



Spiritual News Bulletin

Issue #:00123

Vol: 12

February - 2017

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



Meditation on the simple, pure and ultimate alone can save man in his crisis. This surely makes him more and more simple, bringing him closer and closer to the Original Home. As you think, so you become. The real existence is one, which is manifested in the course selfless action. *Jnan* of existence is one which is not confined to words but in which one has firm belief, that is, in which there is no difference in words and conduct. *Upasana* (veneration or worship) is the tool to attain the bliss of existence, which should be such that one gets absorbed in it without a trace of sorrow. There should be the subtlest method to realize the

Subtlest Being. There should be one method, one Master, and one God. The density of the thought can only be removed if we take to the subtle method. If you want Divinity the method should be easy, smooth, and natural. If a man wants to work to workout the problem of his life easily, he should give right suggestions to the mind. It is the condition which comes by practice and proper molding of one's self. It is very easy to remain in one's own condition which is divine. It is the sure process for spiritual evolution. A little inclination towards the attainment of the Reality will start weaving the future. In principle *jeeva* and *Brahman* are one and the same. The truth of the Supreme Soul is the truth of the *Jeeva*. When, if the feeling of separation from *Brahman* and duality is removed, the truth would surface and this very truth is movement and contemplation. When the flow of mind rest in Brahman, jeeva would acquire the knowledge of Brahman, because jnan originates from consonance, contact, and similarity. This Jnan would then turn into Brahmanand. With the acquisition of this knowledge even the thought of rising of Vritti would disappear and he would have bliss and bliss alone. He would become one with the Brahman and would undulate with Brahman like the drop on becoming one with the sea undulates with the sea. He would then not have sorrow even for namesake, as Brahman has no trace of sorrow. The feeling of sorrow occurs in part and not in the whole.

An Astral Mission through
Prof. Satyanarayana Chillapa,
President IUSCM, Hyderabad, India

EDITORIAL



Spirituality the Highest Pursuit of Life

Creation is an evolutionary process in consciousness. Human birth is unique incidence in the gamut of this process and is the result of great earned merit (*punya*) of several lives, as great seers of yore proclaimed in the following verses:

*Jentu Naam Nara Jenma Durlabham - M Ataha Punsthvam, Tato Viprataa;
Thasmad Vaidika Dharma Maarga Parata Vidwatwam Asmat Param, Atma-
natma Vivaechanam Swanubhavoo -Brahm Atmana San-Sthiti; Mukthir Naro
Shata Jenma Koti Sukrutaihi Punnyair Vina Labhya Tae."*

जेन्तुनां नरजेन्म दुर्लभमतःपुनस्त्वं ततोविप्रत
तस्माद् वैदिक धरम मार्ग परता विद्वस्त्वम् अस्मात्परं
आत्मानात्म विवेचिनम स्वनुभवो ब्रह्मात्मना संस्थिति
मुक्तिर्नरो शतजेन्म कोटि सुकृतै पुणैर विना लभ्यते

Meaning: "For all beings a human birth is difficult to obtain, more so is a male body; rarer than that Brahmanahood; rarer still is the attachment to the Path of Vedic Culture -*Higher than this is erudition*; next higher stage is discriminative knowledge between Atman - Brahman Reality; and to have, established Self experience in consciousness of Brahman the Absolute Reality, cannot be had unless one is possessed of the merit of hundred crore-lives" (Ref: *VevekaVhudamani – Bhagavan Adi Sankara*).

Human evolution, has not completed; it is going on still on the plane of spiritual development that is to lead to emergence of Self-Realisation on the continuum of Time-Space-Causation (*Desha-Kala-Parsthitulu*). The Shastras, the Scriptures indicate, four essential pursuits of human life; they are

- Dharma (righteous social life),
- Artha (earning pecuniary means),
- Kaama (fulfilling legitimate social and persona desires) and
- *Moksha (Making efforts to final spiritual emancipation through Self / Atma Realisation).*

This is the fifth Dimension, beyond that which is known to man. It is a dimension as vast as space and as time-less as infinity. It is middle-ground of all dualities of conscious existential life: viz. likes-dislikes, at mental level (*Manas*); reward and punishment; Respect and disrespect at intellectual consciousness (Budhi):

remembering and forgetting at sub-conscious mind-level (*Chitta*). The fourth dimension of Consciousness, called "*Turya*" has the potentiality to change world by deliberately changing the image-conception of the Internal-Reality-perception.

But Alas! Man wastes the God given opportunity by whiling-away in pursuits that do not help in spiritual-enfoldment of Self-Realisation, (*Atma Gnana*)

*Baalastaavat Kreedasaktah taruna staavat tarunee saktah
Vrudha staavat chintaa saktah Parame Brahmani koopinasaktah*

बालस्तावत्क्रीडासक्तः तरुणस्तावतरुणीसक्तः ।

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 him, to ponder-over the objective of attaining Self and God-thinking activities

One of the reasons for neglecting this very - essence of life - pursuit is due to lack of information-knowledge about the evolution of Soul, the Atman. Generally the parents of such people themselves have not been inducted and cultured about the essential pursuit of Soul-Knowledge (*Atma-Vidya*) .And , this aspect of life is a "Bequeathed - Grace" of Providence. This is testified by the great Seers in the following verses:

*Durlabham trayamevai Tatdevaanugrahaahetukam
Manushyatvam Mumukshutvam Mahaapurusha samshrayam"*

दुर्लभम् त्रयमेवै तत्देवानुग्रहैतुकम्

मनुश्यत्वम् मुमुक्षुत्वं महापुरुष संश्रयः

(Ref: Vivekachdamani Sl.3; Bhagavan AdiSankara))

Meaning: These are three things which are rare indeed, and are due to grace of God, namely, a human birth, the longing for Liberation, and the protective care of a perfected Sage”

As evident by the above cited scriptural quote, even one has by the thirst for spiritual inclination even then availability of properly qualified suitably experienced Spiritual-Guide or Guru, is a great problem in modern-days of pretentious-self declared dubious spiritual gurus that would lead to a great spiritual, calamity unless he is graced by God. In such circumstances it is advised to patiently wait for the ‘Arrival-of-Guru’ praying to God, till the spiritual time-matures.

One more thing to be considered in the attainment of Spirituality is that it is a highly disciplined avocation

*“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 परमादात तपसो वापया अलिगात
येतएर उपायैर यततो यसतु विदवम तसैऐश 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 vigour, attention and propriety attain union with Brahman” (Ref: MUNDAKOPANISAD, Cha. 3: Section 2, Sl. 4)

There is a Space between man’s imagination and man’s attainment that may only be traversed by his longing. Self Attainment is the highest aspiration. High aspirations lead to high spiritual attainments.

*“Naya Matma Pravachanena Labhyo
Na Medhya Na Bahona Shrutena
Yame Vaishya Vrunnute Tena Labhya
Stha - saisha Atma Vi Vrunnu Tae Tanoom Swam”*

“नायमात्मा प्रवचनेन लभयो न मेध्य न बहूना श्रुतेन

यमे वैश्य वृणुते तेन लभ्य स्तस्यैष आत्म वि वृणुते ते तन्नं स्वाम्”

Meaning: “This Atman cannot be attained by the study of Vedas, nor by intellect, nor even by much learning; by him it is attained whom It (God) Chooses, this, his (own) Atman, reveals it’s own (real) form. (Ref: Kathopanishad Chapt.2-Sl.13)

What is needed in the field of Spiritual attainment is complete whole-hearted surrender and ‘Dependence on God known as “prapatti yoga”, that would lead to Self-Revelation of Atma of Its Own Accord

*“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

Swamiji

SPECIAL FEATURE COLUMN

Swamiji, Namaskaram!

Please see an email I sent to one of my business colleagues who is a very noble person and interested in learning more about religion and spirituality.

With your blessings, Ravi

From: Ravi To: Jackie, Date: 01/24/2017

My Guru said:

"Spirituality begins where Religion ends- The state of Pure Bliss (neutrality) begins where Spirituality ends.

Godliness begins where the state of Pure Bliss also ends..."I wrote up a quick explanation to describe this further.

The level of Consciousness gets subtler and subtler as he/she transcends each stage leading a state of all-pervasiveness. He/she starts to see himself/herself in every human/non-human and becomes universal in Consciousness. Such a person need not suddenly look like he/she possesses supernatural powers; on the contrary he/she may look very normal to others. The final state of Godliness is the highest state of Consciousness which allows awareness of both, the temporal day-to-day transactional self and the perpetually silent conscious inner self at the same time - at all times. Although it is hard to visualize this, it can be compared to how the Creator (although invisible) is so involved in creating the universe, yet remains only as an untainted witness to the action-reaction mechanism of the universe. While it is easier said than done, this state can be attained only by a combination of initiation by a Self-realized Guru followed by a regimental meditation practice. As such a person is universally present at all times, he overcomes the concept of birth and death and remains in a state of immortality. I will forward a letter that my Guru wrote to a Physician in NY last month in response to her WSJ article.

LETTERS

I From: David Musson Jan 26, 2017

Dear Swamiji,

I hope you and your family are well and all healthy.

Many thanks for your message. I am just checking on Sri Lalaji Maharaj's birth date as I have it written as 2nd of February which is Thursday. Can you please advice? Also another spiritual question. On my sheet that talks about Sri Lalaji called "a brief life sketch" it talks about various teachings one of which I do not fully understand how to apply myself to.

#18. States that (one should) "Avoid the company of rich, women and children".

Can you please clarify the context of this further (with special regards to those of us like yourself who have a wife and children)?

Many thanks and I look forward to hearing from you in regards to these two queries.

Your own self Dave

From: Swamiji

Dear Sri David Musson Ashirwad

- Sri Lalajis' Birth day actually falls on " Sri Panchami/ Madana Panchami" Day, that is First February-2017., according to local, Indian, calendar (Panchangam). However, for convenient sake it can be celebrated on the nearest holiday ,Sunday 5th.Fbruary-2017

What Sri Lalaji Maharaj, meant was

- Avoid the loose-company with women; that are what he meant, which may lead to ethical & moral fall, by chance.
- Avoiding too much company association with children is suggested to avoid making them undisciplined and loose-temperament behaviour in day to day life; children are like monkeys by temperament; keeping them on tight behavioural life, greatly needed in their own interest, that the parents must take-care-off.
- Regarding avoiding, the company of rich people it is quite obvious; it is always advisable to move intimately in the company of equals, rather than with people of different economic & social stratum; the thumb-of-rule is avoiding too-high or too low social stratum.

With Master's Blessings

Swamiji

II From: David Musson Jan 26, 2017

Dear Swamiji,

I also have another question. On Page 131 of the 'Book of knowledge Devine' there are Questions and Answers. The very

last answer (beginning - Cleansing must be done regularly...) is not finished and does not continue on the next page. Can Swamiji please finish this answer for our spiritual understanding and progression?

Many thanks

Your own self Dave

From: Swamiji, January 23, 2017

Dear Associates

I am happy to inform that The Birthday Celebration of Param Poojya Mahthma Sri Lalaji Maharaj, The Audi Guru of Sahajamarga System of Yoga falls on Wednesday, The First February 2017, This is a very pious occasion for all of us who are devoted to Sahajamarg Philosophy of Raja-Yoga Meditation. On this Noble Occasion" The Spiritual-Force of Pranahuthi from THE MASTER, emanates as a profuse cascade of Divine Blessings, that purifies the spirit of the devoted souls. Swamiji would urge & request all fellow spiritual Associates to avail the occasion, to renovate their Soul, in the Spiritual-Shower of pranahuthi, by meditating on First February, The Wednesday early morning at 5am.& 5-6 Pm in the evening.

I request sri Govinda Sami, The President of IUSCM, Sydney, to organize & motivate All spiritual Associates in his, jurisdiction to join Meditation Satsang on Wednesday, 1st. February, 2017.Or, If it is not feasible on that date, arrange on Sunday-The 5th. February.

Quotable Quotes

(1) By Audi Guru Sri. Lalaji Maharaj:

“ One should know that God is a symbol of complete knowledge and entirely of perfect benevolence. He alone has the excellence and perfection. All the rest are weak and imperfect. The human being, though he has his own individuality, complete knowledge, and incomparable bliss, yet he is not perfect. In him there is a particle, a part or layer all His attributes, It is said that God has brought forth man in His own image- from Microcosm (*Pinda*) to Macrocosm (*Brahmanda*). Whatever is there in Him, its

reflection is on man as per his needs and suitability. Thus, it is a characteristic quality of His Grace that He did not leave us alone. Only, we have to progress with our own efforts and will power. It is His grace and kindness that even before our birth, we have been filled with these characteristic qualities in the most balanced state or we can say, we have been blessed, with them. Since they are not perfect, He has bestowed, us a power to grow, so that we may be able distinguish between perfect, and imperfect, between good and bad and would know the difference between vice and virtue..

(Ref: The Complete Works of RAM CHANDRA Maharaj (Sri Lalaji Maharaj) Vol.2.150-151-P. SRCM, Chennai-18 India).

(2) Mahatma Sri Babuji Maharaj:

(Continued from last Month Issue)

“The question now arises; how to end this chain of bhog? The best solution is to hand oneself over to somebody and remains unconcerned about them. Nature does not keep an account book. A person creates his own fate, and the form of his bhog. There is no question of interest and compound interest here. Everything is nourished by heat. The more the inherited cascaras in touch with the warmth of true love, the earlier will they turn into bhog. And the more the abhyasi has strength to undergo bhog the lesser the sanskaras that would be carried forward. In our sanstha, if one is endowed with true love, the formation of current samskaras stops. Only the effect of past karma remains to be suffered. The details of all this is a philosophy in itself”

(Ref: Autobiography of Ram Chandra, Vol 2; P.225; Pub. SCRM; Chennai, India) .

(3) Letter from Saint Kasturiji Lakhimpur, Dated:28-11-1956

Most respected Sri Babuji, Sadar Pranam.

Hope you would have received my letter. There is no appreciable improvement in my physical condition. I well get well

by the grace of God. You should not worry about my condition. I am now writing about my spiritual condition whatever it is by the grace of Master.

My condition now is that my inner has become the outer self and the outer self has become the inner self. It seems that there is nothing like inner self and outer self in my body which I may be able to merge with the Master. What may I bring and from where may I bring. Nobody gives me anything on loan which I may surrender to my Master. My Master it is a fact that perhaps I like 'Him' from the heart of my heart.; hence I wish that I may give rather surrender every thing to 'Him'. But what everything! I do not find anything . I am puzzled now. I wanted to know the definition of 'Love' but it seems that I have even forgotten that despite wanting to know it. It is rather impossible to step into the realm of 'Bhakti' or 'devotion'.

My condition now is such that it has become like the condition of an ordinary person. The power which gave me the knowledge about the condition has itself vanished somewhere. What may I do know? I fail to understand whether spirituality and Brahm-Vidya were only a whim of the mind and the heart which is now gone. I feel in the heart that the 'Self' is nothing but a sort of craving remains sticking to by someone. There is nothing like heart. It seems that something which I may name as heart is clinging to me. I do something and speak about the same as well but I do not feel about it. The same is the condition of the body. I call anybody by name but fail to feel about him despite the fact that he may be standing in front of me. My own body is beyond my feeling. It seems to me that everything was simply a whim, and it remained a whim. God knows what has happened to me. I do not know what is and what is not. Often my body tends to become a corpse only for a few seconds. The body on the whole remains constant. Love to younger brothers and sisters.

Yours most humble daughter.

Kasturi

(4) Dr. K.C. Vardachari

(continued from last Month issue)

“Bhaskara contends that we are capable of distinguishing the difference and identity between dissimilar and similar characteristics in a thing when compared with another thing, and therefore we can clearly posit that non-difference belongs to a thing viewed as effect and particular. This means that the two characteristics of difference and non difference can be reconciled in one and the same thing. We find that the individual self in so far as it has intelligence belongs to genus, Brahman, and in so far as it is finite it is different from Brahman. As against this view Ramanuja holds that “if difference belongs to the individual and non-difference to genus ‘this implies’ that there is no one thing with a double aspect”. On the contrary it means that there are two things which are conjoined together. “ If you hold that the genus and the individual together constitute one thing , you abandon the view that it is difference of aspect which takes away the contradictoriness of difference and non difference” Difference and non-difference thus cannot be predicted of genus and particular. The genus is merely a generic character which is not a real thing. In the sense of an existent thing by itself apart from the particular, for it is arrived at by a process of abstraction. The individual is not a manifestation of the genus. For Bhaskara however to be a manifestation is to be identical with the genus. There is no difference except that the locus of its expression is difference”.

(Ref: Sri Ramanuja’s Theory of Knowledge Problem of Unity: P.128-129; T.T.D. Pub.Tirupati-1956; India) .

(5) Ashtavakra Gita

*“ Ekaagrathaa Nirodho Vaa Moodhair- Abhyasyathae
BhrisumDheeraah Krithyam Na Pasyanthi Suptha-Vath
Swa-padae Sthithaah”*

एकाग्रता निरोधो वा मूधैर अभ्यस्यथे भरिसुं धीराः
कृत्यं न पश्यन्ति सुपथा वतः स्वपदे स्थिताः

Meaning: “The fools constantly practice concentration and control of the mind. The Wise, abiding in his own self, like person in deep-sleep, do not find any thing to be attained.”

Amplification: One who is conscious of his body and mind so long as he is in the ego-state of Consciousness, will and he must practice Self-control of the sense organs and concentration of his mind. But the Liberated in life, who is already revelling in his own Self, finds nothing more to be attained. The Liberated-Sage lives in a world of his own, away from our natural fields of experiences, ever awakened to the Infinite Presence of the Blissful-Self everywhere. To such an individual, who is constantly living as the Self, in the Self,

upon what is he to meditate?

With what?

What is he to withdraw from?

He has reached the Supreme-Goal.

“First through cultivated meditation and discrimination, our attachment dies away. Thereafter aversions are removed from us along with their roots (the ego). Thereafter slowly the very effort of meditation calms down, when he reaches that Glorious-State where True-Discrimination (Self) really is.

*“Poorvam Vivekena Tanutvameti Raago-Atha
Vairam Cha Samoolameva Pashchat Pari Ksheeyate
Aeva Yatnah Sah Paavano Yathra VivekiThaasthi”*

(Yoga-Vasishta)

पूर्व विवेकेन तनुत्वमेति रागो अथ वैरं च सामूलमेव

पश्चात् परि क्षीयते एव यत्नः सः पावनो यत्र विवेकस्तास्ति

(6) Bhagavata purana

*“Yama Dootu Tadaa Praaptau Bheemau Sarabha saekshanu
Sa Drushtwaa TrastaHrudayah Shakrun-mootram Vimunchati”*

यम दूतो तदा प्राप्तौ भीमौ सरभ सेक्षनु

स दृष्ट्वा त्रस्तःरुदयः शकून मूत्रं विमुञ्चति

Meaning: Trembling at heart to see a couple of frightful messengers of Death arrived at the moment, their eyes full of wrath he passes stool and urine.

(Ref; Srimad Bhagavata-canto-3, Discourse 30; Sl.19)

(7) Yogavasista

“ *Niyatir Nityamudvegavarjita parimaarjita
Esha nrutyati Vai Nrutyam Jagajjalakanaat Akam*”

नियतिर् नित्यं उद्वेग वर्जिता परिमार्जिता

एष नृत्यति वै नृत्यं जगज्जलकनात ऐकम्

Meaning: This natural order is free from excitement but not purified of its limitation; that natural order is what dances a dance-drama known as the world-appearance.

Explanation: in a manner of speaking the Supreme Being (the infinite consciousness) is the source of Brahma the creator, Vishnu the preserver, Siva the redeemer and others. The infinite consciousness is alone fit to be adored and worshiped. However there is no use inviting it for the worship; no mantra are of any use in its worship for it is immediate (closest, one's own Self) and hence does not need to be invited. It is Omnipresent Self of all. The Realization of this Infinite Consciousness is alone the best form of worship.

(8) Book of Knowledge Divine

(Continued from last Month issue)

“*Ahankara*”:- is array-that is, “*Vritti*”; *Ahankara*, *Chitta*, *Buddhi*, and *Manas* are all the different types of *Vrittis* (Emanations); all of them together called “*Anthakarana*” emanating upon the Pure Consciousness- Brahman. Its four aspects are as follows;

1. *Ahankara*; When Self expresses, the first to emanate is the basic notion of “i” and is called *Ahankara* (Ego). This ego seeks Self Realisation. Ego stands behind the *Manas, Buddhi, and Chitta* witnessing their functions. Remaining as the substratum of all these emanations of *Anthakarna* is the Real Self, *Sakshi* or SELF.
2. *Chitta*: It is the remembering and forgetting faculty of our Consciousness (sub-conscious mind). The knowledge that that *Buddhi* churns out is stored by the *Chitta* in the back Consciousness by the forgetting process and is brought to the forefront of consciousness when needed by memory or remembrance ‘*Smriti*’. Thus, forgetting and remembrance are the two fold functions of *Chitta*.
3. *Buddhi* (intellect):- It is called “*Nischyaatmika*”. It is this that decides on an issue and gives order to *Manas* to do or not to do. The *Manas* collects the impressions from the five sense organs and collates them into ideas or notions. These impressions in the form of ideas, are then supplied to *Buddhi* which either accepts or rejects. Only these ideas which the *Buddhi* accepts make the knowledge that we have. Even what is taken in as knowledge is not kept by the *Buddhi* itself but is transferred to *Chitta* for storing. The *Chitta* takes it away from the forefront of consciousness and puts it in the background. This is called “*Apohana*” (misconception).
4. *Manas* (mind): The *Manas*, functioning with the sense-organs serve as a sensitive plate upon which the impressions gained by senses are imprinted.

Though, these are classified as different aspects of ‘*Anthakarna*’ (internal mind-organ), these are not separate entities but are one and the same emanation expressing diversely and fulfilling distinct functions in an organized and orderly way.

(Ref; Book of Knowledge Divine-2nd edition, P.8-9; Pub.IUSCM, Hyderabad, India-59

Woke up at 4.45 AM and did meditation for one hour. Today's meditation was very nice.

It is a rare experience. I was in the dark space.

Full one hour I was in the dark space. After that my mind ~~was~~ became very quiet and calm. It was an expression less experience.

Did evening cleansing for thirty min. I read the prayer, after some time I felt like some heat is liberating from my body, though it was very cold outside.

Today I did Dhanurmasa Pujan. Today's pabusan was "Kudary". In this pabusan, today epikar bit with Krishna and eat Payasam with him. So I also made Payasam and gave it to Sri Ranganatha and Andal Talli.

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**Published simultaneously from Hyderabad (India) and Sydney
(Australia)**

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