



Spiritual News Bulletin

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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)

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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



When the Abhyasi reaches the conscious-state of Being in Brahmanda Mandal, he gets the power and capacity to create and develop condition in the atmosphere. This is to be preceded by the “effect of neutrality in the mind-psych; that is, he goes beyond the duality-nature of his *sanskaras*”. By this process a time comes when one attains *Laya* in Soul-Consciousness. Prayer is an effective instrument to propel the movement of ones spiritual progress. It so happens, that sometimes the past-karma obstructs the spiritual progress and ‘Prayer’ cleans the obstruction on the path. When an Abhyasi is lifted to “*Avyakta gati*”, he attains a state of un-differentiated consciousness; the objectification of consciousness comes to an end. Such an established *Sidha-Yogi*, by merely focussing his look modifies the thought-process of others. Of course all precautions have to be taken as to not to defuncting stage of the Mind-psych.

All the powers of nature (pleasant or unpleasant) are stored up in *Brahmanda Mandal*. One can contact them by the grace of Master for divine spiritual work. In *Sahajamarga* system of yoga meditation , those who have crossed “*Pind desh*” will not return to this world after death. Children need not do deep meditation; however they can attempt to hear the vibrations of ‘Om’ for few minutes only, as they are expected to devote their time to studies and learning. Point (A) is the centre of desires and (B) of thoughts. Points X3, Y3, and Z3, on the course of “*Sushumna-Nadi*” are related to Kundalini and other powers. One has to meditate thinking of a Divine Light in the heart. When one sub-consciously thinks again and again about some one, it is the indication that he is attempting to be in intercommunication stage. Sometimes the practitioners have a vision during meditation of sitting of Master in front of them; it is because he comes in Astral-form when the abhyasi is deeply involved by attachment of devotion and craving to reach the ultimate goal. Addressing the words like “I am Thine”, “I am Yours, I am yours” etc. spell-bounds the Master, to the loving attention drawn by the Abhyasi.

By proper recitation of Veda-Mantras called “*Swadhyaya*”, the spiritual awakening could be induced in the audience who are drawn by the divine vibrations on hearing. The meter and rhyme of the Veda mantras is so wonderfully set that it helps the onward march of the spiritual seeker,

through the various points of the astral-system of different Chakras. The Vedic Mantras in praise of Gods encapsulating/representing the Five Great Elements (*Pancha-Maha Bhootas*) can be aroused for God Indra, at point (3) affecting the spiritual state at that point.

Likewise other Mantras concerned with Air-*Vayu* and Fire-*Agni*, at points (4) and (5); the Mantra of Agni affects "*Kanta-Chakra*" at point (5) which gets awakened. In the same way with the Goddess of Learning - *Saraswati*. In children, this can be awakened by reciting the Mantra concerned, and/or transmitting pranahuti at the point (10) in the head. The Mantra, recitation and or transmission of Pranahuti at that point relating to "*Usha*", the dawn, affects the left side of the portion in-between the eye-brows of *Trikuti*, where the Super-Conscious state abides. Thus recitation/hearing Veda Mantras rise-and-fall annotation has extremely good for speedy spiritual progress. The Abhyasi passes through all these points located in chest.

Consciousness passes through the:--

- (1) first condition making him emotionally identify with all fauna, animate or inanimate, such that he aroused to embrace even thorns and thistles.
- (2) Next condition is a feeling of "every thing as God" "*Sarvam akhilam Brahma*".
- (3) In third state he does not feel the existence of any object, animate or inanimate.
- (4) The fourth state rouses in him the feeling of 'One and only One', reigning all over.

As one goes through these conditions one becomes more and more subtle; such that all these conditions fade away and results in acquiring the "*Ayakta Gat*" a state of undifferentiation, i.e. Pure Un-objectified Consciousness. One loses contact with *Maya* or elemental existential conscience. Bliss reigns all over—entering the Godly kingdom.

You are Welcome

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

EDITORIAL



The Life of the Life

(*"Pransys Pranah"* = प्राणस्य प्राणः)

The scripture dealing with macro-cosmic and micro-cosmic aspects of life-force (*Prana*) is exhaustively dealt with in "*Prasnopanishad*", the *Brahmana-Upanishad* branch of "*Atharvana Veda*". It has a conversation-mode of style description between a Rishi, called *Pippalada*, and his six disciples who came to him seeking elucidation and clarification of some of their philosophical and intellectual doubts. Since this is a *Brahmana-Upanishad*, it explains exhaustively the *Mantras* of *Upanishad Mundaka*. The Creator *Prajapathi*, also known as *Hiranya Garbha*, performed penance through which created Energy (*Prana*) and Matter (*Rayi*). And, by interactive, combination and permutation of both of these two entities resulted in the creation of fauna, animate and, inanimate, including human and animal beings. These two entities, energy (*Prana*), and matter (*Rayi*) are symbolically represented macro-cosmically as Sun and Moon respectively; while micro-cosmically they are represented by life-force *Prana* the vital-force, and food (*Anna*).

"Adityo ha Vai Prano, Rayir eva Chndrama—Rayirva Etat Sarvam Yan Moortam Cha, Amoortam Cha, Tasmaan Moortireva Rayih"

आदित्यो हवै प्राणो रयिर् एव चन्द्रमा रयिर्व एतत् सर्वम्

यन मूर्तम्च अमूर्तम्च तस्मान् मूर्तिरेव रयिः

Meaning: “The Sun is verily life, and the moon is the matter; all that have form and all that is formless is indeed matter.”

Matter does not mean only that which has form (*murta*). It includes that those which does not have form (*amurta*) - like the space, air, thoughts, and ideas are nothing but matter. This can be proved by fasting for long duration (drinking only water) when mental thoughts would subside, resulting in mental confusion, forgetfulness etc.; indicating food as the raw-material for producing thoughts.

Prana, as the Vital force, is behind the functioning of all the sensory, and motor organs. Just as spokes are fixed in a wheel, the same way in *Prana* (Energy), everything in the universe is fixed. *Prana* is not merely air-breathing; it denotes the vital energy, behind the food (*Rayi*), symbolized as Moon. *Prana* is the truth behind all that have ‘forms’, called *murta* (e.g. earth, water, fire, gross elements), and formless, *amurta* (like air, space, the subtle elements). The sun is symbolized as the giver of cosmic-energy and life force *Prana*; i.e. the sun causes rains; rains produce food; therefore *Prana* the vital energy macro-cosmically is Food. The entire plurality and the various pheno-menon as rain, germination of the seeds, growth harve-sting the food, eating the food, all are nothing but *Prana* in its various manifestations. If the *Prana* is pure in a man, that individual’s mind and words shall be pure and whatever he pronounces, it happens true as a material fact as “Will Divine”. *Prana*, as the nucleus center of cosmic energy, is considered as the Lord of the Total Energy-types in the whole Universe. Pranayama is in fact, fulfilled only when we come to control the Nucleus of all Energies, in ourselves.

The *Prana* is born of the *Atman*, Soul, the Pure Absolute Consciousness. As the shadow is in the Man, so is the *Prana* (Ego) as reflected shadow in the Atman. By the action of the mind this (*prana*) enters into the body. *Prana* as Ego-Centre is the Shadow of Atman. The Pure Life in us – Consciousness, or Awareness when it works through this ‘flow-of-thoughts’, expre-sses itself in a reflection (shadow), which is the ego-center personality that we come to recognize almost always as ourselves. This ego-center is always conditioned by the texture of our thoughts and quality of their flow. When sad thoughts are flowing the ego (i) is sad; when glad thoughts arise in the mind, life reflected there as ‘me’ is happy or joyous.

To summarize the afore said discussion; the Creator *Prajapati* (*Hiranyagarbha*), willing to create the variegated universe, created Total Energy called *Prana* (cosmic-life force); macrocosmically symbolized as Sun, the source of energy; as the nucleus of all energies. Then, He the Creator brought out Matter called as (*Rayi*) symbolized as Moon.

“*Atmana Esha Prano Jayate Yathaisa Purushe Cchaya-etasmim-etat-atatam
Manokrtenaayaatiasmin sharire*”

आत्मना एष प्राणो जायते यथैश पुरुषे च्छाय एतस्मिन् एतत् आततं मनोक्रतेनायातस्मिन् शरीरे

Meaning: This Prana is born of the Atman, As this shadow is in the man, so is the prana in the Atman. By the action of the mind enters into this body (Ref:Prashnopanishad-- *Kausalya and Pippalada*)

The same pattern is replicated microcosmically in every individual person as Ego, the reflected shadow of Atman/Soul/Spirit. The ego gets its reflected energy from Atman, which is known as *Prana*. This *prana*, as an energy factor is individually, grossly experienced as breath in inhalation and exhalation. Thus the term/concept “*Prana asya Prana*” - The Life of the Life - refers to *Atman*, the Nucleus Center, as Chief Life Factor (*Mukhya Prana*) of and in each and everybody.

In “*Brhadaarnyakopanishad*” - *Prana* is viewed as *Satya*, Truth, and Life-of-the-Life, i.e. “*Pransya-Prana*” Atman is described as “Truth of truth”.

"Yathaagnai Kshudraa Vispulingaa Vyucharanti, -Aivameva Asmaad Aatmanah sarve pranaah; sarve lokaah, sarve devaah; sarvaani bhootaani vyucharanti;tasyopanishat-satyasya satyamiti;Praanaavai Satyam,TeshaamevaSatyam"

यथाग्नि क्षुद्रा विस्पुलिन्गा व्युचरन्ति--ऐवमेव अस्माद् आत्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युचरन्ति तस्योपनिषत् सत्यस्य सत्यमिति प्राणावै सत्यं तेषामेव सत्यं

Meaning: As from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all Gods, and all beings. It's secret name (Upanishad) is the "Truth of truth". The Vital force is truth, and It is the truth of that" (Br.Up.2-1-20)

Swamiji

SPECIAL FEATURE COLUMN

We are undergoing changes from birth to death, both physically & mentally. But, despite of these changes we feel "I am the same, person": how this... is possible, amidst changes I am the same? To appreciate change there must be some Factor, That is unchangeable, permanent to support the changing conceptual phenomenon. This can be amplified by the example of a T.V. The screen on the T.V. is permanent, stable, unchanging; yet it supports the different, varying dramatic scenes of various channels; if the screen shakes, & moves in vibration, the dramatic scenes, projected by the different channels cannot be seen. In the same way in 'Me', 'You' & in all, there is a permanent stable, firm unchanging Factor, that supports all changes in life, brought by Mind-Psych, incessantly. That Entity is Soul, or Atman, That is what you, me, is. We are intrinsically Soul, Atman; it is Mind, that devaluates Atman as Ego, the reflected image in Mind. We are not the Body-Mind conglomerate, bio-system; we are the Eternal, Immortal Soul or Atman, never born never dies; that is what you are. *Shastras* advise constant reminding intuitively, to oneself his true nature of Atman in the following way:

"Nityoham, Nir vikalpoham, Nirakaarohamavaiyah-Sat – Chit - Aananda Roopoham; Brahmaivaaham, Na Sansaari; Muktoha Miti bhaavait"

नित्योऽहं निर्विकल्पोऽहं निराकारोहमवैयः सत्चितानन्दरोपहम् ब्रह्मैवाहम्, नसंसारी मुक्तोह मिति भावयैत

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

Meditation with '*Pranahuti*'--Life force would give this empirical intuitive *Anubhava*, *The Feeling*. You are Welcome.

Swamiji,

LETTERS

From: Anonymous

Namaskaram Swamiji,

An experience last night has prompted me to write to you without delay! I will give a few experiences over the past few weeks as well...wed 20th Aug.: For a long time I held so much fear of the unknown in surrendering the ego, given that the ego identification is all I had ever known. However now there seems to be a shift in my perception, in identification. I felt at that point that she was a different entity to me - so then what was I????? I think that I know the answer to that question. I felt a sense of loss and sadness earlier - I wondered if this was part of the Ego leaving. I can see now that we could be the Atman, only clouded by *samskaras*. I can feel my mind expanding. Monday 1st Sept: initiation #1 with a new *Abyasi*.

Transmission felt so powerful. It was flowing in abundance. It felt as though a switch was opened and all just poured effortlessly out.

Yesterday - Sunday 7th Sept: At approximately 10:30pm AEST *kundalini shakti* was felt throughout my system (I realized later, that this was around that time that an email was received from *Swamiji* in response to my SNB question). This continued until approximately midnight when I had this profound sense of the heart expanding. Here is my diary entry below:

Heart is expanding. Overwhelming - not sure what to do with it all. Feels like a balloon being inflated. Feel like a small creature emerging into the light. I feel like I am being born from a sticky cocoon. It is a subtle subtle feeling, because I don't actually feel any of this literally. I just have this sense of peeking into something for the first time. Images come to mind of a petal's first glimpse of light from the bud; a pink furless creatures trying to make it's way from the mother's sac, and that point where it first breaks through and experiences light for the first time; a butterfly emerging from the cocoon and feeling what it's like to flutter it's wings for the first time. I cannot seem to manage to make any movements or utter any words. I am just here. Now. I feel incapable of doing basic functions - walking, talking, moving. I feel almost like an infant - unable to do anything for itself but for it's mother.

I look forward to hearing you response *Swamiji*.

Love to you and *Mataji*.

Thy own self, Undisclosed

Questions and Answers/ Spiritual Diaries

From: Prasad k 18-9-2014

Poojya Swamiji,

Now I Understand, Thank you very much.

Pranaam. prasad

From: Swamiji; 18 September 2014

Sri Kpr. Prasad, Ashirwad

It is to be read as--- "Where The 'I', Infinite is Absolute Consciousness, or Para Brahman"

Swamiji

From: Prasad K

Poojya Swamiji, Namaskaram's,

In Page 10 Formula 2: $I\infty + [0(ix) = 0] = I\infty = \text{Absolute Awareness Where Is only Absolute Awareness or Absolute Awareness where or Absolute Awareness where it meets Ego Zero.}$ I have doubt, Can you please look in to this.

Thank you

Pranaam, prasad

From: Swamiji; Dated: 13-9-2014

Dear Daughter Smti. Sow.Tara Menon

Ashirwad your Diary notes indicate Signs of approaching " Vishudha Satvatma" highly purified Mind, which helps to act to discover ones True Self, Atman.

1. The state of "Witnessing" "*Sakshibhuta*" is hovering; it would become stable err-long.
2. So long human body is there it is governed by human nature.
 - Sanskaras are released as thoughts; it is normal function of the mind.
 - What is more important is not to identify with them ; that process you are now bearing.
3. Yoga fulfilment is gradual in phases. The process is runniiong normal

With Master's Blessings
Your Own Self
Swamiji

From: Swamiji, Sep 11, 2014

Subject: Re: FW: Re: Question of atman

Dear Ravi, Ashirwad

- 1) The reply is quite good; & OK. but one thing; the framing of question by Sri Justin, is clouded with misconception, Viz." Atman as not the product of Consciousness; it is vice-versa: unless he means Atman as "Jeeva" the individual personality, because in *Sanskrit* language atman also means as particularized consciousness.
- 2) Causal body is nothing but, *Sanskaras*, micro-impressions stored as lased on consciousness. The ingredients of causal body melt as Desires, thoughts, and actions on the continuum of Time-Space-Causation (Desha-Kaala-Paristhitulu)

Swamiji

Transmission of Ultimate Reality is the highest possible Spiritual Condition, which is beyond the mind and intellect, i.e. Transcendental in Nature. Therefore it is devoid of all kinds of sensory-mental phenomenon, like pleasant-ness, exhilaration, mad-ecstasy called as " *Avodhoot*-condition' which in traditional classic system of yoga is considered as a very high achievement; of-course which is not from true nature of Spirituality. Generally it is 'Dry' devoid of any pleasant psychic sensation; and those who are steeped in worldly religious bent of mind, do not receive any effect. That is the reason that novice new inductees do not feel anything when first-transmission is given by the preceptor. But some un known spiritual force keeps him bonded to the *Shahj Marg, Pranahuti* system which gradually if the seeker of Reality really is honest and sincere in seeking the objective, flourishes to un-fold the intrinsic Self-bonded attachment to Para Brahman the Reality It Self.

Swamiji

From: Tara, Sep 6 2014

Namaskaram dear Swamiji!

Pranam to you and Mataji!

I will write to you shortly with a spiritual update, however for now I have a quick question from last month's Spiritual News Bulletin that I was unsure about. In Master's Message p.3, Swamiji writes: "Everybody is not pleased by Transmission, because, it has no divine juice in it."

Could you please explain this comment for me? How does transmission not have divine juice in it? Is it not the very essence of divinity itself?

At thy feet, Tara

From: Justin Pelzer, September 9, 2014

Subject: Question of atman

Hello Ravi,

I have a question about Atman, the eternal soul. It is a product of the ultimate consciousness, and is individual for each being (i.e. reincarnation) or literally the consciousness itself? Also, can you remind me how the consciousness, the base of everything, interacts with the casual body? Is it a fundamental property of the consciousness to do so?

Thank you immensely for your discussion, and for sharing in this ultimate beauty of existence.

Your own self , Justin

From: Ravi, Sep 11, 2014
Subject: Re: Question of *atma*
Justin:

According to *Swamiji*, "Pure Consciousness" is the only fact of Reality and all others are nothing but "Perceptual Inconsistencies". He suggested the below analogy from the scriptures to elucidate the above: If you take an empty pot and would like to describe the space inside it, you would call it "Pot Space" ("*Ghata Akasha*" in *Sanskrit*), whereas if you want to describe the space in the open sky, you would call it the "Space" ("*Maha Akasha*" in *Sanskrit*). If you analyze carefully, the "Pot Space" is part of the "Space" but observed as a separate entity due to difference in perception. As the "Pure Consciousness" is perceived to have been applied to the context of a pot, it is now called as "Applied Consciousness". When sense organs and motor organs come into play, the "Applied Consciousness" appears to have crystalized into two or three dimensional phenomena creating the universal existential perception now called as "Objectified Consciousness". Now the question remains, why this "Perceptual Inconsistency"?

One of the most revered Saints of all times, *Gaudapada* propounded an extraordinary doctrine called "The Theory of Non-Origination" ("*Ajata Vada*") which primarily says that the two or three dimensional world is an imagination of the mind ("*Sankalpa*") and this false projection is sponsored by an illusory factor called "Maya". The origination of finite individual soul is only figurative and is nothing but "Pure Infinite Consciousness" Itself. Causal body, Astral body and the Physical body, in light of the above explanation are only figurative levels of objectification, of the same "Pure Consciousness" and brought about due to ignorance ("*Avidya*"). All theories such as Karma may be convincing to some and not to the other. We classify no theory as right or wrong, as we now know that all such theories are nothing but creation of the mind ("*Mano drishti*"), and are only valid as long as mind exists.

The above explanation, by no means suggest renunciation of your body, mind, intellect and family affairs etc. *Swamiji* always suggested the act of "Detachment in Attachment" as propounded by Lord Sri Krishna in the "*Bhagavat Gita*" (Surrendering all thoughts/actions to the Master at all times) and prescribed "*Pranahuti* Meditation" to achieve the goal of establishing in the "Pure Consciousness" along with increased dexterity in all walks of "finite existential Institute of Universal Self Consciousness Movement, founded by *Swamij Cihillapa*, is thus a perfect combination of the teaching of Lord *Sri Krishna* in the *Bhagavat Gita*, the non-dualistic theory of *Advaita*, and *Pranahuti* based *Dhyana Yoga* method to expeditiously achieve the proposed goal of merging with the "Ultimate Reality" while in human form ("*JeevanMukt*").

I pray to the Master to bestow his grace on all of us!
With Master's blessings, Ravi

Quotable Quotes

(1)By Audi Guru Sri Lalaji Maharaj

(Continued from previous issue)

"From ordinary questions it was now the turn of complicated and difficult questions about which ordinarily a person like me could not be expected to have first-hand knowledge or self-experience. The question that was put before me was "what is death"? What is the state of affairs after death? My *Hazrat Qibla* stroked my back and sat behind on one side. Our eyes exchanged a glance and like a machine I started to answer. Those were the most valuable moments of my life and I was feeling that behind my words it was none else except my *Huzur Maharaj*, who was speaking through me. I spoke for about one hour and every one was listening with apt attention. When the words started falling short of expression, their place was taken

by charged emotions, and I do not know under whose influence and on whose strength I had announced, "O Greatly revered scholars and saints! Whatever could be expressed through words about death I have mentioned before you. Now this humble servant is making an attempt to take you all through experience of death----" And while I was saying so, their eyes got closed and amidst total silence they all experienced total silence they all experienced the reality of death."

(Ref: Autobiography of a Sufi; Cosmic Consciousness (Sayujyata)P.137-B.R. Pub.Delhi-110052-India)

(2) Sri Babuji Maharaj

"In short, we start our practice from *Sham* , the first of the six *Sampattis* of the third *sadhana* of *Vedantists* and devote all our attention to the proper molding and regulation of mind which is easily accomplished by the help of the transmitted power of a worthy Master. Control of senses and *indriyas* (or *dum*) follows automatically when we fix our mind on one thing and one alone which is Reality, ignoring all others. Generally most of the sages follow this course. A few of the sects attempt an approach to *sham* through the practice of karma (action), others through devotion or *bhakti*. There are still others who set aside both of these and proceed on through the medium of *jnaana* (knowledge). In fact the stages of *karma*, *upasana* and *jnaana* are not different from each other but are closely interrelated and exist all together in one and the same state. For, example, in *upasana*, controlling of the mind is karma, the controlled state of the mind is *upasana* and its consciousness is *jnaana*; in *jnaana* the process of thinking is karma, stay on the thought-out object is *upasana* and the resultant state is *jnaana*, while in karma, the resolve to act is karma, process of bringing it into practice is *upasana* and consciousness of the achievement is *jnaana*.

(Ref: Complete Works of Ram Chandra—Reality At DawnP.98-99;Pub. SRCM, India)

(3) Letter from Saint Kasturiji, Lakhimpur, Dated 26-5-1956

Reverend Sri Babuji, Saadar Pranam

You would have received my two letters. I am now writing about my spiritual condition whatever it is by the grace of the Master. It seems to me that the condition is nothing and I am rather deceiving myself that every condition about which I write is present, neither felt but in fact every condition is neither present nor felt. When I see or observe the condition nothing is seen. Creative power had died and is no more present. God knows what has happened that neither there is activeness in the condition nor in activeness. It seems that these two words have no meaning and the same can be said about the condition. If I say 'condition' or 'no condition' it seems that I am uttering these words in dream as they seem meaningless. Even my condition has become such that it has lost its meaning. The word 'meaning' has become meaningless. My condition is such that both 'I' and the 'condition' have become the same. Not only 'I' even every thing has become the same to me and the word same and similar has lost its meaning. Now there is the condition only whatever it may be. Neither it is expressible nor inexpressible. Neither it is nor it is not. Yesterday when I was sleeping at 11p.m. to 12p.m. suddenly it seemed to me as if you were saying that, "Kasturi, I am remembering you very much. Your soul has got *Laya* with my heart and I am very restless." I got up at once and I saw that there some lines formed by the tears on the check. Otherwise tears never roll down while I am awake. Amma conveys her blessings to you and Kesar conveys her Pranam to you. Love to younger brothers and sisters.

Your most humble daughter, Kasturi

(4) DR. K.C. Vardachari THEISM And ILLUSION (Cont. from last issue)

“ This would be correct, if the descriptions of the Upanishads and of the other scriptures of Brahman were confined to the inward vision and thought. On the contrary, the affirmation that Brahman is all this and all that exists beyond the senses, makes it impossible for us to divide the spheres into those of reality and illusion. The mention of dark spheres (*asuryaa naama le lokaah*) in the Upanishads lends clear justification for stating that all are real, and not that all that exist are unreal. The affirmation of an original *Asat* only intimately the utter transcendence, the original causal ‘moreness’, of the Divine over everything that we know of and does not affirm nihilism. There is a radical distinction between the nature of the individual and of the Supreme, it is because of that that Brahman participates completely and without exception in every existence. Thus the Absolute is not a mere passive spectator Consciousness but a *Chaitanya*, a personality. Despite the fact that Sankara attempted a dichotomous division of the spiritual texts, he could neither deny existence nor essence to Brahman. Pure Being of Brahman had to be at once unchanging and eternal and un-modifiable, while yet controlling and sustaining and ordering the universe. The Absolute had to be everywhere in every thing as every thing and yet to be the Pure Unqualified Being or Essence. The apprehension of a contradiction between these two sets of attributes resulted in the need to postulate the principle of Illusion which because of its double-edginess can play the role of existence and essence to perfection.” (Ref. Sri Ramanuja’s Theory of Knowledge, A study; P.256)

(5) Ashtavakra Gita

“*Na Dooram Na Sankochalabdhameva atmanah Padam
Nirvikalpam Niraayaasam—Nirvikaaram Nirajanam*”

न दूरं न संकोचालब्ध मेवात्मनः पदं

निर्विकल्पं निरायासं निर्विकारं नीराजनं

Meaning: the Self which is Absolute, Effortless, Immutable, and Stainless is not far away, inaccessible. Nor is it limited, unattainable. It is indeed ever attained”

Amplification: the Supreme Consciousness in its Absolute Nature is beyond all passions and desires, the *vasanas*. Perceptions of the body, emotions of the mind, thoughts of the intellect are exertions, and therefore, to act with these instruments is always an effort. The *Atman*, the Reality is ‘effortless’ (*Niraayaasam*), because it comes when all equipments are transcended, where Ego attains zero and merges in Reality *Atman*, This Great State is our Real Nature; therefore, not far-away, inaccessible proximity. It is indeed ever attained. In our ignorance we fail to recognize It, though ever Shines in the Heart.

(6) Bhagavatapurana

“*Aitad Bhagavato Roopum Brahmanah Parmaatmanah
Param Pradhaanam purusham Daivam
Karmavicheshtitam*”

ऐतद्भगवतो रूपं ब्रह्मणः परमात्मनः

परम् प्रधानं पुरुषं दैवम् कर्मविचेष्टितं

Meaning: “The Lord who is the same as the Absolute (of the *Vedaanti*) and the Supreme Spirit (of the *Yogi*), nay, who figures both as *Prakriti* (Primordial Matter) and *Purusha* (the Spirit) and yet lies beyond the two, is also known by the name of Providence, who brings into play the activities of Karma (the destiny of the different *Jivas* in the shape of birth in the various species of life.”

(7) Yogavasista

"Janma baalyam vrajatyetad yvanam yuvataa jaraam
Jaraa maranaamabhyeti muudhasyaiva punah punah"

जेन्म बाल्यम् व्रजत्येतद य्वनम् युवता जराम्

जेरा मरणामभ्येति मूद्दस्यैव पुनः पुनः

Meaning: "Birth and childhood lead to youth, youth leads to old age, and old age ends in death, and all these are repeatedly experienced by the ignorant."

Amplification: Creation is essence less; yet, it gains a false reality. It also grows the delusionary fruits of *dhrama* (righteous living) and *artha* (pursuit of prosperity). This world, with sky, sun, moon, is upheld as real and true (*nitya-satya*) by delusion of its substantiality: though it is the mirage of mental projection, considered by the ignorant as the real existential life.

(8) Book of Knowledge Divine (IUSCM, Pub. -P.24; Hyderabad-59),

"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 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 (*Brahmananada*) 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. SB. 1-4-10) .

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