have simple living and high thinking.
16. Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).
17. Do not depend upon servants. Self-reliance is the highest of all virtues.
18. Think of the mistakes you have committed during the course of the day just before retiring to bed (self-analysis). Keep daily diary and self-correction register as Benjamin Franklin did. Do not brood over the past mistakes.
19. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
20. Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Saranagati).

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

Swami Chidananda on Self-Realisation

Kind courtesy of "[Tapovan Prasad.](#)" This is an interview with our Most Revered President Swamiji Maharaj, published in two parts in November and December, 2003.

"Hey, I'm in Nirvana!" We all talk like this when we feel good. But what is it like to actually attain Nirvana, otherwise known as moksha or Self-realisation? How does the world appear to such an exalted human being? Does one acquire supernatural powers?

There are few people in India more qualified to answer such questions than [SWAMI CHIDANANDA](#), the President of the Divine Life Society and the successor of the illustrious [Swami Sivananda](#). Swami Chidananda is a soft-spoken, kindly man with sparkling eyes. He is deeply revered by hundreds of thousands of people in India and around the world, who recognise his saintliness, selfless service and great humility.

On March 25, 2000, Jujhar Singh met this great saint at 'Guru Niwas' in Rishikesh for a two-hour interview on the theme of

Self-realisation. Parts of the interview were published in The Times of India and in First City magazine earlier this year.

This is the first part of the interview. The second part will be published next month.

Q. Vedanta philosophy clearly states that the goal of life is to attain the state of Self-realisation. What is this state and why is this the goal of life?

The Vedic rishis found that everything in the world that blooms is also subject to ultimate decay and dissolution. So they wondered—are we, human beings, endowed with intelligence just to live a brief life span and then pass away? They reasoned that life cannot be devoid of some higher purpose, especially when we are the only species of living beings who have the ability to think and reflect.

After generations of investigations and after having raised their consciousness to a very subtle level, they came to the Truth through direct experience. They declared that beneath this

mortal body seen by the world of man is an immortal spirit unseen by the world of man. And that Eternal in the non-eternal body, that Imperishable in the perishable body is actually part of a vast, infinite, eternal, beginningless, endless, cosmic Spirit. Timeless, beginningless and endless. It exists. It does not exist as an inert piece. It is Consciousness. Very much aware that it exists. It knows—I exist. So it is conscious existence. Existence is Sat, Consciousness is Chit. So it is Sat Chit.

And in that state of pure Sat chit (Existence-Consciousness) many are the imperfect, negative experiences man is subject to once he is born in this mortal world—heat and cold, pleasure and pain, loss and gain, honour and dishonour. All these things assail man. But all these travails that man is subject to in this mortal world have no access to that lofty, sublime, transcendental realm, where abides only peace and bliss. There is Ananda in that Sat Chit. So it is Sat Chit Ananda. That is the nearest way you could define or describe that state of eternal Existence, which is also referred to as Brahman. And to realise and enter this state is called Self-realisation.

Self-realisation is the goal of life because in that state there are no sorrows. Once you discover that you are the infinite, imperishable, eternal reality—you are liberated from all sorrow. In that state, there is only pure and permanent bliss and joy. Isn't that the goal of each and every one of us?

Q. But there is joy in this mortal world, too?

Yes, but it is neither pure nor permanent. If a thing is capable of giving you a pleasurable sensation, that same thing is capable of giving you a painful sensation also. A man marries—he's in seventh heaven. Then if she runs off with someone else, or she dies, then he plunges into sorrow. This happens because the world is imperfect and man is imperfect. In one sloka in the Gita, the advice is that pleasure is the womb of pain. In seeking pleasure, you have already created your pain.

Thus, pleasure in worldly objects and people is neither pure nor permanent. If you want real, continuous happiness that does not change or end—then rise above petty desires and seek the ultimate Reality. There is supreme Bliss, supreme satisfaction in it—an indescribable joy and peace.

So make use of this life. It is a golden opportunity. While fulfilling your duties here, be a seeker of Truth, seeker of Brahman. Seek Self-realisation. In the word, 'Self-realisation', 'Self' does not mean your little self. It means your supreme Self. This is why Self is written with a big 'S'. Know your real Self.

Your mortal body is only a vehicle given to you to function upon this earth. But you are distinct from it. You are an immortal part of divinity. And when that is realised, one realises that I am aware, one with that limitless ocean of Sat-chit-ananda. I'm a little wave, but I'm part of the ocean. There's no difference between the wave and the ocean. The wave may appear separate because it has a size and a form. But that is momentary and then it goes back into the ocean. From the ocean it arises, for a moment it exists, and then it goes back into the ocean.

Q. How does the world appear to such a Self-realised person?

The world appears just as it is. But he realises that the fabric of the world is not what he thought it was before. He realises that it is nothing but the Brahman principle.

Q. And how does his own body and mind appear to him?

Same thing. He sees it as part of Brahman. He is completely objective.

Q. Is Self-realisation within the reach of every human being?

It is birthright of every human being. Because he has been born as a human being. It is not within the reach of any other

creature in creation. The moment you reach the status of a human being, the goal of Self-realisation becomes open.

Q. At any given time, roughly how many Self-realised people do you think there are in the world?

It's impossible to say.

Q. Roughly?

(Laughs) You may be a realised person, I do not know—because they don't grow horns and spread wings! Or they don't come down and say: "Oyee, I'm a realised person.!"

Q. But what would you estimate? Would they be in three figures or four figures or five figures.....?

You see, three figures could be 999! (Laughs) You see! Similarly. So they are between three and four figures in the world. And a great proportion are in India. Doubtless. Because that is the quest of India.

Q. Would you say that more than half of them are from India?

Yes, yes, yes. No doubt about it. I'll put it that 60% are from India. This is because people from other cultures don't have this as their supreme goal.

Q. Since a Self-realised person is one with the Infinite and eternal, does he have supernatural powers?

You see, from your relative point of view, these powers are something special, something very fascinating. But from the Self-realised person's point of view, they mean nothing. They are a natural part of him. I have got five fingers. I don't crow about it—"I've got five fingers! I've got five fingers!" These supernatural powers are as natural to the supreme being as having five fingers.

Theoretically, of course, Self-realised people have all powers. There is nothing that they cannot do. But they are generally not interested in doing all these things because they know that the whole world is a myth, a dream. From myth, they have been awakened. So why would they be interested in doing anything in a dream world? You see, when a person has dreamt a number of dreams one night and woken up in the morning—what value has the dream got for him? Similarly, once the Self-realised person has woken up to the supreme Reality, this mortal world is a dream, a myth.

Q. But looking at it from our point of view—if a Self-realised person has all powers, why can't he use those powers to solve all the problems in the world?

Why should he solve all the problems in a world that does not exist in his state of Consciousness?

Q. No, but from the human being's stand point?

But he is in that standpoint. You are referring him to a world to which he would say where is this world where you want me to solve the problems?

Okay, if you oblige him to come to your state of consciousness and ask him this question, he will say that the world is God's creation. It has been here thousands of years before I came here and he has been looking after the world in His own way and the world has been going on. And if I leave the scene tomorrow and go away, the world will continue to go on. My being there or not being there will not even be noticed.

See, if somebody gets diarrhoea the doctor says, "I 'won't' give you any medicine because some inedible things have gone into your intestines and so nature is flushing your system clean. So let us not come in the way of nature. Just eat light things and don't come back to a normal diet until your system has come back to its normal state." You see, the point is that you see things in a fragmentary, segmented way—but He sees the whole thing.

Q. Can a Self-realised person change another person's destiny?

He can mitigate another's destiny. But he will not change it because that destiny has been ordained by God and the Self-realised person has no interest in contradicting God. He would rather try to be in harmony with God.

Q. How does he mitigate another person's destiny? What is this power to mitigate?

Read the life of Shirdi Sai Baba. He had an ardent devotee who had completely surrendered at Shirdi Sai Baba's feet. But due to some past karma, the devotee was destined to be executed by impalement with a spear-like object. But this man had completely transformed himself. So one day when this man went into the fields, a very sharp thorn went very deeply into his foot. He suffered terrible, agonising pain and became unconscious. Half of the thorn in fact broke inside and other people had to put a sharp instrument inside to remove the thorn. The man underwent terrible agony. But by going through this, he was saved from the impalement that was due to him. His destiny had been mitigated.

Q. How does one recognise a Self-realised person?

When you are beside a Self-realised person—no matter how bothered, troubled or worried you are—you will, for the time being, experience peace. Your mind will be serene and it will be directed towards the person before whom you are sitting and not towards the other people who may also be sitting there.

Q. So in general, how do Self-realised people benefit the world?

A lot. They are fragrance where there is bad. Vibrations of goodwill emanate from them because Self-realised people have nothing in their heart except that all should be happy, all should be free from suffering. Day after day, they wish the well-being of all living creatures. That is the only thing they have in them—they have no other desire. This thought and this feeling goes out in waves from them all over the world. And thoughts have power. Evil thoughts sent to someone can disturb the mind of the person to whom they are sent. In the same way, thoughts of cosmic love and peace have the effect of mitigating the sorrow, suffering and negative thought currents in the world.

Q. There is a stage referred to as the 'dark night of the soul', which a Sadhaka (spiritual seeker) goes through during his inward journey towards Self-realisation. What is this?

John Bunyan has written a book called "Pilgrim's Progress", where he traces the seeker's path until he attains God. Along the way, there is a stage where the seeker falls into the quagmire of despondency. At another place, he is caught by despair. So he goes through despondency, despair, doubt and confusion. He feels he won't attain it at all. He thinks his life has been a waste. St. John of the Cross has also talked about this stage.

Q. Do most Sadhakas go through this?

Yes. Most people go through this.

Q. And is this despondency spiritually related or can it be to do with other things in life?

Spiritually. All are connected with spiritual life.

Q. How much before Self-realisation does this happen?

Only when one is mature and advanced in one's Sadhana (spiritual practice), these things begin to happen. Otherwise a person is not worthy of going through all these various deep emotions. You don't know all these things.

Q. When one eventually does attain Self-realisation—can one slip out of it?

Once you get full Self-realisation, there is no coming out of it. You will always be in that state. There is no coming in and out.

Q. But isn't there a stage where one slips in and out of that state until one gets established in it?

There comes a time when the Sadhaka, in a state of very deep, intense, continuous meditation, gets this Atma jnana (Self-knowledge). The deep, intense, continuous meditation suddenly stops and one goes into a stage where there is no more meditation, one just is in a certain state. He is in Samadhi. The Sadhaka has reached there by dint of great perseverance and effort, reached this height of being. But he may not be able to remain in it for a long time. After sometime, he may come back.

Then starts again. Again he may go into Samadhi—and come back. Then, from that stage onwards, he is no longer practicing meditation—he's practising Samadhi. You get the difference? He's practising samadhi. He's practising to remain continuously abiding in that same state of Consciousness, into which he is currently going in and coming out.

Eventually, he gets well established in that state. The state becomes natural to him both during meditation and in the time of normal activities. It becomes a spontaneous, natural state for him. This is called Sahaja-samadhi. 'Sahaja' means it becomes part of his natural, effortless, spontaneous being. Until then, he has to keep on trying. But once this stage is attained, it is Self-realisation.

Q. That is Self-realisation?

That is Self-realisation. No more rebirths after that. No more slipping in and out of that state.

Q. So that means Self-realisation doesn't happen in one specific moment?

It can, in some cases. Sometimes people get illumination. Ramana Maharshi never did any Sadhana. One day suddenly, when he was around 16 or 17 years old, through no effort of his, suddenly he felt that he was not the body, that he was the deathless Self.

Effort is necessary in the vast amount of cases. But there are a few such people to whom there has been this spontaneous Self-realisation.

It has been explained that someone could have done all the effort in his previous life. He was almost ripe. But just before he could attain Self-realisation, his body's Prarabdha was finished and he passed away. So when this birth happens, he takes up from where he left off in the previous life and there you are.

Q. So such a person, in his previous life, was already at a stage where he was perhaps practising Samadhi and was slipping in and out, but hadn't quite reached Sahaja-samadhi?

He was almost there. Maybe he was slipping in and out or maybe he was just about to get into that state for the first time.

Q. In one of Swami Sivanandaji's books, there is a mention of a void before Self-realisation. What is this void?

You see, until the point where you attain Self-realisation, there is still a trace of the human personality—human personality identity consciousness. One still feels that I am so and so. Even though he says God, God, God, God—there is also a little bit of I with God. There is 95% divinity and 5% this I. And this I is a myth. You are actually a part and parcel of God. You are 100% divine. So this "I" has to go. As long as it is there, that Consciousness is not complete and perfect.

Let me give you an analogy. A river flows, flows, flows, flows. At last, it approaches the sea. And then it enters into the sea. But even after having entered into the sea, till quite some distance, the water still tastes sweet. Because the river has not left its river-ness completely. It still retains its river-ness, although its two banks are finished. Bank-less, it is already in the sea. But after it goes further into the sea, a time comes when the water is no longer sweet. It is the salt water of the sea alone. That stage when the river is gone, but the vastness of the sea has

not yet been attained, that interim period when it is neither the river nor the sea—that is the void.

Let me give you another example. You come to a point where there is nothing but the edge of a precipice and yawning chasm. And the actual experience is on the other side of the chasm. Unless you leave this precipice, you cannot go to the other side. So there is a point where ultimately he takes the leap. When he takes the leap, he is lifted up into the air. But he has not yet landed there. So there is a point where he has left this precipice, but not yet landed on the other side. In between, where is he?

Nowhere. That nowhere is the spiritual void. At that time,

neither is the human ego there nor has the divine Consciousness come. At that time, they say there is a void. But, of course, in the spiritual context, the duration of the void may be a little longer.

Q. When he lands on the other side, is that Sahaja-samadhi or is he at a stage where he can still slip in and out?

It is the ultimate state, the ultimate Samadhi. Until that stage there is still duality, a trace of duality. Once you are there, there is absolute non-duality. You are one with Brahman.

DLS AUSTRALIA BRANCH CONTACTS

Contact Us: Email - info@dlsaus.org Website - www.dlsaus.org

DLSA on Facebook: <http://www.facebook.com/dlsaus>

Recordings of Skype Satsangs on YouTube: <http://www.youtube.com/user/thedivinelifesociety>

Recording of bhajans etc. by DLS Australia devotees at YouTube: <http://www.youtube.com/user/dlsaus>

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>

Updates on HQ on Facebook: <http://www.facebook.com/TheDivineLifeSociety>

DLS AUSTRALIA BRANCH NEWS -- UPCOMING PROGRAMMES

MONTHLY SATSANG:

1. Sunday 07 April 2013 – 4 pm to 5.30 pm
Address: 35 Bareena St, Strathfield NSW
Contact: Upasana and Srini Immidi Tel: 02 9703 5390 / 0411 035 454
2. Sunday 05 May 2013 – 4 pm to 5.30 pm
Address: 85 Thane St, Wentworthville NSW
Contact: Nayna and Gunvant Vaghela Tel: 02 9688 3312 / 0403 811 882
3. Sunday 02 June 2013 – 4 pm to 5.30 pm
Address: 3 Mayfield St, Stanhope Gardens NSW 2768
Contact: Neha and Manish Khanna Tel: 02 8824 7012 / 0410 508 408

DLS Australia DIVINE ACTIVITIES

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-2.30pm. Place: Homebush Boys Highschool, Room No-76,

Contact: Dr Asha Gupta; Phone: (02) 9764 6604

DLSA GUIDED MEDITATION (Online-Meeting)

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, msankarramiah@yahoo.com, 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) 9688 3312

Eastwood:

16 Threlfall Street, Eastwood, NSW-2122 **Contact:** Vijay Gokarn Phone: (02) 9801 5900 or 0411 450 321

ACTIVITIES OF BRANCHES AND SIVANANDA FAMILY

Canberra

Satsang: First Sunday of each month

Address:- 7 Longford Street, Lyons, Canberra; Ph. 62850105, Mob. 0400690204

Contact - Manish Chopra

Lunch time Yoga, Pranayama, Meditation

Contact: Kamal Sharma (02) 6258 6925; Subhas Chandra (02) 6294 4344

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 P.B. Shah Phone: (03) 9395 1085

North Queensland, Molloy Sivananda Ashram

For activities at the ashram, Contact: Ms Hilary Perry-Keene, 20 Fraser Road,

Mount Molloy, N.Q. 4871; Contact: Phone - (07) 4094 1168

Katoomba , Sivananda Yoga Vedanta Centre

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: 2013

APRIL		MAY		JUNE	
3	Ekadasi	2	Ekadasi	1	Anniversary of Sannyasa Diksha of His Holiness Sri Swami Sivanandaji Maharaj
4	Pradosha Puja; Vardhamana Mahavira Jayanthi	3	Pradosha Puja	2	Pradosha Puja
6	Chaitra Purnima; Sri Hanuman Jayanthi	4	Sri Narasimha Jayanthi	4	Purnima
13	Mesha Sankranti (8:46 P.M.);	5	Sri Kurma Jayanthi	15	Ekadasi
17	Ekadasi	5/6	Purnima	16	Pradosha Puja
18	Pradosha Puja	6	Sri Buddha Jayanthi	19	Amavasya
20/21	Amavasya	16	Ekadasi	30	Ekadasi (Hari Sayani)
23	Sri Parasurama Jayanthi	18	Pradosha Puja		
24	Akshaya Tritiya	20	Amavasya		
26	Sri Adi-Sankaracharya Jayanthi	30	Ganga Dussehra		
27	Sri Ramanujacharya Jayanthi	31	Ekadasi (Nirjala)		
28	Sri Ganga Saptami				