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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)

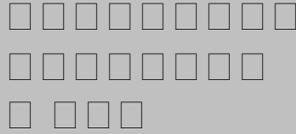
*“UNIVERSAL SELF CONSCIOUSNESS IS THE ULTIMATE AND
LAST REVELATION OF DIVINE MESSAGE OF PROVIDENCE TO
MANKIND”.*

Message from the Master



Consciousness (*Chit*) is the source of creation, both inside mental, and out side the objective world. When there are thought waves in consciousness, it assumes the form of mind. And is experienced as conscience. In divinity, mind is purified of gross-thoughts, becomes subtle nature of “*Vishudha Satvatma*”; and evolutes into omniscience, and omni-potent mind of divine conscience. Transmission of “*Pranahuti*” during meditation, is the reflective thought process, and it’s effectiveness depends upon doubt-less faith, and unwavering will power (*Sankalpa Shakthi*) of the transmitter.

“ *Samshyatma Vinashyati
Na Ayam Lokoasthi Na Paro
Na Sukham Samshyatamanah*”

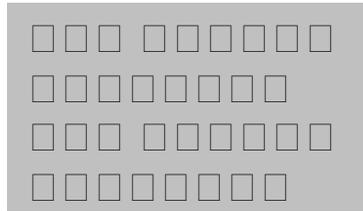


Meaning: “The doubtful Thomas perishes; and, has no peace of mind. He is neither benefited now in this world during the present life, nor in other worlds after death”. (Ref: 4-40, Bhagavath Gita)

In the context of spirituality, **Faith** is an intuitive faculty of conscience, that emerges when boundaries of Intellect and rationality is crossed. It is the only divine navigator available to traverse the infinite ocean of consciousness on the un-chartered, endless horizon of Reality.

Meditation has to be done regularly, by all seekers of Reality irrespective of whether junior or senior, because, action-reaction impressions bouncing from interaction situation, would be clouding the conscience of mind-psych making it dull of grossness, thus, obstructing the flow of *Pranahuti* from the heart of the preceptor to the seeker of Reality. Not only this, the gross conscience also affects adversely the perceptive feeling of seeker - sought relationship of the soul and God (*Jeevatma-Paramtama*). This has been verified by Saint Sri Anjaneya, the great illustrious devotee of incarnated God, Bhagavan Sri Rama, of the epic-period of yore, in the following verses:

*Deha Budhyatu Dasoasmi
Jeeva Budhya Tadam Sakshi
Atma Budhyat Twamevaha
Iti Mae Nischi Ta Matihi*
(Ref. K. Up.)



Meaning: “O Lord, when I am steeped in body conscience, I am Thy slave; when I identify myself with the mind, and intellect, i.e. as a *Jeeva*, individual entity, I am part and parcel of Thee; and when I am *Swaroopa*’ that is, as the Spirit / Soul. I am Thy-Self only. This is my considered opinion”

This indicates the stages and phases in the evolution process of Spiritual Realization of Self-perception of the conscience. People by and large worship God to fulfil some kind or other personal desires; for this, they take vows of different kinds to this end. By nature, desires are end less and the vows to obtain them are also end less. This chasing of desires (*Kama*) goes on for eternal. It is only out of thousands who by the grace of God get the inclination to seek Him for His sake; and it is still very rare, who steadfastly make efforts to realize Him; and out of such thousands of attempts only, some one rare, succeeds in the trial. (Ref. Gita 7-3). That is the reason the scriptures like “Kathopanisad (Chap.3-Sl.14) described the attempt of Self-Realization as walking with bare-foot, on the edge of sharp sword’s blade (*Kshurasya Dhara Nishita Durtaya*). But, after the advent of Sahajamarga system yoga meditation, propounded by Samartha Sad Guru, Mahatma Sri Babuji Maharaj the concept of Self Realization and consequential merging in *Para Brahman*, the Ultimate Reality has become an easy, empirical proposition, to one and all, here and right now, who ever honestly aspires for it, irrespective of any differentiation of Colour, Sex, Nationality, etc. Seekers of Reality at advanced phases of yoga meditation in our system begin to feel forgetfulness of the learning, and naturally get worried this trend of their theoretical knowledge, particularly of scriptures. Actually, it means the dawn of real Knowledge which is the Knowledge of knowledge’s, the Reality called as *Brahmavidya*, which itself makes other hearts changed. It is higher knowledge (*Para Vidya*). It is **THAT** by which the Imperishable (*Akshara*) is attained (Ref: Mundaka, Up. 1-Sl. 5). All worldly knowledge, like root-learning of Vedas, phonetics, astronomy, grammar, and, objective sciences, of all kind are lower in nature (*Apara*), and perishable by change and, alteration. It is something paradoxical that a true seeker of God goes in search of a guide or Guru, who is a realized and established person in *Para Brahman*. The Reality ends by merging in Guru forgetting himself and God. And, if this phenomenon, really happens, **in the life of that fortunate seeker of Reality**, then, what to speak of his glorious, enviable

spiritual destiny. My Master's autobiography testifies this assumption. In the course of last phases of spiritual journey some experience "blank-ness" and report the feeling of "No devotion to the Master", and express worry, reporting for this peculiar mind-psych happening. In fact they are at the concluding phases of Spiritual Journey; the preceptors should explain the nature of travel, and, different types of psychic imperiences one is likely to undergo on spiritual continuum of the Self Realization.

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

EDITORIAL



(1) Darkness to Light

Australia's Indian community is particularly diverse, including people from India, Sri Lanka, Malaysia, Singapore, South Africa, Fiji and many other countries. In all, because of our cultural and linguistic variety, our community mirrors Australia's uniquely diverse, multicultural society. Throughout the world, every societal group, has its own way of celebrating festivals, but the celebration, of aesthetic joy, & happiness by lighting lamps, exploding crackers, sharing merriments with one another, is an occasion common to all faiths of people throughout the world.

Deepawali is one of the oldest Hindu festivals on record. Its origin is lost in antiquity, in pre-Aryan times. Over these millennia, as a rallying force and as a popular medium for offering thanks to God, it has retained its characteristics most consistently, and in the last one hundred and seventy years, with the emigration of Hindus from India, it has spread to the four corners of the globe. It is the enchanting Festival of Lights, kindling new hopes and aspirations, is with us once again. Unity and tolerance in diversity, the fundamental feature of the human

faith and trust, is illustrated in the observance of The Festival of Lamps.

Celebrated everywhere, in a rich variety of forms, the central theme of the festival of lamps is always the same - the triumph of good over evil. The origin of Deepawali the most colourful of all the festivals is shrouded in a multitude of mythological legends.

In Fiji, the lateral meaning of Festival of Lamps is portrayed by the dazzling displays of rows of rows of lamps in front of all homes. The most popular belief is that Lord Sri Rama returned to kingdom of Ayodhya, from an exile of fourteen years after vanquishing the devil-king Ravana of Lanka, and rescuing Sri Sita the spouse queen of Lord incarnated Sri Rama from Ravana. In the olden days the home coming of a victorious monarch was commemorated by the lighting of lamps and flares. And so this auspicious occasion is celebrated by illuminations signifying the joyous return of Lord Rama and Sita to Ayodhya. Lord Rama is believed to be the seventh incarnation (Avatar) of God.

The Lord is never born in ordinary sense. God is infinite and eternal, beyond the limits of birth and death. When the Lord is said to manifest himself at a particular place, at a particular time, on a particular occasion, it only means that this birth takes place with reference to an infinite being.

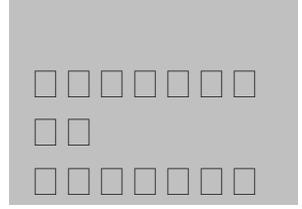
The essence of divine existence manifests those of its super physical characteristics as are necessitated to usher up the individual to a higher level of God consciousness. In the Holy Gita, the Lord states:

*“yadha Yadha hi dharmasya
glanirbhavati bhārata
abhyutthanam adharmasya
tadatmanam srijamyaham*

यदा यदा हि धर्मस्य
ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

“Arjuna, whenever righteousness is on the decline, unrighteousness is in the ascendant, and then I body myself forth”.

*“paritranaya sadhunam
vinasaya ca duskrtam
dharmasamsthapanarthaya
sambhavami yuge yuge”*



“For the protection of the virtuous, for the extirpation of evil doers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age”. Gita Ch. 4 Verses 7 & 8.

“The bodily manifestations or incarnations of God are known as Avatars. The Avatars are shining illustrations of the forward march and the upward accent of the souls towards completeness and immensity”.

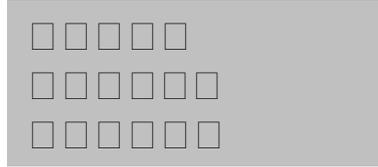
The Avatar, God’s incarnation, is the golden bridge between mortality and immortality. In an avatar the divine and human elements are inextricably blended. Therefore it radiates light and love. His birth on earth is the rekindling of faith and fellowship. The Avatar’s presence, lights up the minds of men and women and establishes the kingdom of God within a human heart. The life of Lord Rama is an excellent model for all of us. How good a person can become or to what heights can rise in life, can be learnt from the holy book - RAMAYANA.

Ideals are remembered and adored for the purpose of adopting them in our lives. We love ideals because we express thereby our yearning to identify and unite with them. The noblest lesson enshrined in the Ramayana is the supreme importance of righteousness in the life of every human being. Righteousness is not merely of moral code; it fulfils one’s sense of responsibility as an inherent unit of society and affirms the dignity of the human being. It is the fundamental principle which upholds the purpose of life. Cultivation of righteousness is the process of the enfoldment of the latent divinity within us, the glorious incarnation of the Supreme Being, as Lord Rama, has exemplified through his own life, and how to follow the path of righteousness.

Celebrations like this play an important role in our society. It promotes an understanding and our acceptance of our diverse

range of cultures and provides the opportunity to share with others their cultural heritage. That variety of cultures and people is what makes our society interesting and dynamic and gives Australia its special character as a tolerant, open society which celebrates its diversity.

*“Asto Ma Sad Gamaya
Tamso Ma Jyotir Gamaya
Mriyor Ma Amritam Gamaya”*



Meaning: Oh! Lord “Lead Me from Non-existence (Falsehood) to Existence (Truth). Darkness to Light, Mortality to Immortality.”

Let us disperse the darkness of ignorance by the light of knowledge on this Deepawali and pray to the Goddess of Wealth to bring joy and happiness to all.

Govind Sami
(President IUSCM, Oceania Pacific Region, Sydney)

(2) Nothingness: The State of Eternal Present



Creation manifests in the nature of duality mode called as “*Dwanda Prakruti*” at the three personality levels of sensory perception, mental emotion, and intellectual thought.

For example, health vs. disease, lean or stout at perceptual level; happiness vs. sorrow, or likes or hate as emotional feeling at mental level; and gain vs. loss or respect-disrespect etc. as thought at intellectual level.

*“Icha Dwesha Samuthena
Dwandva Mohena Bharatha
Sarva Bhutani Sammoham
Sarge Yanti Paramtapa”*

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ ७-२७ ॥

Meaning: “Oh! Scorcher of enemies *Arjuna*, know that all beings deluded by dualities of life like, desires & hate are caught in the vicious cycle of birth & Death transmigration”. (Ref: Gita, 7-27)

Then the question is why this, in nature? There are two aspects to creational process viz. (1) constant change of mass into energy at particular amplitude, and (2) empirical manifestation of the energy in to positive and negative life currents through complex astral-psych mechanism in human body. Basically this mechanism consists of three modes of nature called as *three guna prakruti* namely, *Satva, Raja, and Tamo gunas*. The stimulus of imbalance, in this structure of nature generates positive, and negative life energy currents setting the duality nature of creational process (*Dwanda Srushti prakruti,*).

The intensity and variance of stimulus for imbalance comes from the micro reactionary impressions (*Sanskaras*) ingrained on the causal body of astral-psych system, and the person accordingly, suffers or enjoys the duality of life generated by negative and positive energy currents. In this function various component structure of astral-psych system like 6 *Chekras*, astral channels of *Ida, Pingala, Sushumna*, and psychic nodes (*Granthi / Bindo*), placed along the course of *kundalini Shakti flow in Sushmna Nadi* are involved. Generation of positive-negative energy current flow continues unending, and the person suffering dualities of existential life so long, action-reaction chain continues.

What is the remedy? Through appropriate yoga practice the positive and negative energy currents are to be brought to zero energy-point and stabilized at that as natural state, “*Sahaja Avastha*” by mutual cancellation of the positive and negative energy currents. At this divine exalted state the mutual conversion process of matter into energy comes to a stand still. The expression of consciousness of individual personality as perceiver, feeler, and thinker ceases and will remain as Awareness per-se.

This is the condition of Godly expression at existential life as “One universal SELF”; because, it transcends particularity notion created by ‘name and form blockade’ on the consciousness flow continuum of Time - Space - Causation. Then it remains, as “Mere Awareness” of the life process. When this happens, the yogi feels plain-ness, simplicity, and calmness. As one proceeds further, this feeling is by-passed, and only “One-ness” in terms of “No Other Than IT SELF” in non-dualistic mode (*Adwaita*) reigns every where.

Transaction of life activities goes on “Eternal Present”; past or future remaining as mere reference points. At present we are alien to this high divine condition. It needs to be cultivated under benevolent grace of Sadh Guru. The *Pind-pradesh* has to be crossed entering into *Brahmanda mandal* in order to transcend the particular conscience of individuality.

Now, the yogi enters a Big or first, the Cosmic Mind of God called “*Hiranyagarbha*” the golden creational womb. Here the yogi feels the creational process in an intangible potential form before descending into *pind desh* for execution. The sanskaras on the causal body of the mind are erased out in yoga fire or by *bhoga* i.e. by experience in the action-field of life. As, sanskaras are wiped out in the same proportion, he comes to live in First Mind of God and err-long the yogi get lost the individuality of his parochial mind. It is nothing unusual; we owe our mind to that original First Mind of God that we lost due to ego’s parochial deeds. So, this is a process of “Paradise Regained” and nothing more.

Living in God’s Mind is living in Eternal-Present; A state of Nothingness or Zero, because the dualities the fundamental ingredients of creational process, are absolved. The *three guna* matrix-web of life is dissolved by the cancellation of positive and negative energy currents generated by action - reaction, the micro-impressions of ‘*Chit Lake*’ of mind. The yogi goes beyond the effect of miseries of life reposing in the *Brahmi* immortal state of *Bhooma*.

Welcome!! IUSCM and its *ASHRAM* help you to attain the exalted yoga state of ‘Life of Eternal Present’ Swamiji

Special Feature Column

- 1) The **Dalai Lama**, when asked what surprised him most about humanity, answered "Man. Because he sacrifices his health in order to make money. Then he sacrifices money to recuperate his health. And then he is so anxious about the future that he does not enjoy the present; the result being that he does not live in the present or the future; he lives as if he is never going to die, and then dies **having never really lived.**"



2) Extracts from Sri. Aurabindo & The Mother

“The Super Mind is the Vast Truth Consciousness of which the ancient seers spoke; there have been glimpses of it till now, sometimes an indirect influence, or pressure, but it had not been brought down into the consciousness of the earth and fixed there. To so bring down is the aim of this yoga”. This yoga aims at the conscious union with Divine in the Super Mind, and transformation of the nature”.



Q. The Mother in her conversations says that the first of yoga is to take away the mental control so that the ideas and desires which were so long checked become surprisingly pre-emptive and create difficulties?

A. What is meant by the mental control being removed is that the mental simply kept them in check but could not remove them. So in yoga the mental has to be replaced by the psychic or spiritual self-control which could do what the vital can not; only many sadhak as do not make this exchange in time and with draw the mental control merely.

3) Transformation:

Mahatma Sad Guru Sri Babuji Maharaj:” I quarrelled with Dr. Vardachari about Arabundo’s theory of Supramental. I said” Please wait for some time and see for yourself whether I am right or not”

Arabundo says that supra-mental comes and changes the mind of the man. Rays will be spiritual. I say it is absolutely wrong. Supra-mental cannot change. The mind of God is only a greater mind than that of a man. It is after all a mind, not a Reality. So, it cannot change.

Ultimate Reality alone can change, not that, he did not agree with that. After some time by the grace of Master, I could show the difference between the Supra-mental and the Ultimate consciousness in him. When you are in that condition it is very easy to distinguish. And then Dr. Varadachari said “you are correct. Only Ultimate Reality (Ultimate Consciousness) alone can change the mind of man and not the Supramental”. Samartha Sad Guru Sri Babuji maharaj

- Regulation of the mind is the main objective for which cleaning and purification are undertaken. Realization means to become all that is and to have all that He has i.e. to become divinized.”

4) An illustration: V.P. Rao

“A child say, is an in-patient in a hospital. Yet the child eagerly awaits his mother’s visit. He recognizes her at the far end of the corridor. The approaching mother seems to fill his mind. The cheerfulness bursts forth from his ebullient body and spreads around him. The effulgent eyes, parched up, hunger for maternal love and long–long for the tender feelings of affection. He extends his feeble hand and grasps his mother’s firmly for the warmth of love which affords moral strength, sustenance and hope. Mother’s soft voice benevolent eyes fill his heart with courage and love. Time slips by and they have to part. Their hearts are heavy. Mother leaves him at last. His mind’s eye visualizes Mother. He feels the perfume of her love sprayed around him. What a comfort to sooth his soul!! Dr. Ross feels that

maternal care taught her that it takes “One human being WHO REALLY CARES to make a difference in life”. A child has only ONE MA, our Babuji.”

Ref: “A Collection of Articles 4, from Sahaj Marg”, Dr. V.P. Rao; Tirupathi

5) Letter Dated, Sep. 2nd, 2011, Dr. V.P. Rao, Tirupathi (AP)



Dear brother, Dr. Satyanarayana,
Pranam

Let me thank you for your blessings and good wishes so kindly extended to me. You are a busy personality with a great responsibility serving abhyasis and other devotees. May Divine Babuji, Revered Lalaji, and Divine Saint Kasturiji bless your family and you with sound health, prosperity, and happiness. You are young and energetic to serve humanity. I complete 95 years of existence and stepped into the 96th year.

In the words of Brusinlar expression
“Take Bade Thy Truant Child
Oh, mother, let him be under
Thy Care and Thy guidance alone”.

As far as my existence is concerned I have discharged my duty - duty bound. I am free. As Johanson told I must I must “Live well” to tread the path of Righteousness as well as I can, in my circumstances.

With best wishes to your family & to you
Yours affectionately

Sd/ VP Rao, 22/ 9

LETTERS (Pearls of Wisdom)

From: Swamiji

Dear Sri Robert Becker
Ashirwad

- Glad to receive your interactive



response on the subject.

- Swamiji would not recommend anything concern with spirituality, untested.
- In fact the last chapter of the document titled as “Method to Integrate the Persons” was actually designed by Swamiji and tested on a problematic family in intriguing feuds, in a practical situation, and found quite helpful.
- However, sufficient caution is appended in the document to novice, and unqualified handlers. What is needed is unhesitating, firm faith, devotion, and love towards Master, who actually doe the job through the preceptor.

Swamiji

From: Robert Becker, 23rd October 2011, Perth, AU

Revered Swamiji

Pranaams and Prostrations at the Feet of the Holy Master.

Thank you for this wonderful document on how to increase the sensitivity of the Abhyasi.

The instructions are very clear and profound and create a strong impression of how to enhance this already powerful gift.

Would it be true to believe that Swamiji himself has practiced this technique to a greater or lesser extent to help us his devotees who are striving to maintain the practice and pass on the teachings to others?

When sitting for meditation and feeling Swamiji's *shakti* and transmission manifesting as a quiet mind and illumined sensation devotion and appreciation for the Sahajamarga increases daily.

Swamiji, we who have been blessed by *Darshan* and *Diksha* are ever mindful of our great good fortune, unworthy as we are of the divine grace, we bow in gratitude and humility

Thank you swamiji for your ever present guidance, and loving care.

Thine Own Self

Robert, Kookaburra Creek Yoga, Perth

From: Swamiji

Dear Sister Wendy Dixon, Ashirwad

Welcome to IUSCM, and its Ashram. Glad to learn that you are a certified trainer in Hatha Yoga practice and wish you well in the profession. Sahajamarga Dhyana Yoga, is concerned primarily with spiritual development of the individual soul and Our institute of IUSCM, and Ashram trains the aspirants in Yoga meditation leading to Self Realisation culminating in Universal Self Consciousness. Sri. Asish Menon the Preceptor of our organisation, at Sydney and Melbourne trains the Spiritual Aspirants in Sahajamarga Raja Yoga Meditation as designed in our Ashram.

- Two important aspects in this Yoga of meditation is meditation in morning and evening; (1) morning meditation is at point (A), (2) and evening cleaning of Heart at point (B). These two exercises are essential important. Follow the instructions given by your preceptor Mr. Asish Menon and very soon you would realize the spiritual goal.
- You are not the physical body; it is only the encasement for the Soul which is expressing and manifesting through the body, the encasement. As already indicated your are basically, the Soul, which on expression is designated as Miss / Mrs / Mr. so & so etc. the ego-personality. Our Ashram trains in discovering the True Personality, the Soul, transcending the limited parochial ego.

Swamiji

From: Wendy Dixon

Respected swamiji

My name is Wendy Dixon; I am a mother of 2 boys Ben 13 and Ethan 9 who are both wonderful dynamic people in their own entity, which makes for a busy life.



I have been participating Hatha yoga for approximately 20 years by attending classes once a week. Whilst enjoying the process of moving and improving my physical body. I was introduced to Asish Menon through Swami Sarasvati Yoga camps and have recently been through an initiation with him in Melbourne this June. It is only since I have been doing Sahajamarga Raja Yoga meditation that I have discovered more of the spiritual side to and meditation. This has been an amazing journey, which I can't always explain or decipher why certain things have happened or the people that have been drawn into my life. This has extended to family and friends around me but it has been truly amazing positive experience. I have completed my Hatha yoga teacher training and plan to start teaching the joys of living yoga to the people in my community and the benefits to more than just your physical body.

Wendy Dixon

From: Swamiji, 26th September 2011

Dear Daughter Suba Rajan

Ashirwad

- Evening meditation with cleaning at point (B) is important to remove the sanskaras without which any further advance becomes blocked. Somehow find time to clean the system
- The activation of Ajna Chakra and appearance of different colours indicates yoga involvement of the psych at "*Pancha Mahabhootas*" the five great elements.
- All these are way-side scenes only and do not constitute the core yoga outcome.
- The mind-psych seems to be interested in playing with mental visions.
- Exert your will to avoid such mental construction of visions. Praying to Master will help.
- It appears your health is in delicate condition, may be due to office work pressure. Cultivate the habit to relax mentally while engaged in work.

- This is a yoga technique. It is feasible to learn.
- Surrender to Master, all your works, i.e. think, or at least pretend, that you have surrendered all your work-burden to Master. And it is He who is suffering, not you. Only thing is be sincere to your-self in your thinking; have faith. Every thing will come out nice, as expected.

With Master's Blessings
Swamiji

From: Suba Rajan, 26th September 2011, Sydney
Dearest Swamiji,

I hope this finds you and Mathaji in the best of health. I am sorry for not responding to you earlier. My responsibilities at work off late have kept me extremely busy, and have found it a challenge to make time.

With regards to your question on my health, on the week that I was going to start meditating I fell sick. I was away from work for an entire week as a result with fever, headache, and flush symptoms. I have recovered from this well now. As for the headaches, I do find that the headaches come back when I do meditate, but the intensity has been reducing each time. I am therefore easing back into the meditations. I have not fully gone back to my routine of sitting 2 times a day. I found that each time I meditate the front and back of the *Aajna* are highly active, and with the progression of time, am seeing more images and colours through it when retiring to bed. The colours I have seen are high vibrations of Pink, Blue, Green and Violet. I have also noticed that my intuition is growing stronger. There have been several experiences where I have picked up information about people and animals that have been confirmed at a later stage.

This is all the update that I have for now. I will send you further updates on my progress as I have them.

I wish you and Mathaji well.
Love always. Suba

From: David Musson, 22, September, 2011, Perth,
Au

Dear Swamiji,

I have been keeping to the same time in the morning for meditation and it is working wonderfully. Thank you for suggesting that. My mind is very much more at peace at this specific time.

This morning's meditation was extremely blissful. Again after allowing master's grace to flow down into my heart centre, it then began to flow out to all of my body. A deep feeling of healing bliss filled the body entirely and then the excess grace/*pranahuti* flowed out into the world.

As this continued I found myself (literally) as a point in the heart centre, a very small point of consciousness simply watching all that was happening around me. I was able to surrender the body, it's senses and any attachments to thought past or future. It felt as though I was packing up my entire "self" and handing it over to God. All at once there was a blissful peace the likes I have never experienced before. For the first time in this lifetime I felt completely myself and worry free. I had nothing left to worry about as I 'had' nothing.

This feeling has been coming for some time now but now as the body sits and types to you, there is a deep understanding that I am merely watching it all happen without any attachment to outcome, sense perceptions, thoughts, mind or body. **I am that....In the world but not of the world...**



Your own Self
David Musson

Meditation / Spiritual Diaries



Dated 2-7-2004

Dear Dr. G.K. Sangle Sahab Ashirwad:
Letter dated 24th June, is received.

- Master is very much concerned with your health and He is exerting his power of Grace in bringing the relief to the condition. It takes time to exhaust the effects of the *prarabdha karma*, and to unfold the full benefits of the Divine grace.
- Sri M.G. Deshmukh (Bangara) is now fit to help you in spiritual work.
- Weekly Satsangh may be conducted at his place to induct and involve more and more seekers of Reality. If new abhyasis are inducted their photos. With particulars may be sent for submission to Master.
- Your younger son's health condition is restored to normal and it needs no anxiety.
- To day is "*Guru Purnima*" the day to remember Master to invoke His especial attention to our spiritual progress. Constant remembrance, cleaning in the evening and prayer at 9pm. Night is very important to derive full benefits of the system.

Please convey blessings to all members in the family and in Satsangh.

With Master's Blessings

Swamiji

Quotable Quotes

(References quoted are duly acknowledged)



(1) By Audi Guru Sri. Lalaji Maharaj:

"After the decay of Buddhism, many separate sects started. Brahmins advocated Karma Kand, and made it their source of livelihood. It was given the name of Purva Mimansa or karma Sutra. It was started by rishi Jaimini. The Kshatriyas thought Gyana Kand to be good, and made it a source of their livelihood. Knowledge means to seek, and the philosophy of knowledge is known as Uttar Mimamsa. Rishi Vyas founded it. It has been given the name of Brahma Sutra. Vedanta is the first stage of seeking knowledge. This first stage is known as Uttara

Mimamsa and the later one is known as Vedanta. Shankaracharya has said that every religious sect has two natural parts. The first part is the philosophy of the Reality, and the second is practice of the same. In the first one, it has been decided to worship God with form for the liberation of the body and in the second one it deals with the ways and means that have to be adopted for achieving liberation. In other words, **it is about “how man should behave in the world”**.

So far as the first thing, *Tatva-Gyana*, is concerned, Shankaracharya believed in 'I and You', that is, the world as seen with man's eyes. Or, it can be said that whatever is seen in the world is not real. **Every thing is filled with only the pure and omnipresent Brahman**, and because of Maya, the *indriyas* of man feel that it is real.”

(Ref: Complete Works of RAM CHANDRA (Sri Lalaji Maharaj), Vol.2, P. 157, SRCM,Chennai-18, India)

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

“Hindus have experienced sufficiently and ought now to realize that the present day policy of food is neither social nor spiritual. In support of my views I quote below the words of Swami Vivekanandji who is an authority on spiritual subjects, The extravagant meaningless fanaticism which has driven religion entirely to kitchen as may be noticed in many of our sects, without any hope of noble truth of that religion ever coming out to the sun-light of spirituality, is a peculiar sort of pure and simple materialism. It is neither *jnana*, nor karma or *bhakti*. It is a special kind of lunacy and those who pin their souls to it are more likely to go to lunatic asylum than to *Brahma Lok*. Another external thing necessary for the beginner is that **he should practice restraint in thought, word, and deed so as not to injure the feelings and prick the hearts of others**. If he does not do so he spoils his own heart. The reaction affects him unnoticed.

The next thing for him to cultivate is that he should always look to the bright side of the picture and should not, be led to the feeling of despondency which is a great obstacle in the path.

The cause of despondency in the spiritual field seems to be that people generally think it to be the most difficult and intricate thing.”

(3) Letters from Saint Kasturiji–ANANTH YATRA

Vol.4, p.13-14; Dated 27-8-1955



Respected Sri Babuji,
Sadar Pranam.

We all are well here. I am writing my spiritual condition whatever it is by the grace of the Master. Brahma-Vidya (Knowledge) is the total reflection of the divine stream or the Divine form. It appears that the reflection of my own self is the Reality. Not only this but the whole world is radiant, alive and illumined with that reflection (Reality). But besides that I do not find any thing in me and in my reflection. My condition is such that if I may call it 'blank' (empty) there should be some sort of feeling but I have nothing. I am not a reflection hence it seems that Reality has been extracted out of me. For the sake of saying I may say that I am living taking 'nothing' as 'some thing'. It now seems that neither I have to go here nor there nor I have to stop. Neither there is sea nor boat neither in this side nor that side. Although I had a sort of inner pain in my heart but now God knows the reason why I have no such feeling and I feel it at any time creates a sort of consciousness or it can be said that it develops a sort of awakening in me.

Amma conveys her blessings and Kesar her Pranam.

Yours humble daughter, Kasturi; Lakhimpur



(4) Dr. K.C. VARADACHARI; THEORY OF KNOWLEDGE - A SYUDY

“All dreams are real, because they are not subjectively caused by one. They have prophetic character as well as ethical justification. They evoke feelings of joy and sorrow and ecstasy and pleasure. Good dreams leave after-results of bodily fitness, whilst evil dreams leave one physically weak.

- In so far as the individual becomes self-cantered and participates in the life of the Divine and leads a moral life of self-consecration and self surrender to the Divine, he would get himself freed from evil dreams. And if his moral increases in its intensity, the dreams themselves lead to real experiences. That is to say, the true dreams that are bridges to reality occur. Such a man’s dreams become true. Mind becomes the bridge to the supreme consciousness.
- In the quiet recipient mind alone there happens, and can happen, true creation; it is then that it is the “pleasure ground” of the Lord. In that Bliss i.e. the Master, Dreams are true and objective and essentially moral deserts of minor actions, good and bad.

This is the conclusion that Sri Ramanuja arrives at.

(Ref: SRI RAMANUJA’ S THEORY OF KNOWLEDGE, Dreams P.209 - 210,T.T.D.Press; TIRUPATI,1956, India)

(5) ASHTAVAKRA GEETA

(Ref:-Chp.16-Sl.2, Pub. Chinmaya Trust, Madras-3, 1972)

*Bhogam Karma Samaadhim Vaa
Kuru Vigya Thatthaapi Thae
Ciththam Nirastha
Sarvaasaam Rocayishyathi”*

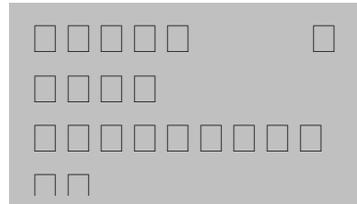
भोगं कर्म समाधिं वा
कुरु विज्ञ तथापि ते ।
चित्तं निरस्तसर्वाशमत्यर्थं
रोचयिष्यति ॥ १६-२ ॥

Meaning: “O Wise One! You may enjoy the world, or undertake work, or practice Samadhi. But, your mind will still yearn for your own true nature, which is beyond all objects, and in which all desires are extinguished.”

Explanation: The very fact that every man is impatient with his desires and wants to fulfil them shows the inherent demand of the human mind to end desiring and go beyond it. This condition of the mind invites lot of disturbance causing loss of mental peace, serenity, and poise which is his real nature. Ego struggles hard to acquire more and more out side objects thinking that more he acquires out side objects, more he would get peace and satisfaction, but alas! He is only being deluded, like proverbial, chasing the mirage for the water? Even if he were to possess the whole universe, still there is in him a sense of discontentment of non fulfilment. Man is never satisfied until he rediscovers his Real True Nature, beyond all the senses, mind, and intellect and their objects of pleasure, passions and desires.

(6) Srimad Bhagavata Purana (Paramahansa Samhita)

*“Shabdo Na Yatra
Purukarakavan
Kriyartho Maya Paraithyabhimukhai
Cha Vilajamana”*

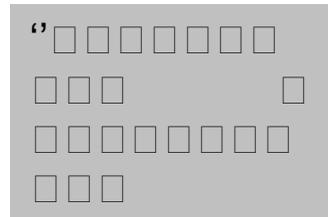


Meaning: “The substance of the Supreme is ever most serene, and free from fear and of the nature of absolute consciousness. It is untainted by Maya and destitute of all diversities and is beyond the real as well as the unreal. It is beyond the reach of words (Both sacred and profane) and transcends the fruits of actions which are attained as a result of diverse course of discipline. Nay, even Maya, who is ashamed to stand before it, flees away from its presence.”

(Book No.2, 6th Canto, Discourse 7, Glories of the Cosmic Being: Sl.47; P.118)

(7) Yoga Vasista:

*“ Yavat Sarvam Na Samtyaktam
Tavadatma Na Labhyate
Sarvavasthaparityage*



Sesha AtmetiKathyate”

Meaning: Not till one renounces everything is Self Knowledge is gained. When all points of view are abandoned, what remains is the Self.

Explanation: All mental weaknesses come to an end by self effort based on the wisdom which arises in one, who is firmly rooted in Self-knowledge. The distress of the mind is got rid of by enquiry into the nature of the Self. Let me enquire into this body. I am not the inert substances like flesh, and bones, nor am I neither the blood nor the organs of action. This body is constantly changing in size, shape, weight, etc. ever since the birth. I am not the mind which is in ever change moment to moment. Yet, I am intuitively feeling the same person, despite all these changes in body and mind since birth. Then what am I? **It is the Awareness as identity, that what I am, the Consciousness, pure, Absolute! The infinite SELF, Atman, the True Identity.**

(8) Book of Knowledge Divine:

“There is a story that Bhagavan Sri Ramachandra of Ayodhya when wanted to go to Lanka (modern-Ceylon) had to cross the ocean. The *Vanaras* (monkeys) when saw the unending furious ocean waves were puzzled as to how to cross. The wise sage Hanuman put the name of Bhagavan “Rama” on a stone and dropped into the ocean. Lo! The stone floated up. Other *Vanaras* (monkeys) got the clue; every *vanara* brought a stone put Rama’s name and dropped in the ocean one by one. There was the bridge to cross over to Lanka, to search mother Seetha.

In the same way, mind is an ocean with unceasing rising of thought waves in it causing stress and strain of miseries and worries in day to day life. It is no use to cry to stop the unending thought waves of miseries. You will fail; there is no doubt about that. **The only remedy is put the name of Sad Guru Rama on every thought that rises in the mind. And, in due course a bridge of safety will be built on the ocean of troubled mind of miseries, and one can cross without minding the raising and falling of the**

mental thought waves, troubles and miseries of day to day existential life.”

(Ref: “Book of Knowledge Divine” P.158, Pub. IUSCM 2001, Hyderabad 59, India)

Questions and Answers

FROM: David Musson , 22 September 2011

RE: Spiritual Quiz-October / November spiritual News Bulletin

Dear Swamiji,

Some answers I have come up with...Please comment

Question 2.a). Astral Celestial worlds are more subtle in composition with higher vibrations/higher Dimensions.

Question 2.b). Satya-Loka, Tapa-Loka, Jana-Loka, Mahar-Loka, Svar-Loka, Bhuvar-Loka (in order from most subtle to gross).

Question 2.c) Devas, Angels, Brahma, Gods etc.

Question 3). Scientists are using low vibration/gross equipment to do the detecting. Once they begin to use more subtle/higher vibration (maybe higher definition) equipment then maybe they will begin to detect some evidence of these worlds. Also they are scientists not spiritualists so they are looking for scientific evidence based on what they believe. Maybe they need to expand their consciousness.

Your own self David Musson.

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