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INSTITUTE OF UNIVERSAL SELF CONSCIOUSNESS MOVEMENT

**THE OPERATIONAL WING OF SAHAJAMARGA RAJA YOGA
DHYANA GRUHASTHA ASHRAM INCORPORATED**

(Vishva Sarvatma Bhava Chaitanya Prasara Nilayam)

Spiritual Patron Samartha SadGuru Sri Ramachandra Maharaj
Spiritual Facilitator Prof. Satyanarayana Chillapa President IUSCM
Spiritual Doctrine, Conceptual Guidance - and - Motivators:
Bhagavan Sri. Adi Sankara and Lord Sri. Krishna Paramatma
(Gitacharya)

*“UNIVERSAL SELF CONSCIOUSNESS IS THE
ULTIMATE AND LAST REVELATION OF
DIVINE MESSAGE OF PROVIDENCE TO
MANKIND”.*

Message from the Master



In modern society it is very painful to observe that, people in general, forgotten the idea of service to fellow beings, instead nourish the idea of Masterhood. History tells that we have grown up from poverty to power, and from servant to Master. The idea of Master is inclusive really with idea of service, but generally our saints forget it although the very idea of service has brought them to their present state. When the basic idea is forgotten the structure falls off, and there remains neither servant nor Master. The proper sort of training, if the Guru is perfect, is that the teacher should generate among

his disciples that sort of impulse which leads them to the chosen goal.

A man is not fit to impart spiritual training unless and until, he has developed the capacity of fomenting his disciples with superior-force which is all and all

The question now is how to find out such a man. The real humble fact is, one should become fit to deserve to get such Noble Master, by submitting to God, his craving, to get the Master, of the highest order, by repeated, prayers, with sincere heart.

*'Ananyachetaah Satatam Yo Maam Smarati Nityashah
Tasyaaham Sulabhah Paartha Nityayuktasya Yoginah*

अनन्यचेताः सततं यो मां स्मरति नित्यशः

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः

Meaning: 'Whosoever always and constantly thinks of ME I am easily attainable. (Ref: Gita-8-14

Ofcourse, it may happen, some times, by sheer-luck of fortune, one gets such noble spiritual Master even though one is not fit for the best sort of spiritual training. In that case there is nothing but the grace of God. Generally, it is a fact, those who are deserving, that the real-cry of the pangful heart, of a true seeker brings the Master, to his door. But, honest human-efforts is a must as, one cannot carried-away by maxims. In spiritual quest, to make one-self, deserving, must have clearly defined and conceived goal about his present spiritual condition, and adopt means conduct to spiritually aspired goal :

*"Naya matma Balahinena Labhyo
Na Cha Pramadath Tapaso Vapya Alingath
Aethair Upayair Yatato Yasthu Vidwam
Thsaisha Atma VishatoBrahma Dham"*

नाय आत्म बल हीनेन लभयो

न च परमादात् तपसो वापया अलिगात्

येतएर उपायैर यततो यस्तु विदवम

तसैएश आत्म विषतो बरहम धां

Meaning: “The Self is not gained by men of weak spirit, nor by the careless, or by those practicing improper austerities. But wise men who strive with vigor, attention and propriety attain union with Brahman (Ref: MUNDAKOPANISAD, Cha. 3: Section 2, Sl. 4)

It is not enough just to know about the God.

But, having The God is the real subject of spirituality.

If we proceed methodically, experiences are there and transformation takes its root from the very beginning, of course, there are experiences in the beginning which are mixed up with imaginary ideas,

but as we proceed on we come to that sort of experience, in the end which requires no other experience.

Generally, the people adopt the methods which they see others following. It is sad state of affairs. That the, so-called, saints gives one method or other without having any experience of his own in the field of spirituality. The method should be correct, and dynamic, based on the experiences of great saints, or sacred scriptures. One should not take to methods and means that does not carry one far. In our system, the preceptor takes out the hurdles in the progress of the seeker, and also side by side, imparts divine-effulgence of ‘Pranahutu’ in the abhyasi, that if the seeker, himself does it himself, takes years after years and often fails to arrive at the goal. We start with meditation upon the heart taking the object as subtle as possible as indicated in scriptures:

“*Sa Ya Aisho Anthar Hrudaya Akashah
Tasmin Purusho Mano Mayah
Amrutho Hiranmayah*”

सय ऐषो अन्तर्हृदाय आकाशः

तस्मिन् पुरुषो मनोमयः

अमृतो हिरण्मयः

Meaning: “There is within the heart the bright space known to all; there, let the worshiper meditate upon and realize the intelligent, imperishable, effulgent Soul

Angushta matraha Pursho antaratma
Sada jenanam Hrudaye sanivishtha
Chayathpou Brahma vido Vadanti”

अङ्गुष्ट मातरः पुरषो अन्तरात्मा
सदा जेनानां हृदये संनिविष्ट
चयत्पोउ ब्रह्मविदो वदन्ति

Meaning:-Thou indwelled forever in People’s heart, like light and shade; thus declare the Knower of Brahman.

“Tameva bhanti anubhati sarvam
Tasya bhasa sarvamidam Vibhanti”

तमेव भान्ति अनुभाति सर्वं तस्य भास सर्वमिदं विभान्ति

Meaning: Though Shines, everything else Shines. By Thy Light all this Glows. (Ref: Mundaka Upanishad; 2.2.10)

The above quoted scriptural statements summarizes the subtlest procedural methods to go ahead to realize Self, The Atman - Brahman Reality.

An Astral Transmission through
Satyanarayana Chillapa
President IUSCM. Hyderabad, India



EDITORIAL

All is God’s Creation-
Be Instrumental only

***“Mayaivaitae Nihitaah purvameva
Nimittamaatram bhava savyasaachi”***

मयैवैते निहिताः पूर्वमेव निमित्तमात्रं भव सव्यसाची

“Be you only an instrument, Arjuna, I have already done the job of vanquishing all these opponent warriors”

In the words above Bhagavan, in Gita-scripture, advises Mankind to be only remain instrumental through all activities undertaken by him, since He Himself has done everything in the process.

God, (Bhagavan , Ishvara), created the universe by His volitional creative-will process.

"Uso Akamayata bahusyaam praja ye ye ti"

ऊसो अकामयत बहुस्यां प्रजायेयेति

Before creation all this was One un-differentiated homogeneous, Consciousness from which variegated universe of Name-and-form, originated as testified in the following scriptural statements.

*'Sa Deva So Mayeda Magra Aaseed
Aeka-Maeva Advitiyam"*

(1) सदेव सोमयेद अग्र आसीद एकमेव अद्वित्यम्

Meaning: "O! Peaceful One, before creation, all this universe was, in the form of ONE, Non-dual, Para Brahman alone"

(2) *'Kalam Karma Swabhavancha
Maa-yesho Mayaya Swaya
Aatman Yadhruchaya Praptam
Vibhu Bhushur Upaadade"*

कालं कर्म स्वभवञ्च मायेशो मायास्वय

आत्मन यदृचय प्राप्तम् विभु भुषुर उपाददे

Meaning: "Intent upon becoming many(at the dawn of creation), the Lord of Maya assumed at will(pressed into His service for the purpose of creation) by His own Maya (deluding potency) Time, Karma (Destiny of the Jivas) and Swabhava (their innate disposition) that had already existed in latent form in His being" (Ref: Srimad Bhagavata Purana; Parmahansa Samhita); Book No.2, 5th Canto, discourse-5; Sl.21)

There are two creational process going on simultaneously, viz; Man's Creation (*Jeeva-Srushti*), and God's Creation (*Ishvara Srushti*). The instruments for these two kinds of process of creation are Mind (*manas*), and *Maya* (the Cosmic Mind known as *Hiranya Garbha*) respectively, in the hands of man, and god. The raw material-stuff for both the types of creation process in the hands of man, and god, is un-differentiated Consciousness (*Shudha-Chaitanya*). The mind of the man, through a complex psychic process, converts the consciousness into three modes of

creation, of waking state of consciousness (*Jagratavastha*), dream-state of consciousness (*swapnavastha*), and sleep state-of consciousness (*Sushuptavastha*). And, the ego in these three conditions of consciousness is designated as

- (1) *Vaishvanara*- waking state,
- (2) *Taijasa*-dream state
- (3) *Prajna*-sleep state.

The parallel, state, in Macro-cosmically conscious devolution, state in God's creation-mode of Maya is designated as:

- (1) *Virat-swarupa*, consisting of concreted sold, phenomenal-universe;
- (2) *Hiryna-garbha*, consisting of un-differentiated five-gross elements at their rudimentary condition of smell
gandha = earth;
rasa = taste = water;
roopa = fire;
sparsha = air;
shabdha =s pace ,
- (3) *Ishvara*, the Base - seed of entire creation process of both, differentiated and undifferentiated of universe conditions of creation-consciousness rests as rooted-firmly.

We know that God creates, sustains, and dissolves the universe, with all activities concerned in the process: yet, it does not happen automatically, 'as if falling from 'the sky; it happens through you and me and all the human race. In other words we are all instruments in the hands of Providence for the creational process of the universe.

Sarvopi Vyavaharastu Brahmana Kriyate Jenaihi"

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जेनैहि

Meaning: All activities are carried out by Brahman

Now, the point is why we are suffering in the process of creation of God if we are only instrumental in process? Men of spiritual-wisdom, point out that it is the ignorance, or 'Naissance' of one's true nature of existential life! One's conception of self as

ego, consisting of body-mind-complex, with the inherent notion of birth and death, causes the grief and pain in the process-involved.

What is now, intuitively needed is a psychological reversal in understating, the as Self, Atman, which just witnesses - 'sakshibhuta' of all functional activities of the creation-process and Ego as an instrument for that purposes.

For achieving the above indicated, concept, Bhagavan Sri Krishna indicated following steps:

- (4) "Mayaivaitae Nihitaah purvameva
Nimittamaatram bhava savyasaachi"

मयैवैते निहिताः पूर्वमेव निमित्तमात्रं भव सव्यसाची

"Be you only an instrument, Atjuna, I have already done the job of vanquishing all these opponent warriors."

- (5) Basing all activities by intuitive conception, on God, who is the real Actor in the entire process of creation, as He himself recommended:

' *Brahmanyadhya karmani Sangam Tyaktva Karoti Yah
Lipyate Na Sa Papena Padmapatram Ivambhasa.* "

ब्रःमन्यध्य कर्मणि सङ्गं त्यक्त्वा करोत

लिप्यते न स पापेन पद्मपत्रं इवाम्भस. "

Meaning: " He who acts, offering all his actions to God, gets, shaken off all attachment, and remains untouched by sin, just like the lotus leaf un wet by water."

- (3) Renouncing intuitively, all self-ego conception of 'action and enjoyment' of the result of action.

*Sarva Dhrmaanparityajya Maamekam Sharanam Vraja
Aham TvaaSarva Paapebhyo Mokshaishyaami Maa Shuchaha'*

*सर्व धर्मान् परित्यज्य मामेकं शरणं व्रज
अहं त्वा सर्व पापेभ्यो मोक्षैष्यामि मा शुचह*

Meaning: Resigning all duties to ME, the all powerful and all supporting Lord, take refuge in ME alone; I shall absolve you all sins, worry not. (Ref: Gita-18-66)

(4) Intuitively feeling all aspects of existential life as the expression-manifestation of supreme Reality:

*'Twameva mata pitaa twameve
Twameva Bundhus cha Sakhaa twameva
twameva Vidhyaa Dravinam twamev
Twameva Sarvam mama Deva deva''*

त्वमेव माता पिता त्वमेव त्वमेव बन्धुश्च
सखा त्वमेव त्वमेव विध्या द्रविणं त्वमेव
त्वमेव सर्वं मम देव देव

Meaning: O! God though is mother, father, friend, and the relative; though alone is knowledge, and prosperity. Though alone is All, my Lord of lords

*(5) Nityoham, Nir vikalpoham, Nirakaarohamavaiyah-
Sat-Chit-Aananda Roopoham; Brahmaivaaham,
Na Sansaari; Muktoha Miti bhaavait''*

नित्योऽहं निर्विकल्पोऽहं निराकारोहमवैयः

सत्चितानन्दरोपहम् ब्रह्मैवाहम्,
नसंसारी मुक्तोह मिति भावयैत

Meaning: "I am Eternal, Un-changing, without any particular form of shape; Un-expendable, suffering no loss; of The nature of Existence - Consciousness-Bliss. I am, Brahman, The ultimate Reality. Always, intuitively, feel as Not the Being of Suffering; but ever liberated Free "

(6) Asatoma Sad gamaya Thamasoma Jyotir gamaya
Thamasoma Jyotir gamaya Mruthormam Amrutam gamaya''

असतोम सद गमय; तमसोम ज्योतिर् गमय;
मृत्योर्मां अमृतं गमय

Meaning: O Lord lead Me from non-existence to Existence; Lead Me from the Darkness of Mind-Psych To Light of The Soul /Atman Lead Me from Mortality to Immortality
SWAMIJI

SPECIAL FEATURE COLUMN

From: Swamiji

Subject: Re: SATYAM

Dear Ravi

Congratulations; you have brought-out the explanation exceedingly well, May My Master Bless you with all nobility of Self

Swamiji

From: Ravi Oct 5, 2017

Swamiji, Namaskaram!

Please see the below comments:

Swamiji explained the meaning of the word "SATYAM" as follows:

"SA = Immortal or Infinite (Anantha)" + "Ti = Mortal or Finite (Alpa)" + "YAM = Combine".

He further asked that we analyse this statement and understand - what is it that is combining and holding both the Finite and the Infinite together?

The chapter "Purushothama Conscience – The Integral God-Head" in the Book of Knowledge Divine clearly reconciles this apparent contradiction of the co-existence of the Finite and the Infinite. It explains that there are 2 dimensions of human personalities –

1) The ephemeral, transient day-to-day life of the individual – the temporal self (*Kshara Purusha*) which we perceive as true (Satya) and permanent (*Nitya*);

2) The hidden, imperceptible, perpetually silent conscious Absolute Self (*Akshara Purusha*) which the individual cannot

normally be aware of unless one is sufficiently cultured in spirituality; classical systems like Advaita advise complete withdrawal from daily activity in order to cognize and merge in this immutable Self. This, however, is an impossible task for a regular spiritual aspirant who is also engaged in a normal daily life routine. Therefore, Sri Krishna, in the Holy Scripture (Geeta), revealed a more comprehensive and all-inclusive Supreme Self – Uttama Purusha which is beyond but inclusive of both the above said dimensions. He, at the same time, acts as both the Doer (*Karta*) and Enjoyer (*Bhokta*); and also remains as a witness (*Sakshi*) of all movements of the corporeal self. “*Uttama Purusha*” is the Principle that acts as a harmonizer holding both the Finite and Infinite together. A Yogi of the highest order dwells in such a state (*Stitha Pragna*). He may appear to be suffering the pangs of day-to-day life but remains established in the witness state (*Sakshi Bhoota Avastha*) at all times. Swamiji has depicted this principle and the technique of attaining such a state in a simple mathematical formula as follows:

$$I^{\infty} + [0(ix) = 0] = I^{\infty}$$

I^{∞} = Pure Consciousness (Absolute/Infinite Self)

i = Applied Consciousness

x = Name and Form

ix = Ego Consciousness (Temporal/Finite Self)

Multiplying ix by 0, $[0(ix) = 0]$, i.e., arriving at zero self of the Ego Consciousness, using prolonged practice of Dhyana Yoga (Meditation) technique, with the help of Pranahuti transmitted through the Master will gradually lead to a neutrality state of equilibrium (*Sahaja Samadhi*) transcending the dualities of life and dawning of the Pure Consciousness.

Thus, we understand that the principle of “SATYAM” (combined awareness of the Finite and Infinite) is the essence of the Institute of Universal Self Consciousness founded by Swamiji.

With your blessings,

Ravi

LETTERS

From: David Musson, Oct 6, 2017

Dear Swamiji,

I have read this formula many times but this is the first time that I clearly understand. I spend most of my day witnessing as the doer and non-doer. Watching egoic thoughts arise that would once destabilize the blissful peace of being. Now through the grace of master the Ego is becoming zero as the 'I am' becomes the only place of attention. But also beyond this attention. That is the true self. It witnesses all. Blessed and grateful to have been chosen for such spiritual progress.

Your own self

Dave

Quotable Quotes

(1)By Audi Guru Sri Lalaji Maharaj

(continued from last Month issue)

“How excellent would it have been if our love could have remained a secret only between the two of us? How would this tender plant of our love face the storm of the world? Looking at my eagerness you have pushed me into the crowd of this world. Now amidst this crowd it is not known whether I would receive clapping or scolding? The game of the player would be appreciated only when he is neither perturbed by scolding nor gets allured by clapping. Love hurts very deeply; he alone knows its pain, whose heart is pierced by the arrow of love. It cannot be described in words. One more scene of love amongst the people arriving from Bundelkhand, there is one Sri Bhavani Shanker ji, who is an image of love personified. Verses of devotion and adoration flow through his Sadhana. He visits time and again but once, he so arrived that I was enchanted by his appearance. He was fully charged with emotions.”

(Ref: "Auto biography of a Sufi"—The Night shelter (Nishanid) P.169;Pub. B.R. Delhi; 110052, India)

(2)Mahatma Sri Babuji Maharaj

(Continued from last Month Issue)

7-November 1944:--I was ordered to visit as many places and temples at Brindavan. The atmosphere in almost all the temples was clean. I decided to leave Brindavan tomorrow.

8 November 1944: Came back to Mathura. Lord Krishna expressed his happiness with my work. "The whole of Mathura", he said, "was in saintly condition". The devotee of Mathura was ordered to protect me for three months, wherever I may be. I was not allowed to visit many places at Mathura because of danger to my life. I was asked to illumine all the places from where I was staying.

Ref: Autobiography of Ram Chandra, Vol.3/231.Pub.SRCM, Chennai, India.

(3)Letter from Saint Kasturiji (Lakhimpur) Dtd:8-3-1957

Revered Sri Babuji,Sadar Pranam!

It was a pleasure to receive your kind letter today. I have come to know through respected Master-Sahab that you are suffering from cold and cough. Please do take medicine daily. I am now writing about my spiritual condition whatever it is by the grace of the Master. My condition now is such that earlier my all efforts of remembering myself used to fail. But now when I try to forget myself, it seems that every effort remains on the surface like the curtain of a drama. It seems that I have lost the power to assimilate the effect within me. When I take the sitting I remain sitting totally blank and when I give sitting I fail to understand whether the transmission is being transmitted or not because it does not touch me. I have now become just like a stone but I am not like the stone which is harmful for other beings. I have every sympathy with their sorrow and grief but I am a stone so far as pooja is concerned. My condition is such that there is no power either human or divine, neither of any prayer, nor of the Master. There is no power of construction neither destruction. The word

'power' is here is meaningless. It seems that for reading the condition, neither there helps the worldly living nor the spiritual experiences. I can only guess or estimate and that too by the grace of the Master. It seems that I myself getting transmission within me. I feel that on the left side beside the Sahastradal-Kamal, somebody is pressing the head with the thumb of His hand. It seems that certain condition is expanding itself from within towards outside like the fire-work. It never happened. If any body says to me that 'you are a free soul.' I do not feel and realize what freedom means. If any child ties me in a sportive way in any child's play, I fail to realize any type of bondage. Whatever may be the condition whether it may expand or not, I feel that I remain the same unaffected and unmoved. I do not feel any change in my condition. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

(4)Dr. K.C. Varadachari

(Continued from last Month)

Organic-Unity

"Ramanuja finds that the unity which can hold multiplicity within itself must be significant, enfolding the multiplicity in a unique manner. Further the problem is one of dynamic multiplicity, a multiplicity that is growing, and full of contingent relations, in one word is one of ever increasing and renewing activity. In order to find in this growth, development and change, process and progress, it is imperative to conceive this unity in a special way. It is impossible to conceive of it in a mechanical one or a material one. As progress and evolution cannot be registered in them, we have to find out whether this is possible in a spiritual unity of love that is most logically explainable as organic coexistence.

(Ref: Shri Ramanuja's Theory of Knowledge -Problem of Unity;
P.133; Pub.T.T.D.Tirupati, India)

(5)Ashtavakra Gita

*“Bhaavasya Bhaavakah kaschin Na Kinchid bhaavako Aparah
Ubhaya–Abhaavakah Kaschid, Evam-Eva Nir-aakulah”*

भावस्य भावकः कश्चिन न किञ्चिद् भावको अपरः

उभय अभावाकहः कश्चिद् एवमेव निराकुलः

Meaning: Some think that ‘existence’ is, and others that ‘nothing’ is. Rare is the one who thinks neither. He is perfectly serene, free from all distractions.

Amplification:-To the pure-materialists (*Charvakas*) the world is ‘existence’. It is real. The manifested world is the only ‘reality’. Some other thinkers like Buddhists called ‘*Madhyamikas*’ consider” nothing-is”. Applied to practice-(sadhana), some consider that the Self is to be meditated upon as “Existence - knowledge - Bliss (*Sat-Chit-Ananda*); others recommend that the Infinite is realized when mind has no existent-thoughts. According to them Consciousness-of-an-object is the “knowledge of that object” Therefore, objectless-Consciousness is the Pure Infinite Self. All these are different methods of withdrawing the mind from its habitual fields of sense-objects. On awakening to the Self neither can the Self be described as ‘Existence’ nor as ‘non-existence’. These terms have a meaning only in the relative-field. Such enlightened Ones are indeed rare who have so completely become one with peaceful Self. The Calm Self is the illuminator of both “existence” of the mind, and the Consciousness illuminates the absence of mind, that reveals the existence and non existence of plurality of the world, The Self is ever Peaceful. Never was a world ever created in it; nor can we say that the world has been eliminated.

(6)Bhagavatapurana

*“Bhuteshvanukrosha Susatwa Shillinaam Syaasanghamo
Anugraha Aishanastwa*

*Na yasya chittam Bahirarthavibhramam Tamo guhaayaam cha
Vishadha Maavishat.”*

भुतेश्वनुक्रोष सुसत्त्वा शिल्लिनाम् स्यासन्धामो अनुग्रह ऐशनस्त्व
न यस्य चित्तं बहिरर्थविभ्रमम् तमो गुहायां च विशुध माविषत

Meaning: The contemplative soul whose mind is neither distracted by external objects nor loses itself in a spell of drowsiness, during meditation, exceedingly pure and blessed as it is by the loving devotion of such devotees, easily and surly succeeds in Realising Yours true nature at this stage.

(7)Yogavasista

“Apahastitasarvaartham anavasthitir Aasthita
Grhitvot sriya cha Aatmaanam bhavasthitir avasthita”

अपहस्तितसर्वार्थं अनवस्थितिर् आस्थिता

ग्रहित्वोत् सृज्य च आत्मानम् भवस्थितिर् अवस्थिता

Meaning: I have given up everything but I have not established myself in wisdom; hence I am partly caught and partly freed.

Explanation:-What is that condition or state, in which one does not experience any grief? How can one who is involved in the world and its activities reach the supreme state of peace and bliss? What is that attitude that enables one not to be influenced by various kinds of activities and experiences? Pray tell me ; how do the people enlightened live in this world? Holy sir instruct me in that wisdom which will enable my restless mind to be steady! you are an enlightened being; instruct me so that I may never again be sunk in grief. Thus Rama, petitioned to sage Valmiki.

(8)Book of Knowledge Divine

(Continued from last Month Issue)

Gyana-nishta has to be practiced in two ways

(1)The first way is to regularly meditate for one or more hours both morning and evening and also whenever possible.

This will develop the chitta strength. This is called “Gyana Abhyasa.

(2)The second way is to practice “Brahma Abhyasa” particularly during your waking hours. You should do it when karmendriyas work or remain occupied, e.g. walking, eating, etc. But, when Gyanendriyas are functioning, ‘So-Ham-Vritti’ will stop; this is because along with the Gyanendriyas, the Manas must function; and when Manas operates, Chitta Vritti cannot come there. Karmendriyas, however, function independent of the Manas, and hence Chitta Vritti can be practiced during their operation (e.g., walking).It automatically stops by the intervention of the Budhi or Mano Vritti. By these two methods, viz., Gyana Abhyas and Brahma Abhyas, the vasanas can be got rid-of. Vasanas come because of the force of Raga, Dwesha, and Bhaya. They come as reaction when we act in the world. At such times, repeat” So-Ham”, Gyana abhyasa and Brahma Abhyasa must be practiced simultaneously. *Without constant and unbroken practice, the attainment of Atman is impossible.*

(Ref:-Bok pf Knowledge Divine, 2nd edition, Page.12-13; Pub. IUSCM, Hyderabad-59, India)

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