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**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



Real Condition is going beyond the duality

Mental and physical illness, as well as curses and 'evil-eye', do not touch the mind that is devoted to the Self (Atman) any more than a lotus flower can split a rock in to two by falling on it. Hence one should endure with the mind to make the mind take in to the pure path of devotion. Mind is like 'Two Headed Serpent'; it can take the person to high heights of spiritual nobility, or it can throw the person into measerable dungeon of worldly engrossment: *just as It makes the man who is sitting in*

moon light experience burning heat; and it makes one who is in burning sun, experience cool comfort . Therefore, a right decision of leading spiritual Self-Evolution is essential; Life and Time is short.

It is very difficult to get from nature, "Three-Boons", 'Viz. Human birth, inclination for Self-Realisation, and contact with noble a great spiritual personality (as Preceptor) to guide on spiritual path as a self-less, noble human guide who himself has Realized The Truth; and is competently efficient to guide the seeker on to spiritual path, as advised in the scriptures in the following verses:

*"Dulabham Thriamevi Tat Devanugraha haiitukam;
Manushatyam, mumukshatyam, Maha pursha, Samshrayah".*

दुर्लभम् त्रयमेवै तत् देवानुग्रहं हेतुकम्

मनुशत्यं मुमुक्षत्यं महा पूर्ष संश्रयः

(Ref; Viveka Chdaamani–Aadi Sankara)

Constant Remembrance of the goal namely, Self Realisation, is what needed; people may say that by this effort mind gets tired soon. The advise in such contingency, is feel intuitively that "it is the Divine's command, and therefore is my duty to do so", so that the state of remembrance should continue steadfast.

Usually people initially aim at the cessation of the activities of the mind. This can best be achieved by linking ourselves with the great power which is beyond the range of senses or in other words who has transcended its limits. By connecting ourselves with such a person with love and devotion and practicing meditation in right manner we begin to get transformed accordingly. All objects and substances in the universe have emerged in Brahman (Reality) the absolute, just as waves manifest in the ocean. In this uncreated universe the mind of Brahman the creator perceives itself as the egotism, and thus does Brahman the cosmic mind become Brahma the creator of the universe. The power of that cosmic mind alone appears to be the diverse forces in the universe. Infinite numbers of diverse

creatures manifest themselves in this cosmic mind and they are known as diverse Jiva. When these diverse jiva arise in the infinite space of consciousness, composed of the elements, into each of these bodies consciousness enters through life-force, that reason, form the seed of all bodies. From there birth as individuals takes place. Such is the world appearance (like the jungle). By proper investigation the bounded soul, called as jeevatma, gets freed from the repeated unending 'birth and death' cycle called "Punar jenma" of this 'forest of world appearance'.

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

EDITORIAL



Just "be" In Silence You are in Para Brahman The Reality

Silence is of two types, one physical mouth silence and the other is Mental-Silence. It is this Mental silence is pregnant with the potential power of Ultimate Reality. The gap of silence that interposes between the mental recitations of two 'OM-OM' is the dynamic depths of Reality -Para Brahman

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं

वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।

***"Yathu Chenchalata Hinum Tan Manoo Amruta Uchyate
Tad Evacha Tapaha Shastra Sidhante Moksha-Uchatae"***

यत्तु चञ्चलताहीनं तन्मनोऽमृतमुच्यते ।

तदेव च तपः शास्त्रसिद्धान्ते मोक्ष उच्यते ॥ १०१ ॥

Meaning: "The mind where in all thought disturbance dissolved, that state is Immortal. That is the result of highest penance. Shastras (Scriptures) proclaim it as Moksha i.e. release from the painful transmigration cycle of repeated birth and death" (Ref: Mahopanishad,5-101)

Jeevatma, the individual self is the reflection of *Atman* (Soul) in the mind, and has valid existence so long as the mind is in effective functional state. The reflection of the Atman in mind giving rise individual-self, *Jeevatma* is like the 'reflection' in a mirror; the moment the mirror is removed from in front of the person the reflection (*Prati-Bimbha*) of the person merges back in the person, called *bimbha*. In day to day-life, the consciousness of the Atman- the Soul, functions in three modes of conscious phases viz. waking state, dream state and sleep state. In sleep state one is experiencing one's true personality viz. Absolute Consciousness without any objectification. But, on waking mind becomes active and objectification of routine life-process starts.

*'Tameva bhanti anubhati sarvam
Tasya bhāsa sarvamīdam Vibhanti'*

तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १०॥

Meaning: Though Shines, everything else Shines. By Thy Light all this Glows. (Ref:-Mundaka Upanishad; 2.2.10
Aprokshaubhuti–Sl.22

*'Aatmanastat Prakaashtvam Yatpadaartha avabhasanam
Naagnaayadideepthiva Dheeptir Bhavathyandhyam Yato Nishi*

आत्मनस्तत्प्रकाशत्वं यत्पदार्थावभासनम् ।

नाग्न्यादिदीप्तिवद्द्विप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२॥

(Ref: Aprokshaubhut Sl.22)

Meaning: That which enlightens the objective-world it is the shining of the Soul / Atman. It is different from shining of fire or sun or other shining objects. , because, they are not Self-luminous; they get illumined by Soul's Self-revealing power. In the absence of Soul's activity, they (Fire, Sun, etc.) remain dead as seen in the sleep

But, when the mirror which is reflecting your image (*bimba*) is broken the image is damaged and is not seen in death, similar process happens; namely the Self image is

permanently abrogated. Therefore, sleep is a temporary death of the body-mind-complex., that is, the imaging process of Self giving-rise to Ego-self, is temporarily blocked. In sleep mind is dormant where as in *nirvikalpa-samadhi*, mind is transcended and the Self remains standstill radiating the consciousness; it is just like the Sun simply radiates, light and warmth, and earthly=beings make use of it for their life-activities. Atman is Parabrahman itself; the difference is only contextual. When one attains mental-silence one is in Atman/Para Brahman existential reality. Mind is always, by its nature is continuously rumbling with thoughts, present, past, and future, dimensions of Time-process. Bhagava Sankara describes this process graphically in the following verses:

*Baalastaava Kreedasaktah Staruna staava trainee saktah
Vrudha staava chintaa saktah Parame Brahmani koopinasaktah*

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७॥

(Ref Sl.7-Bhajagovindam, aphorisms of Lord Aadi-Sankara

Meaning: Man so long he is in his boyhood, involved in playing and merry-making; when he attains manhood he is engrossed in activities concerned with women and sex. When he attains old-age he is ruminating on the life-spent, and worried, that “he could not do this one and that one” Life-Time is thus wasted. Where is the time for the idiot, to ponder-over the objective of attaining self and God-thing activities?

To be in 'Mental-Silence' is a yogic process it has to be cultured with constant practice of meditation, by which gradually the “*Sanskaras*” mental impressions on causal body (*karana sareera*) of mental psych are gradually are erased -out, Thoughts gurgle in the mind because of *prarabdha-karma sanskaras*. When the mind-psych gets neutralized the duality-nature of mind conscience, at mental and physical bodies of the personality is cleared .This process leads to perpetual mental silence of sahaja-samadhi- nature,

Swamiji

SPECIAL FEATURE COLUMN

From: Ravi

Thank you for the detailed explanation and reminding us of the purpose of human life.

I would also like to take this opportunity to further refer to the following paragraph in the chapter "The Supreme Bliss (Brahmananda)" in the "The Book of Knowledge Divine" which differentiates and enlists how Reality (Parabrahman) manifests in different modes such as - in non-living objects as Existence only (Sat); in living creatures as Existence and Consciousness only (Sat + Chit); and in mental beings as Existence, Consciousness and Bliss (Sat + Chit + Ananda).

Although all forms are manifestation of the Divine Reality (Parabrahman) itself, the process of devolution followed by a process of evolution (elemental state to Food to Flora to less evolved animals to Human Being/Celestial beings) leading to the final state of Experiential Knowledge of "I am Brahman" - becoming the un manifested pure form of the Parabrahman itself (Brahmananda - Supreme Bliss). While the flora state appears as no-mind, it is different from the state of transcending the mind where one attains the experiential realization of the Supreme Bliss (Brahmananda) - Parabrahman. Book of Knowledge Divine: Pg 49:

“When Reality phenomenalizes as “Sat-Chit-Ananda”, it comes out sheathed in primordial power (Avyakrita Maya) inherent in itself. The three qualities of the primordial power influences and moderate the manifestation of Reality in different degrees. The manifestation power of Brahman known as Maya has three Gunas viz., Satvaguna, Rajoguna and Tamoguna. The Tamoguna reflects only existential aspect (Sat), keeping Consciousness and Bliss aspects of Reality as dormant.

Rajoguna reflects Existence and Consciousness (Sat+Chit), keeping Bliss (Ananda) as hidden; whereas Satvaguna reflects Existence, Consciousness and Bliss (Sat+Chit+Ananda) actively. When, Reality is coloured at manifestation with the qualities of Maya, it is called Maya Shabalita Brahman or Mishrita Brahman (Qualified Reality or Mixed Reality). For example, stones and other non-living objects can radiate and reflect only existential mode of Reality-Expression; while living creatures can express Existence and Conscience; mental beings can reflect the three modes of Existence-Consciousness and Bliss of Reality. The degree and intensity of reflection of the three modes depend upon the purity and cleanliness of mind, the reflecting medium. The Supreme Bliss (Brahmananda) is subtle of the subtlest, all pervasive and obtrusive. It is the material cause (Upadana or Samavaya Karana) of creation (VPD.13-5. T.Up.36). It means that all phenomenal material and non or anti-material objects are the consequence products of Supreme Bliss. From it, originates the great elements like space, air, fire, water, earth, first in their primordial state (Tanmatra), later by process of fission and fusion (Panchikruta Avastha) into elemental form. And subsequently followed by all fauna, food and other creation along with man, are born, nourished, maintained and finally dissolved in Supreme Bliss. Thus, the entire phenomenal creation from the highest celestial beings down to terrestrial creatures are materially composed of Divine Reality, that is, Supreme Bliss (Brahmananda) only, whoever knows it, as "I am Brahman"-becomes all this universe. Even Gods cannot prevail against him, for he becomes their Self (Br.up; Sutra Bhashyam1-4-10)."

From: Swamiji, Nov 12, 2017

Dear Sri Mac Maderski Ashirwad

There is no mind other than human mind in the creation to be comparable with it. Fauna & other botanical species have primitive sensation, to react to existential stimuli. They drink water and minerals from the soil & converts in to chlorophyll

exposed to sunlight; the product acts its nutritional food. Regarding the animal fauna the development of the mind restricted to developmental evolution from species to species. This cannot of course could be compared to human psych. The consciousness in human beings has three distinct-phases viz. waking state, dream state & sleep state. The human consciousness is highly functional & is meant to spiritual realization of Self- God conception. But the diversion of the mind to material field for bodily-enjoyment and psych, pleasure is the defeat of the purpose of taking birth, in this plane of worldly existential life. It is a waste of nature's evolutionary purpose which could not be excused in the eye-of Creator. In other words it is" Being-born, & being dead Self or Atman Realization is the only purpose of Creation process.

With Master's Blessings Swamiji.

From: Mac Maderski , Nov 12, 2017 at 6:08 AM,

Dearest Swamiji,

I pray all is well with you and the loved ones. I have a question regarding the state of consciousness of flora, is it the same or similar as the deep sleep state of human beings and animals? As there is no mind equipment in plants, similar to non functional mind of more developed living beings during deep sleep state yet the body cells and organs remain active and continue their automatic actions like breathing and beating of heart etc. Could Swamiji clarify?

Yours Mac Maderski

LETTERS

From: Swamiji

Dear Sister (Undisclosed) Ashirwad

Master is great; by His Blessings & God's Krupa you would experience what you want err-long. Have patience; only thing is do not ruminate on the idea; leave to God; He is Great; your request will be answered.

With Master's Blessings
Swamiji

From: Undisclosed, Nov 19, 2017

Respected Swamiji, Salutations.

By the grace of Master I am doing meditation regularly. Today's meditation was also good and deep.

Now I have no burdens and also no desires, only one desire that is to go into *nirvikalpa samadhi*. You have there to guide me and my children always.

In my meditation now I have no thoughts and no experiences. Please bless me to experience that nirvikalpa samadhi state once and I will remind that state again and again as you said before.

Please convey my regards to mataji.

With regards, (X)

Dear Swamiji -

Hope you are doing well. With your blessings I have received verbal offers from two different companies. One is based in Mountain View, California and one in Seattle, Washington. The company that I admire is based in Seattle, Washington. With your guidance and blessings, I will need to select one and continue with the rest of the process soon as I have to let the Seattle Company know by Monday. I am eagerly waiting for your best wishes and thoughts. I am continuing to do my meditation very well and am blessed to have a guru like you.

Regards, (X)

From: Swamiji, Oct 18, 2017

Dear Sri (Undisclosed) Ashirwad

Wish you All the Best Go-Ahead; Master's Blessings are with you
Swamiji

On Tue, Oct 17, 2017 (X) wrote:

Hello Swamiji - Hope you are doing well. I wanted to provide an update about how things were going on our side. On 2-Oct, my previous company announced their decision to let me go as they had trouble financially and they had to let a lot of people go. So I've started to accelerate the job search as much as possible. Today, I will be interviewing on the phone with a company that I really admire and like. I was writing to seek your blessings for this phone interview. Also, with your blessings, I am doing my meditation daily and am focusing on learning new things. I will continue to stay in touch and keep sending you updates.

Regards, (X)

From: Swamiji

Dear Daughter, Sow. (Undisclosed) Ashirwad

Your short spiritual diary-note indicates desired progress, on the path of Self-Realization; however you have to go on further-progress on the path. Go on doing meditation regularly without any break. Regarding some incidental scene-images that you have noticed during meditation, actually they are from sub-conscious mind-impressions, emerged out due to cleaning; they do not have any significance on waking-consciousness of the mental-psych, except that negative impressions have been thrown-out, from the psych. Do not attach any emotional feeling for those emerged-out scenes in the meditation.

Wish You All the best
Swamiji.

From: (Undisclosed) On Sun, Nov 5, 2017

Respected Swamiji,

Namaskaram. Hope you and Ammamagaru are doing well. I am writing to you to share my experiences during cleaning.

Nov 2nd: The meditation was pretty deep. I felt like I was awake but also felt like I was in deep sleep. A few minutes into

the cleaning I saw someone with a human body and a monkey face and huge nails on his fingers wandering restlessly and I opened my eyes. I surrendered.

Nov 3rd: A few minutes into cleaning I started feeling uneasy. I felt pulsations followed by a sensation of falling off or being pushed off in the area of Point B. I then opened my eyes and went to bed.

Nov 4th: I was feeling a bit uneasy for a couple of nights and not been able to sleep well. I started my cleansing surrendering all what I was going through to the Master. A few minutes later I saw an elephant with gold aabharanas. I then opened my eyes and went to bed.

Please shed some light on my above experiences and convey my regards to Ammamagaru.

Regards, (X)

Quotable Quotes

(1)By Audi Guru Sri Lal;aji Maharaj

(Continued from last Month issue)

“That evening at my residence in Tallaiya Lane in Fatehgarh, I was engrossed in the discussions about the divine. I was feeling the warmth of the love of the Lord. It was a divine feeling of love in which I was totally absorbed. There was brilliance of beauty and the ocean of bliss was overflowing. At that divine moment, I was informed that Shri Bhavani Shankar ji was coming on foot from Jhansi via Urai-Kanpur to Fatehgarh along with some of his loved ones to shower his grace on this humble servant. My heart and soul which were so far absorbed in the bliss deep with in me, got overwhelmed with love, as they were taken over by a storm. It appeared to me that in the form of the devotee, the Lord Himself was coming. Would I be able to stay back when the God Himself was coming taking his form? No. Never. I would go to receive him and walk down to the point where I meet him. Some others also followed me. We left in whatever condition we were without losing a moment. I did not

know when I had left behind Fatehgarh and reached Navedia. The two lovers absorbed in love met here. EK SE ANEK MILE (Many met the One). No ANEK SE ANEK MILE (Many met the many). It was the meeting place; we shed tears of love over here. The union of beloveds is taking place all over.” *SAB GHAT HAUN BIHARAUN /-SAB GHAT MERA SAAINYA, SOONI SEJ NA KOI”-I* No heart is devoid of soul. He is pervading everyone, every thing All over it is HE who is dancing.” (Ref. “ Auto biography of a Sufi”– The Night Shelter (Nisha Nid); P.169-170, Pub. B.R. Delhi; 110052).

(2) Mahatma Sri Babuji Maharaj

(Continued from Last Month Issue)

9th. November 1944: “Went to Govardhan. I was ordered to charge all the places through I may happen to pass. The map of the places abounding in natural scenery and of those which are to be made holy came to my view. I thought that climbing Mount Goverdhan with shoes on could be against courtesy and so I took them off. A big current of light from the great void entered into me and emanated from the body, spreading light all over the mountain. There was absolute peace. I was entrusted with both constructive and destructive work in the area. It was ordered that Radha Kund should be illumined. I was ordered to wash my feet in it. Revered Lalaji Maharaj congratulated me on my work at Mathura, and other places. An agreeable atmosphere has begun to prevail in Mathura. As my health is slightly upset I postponed my journey to Mahaban.”

(Ref: Autobiography of Ram Chandra, Vol.3 /232. Pub. SRCM,Chennai, India)

(3) Letters from Saint Kasturiji

Lakhimpur, 15-3-1957

Revered Sri Babuji, Sadar Pranam

Hope you would have received my letter. I am well here and hope you would also be well. Now I am writing about my spiritual condition whatever it is by the grace of the Master.

God knows the reason why I used to feel earlier a very pious atmosphere all around me and a wave of piousness and piety used to run wherever I wanted but now I fail to feel it what to speak of its realization. Not only this when I meet you I do not feel that piety. In fact it seems to me now that the piety was a sort of dirt which has been washed away from the heart. For the sake of saying I remain reciting “Babuji”, “Babuji”, but it all remains only a lip service. I do not feel any effect of any personality on me. Not only on my heart but there is no effects of this pooja on my stone like body. The stone will always remain a stone and this is my condition. The whole body has turned to an idol of stone. There is no question of feeling any simplicity, softness, and any sort of melting. Now there is no Kasturi. Her form is like that of a stone which does not get wet even if the water is poured on her. She does not get adorned even if the flowers are showered on her. This stone can definitely be used for laying in foundation of Sri Ram Chandra Mission Building. The Master places this stone where He likes and if He does not place it anywhere it remains lying at its place even if it is covered by earth or dust but it remains unchanged.

I had written to you earlier in any of my letters that I have developed a sort of consciousness does not touch me. Now I fail to feel anything. Though my eyes never remain inward but still my Babuji calls me “Saint”. I do not feel any such saintly condition, but you are mine hence I like your everything. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your most humble daughter,

Kasturi

(4)Dr. K.C. Varadachari

(Continued from last Month Issue)

“All unity is not material or external unity. Indeed it is found that the best unity that we have in external unity is the chemical compound within which the individual terms or substances undergo a through change and are un-recognizable. Disintegration brings them out of their transformation and makes them unique entities. Further arrangement between the terms is

also important and this could not also be disturbed without shattering their individual natures as such. Not so the unity of an organism. The disintegration of the organism leaves us undoubtedly in the same state as in the case of compounds but the fact of development and reaction to stimuli are not features of the compounds. They specifically belong to the organism, which is a growing unity, not a unity that comes into existence after and out of independent elements but a unity that reveals at once a self-sustaining oneness through all the diversity of organizations. (Ref:Shri Ramanuja's Theory of Knowledge—problem of Unity:page:134:pub.T.T.D., Tirupati, India) .

(5)Ashtavakra Gita

*Shuddam Adwayam Aathmaanam BhaavayanthiKu-Buddhayah
Na Thu Jaananthi Sammohaad Yaavaj Jeevam Anir Vrithaah”*

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।

न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥ १८-४३ ॥

Meaning: “Those of dull intellect meditate upon the Atman as Pure and One-Without-a-second, but they do not realize It. Through delusion they remain un-happy as long as they live.”

Amplification: Brahman is not a state to become; it just “ to Be Brahman”. The dull apprehends It not, because of this delusion in them, that the Self is to be gained through meditation! They continue their meditation all through their life, yet, they remain ever un-happy bound within the mind-intellect-entanglement. The dull intellects, some how or other, retains deep in themselves the un conscious idea that the Self is some thing to be perceived -to be gained, to be achieved! Atman is the “Subject” the very being in the meditator, and it can never, never, be objectified.

It is an act of “JUST To Be BRAHMAN”

(6)Bhagavatpurana

*“Yadbhakti yogaanu Gruheeta
Manjasaa Munirvicheshte Nanu Tatra Tae Gatim*

यद्भक्ति योगानु गृहीत मन्जसा मुनिर्विचेश्ते

ननु तत्र ते गतिम्

*Yatraedam vyajyate Vishvam Vishvasmin AvaBhaati Yat
Tat tvam Brahma Param Jyotir-aakasha-Miva Vistrutam.”*

यत्रेदं व्यज्यते विश्वं विश्वमिन-अवभातियत

तत् त्वं ब्रह्म परंज्योतिर आकाश मिव विस्तृतम

Meaning: “You are the same Brahma (Infinite) in whom in whom is manifested this universe and who shines through the universe ,Nay!, who is supreme effulgence and is all pervading like ether.

(7)Yogavasista

*“Sakala Loka Chematkruti Kaaronopsy Abhimatam Yadi Raaghavactasah
Phalati Notad ime vayam eva hi sphutataram munayo hatabuddhahya”*

सकललोक चेमत्कृति कारोनोप्स्य अभिमतं यदिराघवचत्सः

फलति नोतद इमे वयम्व हि स्फुटतरं मुनयो हत बुद्धःय

Meaning: If in our heart the lofty wisdom of Rama is not reflected, we shall indeed be the losers; whatever be our abilities and faculties, we shall thereby prove that we have lost our intelligence.

Explanation:-All those who had assembled in the court were highly inspired by the words of wisdom which is capable of dispelling the delusion of the mind. Sages like Vsishta, and Vishvaamitra, the ministers, members of the royal-family, including king Dasharatha, citizens, holy ones, etc, etc;.

(8)Book of Knowledge Divine

(Continued from last Month issue)

“Nitya Abhyasa means, meditating for twenty four hours. Even in sleep you can practice this. In sleep only Budhi and mano vrittis subside. The Chitta however can remain awake and that is the reason why dreams take place. When you go to bed command chitta to repeat “So-Ham” and sleep. Thoughts stop and sleep suddenly overtakes you. Since vasanas are stopped in the chitta (subconscious mind) by this process , dreams can be avoided and all dirt in subconscious mind be cleaned. When you wakeup, the first thought in the mind will be, ‘So-Ham’. Thus, throughout the night the ‘So-Ham’ vritti must have been there in the Chitta. This way you can easily attain momentum in Gnana Sadhana and thus realize the Self. “

(Ref:-Book of Knowledge Divine, 2nd edition, P.13, Pub. IUSCM, Hyderabad, India)

ACTIVITIES

“Kshena Aikam Kratu Shatasya Nirvikalpa Samaadhina”

क्षण एकम् क्रतु शतस्य निर्विकल्प समाधिना

Meaning: One moment of Nirvikalpa Samadhi is equal to Hundred Yagnas, in fruits giving

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