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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”.*

**IUSCM AND THE ASHRAM WISHES THE READERS
A HAPPY AND MOST PROSPEROUS NEW YEAR
(2018).**

**MAY YOU BE BESTOWED WITH ALL MUNDANE
PROSPERITY, LONG LIFE, SOUND HEALTH, AND
AESTHETIC JOY OF SPIRITUAL FULLFILMENT OF
ULTIMATE REALITY**



Message from the Master

The definition of Brahma is, “Bin Pag Chalai, Sunai bin Kana Kar bin Karma Karai Vidhi nana”. It means that the Divine performs various miracles e.g. He moves without legs, hears

without ears and works without hands. When you have impurity then you feel the impression of Purity. The significance of anything is not appreciated if there is no comparison. We cannot estimate the depth of God because there is nothing to compare with Him. The condition is always subject to change but it is so minute and subtle that it is beyond realisation. So far as 'Changeless condition' is concerned, it is the ultimate end of the reach of the human being. The 'Painless pain' is the true nature of pain. When a man traverses a long distance in search of water and the thirst for water shatters all his thoughts, the restlessness thus caused, if persists for a long time, changes itself to peace out of helplessness. But the real thirst of water is not quenched. The signs of what one should know, and what one should not know, means that there are no more desires in oneself. And, one does not feel any matter in his head. It may also mean that one has broken all links and relationship with matter and it is just possible that the condition of 'Avyakta Gati' may be near. When 'layawastha' starts developing in subtleness, the covering of outer world is removed, therefore, the outer and the inner both appear rather seen similar, as revealed by the sage in the following lines:

*“Visvam Darpana Drisya Maana Nagari Tulyam Nijantara Gatam
Pasyann Aatmani Maya Ya Bahiriv - Odbhotam Yatha Nidraya
Yah Sakshat Kurute Prabodha Samaye Svatmana meva
Advayam Tasmai Sree Guru Moorta Ye
Nama Idam Sree Dakshina Moortaye”*

“विश्वं दर्पण दृश्य मान नगरे तुल्यं निजन्तर गतं
पश्यन्न आत्मनि मायया बहिरिव ओद्भोतं यथा निद्रय
यः साक्षात् कुरुते प्रबोध समये स्वात्मान मेवा द्वयम्
तस्मै श्री गुरु मूर्तये नाम इदं श्री दक्षिण मूर्तये

Meaning: "At the time of SELF Realization one experiences, the objective universe of "Names- and Forms" with

in him Self the Atman, as though out side, like seen in dream, is only the play due to illusionary effect of Maya (mind)just like a city seen in mirror.

(Ref: “Hyman To Sri Dakshina Moorthy” Sl.1-By Sri Adi Sankaracharya–Pub.Chinmaya Mission Trust Bombay-22, India).

Layavastha is a very good condition but has not to be remained permanently. Meditation on the heart is the easiest and more effective method. Meditation on certain other points such as the tip of the nose, or the mid-point between the two eye brows, as advised some other organisations may not be that effective. Bhakti (spiritual devotion) is not flattery. Real bhakti is simple attachment, strong and irrevocable attachment, to the Divine. The pangs of love of the Divine, may be considered as may be a bit higher than the ordinary level of flattery if it is devoid of Divine Remembrance. There are numerous ways for developing Divine love for which many attitudes (*bhavas*) are resorted to, such as father, mother, friend, or master, But the conception of God as Beloved is the noblest and the highest method because it involves entire mind-psych. If we think ourselves to be the lover, and Him as the beloved and proceed on with the same feeling the course would be easier. As we proceed with this bhavana, in due-course of time the God himself shall become the lover and we the beloved. This is really the highest stage of meditation. The sagunopasana, (meditation on form god / guru) and nirguno-pasana (meditation on formless concept) are really two paths with same common objective viz. Realization of the Ultimate Truth. But, to fix to any of the both solidly like a rock, the bhavana gets the mind-psych like an impervious dead stone. Truly speaking, God is neither saguna, nor nirguna, but beyond both. He is what He IS. What should be done to solve this mystery? The only possible solution can be to fix our eyes on the Absolute, be it saguna, nirguna or neither, and develop love for it.

You are Welcome; IUSCM, helps you in this process

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



EDITORIAL

Consciousness Is the Basis of Spiritual and Mundane Welfare

Emergence of mankind in the evolutionary process of life is a spectacular phenomenon. It is neither accidental, nor incidental, but an intentional directive act of God (*Ishvara*), as indicated in the following scriptural statements though the mechanism apparently seem to be structured in the framework of evolutionary cycle :

'Usa Akamayata Bahusyam Praja Ye Yeti'

उसो अकामयत बहुस्यां प्रजा ये येति

Meaning: "He (God), desired: "May I become many"
(Ref: - Taitropanisad- Brahmananda- Valli, lesson-6)

"Sarvopi Vyavaharastu Brahmana Kriyate Jenaihi"

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जेनेहि

Meaning: All activities are carried out by Brahman

"Sa Deva So Mayeda Magra Aaseed Aeka-Maeva Advitiam"

सदेव सोमयेद अग्र आसीद एकमेव अद्वित्यम्

Meaning: "Oh! Peaceful One, before creation, all this universe was, in the form of ONE, Non-Man endowed with intellect is unique of all beings, including gods (*devatas*). Reality (*Para-Brahman*) manifests as Existence-Consciousness-Bliss (*Sat-Chit-Ananda*) Existence and Consciousness are two aspects of the same, just like, 'obverse-and-reverse, of a coin. In fact Existence is only the other-side revealed aspect of consciousness

(*Chit prakashmeva, tasya Sat roopam चित प्रकश्मेव तस्य सत् रूपम्*).

Bliss is the awareness of Self-Existence. In true sense Consciousness of Being is Bliss. God (*Ishvara*) is the material cause (*upadana-karana*) of this world and all life fauna on it.

Vedic scriptures laid down four fold aspirations (*Chetur vidha Pursharatha*) viz;

- 1-Socio-political(*Dharma*),
- 2- Economical (*Artha*),
- 3-Legitimate desires for objects (*Kama*),
- 4- Release from the bondage of cyclic life of birth and death, called as *Punarjenma (Moksha)*,

As the frame work for the smooth passage of human life on the path of unfoldment of human consciousness, leading its merging (*Moksha-Sayujyata*) in God, *ParaBrahman*; thus, braking up the transmigration cycle (*Punarjenma*). Society at any time prescribes certain laws and regulations as code of conduct to earn means (*Artha*) to fulfil his legitimate desires (*Kama*). The social system thus, provides conducive environment to unfold Man's personality to perfection.

Plants, animals, Man, and other fauna, constitute an inter dependent, and integral part of echo-system of the planet earth and its environment. It is unique and providential that only plant earth in the entire solar-system supports life. Man, evolute, supported and strength end by the bio-echo-system, to highest peak-level, endowed with mind and intellect, which enables him to express the three dimensions of Reality-parabrahman, viz. Existence- Consciousness- Bliss, (*Sat-Chit-Ananda*). Unlike Man, the other members of bio-echo-system, of the planet Earth, that is, the inorganic-matter-stones, etc. can manifest only as Existence, when the other two dimensions- Consciousness-Bliss, remaining as dormant: organic matter, like plants can express as Existence, and rudimentary conscience, life-sap. While the animal fauna is built structurally to express Existence, and Conscience, progressively on the ladder of evolutionary cycle: but it is given to Man alone to manifest all three dimensions of

Reality viz. Existence-Consciousness-Bliss (*Sat-Cht-Ananda*) to full blossom, supported by the other members of life-fauna of bio-echo-system. Thus, all constituents of echo system are threaded, on the Sting of godly-divinity, as revealed by scripture in the following lines:

**'Mattah Paratharam Na-anyath Kinchidasthi Dhananjaya
Mayi Sarvamidam Protham Sutrae Manniganna Iva"
(Ref: Gita-7- 7)**

**मत्तः परतरं नान्यत किञ्चिदस्ति धनंजेय
मयि सर्वमिदं प्रोतं सूत्रे मणि गणा इव**

Meaning: There is nothing else besides Me, Arjuna. Like beads on a mala or flowers on a garland are woven on the thread , in the same way all this is threaded on Me Following are the implications on the above stated premises:--

- (1) Every individual in the society should strive and take actions that lead him or her, to unfoldment of Consciousness to its perfection, called in Vedic parlance as *Moksha*, the release from the painful cycle of birth and death. It is in the nature of Universal Self Consciousness.
- (2) The activities proposed to achieve the stated objective are two by nature of secular, *Purtha*, and sacred-*Ishta*. The sacred activities are directly related to promote Universal or Cosmic Consciousness (*Satvatma Bhava*). They are in the nature of :-

- 1- Yoga;
- 2- Meditation;
- 3- Self-Control and self-discipline;
- 4- Observing celibacy (*Brahma-Cherya*);
- 5- Non-violence to all life (*Ahimsa*);
- 6- Truthful-life;

The Secular activities are auxiliary and social in nature and are conducive to help in the unfoldment of Universal or cosmic Consciousness by stages (*Krama-Mukti*); that is in the beginning

they help the person to obtain heavenly-comforts after death in heaven; and also after re-birth provides suitable environment on the earth for progressive evolution on the ladder of Consciousness, leading to Cosmic-Consciousness or Moksha. Such activities are:--

- 1-Helping other members in the society who are in need of Succour:.
- 2-Constructing hospitals,
- 3-Digging wells and tanks
- 4-Constructing shelters for the needy;
- 5-Distributing food, water, clothes, etc.
- 6-Tree-Plantation, soil- water, conservation;
- 7-Other social-cultural activities that helps the individual in enriching his material and spiritual welfare and well being.

In the present context, it is to be however, understood that Spirituality and Mysticism deal and are directly concerned with Reality-Parabrahman, and Transcendental in nature. While, character, morality, ethical-behaviour, public-servicer, religious-activities, are concerned with social-life, and social-behaviour, with a politico-economic system. Spirituality, encompasses, them all, as essential ingredients to be developed and practiced to enrich the secular life.

The import of often quoted public statement, "*Manava Sevae Madhava Seva*" (Service to Man is serving The God), needs to be understood cautiously, in the light of analysis indicated afore.

Swamiji

LETTERS

From: Swamiji Dated:22-12-2017

Dear Sri Balaji and Sow Padmini

Your meditation is on right path. The progress of meditation-curve is not a straight line. There will be ups and downs. It is natural. Continue the meditation; you will be reaching the goal err-long. Ashirwad to your children

With Master's Blessings
Swamiji

From: Balaji b, 22-12-2017

Namaskaram Swamiji,
Thank you for your grace and guidance.

I have been doing the Pranahuti meditation for some time now and wanted to share a little of my experience. I find absorption of the transmission spotty on some days and other days I feel totally drawn in. The meditation has made a big difference in helping me deal with day to day activities as I try to surrender everything to the Master.

Have been following your instructions around repeating the *Nityoham* mantra on a regular basis during the day to remind myself of my true nature. The mantra also helps me to ground myself throughout the day.

As 2017 draws to a close, we seek your grace and guidance to take on new challenges the new year has to offer. Thank you again for your continued blessings.
Hari Om. Balaji & Padmini

From: Swamiji
Dear David Musson Ashirwad

Thank you for the EM. Your observation is partly right and partly wrong. One can come to the realization of the Absolute Reality or Absolute Truth that you & me are. We are not permanent ego. No Not at all. We are the Soul/Spirit/Atman, which is in the nature of Existence-Consciousness-Bliss (Sat-Chit-Ananda). It forms the Base for Waking-Dream-and Sleep consciousness continuously without any break that is what you are. When this Consciousness identifies with the body-mind-intellect you feel your self as an ego-entity; Ego is a mental image -phenomenon of the Soul and valid so-long, mind is in functional state and in Sahaja-Samadhi. In deep sleep mind is lying dormant .So ego is not there. Mind acts like a mirror to

reflect the Soul/Atman & it is absent in deep-sleep of the consciousness. So no ego. Permanently you are The Soul/Atman; remind to your mind this truth again & again.

With Master's Blessings
Your Own Self Swamiji

From: David Musson Dec 20, 2017

Dear Swamiji,
As always your words come just when needed.

Sitting here there is a connection with all other beings as one. An oneness with life and an oneness with all that are. One with master. Different ways of stating the same truth.

Dhyana returns us to 'base' Ego-mind tries to mislead us with sense emotions and thoughts. Meditation on the heart centre returns us time and again back to the place where we sit one with god. Witness to creation and events, to thoughts and emotions. Separate, free, eternal.

They key learning for me has been that awakening to truth, is not something that happens and can never be lost. Ego mind never ceases, so therefore vigilance is required always until our last breath.

Your own self Dave

Quotable Quotes

(1)By Audi Guru Sri Lalaji Maharaj

(Continued from last Month issue)

"This beautiful scene was to last only for few moments. It passed on. But I do not know why that moment, that scene that place, that posture so enchanted me that I recollect them again and again in my mind. It is my hearty desire that this my '*Sadhana Sthali* (the solace where one was engaged in '*Sadhana*) irrigated by the tears of divine union may become my '

Tirth Sthal ' (place of pilgrimage); turning into a land fertile for *Brahm Gyan* (knowledge of Truth), it may prove to be ashram of *Kakbhushundji* and my mind may get absorbed in its ambience for ever. Daily in the morning and evening, I come here at this place of our meeting (Navedia) and I spend hours in solitude. The groves of mango and berry and the thicket of *Nagfani* (prickly pear) look very charming. I keep on murmuring these lines which I like very much—

“Dame Vapsi Bar Sare Raah Hai Ajjo,
Ab Allah Hi Allah Hai
Vadaye Wasl Choo Sabad Najdik
Aatashe Shauk Tej Tar Gardad

I have told Dr. Shri Krishna Lal and Shyam Lal, who are close to me like my son and whom I trust a lot that they should arrange a cow for me so that I may give up cereals etc. and take milk alone for my food, serve the cow and start living at this place of *Maha-Milan* (great union) Navedia. This may become my nest (my shelter)

(Ref: “Auto biography of a Sufi”—The Night Shelter (Nisha Nid); P.170-171, Pub.B.R. Delhi-110052)

(2)Mahatma Sri Babuji Maharaj

(Continued from last Month issue)

13-14th November: Regarding Madhuban: This is that place where Lord Krishna used to sit with his cows and friends. The cows used to surround him from all sides. This is the mound where he used to sit along with cow-herds. The mound was very big at that time. When I went on to the mound, I felt that Lord Krishna was gracefully sitting on the highest place in the middle, playing the flute, and the cows were sitting around him. Below it were the cows which were quite healthy and robust. The view of this place being very pleasant, the cows used to enjoy it. Lord Krishna confirmed my findings. My thoughts were at rest. Even on my trying thoughts would not arise.

16th November, 1944: Located certain holy places at Nand goan. I was ordered to go up to Rameswaram. The times are changing and I am entrusted with many important works.
(Ref: Autobiography of Ram Chandra, Vol.3P.232-233; Pub;SRCM,Chennai, India)

(3)Letter from Saint Kasturiji Lakhimpur; Dated-24, March, 1957

Revered Sri Babuji, Sadar Pranam!

Hope, you would have received my letter. I am writing about my spiritual condition whatever it is by the grace of the Master. Now my condition is like that of a stone. It may be thrown away into the river to get cooled or it may be heated up in the fire, but the stone will always remain a stone. Even it cannot shed out ash. Earlier, all the people and every thing appeared to me like a mere shadow but now the shadow is not seen. Everything is seen as it is. My condition is the same as it was before pooja. This condition is like that of a dim remembrance of anything. It seems that there are vibrations in the whole body and mind but my condition is peculiar. There are vibrations in my whole body but I am the least concerned with it. It does not touch me. All the bones and nerves as well as the flesh of the body seem sleepy; hence there is no weight in it. Both, being and not being are the same. I remain speaking through out the day but it seems to me that I am not concerned with the words. I remain speaking and speaking but I do not feel its impact at all. It does not matter even if my talks are related to pooja or the world. I have no feeling of speaking. The Master has praised very highly about the Samya Awastha (Balance State), but my condition has become so light that I doubt whether my condition can ever touch the Balance State or not. My answer is that "it can never touch".

It seems to me that although I remain lying with my eyes closed but thought that the eyes are never closed. The condition remains the same even if the eyes remain closed or open. It seems that I can walk every where with my eyes closed. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

(4)Dr. K.C. Vardachari

(Continued from Last Month issue)

“The way our knowledge coheres with other items of cognition reveals a unity, a mental one, between all experiences. The way our food and other objects in here and sustain the unity of organism reveals physiological equivalence to it. The way all the organs of the body maintain and sustain a dependence on the life purpose whatever this may connote in terms of human interests such as *artha*, wealth, like *kaama*, needs, and *moksha* freedom from limitations of ignorance, reveals the unity of the of the multiplicity that can never be surrendered. At times the multiplicity might be more pronounced than the unity, and this tendency is the visible sign of change. A growing multiplicity or multiplicity that is constantly in movement is the World of Nature which contains both the souls and things. The souls or selves are also changing in the sense of undergoing changes in their consciousness function though not in the substantial nature as knower. The fixing of the individual self to a significant connection or relation is never possible in the case of a growing individual who has to thrust forward and upward towards the highest aim. Not only is this possibility of connection between God and the individual one of constant alternation in to several poses (and these are as many as there are fundamental human aspirations), but these several relations equally apply to every other relation between the several individuals themselves.

(Ref: Shri Ramanuja’s Theory of Knowledge—Problem of Unity; P.134-135; Pub. T.T.D. Tirupati, India).

(5)Ashtavakra Gita

*“Mumukshor Buddhir aalambam Antharena Na ViVidyathae
Nir-Aalamba -Aiva Nishkaama Buddhir-Mukthasya Sarvadaa”*

मुमुक्षोर बुद्धिर् आलंबं अन्तरेण न विविद्यथे
निर् आलंबैव निष्काम बुद्धिर् मुक्तस्य सर्वदा

Meaning: The intellect of one who aspires for liberation cannot function without a supporting -object. But the desire-less intellect of the Liberated-one indeed, is ever without-any-support (in meditation)

Amplification: “The desire for liberation “(Mumukshutvam), is a mighty power to be used by a student in the spiritual field, encourages him to pursue the Path-of- meditation. But, a stage comes wherein even this anxiety- to-realise the Self/Soul, is a shackle, that ties him down to the relative field of his intellect. “One who aspires for liberation” is one who has not yet gained the Self and, therefore, is still an ego living in the field of the subject-object-experiences. As such, the ego-centric intellect in the seeker consciously holds on to the Self, upon which he is meditating, as an “object” other than himself. The Liberated-one has cleaned his intellect of even this “**desire-to-liberate**”, and therefore, he is in his meditation, “without any support”, in as much as he is the Self. We may meditate upon the Self, but the fulfilment of meditation is in the direct-experience of the Self-wherein the experience and the experienced are not two factors. To be awakened to the Self is to be the Self. Just like the dreamer when he awakens, he becomes the very”waker”.

(6)Bhagavatpurana

*“Yo-Maaya-yedam Puru-Roopayaa-srujad
Bibharati Bhooyah Kshepayatya-Vikriyah
Yadbheda-Bhudihi Sadivaathma-Dhusthayaa
Tamaatma-tantram Bhagavan Prateemahi”*

यो माययेदम् पुरुरोपन्य स्रुजद बिभर्ति भूयः क्षेपयत विक्रियः
यद्भेदबुद्धि सदिवात्मा धुस्थया तमात्मा तन्त्रं भगवान प्रतेमहि

Meaning: “O Lord, we know You to be Absolute, who evolve this (universe), sustain it and again dissolve it, as though it were real, Yourself remaining unchanged, through the instrumentality of Your Maya (deluding potency), that assumes multitudinous forms and gives rise to the notion of difference, yet which is powerless against You.”

(7)Yogavasista

*“Yashah prabhrutina yasmai hetunaiava vinaa punah
Bhuvi bhogaa na rochante sa jivanmukta uchyaate”*

यशः प्रभृतिना यस्मि हेतुनैव विना पुनः
भुवि भोगा न रोचन्ते स जीवन्मुक्त उच्यते

Meaning: He is truly a liberated sage who by nature is not swayed by sense-pleasure, without the motivation of fame or other incentives. And I pray that the sage Vasistha should so instruct Rama that he will be confined in his wisdom and we, too, may be inspired”

Explanation: Spiritual knowledge acquired by self-efforts needs confirmation by any other sage who had already Realized the Supreme Truth and firmly established in That Truth, so as to ward-off the lurking doubt of the process of Self- Realization, that is, about how the diversity of world creation comes into being; and how it will come to an end. There is an incident illustrating this issue. It is said that this doubt was expressed by a great sage of-yore; that is sage Suka, son of Sage Vedavyaasa, asked his father to confirm his spiritual-status whether he is a Realized soul. Sri Vedavyaasa, sent him to king Jenka of Mithla kingdom who was known for his spiritual attainment and a man of spiritual erudition. King Janaka, did not meet sage Suka, and instead arranged in the palace guest house to wait to have for his royal audience. Sage Suka was treated with all royal luxuries amenities waited by dancers and musicians. But the Sage was unmoved, un-distracted, firmly established in his mental-poise tranquillity, un-attracted by the royal treatment of sensual luxury.

The king Janka noted unobtrusively, the un-effected behaviour of the sage Suka amidst dancing-girls and royal-paraphernalia. King Janaka, then personally came to the royal guest house and certified to the Sage stating that the Sage is indeed a spiritually realized soul firmly established in Para-Brahman.

“You know the Truth”. There is no need me testifying your attainment to spiritual, Truth. However, because you came in search of answer of finding the answer for the diversity of creational process involving Absolute Conciseness, it the diversity arises on account of mental modifications and it will cease when they cease”.

(8)Book of Knowledge Divine

(Continued from last Month issue)

Many persons purifying themselves through ‘(Gyana Tapas) have attained the Ultimate Reality (Gita). Do not think that Ramakrishna Parmahansa and Ramana Maharshi alone have been Gyanis. They were Loka Gurus and Gyanis, who also had the function of being the teachers of the world. There are many other realized persons who are not well known. They remain content in their own realization and only those persons going very close to them can understand their elevated state. May you all practice Gyana Abhyasa and Brahma Abhyasa and attain Eternal Bliss and immortality.

After studying Vedanta, you come to conclusion that you are the Infinite Self. This is yet a theoretical conviction only and not a practical experience. You still feel yourself to be physical, mental, and intellectual personality though your Budhi (intellect) knows it to be otherwise. It is at this stage, you need the constant remembrance of yourself regarding your True Self. This remembrance of the Atman is done in two ways.

(Ref: Book of Knowledge Divine, 2nd edition, page-13, Pub.IUSCM, Hyderabad-59, India)

ACTIVITIES

ऐकम् सत् विप्रा बहुधा वदन्ति

“REALITY IS ONE; Learned people state in different ways”

ध्यान योगो सम्यग्दर्शनस्य अनतरङ्गम्

Gita-Bhashya Dhyana Yoga is the proximate means to the right comprehension of the Self (Ref;-Gita Bhashya.5-27).

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