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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 ITS ASHRAM WISHES THE READERS A HAPPY
AND MOST PROSPEROUS NEW YEAR (2013).
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

Sanskaras, the Karmic micro-impressions, of action-reaction stored in 'Causal body' of Mind-psych are released for experience, '*Bhoga*', at various stages of 'Life-Process' called as '*prarabda*'

the destiny as desires, thoughts, and actions. This process generates 'dualities' of life in terms of health and disease, likes - dislikes, joy - miseries, respect - disrespect, and reward - punishment depending upon good and bad deeds committed in life. Feeling of sympathy and expressing by actions to help others in distress, heart-felt prayers with gratitude and devotion to the Almighty Creator where Yoga meditation would go a long way to purify the mind-psych paving the way for identifying and merging of Ego the individual-self, with God, the Creator '*Ishvara*', the Reality, Para Brahman, the Source of Universal Self-Consciousness. The easiest way to accomplish this objective is to surrender to a Samartha Sad Guru who is established himself in Ultimate Reality and is capable of leading others towards the set goal. What needed is restless craving and one-pointed effort to achieve the goal. Self-effort are, ofcourse important, In higher realms of spiritual approach, he cannot proceed further unless he gets push-upwards by the spiritual power of Master; the reason is the approach becomes subtler and subtler as it expands to transform into all-inclusive consciousness, the manifested mode of Reality, *Para Brahman*. Nobody can ascend on to higher places without a push. Only the one who has reached such subtle realms of spiritual approach can vouchsafe the stated contention. It is very difficult in spiritual sphere to achieve success with exclusive self-effort because it is impossible to be free from ego. And, any attempt made without the guiding help of Master may endanger the life. A Samartha Sad Guru can regulate progress of the seeker through controlling transmission of spiritual power at his command. Thus, cover the protective-shield as safety to the seeker through spiritual journey. Egoism becomes more and more, subtler and refined as it crosses the Circles of Egoism, and as it enters in to 'Ocean of Bliss' it transforms into 'Identity' remaining till 'Dooms Day' (*Pralya Kalam*). This phenomenon that occurs is valid for both micro and macro levels of creational process. Intuitive Feeling of 'fading - of existence' is a very higher stage of 'Layavastha' and becomes permanent by constant practice such that no impressions are formed on the heart if the seeker thinks about it.

Direct revelation takes place from '*Brahma-Randhra*' the mid-point at the top of the head. During Spiritual journey, feeling darkness even when there is light, means one is undertaking spiritual journey of '*Trikuti*' the yoga point at mid-eyebrows. During the march of spiritual destiny, many yoga-points, and stages come where '*layavastha*' i.e. merging takes place one after the another before moving forward to next point of yoga experience, till the end of the journey where the '*layavastha*' the merging phenomenon itself ends, the 'end-of-the ending'. When dualities of mind-psych are transcended when arrives at 'Negation' of ego-self; at that juncture one intuitively experiences, his body-mind as an instrument for the Godly manifestation and expression. That is the sight, hearing, touch, smell, taste, talk, walk, etc. all actions as Godly manifestation. This in the beginning, to start with may appear as 'awkward' as if pretending and artificial, because of life-after-life orientation of Self 'as-body'. And as meditation mature into Samadhi and *Sahaja-Samadhi*, the feeling of body-mind as instrument of Gods manifestation also becomes '*Sahaja*' Natural, as intuition. The Ego consciousness sublimates and trans-mutates, into transcendental-Self, Universal Self, Cosmic Self, and finally into Godly perceptual consciousness, as gradual process. Of-course, all this takes place under the guidance and direction of benign grace of Samartha-Sad-Guru. If one looks around in the contemporary society, about the standard of conception of spiritual value, he gets aghast; people feel keeping sacred scriptures in the house, worshiping and reading them is more than enough for liberation - *Moksha*. During spiritual '*sadhana*'-practice, by meditation as prescribed in IUSCM, when one experiences "light mixed with darkness" it indicates that they have crossed point (L1) in '*Brahmanda-mandal*'. This needs constant remembrance of Master with devotion and perseverance (*Bhakti - shradha*) like the beloved in intoxicated love. This condition may bestow '*Ajapa*' sound-vibrations in the heart.

An Astral Transmission Through
Prof. Satyanarayana Chillapa
President IUSCM, HQ. Hyderabad-59, India

EDITORIAL



Knower of Reality (Brahman) Becomes Reality (Brahman) Itself

(“*Brahma Vid Brahmaiva Bhavati*” ब्रह्मविदब्रह्मैवभवति)

From worldly point of view, knowledge is different from the learner of the knowledge and act of learning. This is because the consciousness that forms the very substance of creational process (aware with all) in the act of knowing, gets split into knower-known and knowing (subject-object-predicate), passing through the mind-psych knot called as ‘*Thriputi*’ located at the tri-junction of the nose-bridge and eyebrows. This is a normal feature in discerning outside objects and inside thought-process. The assumption in such learning process is, phenomenal objects are outside to him and he as the subject is different from them. Whereas, in non-dualistic spiritual process, as under discussion, this notion of separation has to be transcended. However, it should be understood that all religions and religious-process itself, is dualistic in nature. That is the reason, it is said, that ‘Spirituality begins where Religion ends’. According to Hindu scriptural directive concept the three main obligations endowed on human birth are, (1) *Dharma*, living the life following laid out social, cultural, ethical code of life (2) *Artha*, earning money (3) *Kama*, fulfilling legitimate desires (4) *Moksha*, desiring and making efforts to beyond the repetitive transmigration of life-cycle. Sojourn to hell or heaven after death is a common notion held by people; but Hindu scriptures indicate in uncertain terms, that the stay in heaven is temporary and the Soul return back to terrestrial world after the exhaustion fruits of deeds (*Karma-Phala*) that merited either heaven or hell.

*’Tetam Bhuktwa Swarga Lokam Vishalam
Kshinai Punyae Marthya Lokam Vishanti*

*YaevamThrayaee Dharma AnuPrapanna
GathaGatam Kama KamaLabhantae'*

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना

गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

(Ref: Bhgavad Gita 9 20 & 21)

Meaning: Those who perform Vedic scarifies as ordained in three Vedic scriptures viz; 1. Rig veda, 2. Yejurveda, and 3.Samaveda, and drink Soma juice earn “*punya*” the heavenly merit, after death go to Swarga, the Heaven and enjoy for very long celestial years of pleasures of life; return back after the exhaustion of “*punya*” to earthly abode to start painful ephemeral trans-migratory life.

Further, whether one is aware of it or not the real fact, are all substances and activities constitute Reality Para Brahman only and not knowing this truth leads to mortality; while knowing by getting established in this Truth one gains immortality that is, “*Brahma BhavaschaMokshah* ब्रह्मभावस्चमोक्षह

*“BrahmaChid Brahma Cha Mano Brahma Vijnavastu Cha
Brahmartho Brahma Shabdascha Brahma Dhatavah”*

ब्रह्मचिदब्रह्मच मनोब्रह्मविज्नावस्तुच

ब्रःमार्थोब्रह्मशब्दास्चब्रह्मधातवः

Meaning: Consciousness is Brahman, the Mind is Brahman, the Intellect is Brahman, Brahman alone is the substance. Sound or Word is Brahman and Brahman alone is the component of all substances. (Ref: Yoga Vasishta)

Since all constitute Brahman the Reality, activities undertaken by all people are naught but expression of Reality.

'SarovpiVyavaharastuBrahmanaKriyateJenaihi''

सर्वोऽपिव्यवहारस्तुब्रह्मणाक्रियतेजेनैहि

Meaning: All activities are carried out by Brahman through people (Ref: APAROKSHNUBHUTI–By Sri ADI SANKARA Sloka: 65)

Thus creation of universe of different names and forms is the expression of Brahman the Reality only as indicated by Men of Wisdom

'SavamHaitad Brahma Ayamatma Brahma Soayamatma Chetush Pada''

सर्वहैतदब्रह्मअयमात्माब्रह्म –सियमात्माचेतुशपाद

(Ref; Mandukyopanisad-Sl. 2)

Meaning: All is Brahman: This Soul is Brahman only. Soul as manifested consciousness has four stages or phases, Viz. *Jagrat* (Waking), *Swapna* (Dream), *Sushupti* (Sleep), and Transcendental Super consciousness (*Turya*).

The concepts Brahman (Reality) and Atman (Soul) are identical; the difference is One is Macrocosmic universal, and the other microcosmic, individual or personal in referral context import. Since, attainment of Heaven, *Swarga* is only transitory and ephemeral, now the question is how to attain the ultimate Reality that alone confers permanent release from transmigratory life as liberation '*Moksha*? Scriptures have highly spoken the state of transmutation of ego-conscience into *Brahmi* Consciousness the empirical format of Universal Self Consciousness as evident in the following verses;

सयोहवैतत्परमंब्रह्मवेदब्रह्मैवभवतिनासयाब्रह्मवितकुलेभवति

तरतिशोकंतरतिपाप्मानंगुहाग्रन्थिभ्योविमुक्तोअमृतोभवति''

Meaning: "Whoever knows the Supreme Brahman, becomes the very Brahman. In his family none ignorant of Brahman is born. The knots of his heart being loosened he goes beyond sorrow and sin, attains immortality"

(Ref: Mundakopanisad, Chap-3, sect.2)

The spiritual state of attaining Para Brahman the Ultimate Reality is characterized by Mental-Silence:

“Mauna-Vyaakhya- Prakatitha-Para Brahma Tatvam”

मौनव्याख्याप्रकटितपरब्रह्मतत्वं

Brahman Manifests through Mental Silence: (Ref. Adi Sankara “Dakshina Moorti Stavam”) and is the Fourth State of Consciousness called “*Turiya*” and is compared to Sleep “*Jagrata-Sushupti*” in waking state of consciousness, Jagratavastha:

*’EshaAivaSaushuptiSthitirAbhyasaYogatah
Praudha Sati TuryamitiKathitaTattvaKovidaih”*

एषएवसुषुप्तिस्तिथिरअभ्यासयोगात्

प्रौढास्तितुर्यामितिकथिततत्त्वकोविदैः

Meaning: “When this same state of ‘deep-sleep in wakefulness’ matures it is known as “*Turya*” or the Fourth State of Consciousness.

Summary: It is evident from afore cited scriptural statement that: **YOU ARE THE ETERNAL BRAHMAN**, the Cosmic Reality in Manifestation and not the small perishable, ephemeral Ego-self. You are Atman The Soul, beyond all miseries of limited expressed life in manifestation. The ignorance (Avidya) of Your intuitive feeling of perishable individual being has to be replaced by constant remembrance of Atman-Brahman Reality of Being “ Never Born, Never Dies, Eternal Awareness, the Consciousness “Platform” on which the Mind projects the kaleidoscopic day to day ‘Life-Phenomenon’. Sages, advocate as under, the same to be practiced continuously, till it becomes an intuitive under-conscious remembrance:

*Nithyoham, Nirvikalpoham,Nirakaroh am Vayayam
Sit-Chit-AnandaroopohamBrahmyavaham Na Sansari
MuktohamitiBhavayan”*

नित्योऽहं, निर्विकल्पोऽहं, निराकारो ह्यव्ययं स तच्चित्तानन्दरूपोऽहं ब्रह्मैवाहं न संसारी मुक्तो ह्यमिति भावयेत्

Meaning: “Contemplate that I am Eternal, Changeless, Formless; & un-expendable, Existence, Consciousness, & Bliss Form; I am, Brahman the Reality, and not bound of Mundane transactional life; Ever Free of trans-migratory life of Birth & Death”

When by practice, this subconscious feeling would be so strong that even at the death-bed it is there as fresh remembrance blessing the Immortality on the Soul:

*Esha Brahmisthitih parthanainam prapya Vimuhayati
Sthitvasyam Antha Kalepi Brahma Nirvana Mrucchati”*

एषा ब्रह्मी स्थितिपार्थानैनां प्राप्य विमुह्यति

स्थित्वास्यां अन्धकालेऽपि अन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति

Meaning: “Such is the state of God realized Soul; having reached this state he overcomes delusion. And, established in this state, even at the last moment of life, he attains *Brahmic Bliss*” (Ref: Gita, 2-72)

What required is unshakable belief and faith on himself, Eternal Soul, The Reality, The Existential Self and the blessings of Guru, who is Brahma-Nishta, the one established in Realty and extend the Grace to support the ‘Onward March’ to Spiritual Reality. Of Course, it can happen only by the grace of God as evident from the quoted scriptural statement:

*’Durlabham Thrayamaivai Tadevanugrah Hetukam
Mnushyatvam, Mumukshtvam, Mahapursha Samsheyah;;*

दुर्लभं त्रयमेवैतत्तदेव नुग्रहहेतुकं मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः

Meaning: These are the three things which are rare indeed and are due to the Grace of God, namely, a **human Birth**, the **Longing for Liberation** (*Mokshecha*), and the **Protective Care**

and Grace of Perfected Yogi-Sage.(Ref: VIVEKA CHUDAMANI-SI.3, By Sri. Adi Sankara)

You are Welcome
Swamiji

Special Feature Column

Letter No. 13. 117, Dated 26-02-1957

From Mahatma Sri RAM CHANDRA MAHARAJ (Sri Babuji Maharaj)

To

Sri N. Kumara swami

Preceptor

{Cont. from October-2012, issue Concluding Part}

You feel vibrations after initiation. It is due to the fact that the power which was working all along has now subsided and became part and parcel of your being. While transmitting the taught some times one feels the force entering the heart of the taught and some times not. The reason is when there is inrush deep acting force, the vibrations become almost extinct. It is the case with me in almost every sitting. I have told you a very humorous sentence about increasing the members, while I was at Madras. It was that go on poisoning the brain and the result will be in your favour. I am sure you will feel the inner condition of the taught if not wholly at present. You can at least see in them whether surface is smooth or full of solidity and grossness. Look in to their hearts and you will know this thing. I tell you one more thing. When you transmit you will feel that some divine force be coming over you, although it may not be in the form of vibrations; and the condition you enjoy at that time will also be felt by the associates. The trainer is also benefited while imparting training because the power of the Master comes in the trainer and passes a little to the taught. I will also pray for Gajendra and you go on doing what I have said to him. Dr. K. C. Vardachari was taken seriously ill. He was suffering from ailments in different

parts of the body and typhoid. He was writing letters to me even in such painful state. His lovely words are piercing that they go right to my heart. I can do nothing in return but to pray for his spiritual elevation. He has entirely surrendered himself to the care of the Master. And, we should be proud of having such a man in our midst. He does not keep any new step in the social field without consulting me. It is better if you write him a letter asking him about his health.

We are all the instruments in the hands of the Master and it is his service that we are doing to the community. The initiated members of the Mission have a greater responsibility because they are the shareholders of the very real power. Sri Radhey Krishna seems to be a man of devotion because I also remember him off and on. He will be a helping factor in promulgating the cause of the Mission.

With best wishes to you and sister and love to children.

PS. I have related to you so many things to develop feeling power, but it is very strange that you are the only person among the trainees who complains that you are wanting in feeling power although you have got faith, and affection with me like others. I think you do not exert yourself to it although you have got the capacity.

Sd/ Ramchandra

From: Rajeev Dated 18-12-2012

Swamiji, You suggested that I send an article for the Dec Magazine. Please find below a small article for the same.

***'SannidhiSanmatrena'* ('His very Presence')**

Most of us conceptually understand God as somebody who resolves our troubles and grants our wishes within the stipulated time frame. We therefore, pray or visit places of worship during times of hardship, hoping to see light at the end of the tunnel. Not to mention that this may at times lead to disappointment, religion has taken this notion way too far that, we now intuitively merged in this belief and would treat any

argument contrary to the above as radical and irrational. Our mind is trained to only believe in immediate results, magical outcomes and instant relief from pain. We therefore tend to revere holy Gurus who exhibit magical powers, deliver great speeches, and provide high quality presentations and criticize or undermine the importance of some great Masters who happen to be Non-Exhibitors. This, by no means, intends to infer that Gurus who exhibit such powers are inferior in nature, but goes to say that the real power of a 'Self-Realized Guru' cannot be perceived with a naked eye but only be experienced. His very presence (*'SannidhiSanmatrena'*), will eliminate the need to believe in magical and materialistic gain, and help expedite the evolution process of the 'Ego-Self' to merge with the 'Universal, Identity-less Self'. It is thus concomitant and automatic that one's desires gradually get exhausted/eliminated, leading to a state of '*Shudha Chit'*' or 'Pure Self', devoid of pain or pleasure.

I had the good fortune of spending time with Swamiji last month at the ashram. It is so true that a 'Self Realized Guru' who is established in 'Para Brahman' ('Ultimate Reality'), although intuitively knows that this world ('Maya') has emerged from him and would take him only a split second to modify the surroundings, does not interfere or attempt to change its ways to suit his convenience. It is sometimes evident but most times beyond comprehension and expression as to how a Jeeva who has merged with the Ultimate Reality, looks like he lacks any power at all, but by his mere presence (*'SannidhiSanmatrena'*), causes his surroundings and people to evolve automatically. Swamiji, in his words, once said, that 'Para Brahman' himself looks power-less, but imparts immense power to its surroundings thus manifesting differently in different worldly circumstances. He takes the analogy of electricity, which when looked at as 'stand alone' has no significance to the naked eye, but when passes through different gadgets, produces different visible effects.

I feel blessed and looking forward to more interaction with Swamiji to help realize our true goal in life.

With your blessings,

Ravi

LETTERS

From Swamiji Dated-21-12-2012

Dear Sri Mac Medarski

Ashirwad

Your letter dated 17-12-2012 is to hand

- The diary notes indicate you are passing through 'Yogic-Inertia' - a placid condition of mind-psych.
- This inactive-phase is to be countered by taking active participation in spreading the message of Universal Self-Consciousness to friends and neighbours just talk to them about what USC is.
- Do regular cleaning both morning and evening.
- Take more interest in your chosen profession that provides livelihood.
- Involve increasingly in social community work.

Hope by Master's grace this phase would soon pass away.

Swamiji

17/12/2012

Dearest beloved Swamiji

It is becoming harder to observe and express my progress. In the last two weeks very little to record, not knowing if it is the subtleness of the progress or the end of the journey of a particular psychic knot. The restlessness and craving are still present. On few occasions this week I had to force myself to do meditation. Vibrations around the head at different locations are often felt along with pressure at point A, but not much attention is paid to them. At times suffer mental blocks and indifference to further spiritual progress. Remembrance of Master? There isn't a day or an hour that the thought/feeling of Him doesn't arise. He is there constantly. He is the first when I wake up and the last when go to sleep.

24/11/12 - Meditation 4.00 pm, vision of Swamiji and Babuji in front of me. Loosing my self , drifting in and out of self-consciousness.

26/11/12- Meditation 10.00 am. Meditation deepest so far.
17/11/12- Dream last night, difficult to remember any details.
Babuji was there with me. He was a friend in that dream, there were no formalities it seemed. Felt tired and heavy for a few hours in the morning.

I'm at loss as to what else I could inform Swamiji of, may be this will pass and my next update will be more informative.

Wishing Swamiji and your loved ones all the best.

At Masters Divine Feet

Thine Own Self

Mac

FROM: Govind Sami

Dear Preceptors & Abhyasis. The possibility of real peace through the experience of non-dual reality taught by Sri Samartha Sadguru Satyanarayana Chillapa is an ever present beacon of hope in a world of confusion and suffering. An invitation is extended to you and your family to attend the satsang (meditation) on Sunday 2nd December at 2.00pm for a 2.30pm start at Liverpool Ashram of the Institute of Universal Consciousness Movement (IUSCM). Liverpool Ashram Preceptor will speak on how to control the thought waves in the mind and attain the state of super-consciousness with knowledge and beyond all knowledge that leads to Self-Realization i.e. where the Self dwells on the Self.

With Love and at the Service of the Master.

Thine Own Self

Govind Sami, Liverpool Ashram

Meditation / Spiritual Diaries



Dated 12-9-2008

Dear Dr. G.K. Sanglem Sahab

Ashirwad

Your letter dated 30-8-2008 is received. The September News Bulletin was sent; hope you might have

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received by this time. The “Art of Living Yoga“ is no doubt attracting crowds. But as per certain daily newspaper views it is not oriented to spirituality. It makes the people believe that they are gaining mental peace , relaxation, and social prestige notion. Young people believe that they can continue their social life of “ free-style” of sensual pleasure involvement; You need not feel sorry for not being able to do the justice to Master’s work. Things are destined and we are only instrumental. My Master assures that you have no further rebirth- “ punarJenma”. The ‘Transmigration’ cycle is dissolved. Allwho have joined IUSCM, organization as seekers of spirituality would to the eternal abode of Brahman called “Satya-Loka” in scriptures (shastras), after the end of present life-cycle. Master was only suggesting your involvement in divine work to gain full and complete unfoldmentof your spiritual personality that gives satisfaction, and contentment.

Wish you and All members in the family” Happy, prosperous festival of “ Vijaya-Deshmi”

Ashirwad to all members in the family and satsangh.

Swamiji

Quotable Quotes

(References quoted are duly acknowledged)

(1) By Audi Guru Sri. LalajiMaharaj :



“One gentleman says that we should give importance only to action (Karma), in which knowledge has no significance, either in the beginning or later. This is like a carpenter using his saw and other instruments to cut wood, without having any idea of what he is going to make, either before or after. Another gentleman is of the view that we should think of thing before hand, but once we have started we should not think about it. A third one is of the view that the work (karma) should be done in such a way that we should think well beforehand of the thing to be done, and while using the saw and instruments we should ever remain in the thought of the thing that is being made, and

what is its outcome will be. Another one thinks that we should have no thought or hope of its outcome, but instead we should leave it to God. This did not prove to be of any use, because there was a lack of knowledge and devotion. Now let us go towards knowledge and *Gyana Kand*. One group is of the view that there is no need to do karma, but to go on thinking and contemplating only. There is no need for worship at all. The other group says that even though the main thing is contemplation, along with that, one should do his duty also. But there is no need for any worship. The Third group is of the view that the main thing is contemplation, but for contemplation, whole hearted attention is must, so we should do some worship also. They say that Karma is not necessary because it will misguide us.”

(Ref: THE COMPLETE WORKS OF RAM CHANDRA (Sri Lalaji Maharaj), Vol.2,P.166-167; Pub. SRCM, India)

(2) By Samartha Sad Guru Sri RAM CHANDRA (Sri Babuji Maharaj)

“The hard and miserable life of the most of the people, engaged in different worldly pursuits keeps them so much occupied with their problems of life that they are often led to believe that they can hardly spare time for devotion and worship except at the cost of some vital interest or pecuniary gain, which they cannot safely afford to ignore. This notion keeps them away from the path of duty although sometimes they become seemingly conscious of it. Their minds are absorbed every moment in thinking about the various problems of their material life and are seldom directed towards God except they are in deep distress, or misery. The reason is that they attach primary importance to their worldly interest alone which constantly remains in their view. Thus they remain engaged within the Maya without ever thinking of getting out of it at any stage. If we divert our attention towards God and feel realization as the primary object of life, naturally we shall begin to look upon it as the first and the foremost thing in comparison to everything else in the world. It does not mean that we should become unmindful of our

worldly responsibilities and neglect our duty in that respect , causing trouble and misery to those depending upon us for support. We must remain alive to our sense of duty to them as much as to God but without an undue attachment. For this, we must snatch a few minutes from our hours of rest (preferably at bed time) and pray to God with a sincere heart for His guidance and support on the path of duty. If we do it regularly with a heart full of love and devotion, the prayer shall never go unheard.”
(Ref: COMPLETE WORKS OF RAM CHANDRA (Sri Babuji Maharaj) Vol.1; P.79-80; Pub. SRCM)

(3) Letter from Saint Kasturiji Vol.4, P.44-45

Dated;29-12-1955

Revered Sri Babuji,
SadarPranam.



It was a pleasure to receive your letter and to go through it. I am now writing my spiritual condition whatever it is by the grace of Master.

Now it seems to me that my bones are disappearing gradually after melting uniformly. God knows the reason why (as everybody says) my tone is becoming Masterly and I feel that whatever I speak becomes true and there is confidence in it. A sort of melting process has spread in my back-bones and all the joints and the whole form is becoming one uniform plane of surface. There is a sort of wavering all the time in the back portion of my head. There is also a sort of melting and creeping sensation. Ordinarily I do not feel anything but when I try to read and observe myself, my head automatically bows down on the feet of every person. I am not concerned with anything. Now my condition is such that nothing is at all felt by me. I talk to everybody in the house but often I do not remember whether I was talking to mother or father or Kesar or anybody else. It seems that some such thing has happened that I fail to recognize the voice of anybody; even I fail to recognize my own voice.

Though I speak and talk but consciousness never goes out of me. I often think that everybody says that one should remain devoted and attached only to God by forgetting oneself and others as well; but despite doing best efforts I have failed in the above mission. I always remain conscious of everything and never remain even for a moment, devoid of consciousness. Under the circumstances what I should say. It seems to me that I want to say 'Something' to my Master but there is nothing in that 'Something' hence what I should say.

Amma conveys her blessings to you and Kesar conveys her Pranams to you.

Yours most humble daughter,
Kasturi

(4) Dr. K.C. Varadachari: "Brahman The Highest Unity"

(Continued from last Month)

"These liberated beings may have enjoyed in the fullest measure, an enjoyment which of the nature of truest nature and being of the Divine, the fountain and ocean of Delight, into whom they merge and engage in varied types of relationships of which the human is aware, and even change their very natures too, but of that power of controlling and husbanding the Universe they verily have none. That is the distinctive mark of the Lord, and all the rest are dependent on, subordinate to, that Lord. If the power of entering into significant relation with, even his own body is denied to the individual, how much more when the whole nature is concerned and all other selves are concerned? Thus even from the stand-point of epistemology the individual finite being, can never realize the extension of its power to infinity. Ramanuja, however grants this infinity of knowledge to the individual souls; but certainly not the power of creation. The individual can enjoy without let or hindrance all the worlds of the Divine Manifestation as easily and fully as God Himself, both the unchanging and eternal "*nitya-vibhuti*" and and the world of *leela*, (all the worlds of the Divine *jagatyam jagat* of the *Isavasyopanishad*, which the Lord manifests and controls and dwells in). The individual gains

the fullest plenitude of auspicious existence. Freed from all karma, he enjoys all the excellent characteristics of the Divine Lord Himself, except one, that is power creation of the world, of being the *sarvadhara, sarva-niyantr, servasesin*”

(5) AshtavakaraGeeta

*‘Vaanchaa Na Vishvavilayae Na Dweshas-Thasya Cha Sttithau
YatthaaJeevikayaaTasmaadhanyaAastaeYathaSukham”*

वाञ्छानविश्वविलयेनद्वेशस्तस्यचस्थितौ
यथाजीविकयातसमाद्धन्यआस्तेयथासुखं

Meaning: “The Man-of-Wisdom does not feel any longing for the dissolution of the universe, or any aversion towards its existence. He, the Blessed One , therefore, lives happily in whatever subsistence turns up , as his lot, unasked.”

Explanation: Living in the Self as the Self, the Man of wisdom has gained all that is to be gained. He has no desires for any thing. He demands nothing. He is full and above all needs. The whole universe is to him a disturbance in the Infinite Consciousness, which is his own nature. He has no more any identification with his body. Such a Sage is not anxious any longer for the dissolution of the universe; ha has no aversion towards its play of plurality. The Man-of-Truth has awakened from all his illusions. Yet, from worldly point of view he is still a member of the community, with a physical body having the bare necessities of existence, food, clothing and shelter? Therefore, a Man-of-Perfection, lives in his own world of perfect Bliss, bodily living upon, whatever that comes to him unasked as charity from the members of the society.

(6) Srimad Bhagavat Purana

*“SatvamRajastmaltiNirgunasyagunaastrayaha
SthitiSargaNirodheshuGruheetaMayayaaVibhoh*

सत्त्वंरजस्तमइतिनिर्गुणस्यगुणास्त्यः
स्थितिसर्गनिरोधेषुगृहीतामाययाविभोः

Meaning: The Lord is Infinite and beyond the three *Gunas* (Modes of Prakruti – Nature); it is His Maya that has assumed these three *Gunas Satva, Rajas, and Tamas* for the purpose of creation, preservation, and destruction.”

(7) Yoga Vasista

“ChidatmanalmalathamPrasphurantihSaktaayah
ItyasyaascaryajaaleshuNa abhhyudetiKutoohalam”
“चिदात्मनइमाइत्थंप्रस्फुरनिथसक्ततयः इत्यसयाअसचार्यजालेषुअश्चर्यजालेषुना
अब्भयुदेतिकुतूहलम्

Meaning: “Knowing that the Self which is the Infinite Consciousness can bring all these about, he is not surprised even by such wondrous phenomena.”

Amplification: All these worlds appear as independent substantial reality, in Brahman the Absolute Consciousness, due to ignorance of perceptual error, or non-wisdom. The sage who has realized the truth, and who is liberated from error- of perception, here and now, beholds the world as he would in deep-sleep without the least craving. He goes beyond the dualities of life, while actively playing the role of allotted ‘Prarabdha-Karma’ life that comes to his share of day to day living without any fear-or favour; on the knowledge, that his, unmotivated actions, cannot bounce reaction-karma, just like a burnet seed cannot grow, but useful to eat.

(8) Book of Knowledge Divine

“Raja Yoga method of Sahajamarga System as discovered by Revered Master Bhagavan Samartha Guru Sri Ram Chandra Maharaj (Sahajanpur India) has been empirically validated time and again, to be highly helpful in regulating and balancing the mind to equanimity (*Samathavastha*) by erasing

out the *sanskar*. This system has unique feature of providing inter-related experience of *Karma Yoga*, *Bhakti Yoga*, and *Gnana Yoga* as collateral gains of Sahaja Samadhi. The Abhyasi performs routine duties of family life, considering himself as a trustee of the household and performs duties of family life on behalf of the Divine Master, with love and devotion without any notion of "I and Mine". As *Abhyas* progresses he gains intensive experience of "All is Brahman and Brahman is all" (Isa vasyopanishad). Err-long the knowledge becomes so intensive and real that despite the physical sight of variegated objects of name and forms, mind automatically discerns of only Reality underlying as Sat-Chit-Ananda. However, the objects derived from 'Mediated Notional Reality (MNR) have their own empirical utility value (Aprokshnubhuti-5A6; Adi Shankara). Though the sense organs functions normally, revealing external and internal objects, Mind considering them notional as name and form is not deluded of Reality. Since functional organs and physical mind are not demolished, yogi deals with the objective world like any other normal person, as ordained by his "*prarabdha-Karma*" (fate). "

(Ref: Book of Knowledge Divine, Mediated Notional Reality, P.45; Pub: IUSCM, Hyderabad.59, Ist. Ed.Jan.2001.

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